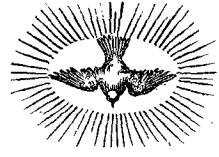


# Adventist Review



OUR FIELD  
AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

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### SOME ONE.

BY MARY E. INMAN.

SOME one will enter the gates of pearl  
By and by;  
Some one will walk the streets of gold,  
The city's beauties will behold,  
And taste those pleasures all untold:  
Shall you? shall I?

SOME one a crown of life will have  
By and by;  
Some one the glorious King will see,  
From toils and pains of earth be free,  
And evermore with Christ will be:  
Shall you? shall I?

SOME one will be with anguish filled  
By and by;  
Some one before the Judge will quail,  
To gain eternal life will fail,  
Among the lost will weep and wail:  
Shall you? shall I?

SOME one will shout the victory  
By and by;  
Some one will join the angel band;  
Some one be found at God's right hand;  
Some one with overcomers stand:  
Shall you? shall I?

Evart, Mich.

## Our Contributors.

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

### THE LAW IMMUTABLE.

BY MRS. E. G. WHITE.

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High.

There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature,—mysteries which the deepest philosophy, the most extensive research, is powerless to explain.

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans.

And this advancement may not only be continued during the present life, but it may go forward during the eternal ages.

However far we may advance in the knowledge of God's wisdom and his power, there is ever an infinity beyond.

Men shut out from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish gratification or worldly gain! The question comes home to every soul, Shall I obey the voice from heaven, in God's ten words, or shall I join with the multitude who trample upon the law of Jehovah?

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of Judgment than for the transgressors of God's law.

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments." In consideration of all the facts so clearly establishing the claims of God's law, with heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it he enticed Eve into sin. The sad results of that transgression are before us.

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood, is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force?

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonored, and Christ's mission is misrepresented, by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era.

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and

policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenged the Hebrew host: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonoring him and casting a shadow over the most illustrious character presented in the annals of men.

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in consideration of the claims of the law, he continues: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God.

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,—when type had met antitype in the death of Christ,—then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact.

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their

unbelief in not accepting the word of God just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour.

That same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah.

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God.

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true Offering, the New Testament shows that the Saviour foretold by prophecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law.

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his Father's law: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### OLD AND NEW TESTAMENT INSTITUTIONS.

BY ELD. A. O. BURRILL.

(Concluded.)

APPROACHING the New Testament, and looking for institutions which are peculiar to the gospel dispensation, we find them plainly shown. For instance, the Lord's supper. 1 Cor. 11:23-26: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Here the apostle says, "The Lord Jesus, the same night in which he was betrayed [stating the time], took bread," etc. This institution does not date back in the Jewish age, but is peculiar to this dispensation. Now if Sunday is the Christian Sabbath, then it is a gospel institution, and we should find the book, chapter, and verse which tell us so in as plain a statement as that regarding the Lord's supper. We should find one reading like this: For the Lord Jesus, the same day in which he rose from the dead, observed it as a Sabbath, thus transferring this sacred institution to that day. But we find no such command, and the advocates of that doctrine are silent regarding it. This ought not to be if Sunday is a sacred day.

Hear the command of our Saviour in Mark 16:15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Would it not be reasonable to ask for a command for Sunday-keeping which would read like this: Go ye into all the world and preach the gospel to every creature. He that observes Sunday in preference to the ancient Sabbath shall be saved; but he that does not shall be damned? I think I hear you say, Yes.

The ordinance of humility also is a New Testa-

ment institution. John 13:4-9, 12-17: "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

This tells us plainly that Christ instituted this ordinance the last night he was with his disciples before his crucifixion. How few Christians there are who think there is enough importance in his example for them to follow it! Yet we hear the Saviour saying, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Suppose after Christ's resurrection, when he appeared to his disciples (as recorded in John 20:19), he had said unto them, Ye see how I have observed this day as the Christian Sabbath. I give you an example, that ye should do as I have done, —suppose he had spoken thus, how far would we proceed when we ask for proof of the assertion that Sunday should be observed as the Christian Sabbath, before some one would say, Please read what is said about Christ's keeping Sunday, and the example he gave his disciples, saying, "Ye should do as I have done"? Then again he says: "The servant is not greater than his lord; neither he that is sent greater than he that sent him." Suppose he had added, "If I then, your Lord and Master, have observed the first day of the week, is it too much for you who are my servants to do so? Again, "If ye know these things, happy are ye if ye do them." Suppose he had said, Ye see how I have observed Sunday; happy are ye if ye do it, then we should have some authority for the observance of the first day of the week.

Notice in their order the eight texts which speak of the first day of the week: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. Where in any of them do we find a command, or example, or anything that can be construed in any way to say that Sunday is a sacred day, and as such should be observed by all Christian believers?

But let us turn to Acts, and see what we find regarding the Lord's Sabbath. Acts 13 contains the first recorded sermon of the apostle Paul. In verse 14 we find him in Pisidia, at a little place called Antioch, a long way from Jerusalem, more than five hundred miles in a direct line, and by the circuitous route, eight hundred or nine hundred miles. Here he found a Jewish synagogue. After the introductory service, he was invited to preach; so we know it was the seventh day of the week. The Jews, not liking his sermon, left. He was then invited to preach the next Sabbath day (verses 42, 44); and this was fourteen or fifteen years after the resurrection. Luke, the recorder, calls it the Sabbath. Inspiration calls it the Sabbath. The Gentiles call it the Sabbath. So as late as this time it was familiarly known as the Sabbath among Jews and Gentiles.

In chapter 16 we again find him on a missionary tour. He went to Philippi, and there found some women worshipping by the river side. Paul preached to them there on the Sabbath, as recorded in verse 13. From there, he went to Thessalonica. The record says that "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. This was some ten years later.

Next we find him at Corinth (chap. 18), where he entered into partnership with Aquila, as a tent-maker. He worked six days at his occupation, and on the seventh he stood up in the synagogue, and taught the people from the Scriptures. He continued there one year and six months, teaching the word of God among them. So, at least, he must have preached to them seventy-eight Sabbaths in succession. Now look at the expressions we find: He "went into the synagogue on the Sabbath day;" "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath;" "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." This, too, reader, is simply the record of one man, in one book of the New Testament, regarding the Sabbath. This shows plainly which day was the Sabbath day.

#### CONCLUSIONS.

We see from the foregoing statements that when an Old Testament institution passed away, the prophets had plainly declared it would pass away. Concerning New Testament institutions we have been able to tell when, where, and by whom they were given. It must be true that the Sabbath of Jehovah still remains, and that Sunday as the Christian Sabbath is not placed among the commands of Christ.

#### IMAGE TO THE BEAST: A REVIEW OF HORTON.

BY A. SMITH.

THE Third Angel's Message as brought to view in Rev. 14:9-11, is doubtless the most solemn warning given to man since his expulsion from Eden. When, therefore, as a matter of prophecy it becomes due in point of time, it would be no marvel if Satan, with his characteristic promptness, should attempt to counterfeit the message, and thus divert attention from the question at issue to a false position; or, to so confuse and disgust the masses as to compel a dismissal of the subject altogether, until the day passes as the chaff, and the fierce anger of the Lord falls upon them. The destruction of souls by all means, whether specious or forbidden, is the prime motive; and the seeds of error thus sown fall upon prolific soil in the hearts of all the semi-christianized, popular religious professors of our day.

Among the various expositions of the symbols of Rev. 13, so inseparable from the message of the third angel, I will, in this article, briefly notice one in particular, it being, perhaps, one of the most feasible and popular of all erroneous expositions of the prophecy under consideration. Rev. Richard Horton, in his "Image of The Beast," a work of over two hundred pages, defines the ten-horned beast of Rev. 13:1 as a symbol of the Roman Empire; the two-horned beast of verse 11 as a symbol of the Catholic Church; the image of the beast as symbolizing Free Masonry and its outgrowths; and the mark of the beast, as the signs, tokens, and marks made by that order. (See p. 45.) On the terms "image" and "mark," Mr. Horton sufficiently refutes his own arguments in the following words:—

"The secret societies of our day are so many images of the beast [Roman Empire], more or less perfectly made, depending on their origin, object, power, and extent; and the members of these fraternities are the very men to make and receive the marks of the beast. Acting in harmony with the prophecy, and observing the true forms of idolatry, they make millions of marks."—*Id.*, pp. 214, 215.

I have emphasized certain terms in the foregoing quotation to invite particular attention to them. The prophecy does not say anything about images to the beast, but it speaks concerning "an image," a term usually supposed to be singular in number; neither does the Bible in Rev. 13 and 14 say anything about marks or millions of marks, but it uses the terms "a mark," "the mark," "his mark," etc., all of which we understand to be in the singular number.

Between the symbols of Dan. 7:7 and Rev. 13:1, etc., Mr. H. does not appear to draw any line of distinction; yet we learn by comparison of certain data, that the difference is quite specific. It will be noticed by a careful reading of Dan. 7:7-26 that a great change takes place in the beast of

verse 7, a little horn of marvelous pretensions arising among the ten horns, and subduing three of them. This horn is said to continue "until a time and times and the dividing of time," which Bagster, Croly, Barnes, and Scott say is equal to 1260 years; and which, according to Croly, Barnes, Scott, and Clarke, are identical in point of duration with the forty-two months of Rev. 13 : 5. I understand that the symbols of Dan. 7 : 7, 8, more strictly represent the civil power of Rome, whether under pagan or papal domination; and the little horn of Dan. 7 : 8 and the symbols of Rev. 12 : 3 and 13 : 1, 2, the religious elements of the same power.

The period of 1260 years represents only the domination of Rome under papal rule, while under the dragonic form, it had existed from its founding by Romulus, about 748 B. C., though not noted in prophecy until 161 B. C., when Judea became a province of the empire.

Mr. H. takes the position, as the reader doubtless has noticed, that the ten-horned beast of Rev. 13 : 1 is a symbol of the Roman Empire, and that the two-horned beast of verse 11 is a symbol of the Catholic Church. He claims that the 1260 years constitute the period of their united persecution of the saints. This period he dates from A. D. 606, when he says Phocas, the emperor, acknowledged the bishop of Rome to be universal bishop, or pope. But Scott, Bagster, Barnes, and the Cottage Bible claim that the little horn of Dan. 7 : 8 symbolizes papal Rome; and its characteristics being like those of the beast of Rev. 13 : 1, they must be identical. On this symbol (Rev. 13 : 1-10) Scott expresses it as a certainty that the papacy is meant. To this agrees Croly, in his "Apocalypse," p. 213.

On the period of 1260 years, I would say that though it may be a fact that the emperor Phocas acknowledged the supremacy of the Roman bishop in 606, it is quite certain that that supremacy had been conferred upon him by Justinian about seventy years before, or in A. D. 538. (See "Milman's Gibbon's Rome," vol. 4, chap. 41, pp. 172, 173.) The act of Phocas, therefore, could only have been confirmatory, and not original. That the period of 1260 years is the time of united persecution of the saints by the Roman Empire and the papacy, as Mr. H. claims, is more easily asserted than proved. It is a more reasonable assumption that the period dates from and after the exaltation of the Roman bishop by the dragon of Rev. 13 : 2.

It cannot be shown that the period claimed by Mr. H. was marked distinctly from that which preceded and followed it by persecution, much less that the Roman Empire as a civil power under its divided form united with the papacy in the persecution of the saints during that period. Facts to the contrary appear in the noble support which some of the nations of Europe have given to the Protestant cause since the Reformation, thus disproving Mr. Horton's proposition on that point. In another article, I will give an exposition of the words "image" and "mark," discussed in this review, more in harmony, I trust, with the Scriptures and facts of history.

If you would rest securely, dig down deep, and lay the foundations of your faith on the Rock of Ages. Instead of building on this creed or that, on this man or the other, build on the Lord Jesus Christ. "Other foundation can no man lay than that is laid, which is Christ." In him you touch the bed-rock, and need have no fear that it will yield to the pressure of the hardest storms.—*Ex.*

—Not how much you read, but how much you gain from your reading, is the true test of the practical value of your reading. Whether it be the Bible or the newspaper which you read, you can go over a great deal of ground and gain very little; or, again, you can cover but little ground and gain a great deal. When you turn away from your daily newspaper or from your daily Bible reading, it is a good plan to ask yourself, Well, now, what one truth, or fact, or thought, have I secured as a permanent addition to my mind treasures from that reading? You will perhaps be surprised to know how difficult it sometimes is to answer so simple a question as that one. But until you can answer that question, you have not read to advantage.—*S. S. Times.*

#### HOPING AND DOUBTING.

BY ELD. L. D. SANTEE.

I'VE wondered about the future,  
And where we're going to go;  
But so much is left in darkness,  
'Tis little we really know.  
Death, like a cloud, o'er shadows  
All pride of station or birth,  
And dear ones fade from our pathway,  
To rest in the quiet earth.

Yes, one by one here they leave us,  
Like the broken thread of a dream,  
As mile-stones passed in a journey—  
There is left but a mournful theme.  
I have pined and longed for the perfect,  
For a life that is pure and kind;  
But I stumble along like the others,  
Selfish, and poor, and blind.

I'm hoping and praying and waiting,  
But the time seems sad and long:  
I can sing the song of the captive,  
But not the triumphant song.  
I would set my feet on the firm Rock  
Instead of the mry clay,  
And feel that when death brings darkness,  
There shall follow an endless day.

The rush and the strife of the present  
Merge into dreams of the past,  
And the high and haughty yearning  
Of the soul shall cease at last,  
And the Christian's tide of conflict  
Reach at length the quiet bay  
Where the sunlit waters e'er reflect  
The light of an endless day.

*Chetopa, Kan.*

#### "HEAR HIM."

BY ELD. F. D. STARR.

It has long been the cry of the Antinomian that in defending and obeying the law of God we do not render that honor and respect to Christ that the Father requires. He has commanded us concerning his beloved Son, "Hear him." This we should be anxious to do; and we find the Son saying, "Keep the commandments." For some reason, perhaps for the very reason that the Son taught obedience to the Father's law, Antinomians, or teachers of lawlessness, are now arguing from quite a different stand-point. To illustrate this innovation: A professed minister of the gospel once publicly stated that "neither the teachings of Moses and the prophets nor the teachings of Christ are binding unless re-affirmed or re-enacted by the apostles." The speaker further stated that Christ was born and lived, worked, died, arose, and ascended, under the old dispensation, and consequently his teachings were all connected with that dispensation, and therefore are not binding on us unless re-affirmed from the day of Pentecost. Thus, to the work of vindicating the law of God, we have now to add the sacred charge of defending the gospel of Christ; for some of those who have so long rejected the former now also set aside the latter. But this is only the legitimate result of casting away the law of the Lord. Says Christ: "He that honoreth not the Son honoreth not the Father which hath sent him;" and "He that despiseth me despiseth him that sent me."

It certainly is no wonder that men reject the Son after having rejected the Father who sent him. It is probably not without significance that the remnant church is represented as having the testimony of Jesus and keeping the faith of Jesus as well as the commandments of God. It seems that both of these characteristics will be distinguishing features of God's peculiar people, as others wish to be considered as keeping only the faith of the apostles. Did the apostles themselves wish the people to understand that their teachings were of more authority than the teachings of Christ?—No, indeed; their mission in part was to urge the people to "remember the words of the Lord Jesus," which was in direct compliance with the command of Christ, "Teaching them to observe all things whatsoever I have commanded you."

I could but ask myself how the apostle Paul would have felt if he could have arisen from his grave, and entered into that congregation, and heard it asserted that the wholesome words of our Lord Jesus Christ are not applicable to men to-day unless authorized by himself or Peter or some other co-laborer. Would he have been elated over this, or would he, as upon another and somewhat sim-

ilar occasion, have rent his clothes in astonishment, saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God."

#### IS IT RIGHT TO WEAR JEWELRY?

BY ELD. R. A. UNDERWOOD.

THOUSANDS are violating the plain statements of the Bible on this point, and many of our own people are guilty. Many are coming among us from other denominations, who think it no harm to do as the world does on this point. We even find old Sabbath-keepers whose example and influence are not right in this respect. This is an evil among us, and why not bring ourselves into the straight line of Bible truth in this, the same as in all other requirements of the Bible? Let us inquire, What saith the Lord concerning the prevalent practice of wearing gold and costly apparel to adorn our mortal bodies? We are aware that this is one of the most sensitive points we have to meet. Numerous excuses may be offered to justify patterning after the world which will satisfy, perhaps, the weak consciences of many.

Some have the false idea that when we bring ourselves up to the Bible standard of dress, we are coming down to the level of the slack and slovenly habits of some who would fain represent what they call "plainness of dress." Not so. In adopting the Bible standard on all moral questions, we come up to a higher and holier standard than is used by the world around us. Do not think, my brother, my sister, that the requirements of Christ lower any one. Let us hear no more about coming down on the dress question, but coming up to the Bible standard. In answering this question, we can do so by our own conscience' tradition, or a "thus saith the Lord." Tradition often makes void the commandments of God, and leads into idolatry; therefore it is unsafe to follow. Matt. 15 : 3-9. Conscience is simply the lash which drives us to the performance of certain acts which may be good or bad. If our conscience is educated and governed by the word of God, it will be a good conscience, in harmony with the law of God, and safe to follow. If any other standard than the word of God is used to regulate our conscience, we may be led to commit egregious sins against God and humanity, all for conscience' sake! In India, women take their innocent babes from their breast and give them to the crocodiles. Thousands of Hindoos have thrown themselves before the crushing car of Juggernaut. Thousands of pagan and papal followers have performed many acts of cruelty to themselves, and all for conscience' sake. Thus, conscience may become so seared that it is past feeling, or it may be controlled and guided by feeling founded upon the vilest heathen superstition known to man. Eph. 4 : 18, 19; 1 Tim. 4 : 1, 2. In answering this question, we say,—

1. God has made us stewards of all that he has intrusted to our hands. The means wasted or sacrificed to the god of fashion are an offering made to Satan to gratify a vain and proud heart. To illustrate: A dress might cost five or ten dollars, if made neatly, with no superfluous trimmings, etc.; but if the owner pays an extra five or ten dollars to have it made in the latest style, that extra means is offered to the god of fashion. Millions of dollars are thus placed upon the altar of this god each year, and that by professed Christians! What will be the answer of such in the day of God, when a strict account is required for every dollar intrusted to them?

2. The Bible positively forbids the superfluous wearing of gold and other articles for display. The Lord speaks through the prophet to a fallen church: "The Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the spangled ornaments [see margin], the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins."



Isa. 3:16, 18-22. "In like manner also, that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." 1 Pet. 3:3-5. The above statements of the word of God should at once and forever settle this question in the minds of all honest Christian women.

3. The effect of disregarding the requirements of God in following after the heathen nations that know him not, is the same to-day as it was three thousand years ago. When man comes in constant contact with a certain sin, and it becomes to him a common thing, no matter how revolting to his senses at first, he soon begins to look upon it with less abhorrence, and finally he is led to offer some excuse for the toleration of that which he once strongly condemned.

The custom of wearing jewelry is of heathen origin. The children of Israel when leaving Egypt gathered up and carried with them much gold belonging to their masters. The design of this was doubtless to have this gold used in the erection of the tabernacle; but we see how easily their minds were turned to shape this material into a golden calf for an object of worship. The people knew that the gold in their possession had been worn in honor to heathen gods. It only required one step more toward idolatry, and this jewelry became an image of worship. Doubtless the associating of this gold with the gods of Egypt in the minds of the children of Israel, proved a strong temptation to lead them to this act of idolatry on their part.

The false god of to-day which is worshiped by the greatest number of people is "Self." This god leads men and women to offer daily sacrifices upon its altar, so numerous and of so great a variety that the English language is inadequate to give them names. Thousands of the professed worshippers of the true God are serving the god of self with all the devotedness and faithfulness of which they are capable. But we cannot serve God and mammon at the same time.

The reason why God has marked out a path distinct and separate from that of the world for his children to walk in, is that they shall not be contaminated by the influence of other gods. My sister or brother, why do you wear that gold ring, bracelet, or chain? You may have framed excuses for your past course; but are you willing to meet those excuses in the day of God? How will you meet the influence you are casting as a professed follower of Christ? I ask a young convert to leave off her rings, etc. As an excuse for not doing so, she says that Sr. So-and-so wears ear-rings, or finger rings, etc. This older sister is a member of the church, a teacher in the Sabbath-school, and one who is looked up to as a model Christian in many respects. What can the minister say? How will you meet your influence in the Judgment, my sister? And your influence does not stop in your own family, church, or town.

This was forcibly brought to my mind a few months since. I was riding on the cars in company with a minister of another denomination, who was about to visit friends in Ohio. With his wife he had just returned from India, where they had been fifteen years laboring as missionaries among the Hindoos of that benighted land. I asked him how he succeeded in getting those who accepted the Christian religion to lay aside their nose jewels and other heathenish customs. He said: "When I first went to India, I felt anxious to see all converts to Christ freed from all these things; but I found by experience that I could get many more converts if I were not so particular about their wearing nose jewels," etc. The doctor noticed a look of surprise on my countenance, which doubtless led him to feel that he must defend his position, and he continued: "You are a minister, I judge." I answered, "Yes." "Well, our wives and sisters in the church here in America wear ear-rings, finger rings, etc. We say this is all right. Now, I say if the poor Hindoo wants to put up with the inconvenience of wearing his

rings in his nose, I am not going to allow that to interfere with the work of saving souls." He added: "The practice of wearing jewelry is of heathen origin. While the good Christians of this enlightened land continue to follow these customs, I shall have no burden to convert the heathen themselves on this point." I admitted the force of the doctor's reasoning, but took the opportunity to express my feelings, in view of what the Bible said on this point, concerning Christians in America as well as in India.

Reader, think of the above statements from a missionary sent to the dark corners of the earth! Think of those who sent him to lead souls to Christ, and of the ungodly influence which has taken much of the power of the gospel out of his work! Is it not time for the angel to cry mightily, "Babylon is fallen, is fallen;" "Come out of her, my people, that ye be not partakers of her sins"? "The merchants of the earth are waxed rich through the abundance of her delicacies." Ask yourself, Am I guilty? Has my influence gone to the opposite side of the globe? and what is its record there? Must I meet the fruits of my proud, selfish heart among those with whom I have never mingled? In the Judgment, when I meet my record and its influence, and am weighed in the balance of God's word, shall I find that God will accept the frivolous excuses I now offer for wearing rings and other articles of gold? Will the Judge ask me how many souls I might have saved had I turned the value of these useless articles into the treasury of the Lord? Can I then exchange the sum expended for costly apparel and ornaments of gold and precious stones for the ornament of a meek and quiet spirit, which is of great price? Dear reader, now is the time to make this exchange.

While at the Ohio camp-meeting, I received several rings and other articles of jewelry, with the request that their value be placed in the cause of God. Some of these had been worn for years, in memory of some friend or companion. In some cases, the gift could not be valued by the intrinsic worth of the article; for it cost a real sacrifice to make the offering. We shall take pleasure in seeing that their request is carried out, and shall pray that God may bless both giver and gift to the salvation of some precious soul. Who will go and do likewise? I shall be much pleased to hear from any who may have gold rings, chains, etc., that they desire converted into means to advance the cause of truth. The value of these articles shall be placed in that branch of the cause which the donor may suggest, with proper credit given to the person. Why not gather up these treasures of gold, and place them in the cause, before they are consumed by the fires of the great day? Address me at Mesopotamia, Trumbull Co., Ohio.

#### INTEGRITY OF CHARACTER.

BY EUGENE LELAND.

It is recorded of a sentinel who was standing guard at one of the gates of Pompeii when that city was destroyed by a volcanic eruption, that he remained at his post of duty, and perished in the melted lava that filled the streets and buried the houses. Centuries afterward, when the city was exhumed, the skeleton of a soldier with his armor was found at the city gate. Every one is familiar with the story of Casabianca, who, during a battle, had been assigned to a position on board a ship, and told to remain there till his father should return. But his father was killed in the action, and could give no heed to the question of his son, "My father, must I stay?" And though—

"The flames that lit the battle's wreck  
Shone round him o'er the dead,"—

he would not forsake his post, but perished in the flames.

It is such an integrity as is shown in these examples that is required by the Christian,—an integrity that will not swerve though, like Daniel of old, he be cast into the den of lions. How mighty an influence for the right could be exerted, would every one who professes the name of Christ manifest the same integrity of character as was shown by the three Hebrew children who were cast alive into the midst of the burning fiery furnace because they refused to bow before the great image which the king had set up.

Job was a man of such integrity that when God permitted his family and property to be taken from him, and his own body to be afflicted to such an extent that life itself was a burden, he was heard to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And again, "All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. . . . Till I die I will not remove mine integrity from me." Though counseled by a foolish wife to "curse God and die," he preserved his integrity, and even desired that God should test the purpose of his heart. "If I have walked with vanity," he says, "or if my foot hath hastened to deceit; let me be weighed in an even balance, that God may know mine integrity."

David was a man who came near to the gates of death through his iniquity; but after he had sincerely repented of his sin, and his delight was "in the law of the Lord," he could say, "Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me."

Integrity of character preserves men in the hour of temptation. He who has been faithful in every time of trial, finds it an easy task to shun the path of danger; but he who yields to every inclination, and does not control his evil desires, is led like the ox to the slaughter. How promptly did Joseph, when tempted by the wily Egyptian, say, "How . . . can I do this great wickedness, and sin against God?" There was no question about the matter for him. He refused to yield to temptation as a matter of course. Rather would he go down into the loathsome dungeon than violate his integrity of character.

Integrity of character also begets confidence. When one who has maintained his uprightness under all circumstances is brought into close places, he has confidence to ask for assistance. Witness the man who has served his employer faithfully for a long series of years. During a protracted illness his place is kept for him until his recovery, and the wants of his family are looked after. But, on the other hand, the man who cannot be relied upon has no confidence to hope for such favor in case of distress.

King Hezekiah, when told by the prophet that he must die, turned his face to the wall, and pleaded his integrity of character before God. His prayer was heard and answered before the messenger left the house. Well will it be if all of us who profess the name of Christ can exercise that confidence which will enable us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." How can one who cherishes iniquity in his heart have confidence to ask anything of God? "If I regard iniquity in my heart," says David, "the Lord will not hear me." And to the same effect Solomon speaks: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

In order to obtain this confidence, it is necessary to abide in Christ; for the Saviour says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And to the same effect the apostle John speaks: "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And again: "Beloved, if our heart condemn us not, then have we confidence toward God."

Integrity is strengthened by resolutions. After David had the witness that his sin had been forgiven, he was fearful that he might again fall, and he formed a resolution to walk in his integrity. Solomon says, "The integrity of the upright shall guide them." He who never yields to temptation, has formed a habit which will guide all his actions. And what an influence is exerted upon children by the possession of this Christian virtue by the parents! The child who sees his parent practice one thing while he professes another, soon loses confidence in the religion of that parent. Parents often mourn over the conduct of their children, and wonder why it is that they take no interest in religious things, when their own conduct is at the bottom of the difficulty. Solomon speaks on this point also: "The just man walketh in his integrity: his children are blessed after him."

—To an honest mind the best perquisites of a place are the advantages it gives a man of doing good.—Addison.

## The Home.

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

### "THE NIGHT COMETH."

AN angel passed through a busy street;  
His step was swift, and his smile was sweet,  
And he sped in the path of the rising sun,  
Saying, softly, "The day is begun,  
The night cometh."

He met a child, who laughed and ran,  
Chasing the butterflies with her fan,  
A circlet of lilies, white and fair,  
Crowning her waving yellow hair;  
And, stooping, he asked, in a gentle tone,  
"Do you love the Master, my little one?"  
She raised her beautiful, sunlit head,—  
"I am one of his little lambs," she said.  
"Then do," said the angel, "as he commands;  
Your work is ready, it waits your hands!"  
The child made answer, "I'll not forget,  
I shall do my work ere the sun has set;  
But 't is going to be such a long, long day;  
It is morning now, and I want to play!"

The angel watched her in sad surprise,  
As she flitted away with the butterflies;  
And he sped in the path of the rising sun,  
Whispering oft, "Will the work be done?  
The night cometh."

An hour flew by, and the child lay dead—  
A stain on the beautiful, sunlit head,  
A stain which the lilies could not hide,  
Though they spread their waxen petals wide;  
And the weepers heard, in a voice divine,  
Like the solemn moan of a wind-stirred pine,  
"The night cometh!"

The angel passed through the busy street,  
And met a man with hurrying feet:  
"Stay!" he cried; "are you one of those  
Who love the Master and hate his foes?"  
"Oh, yes!" he replied; "my name is enrolled  
In the books of the church. I am safe in the fold."  
"Then do," said the angel, "as he commands;  
Your work is ready, it waits your hands!"  
"Good sir," said the man, "I shall do my work  
All in good season, I'm never a shirk;  
Just now I am busy, as you must see,  
But sometime—yes, sometime—I hope to be free  
To work for the Master; I'm still in my prime,  
With life before me,—there's plenty of time!"

The angel watched him, speeding along  
With a troubled brow through the jostling throng;  
And he followed the path of the setting sun,  
Whispering soft, "Will the work be done?  
The night cometh."

The years rolled on. Through a city street  
A man walked slowly, with tottering feet;  
His form was bent, and his face was old,  
And his heart was as hard as his silver and gold;  
But he seemed to hear, like a mournful rhyme,  
"Life is before me, there's plenty of time!"  
And those who were nearest him heard him say,  
"It is growing dark,—I have lost the day!  
The night cometh!"  
—Emma C. Dowd, in S. S. Times.

### WASHING DISHES.

"THIS is comfort!" sighed Margaret, as she lay in the hammock, languidly watching the airy movements of a butterfly flitting in and out of the vines that clambered about the cool, shady porch. "Thank goodness, Eliza is back at last! I wonder a week of dish-washing did not bring on a nervous fever or some other dreadful thing. I detest washing dishes, and hope I shall never have to do it again."

"Useless wishing, my dear. You cannot avoid it. You must wash dishes all your life."

Margaret turned a startled face in the direction of the voice. Gentle, even loving, were the tones, but she had imagined herself alone. The speaker was a small, sweet-faced elderly woman, neatly attired in a gray gown, large white apron, and dainty white cap. She stood by a table on which, beside the towels and pan of steaming suds, was a seemingly endless supply of unwashed cups and platters, while arranged on the shelves of a china closet near by were other dishes which had been washed and put away.

"How did she bring all these things here?" thought Margaret.

"Who are you? Where did you come from?"

The little woman looked earnestly into Margaret's eyes, and seemed to be considering, but made no spoken answer.

"Well," said Margaret, after a rather trying pause, "what is it?"

"Cleanse first that which is within the cup and the platter, that the outside of them may be clean also."

"That is in the Bible," thought Margaret, but she only said, with an expression of puzzled inquiry,—

"Well?"

"I will show you, my dear. I put this dish into the water, and pay but little attention to its outside. With this cloth and soap I thoroughly rub and wash the inside of the dish, and when that is clean, the whole is clean, every whit. There, in that closet, are the dishes you have been washing during the past week; and here, on this table, are those you will wash this week."

"This week! I am not going to wash one. Eliza is back."

"Eliza is back. Nevertheless, you must go on washing dishes this week, and next, and every week of your life."

Margaret groaned, then, glancing at the china closet, cried, "There is some mistake. I never did those, I know. Why, some of these cups have not been touched. It is disgraceful to put them away in that condition."

"Those, Margaret, are the ones you washed on the outside only. Here is one which would be very pretty with its dainty decoration of sweet briar, if it were not so lined with dirt. Yet its outside was carefully washed. You do not remember?"

"A new pupil entered your school last fall. A loving, sensitive, timid child, whose great, brown, pleading eyes and gentle speech made her the pet of many of the older girls in school; but to none was she so dear as to you; and she returned your kindness with a love and confidence whose intensity almost frightened you at times."

"Mary Parsons, also, was friendly with the little Louise, and sometimes Louise would carry Mary flowers or grapes, when she had none for you. That was rather hard. Then came Mary's birthday party, to which Louise was the only one of the younger girls invited. Did the little girl's unfeigned delight give pleasure to you, her 'best friend?' You pretended to be pleased, but, in your heart, you said, 'I will get ahead of Mary Parsons yet. It is mean for her to take Louise away from me!' Last Monday you asked Louise to spend the day with you, and you made her have a 'glorious time.' To please her you gave up your favorite ramble on the beach for a stupid game of checkers; you played croquet instead of tennis, which you much preferred; and rode in the carriage instead of on horseback. When, at parting, she said, 'Margaret, you are the dearest girl I know!' were you really happy? Why did not the many little acts of self-denial bring their usual reward? My dear, you had cleansed only the outside of the cup and the platter."

"But some of the dishes are clean," said Margaret, "tell me about them."

"Yes. Here is one with bright gold bands. How they shine! Its story is not long, but pleasant. How your poor head did ache last Tuesday! The very thought of food was disagreeable. You thought you would stay in your own room, and read the new magazine. You were not fit for work that day. But when you saw your mother's tired face, a new determination came. 'Mother feels as bad as I do. She is all worn out from doing Eliza's work.' Then you persuaded her to go into the cool sitting-room to rest while you cooked the dinner. There was no thought of self in that. Neither was there yesterday when you asked, not one of your young companions to accompany you to the concert, but that quiet little Miss Smithers, who is so fond of music, but too poor to afford many such treats. A very pleasant companion you found her, though you had asked her to go simply for the enjoyment it would afford her."

"We cleanse first that which is within the cup and platter, when we are like the poet's friend who—

"Forgot his own soul for others,  
Himself to his neighbor lending;  
He saw the Lord in his suffering brothers,  
And not in the clouds descending."

"Perhaps, my dear, I shall come back in a few months, and show you your china closet again."

The little woman waved her hand over the table; the pan of soap-suds became a willow basket. All the other articles assumed tiny proportions, and were neatly packed in the basket, which the

stranger took upon her arm, and, nodding pleasantly, walked away.

Margaret is still expecting her return.

Her friends have noted her growing unselfishness, but when they have spoken of this to her, her odd reply (it seems odd to them) has been,—

"Washing dishes is the most beautiful work one can do." But she does not tell of the little woman's visit; for, as she says, "Who would believe it?"—Frances M. Carey, in Interior.

### IKE JONES.

You do n't know Ike? I am sorry to say that I do. He is the nuisance of our neighborhood. He is the result of an idea. His father, Solomon Jones, does not believe with Solomon, the king of Israel, that he who spares the rod spoils the child. He is not an old foggy, but a modern Solomon. His theory is, "You must n't work agin natur. Natur will train up the child better than you can. You must give it what it hankers after. You must let it do what it wants to. You must n't make it do what it don't want to. To whip a boy because he don't learn his lessons is cruel. If it aint nat'ral for him to study, you've no business to make him do it." Acting on his theory, Mr. Jones would say to Isaac: "I want you to go to school to-day." "But I do n't want to go," replied the boy. "Very well, then, stay at home." His mother was enjoined not to insist upon the young hopeful's doing anything against his will. When he condescended to go to school, the teachers were notified that they must, in no case, chastise him or try to curb his free spirit. The result was that Isaac did not go to school very often, or learn much when he did go.

Isaac is now nearly sixteen. He is a tall, gawky, saucy fellow. He spends his time loafing about the blacksmith shop and the grocery. He is ready for any kind of mischief. He has very vague ideas in regard to other people's rights. He thinks it is a good joke to shoot the neighbor's chickens, pretending that they are game. He comes into our orchards and vineyards, and helps himself, and insults us if we try to drive him out. He thinks it's "agin natur" for us to claim all the fruit we raise.

Folks would think that old Solomon would begin to see the folly of this theory. But he does n't. He contends that Isaac will come out all right. I found him plowing in one of his fields the other day. There was a fine young growth of thistles which he was turning aside. I said to him: "Why, Mr. Jones, what are you doing? Is n't that plowing agin natur? Natur wants these thistles to grow, and you won't let them. Natur do n't want wheat there, and you have no right to try to raise it." He didn't know what to say; so he yelled at his horses and cracked his whip over them. "Stop, stop!" I cried. "These horses do not want to drag that plow. They are agin you, and with nature. They would rather have thistles than wheat here." But he went on without giving any explanation.

Next day I saw him pruning in his orchard, and I said to him: "How is this? Natur wants all those suckers to grow, for she has started them. What right have you to go agin natur, and cut them down as fast as they sprout?" He muttered, "Trees ain't boys," and that was all the answer I could get out of him.

But soon after I saw him breaking a colt. It didn't want to be bitted and made to work. But Mr. Jones was agin natur, in the case of the colt, with might and main. He used both curb and whip freely. I laughed—how could I help it? He was nettled, and said: "Look here, colts is colts, and boys is boys. Natur gives boys brains to tell them what to do; but colts do n't know, and we have to teach them."

None of my neighbors have adopted the Solomon Jones theory of family government, out and out, but I am afraid that some of them act upon it. Boys and girls are not governed as they used to be. Fifty years ago we little folks got more whippings than sweetmeats. We were not coddled, and coaxed to be good. We were taught to obey; and if we did n't, we were punished. I don't believe that the new system of training up children with toys and candy and picture books will make as likely men and women as the old system of King Solomon and our fathers.—Obadiah Oldschool, in Interior.

# Our Tract Societies.

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

## A LEGEND.

I MOURNED because the work my hands had wrought  
Was in a moment unto ruin brought;  
When one whose perfect faith no doubts could shake,  
Unto my soul these words of courage spake:

"In the quaint records of the cloister cell,  
The ancient monks this simple legend tell;  
Ponder it well, and learn how God o'erthrows  
The keenest malice of his crafty foes.

"When the great Voice first broke the ancient night,  
The empty earth came naked to the light;  
O'er her bare meadows, and her uplands cold,  
No living robe of tender green was rolled.

"Then spake Jehovah—be his name adored!—  
Unto the angels waiting for his word,  
'Go scatter seeds upon the world below,  
From all the plants that in my garden grow.'

"Swift in the light, they bore at his command  
The germs of beauty to the barren land,—  
The rose of Sharon and the trees that rise  
Around the golden gates of paradise.

"Satan beheld the work, and proudly thought  
To bring the counsels of the Lord to naught;  
So when the angels winged their homeward flight,  
He hid the seeds beneath the ground from sight.

"Next morn, behold, a miracle was seen—  
On every plain uprose the living green;  
The roses clustered where the fields were bare,  
And fragrant lilies scented all the air.

"Rank after rank the mighty forests stood,  
And the great Voice pronounced it *very good*;  
While angels bowed adoring, with the song,  
'Honor and majesty to God belong.'

"O ye who sow with patient, toiling hand,  
The seeds of truth and virtue through the land,  
Though in the furrow tears may fall like rain,  
They shall but haste the springing of the grain.

"The powers of darkness for a time may try  
To hide the treasure from your watchful eye;  
Yet all our human blindness counts for ill  
Shall work for good to those who do His will."

—Sel.

## VERMONT TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Vermont Tract and Missionary Society was held in connection with the camp-meeting at Vergennes, Aug. 10-17, 1886.

FIRST MEETING, Aug. 11, AT 9 A. M.—President in the chair. Prayer by Eld. H. W. Pierce. After a few remarks by the President, stating the conditions of membership, etc., seven expressed a desire to join the Society. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, T. H. Purdon, C. M. Densmore, P. F. Bicknell; on Resolutions, C. F. Worthen, A. A. Cross, A. W. Barton. Adjourned to call of Chair.

SECOND MEETING, AUG. 12, AT 5 P. M.—Minutes of the last annual meeting were read and accepted. The report of labor for the past year and the Treasurer's report were then read, as follows:—

### REPORT OF LABOR.

No. of members.....	280
"    " added.....	35
"    " dismissed.....	2
" reports returned.....	458
" missionary visits.....	4,285
" letters written.....	1,082
" Bible readings held.....	1,540
" Signs taken in clubs.....	124
" pp. publications distributed.....	464,143
" periodicals distributed.....	14,539
" new subscriptions obtained.....	309

### TREASURER'S REPORT.

#### CASH RECEIVED.

Cash on hand Aug. 10, 1885,	\$ 23 01
Rec'd on membership and donations,	220 84
" sales,	495 58
" periodicals,	769 55
" fifteen-thousand-dollar fund,	2,469 50
" pledges to S. L. Academy,	651 30
" Scandinavian mission,	24 25
" Australian " "	326 00
" European " "	27 50
" English " "	326 00
" European and Scand. missions,	329 83
" International Tract Society,	47 48
<b>Total,</b>	<b>\$4,139 09</b>

#### CASH PAID OUT.

Paid to N. E. Tract Society on acc't,	\$661 00
" S. D. A. Pub. Ass'n " "	416 00
" Pacific Press " "	250 00
" Good Health " "	23 75
" Michigan Tract Soc. " "	5 65
" Eld. A. S. Hutchins,	65 50
" " H. Peebles,	1,775 75
" for expenses,	63 83
" S. L. Academy on pledges,	651 30
" " " acc't,	588 90
" S. D. A. Pub. Ass'n on missions,	1,081 06
Cash on hand Aug. 4, 1886,	128 10
<b>Total,</b>	<b>\$4,139 09</b>

#### FINANCIAL STANDING.

ASSETS.	
Value of publications on hand,	\$ 73 96
Due from districts,	364 51
" canvassers,	623 63
" individuals,	78 85
" Canada Society,	56 72
" missions,	290 96
Cash on hand,	23 25
<b>Total,</b>	<b>\$1,511 88</b>
LIABILITIES.	
Due S. D. A. Pub. Association,	\$440 27
" Pacific Press,	306 84
" N. E. Tract Society,	278 75
" Good Health,	51 25
" individuals,	1 24
<b>Total,</b>	<b>\$1,078 35</b>
Balance in favor of Society,	\$433 53

The remaining time allotted to the meeting was used by Elds. Haskell and Farnsworth. They considered it the duty of every Sabbath-keeper to join the tract society, and if all felt the burden of the work as they should, they would find something to do. None can enter the kingdom of God unless they have a burden to save others; and there never will be a more favorable time to work than now.

Adjourned to call of Chair.

THIRD MEETING, AUG. 16 AT 9 A. M.—The Committee on Resolutions submitted the following:—

Resolved, That, hailing with joy and gratitude the evident tokens of good resulting from faithful labors in the past, we, as members of the tract and missionary society, hereby pledge ourselves anew earnestly to endeavor to have our acts correspond with past resolutions.

Whereas, The united efforts of the Jamaica church in benefiting Windham county with their club of Signs, are so evidently accompanied by the blessing of God; therefore—

Resolved, That we recommend our tract societies to concentrate their efforts, and carry out the plan adopted by the Jamaica church as far as may seem practicable; and that the directors in each district select suitable persons to attend to this work; and further—

Resolved, That when it seems necessary in order to successfully carry on the work, two or more districts unite their efforts.

Whereas, The duties of the director have in a measure been neglected in the past; therefore—

Resolved, That in harmony with a resolution of the last General Conference, we urge our directors to devote more of their time and attention to the development and maintenance of the missionary work in their respective districts.

Resolved, That the tract and missionary officers should act as educators in trying to train others to take their places, that the work may not suffer for want of suitable persons to fill vacancies in these offices.

Whereas, The Signs of the Times is our representative missionary journal, especially adapted to those unacquainted with our faith; therefore—

Resolved, That for work in new and untried fields, our societies give precedence to this paper.

Resolved, That the Society consider the propriety of re-districting the State.

The second resolution called forth many remarks, and was heartily indorsed by Eld. Haskell. After all necessary explanations and suggestions, the resolutions were adopted. Bro. E. P. Anger then made a plea in behalf of the French people in the State, asking the workers to aid him by taking such addresses of French people as they might have a chance to get. Another opportunity was given to join the Society, and five new members were added. The subject of the fourth Sabbath missionary meetings was spoken upon by Eld. Haskell, who gave instances showing how they had been the means in other Conferences of greatly reviving the missionary work. All were urged to supply themselves with a set of the "Testimonies."

The Committee on Nominations offered the following names, and the nominees were elected as officers for the ensuing year: For President, Eld. H. Peebles; Vice-president, Eld. H. W. Pierce;

Secretary and Treasurer, Lizzie A. Stone; Directors: Dist. No. 1, A. A. Cross; No. 2, C. F. Worthen; No. 3, C. C. Drown; No. 4, A. W. Barton; No. 5, C. N. Pike; No. 6, Mrs. R. T. Foster.

Adjourned *sine die*. H. PEEBLES, Pres.  
LIZZIE A. STONE, Sec.

## THE INDIANAPOLIS MISSION.

A STATEMENT of the work being done by the workers in this city will doubtless be read with interest by many. We will therefore communicate a few of the points of special importance. There have been at times only two engaged in Bible work during the season, and at other times as many as seven have been engaged in the work. All but two have been instructed in the Bible work in this mission during the last few months. Our young sisters who had the advantage of a three-months' experience in the Chicago mission last winter have largely borne the responsibility of the work, and it is being blessed of God. Since April 1, 504 Bible readings have been given, at which about 820 persons have been in attendance, more than one hundred of whom have acknowledged the things taught them to be of God. A Sabbath-school of twenty-five members is organized, including the mission family. We do not know definitely how many are keeping the Sabbath, but think that, not including the workers, there are more than a dozen who are of sufficient age to become church members. This number request a church organization. All, with but one exception, have accepted the truth the present year. One embraced the truth at the Sanitarium in March last, and is now actively engaged in the Bible work.

In addition to the Bible and Sabbath-school work noted above, a vigilant missionary society was organized in the mission May 21, which reports 569 missionary visits from April 1 to date, Sept. 5; letters written, 31; letters received, 17; periodicals mailed and given away, 929; pages of tracts and books distributed, 14,959. They have also had charge of the large distributor in the Union depot, where there are 120 arrivals and departures of trains six days in the week. This distributor since April 1, 1886, has called for 1,873 periodicals and 26,389 pages of tracts; donations received in its contribution box, \$2.36.

Besides all this, the secretary business of the Indiana Tract Society and the Indiana Sabbath-school Association has been done at the mission by the workers, and many hundreds of dollars' worth of books have been sent out from here the last quarter.

When we consider the many essential points of our work to be obtained here, we conclude that the mission work is an indispensable auxiliary to the message. Not only do we have all the points of Bible faith taught that are to be learned anywhere, but the advantage of an experience in teaching them to the people is incalculable. Practical and experimental knowledge, such as is needed in all our churches, is imparted in different branches of the Sabbath-school and vigilant missionary work. All of these things are being taught in our mission, and it should receive the hearty support of all our people. How much better to have our young people all aglow with interest in the truth, possessing a good knowledge of it, and an intense anxiety for its success, than to see them at our meetings giddy and vain, as is too often the case.

If the will of God were done in regard to the training work, many of those who are a burden to their parents and a source of trial to their churches would become burden-bearers and channels of light to others. We have men of means in this Conference who have grown sons and daughters drifting with the popular tide, who, by taking the interest that they should in this matter, and giving the cause the financial support that it needs to erect a church building and sustain the mission work, could see them become pillars of support. Not only would they have the happy privilege of seeing them workers in the cause of God, and saved at last, but through them they might see many more gathered into the garner of the Lord. When I think of what could and should be done, my anxiety is inexpressible. Oh that all could see this matter as it is!

WM. COVERT.



## Special Attention.

### THE COMING BOYCOTT.

AMONG the interesting political developments which have given prominence to the historical portion of the year 1886, one of considerable significance to those holding the views of S. D. Adventists may be found in that feature of the labor disturbances known as the boycott. This instrument of political and social warfare has been more fully brought into use the present year than formerly, and has taken high rank as an effective means for the enforcement of arbitrary demands. And we believe there is scriptural warrant for expecting a remarkable enforcement of this practice, for a peculiar reason, at a time not far in the future. The book of Revelation (chap. 13 : 16), speaks of an arbitrary demand which is to be made upon men just prior to the closing up of earthly scenes; viz., that "all, both small and great, rich and poor, free and bond, should receive a mark in their right hand, or in their foreheads." And the penalty by which this demand should be enforced is "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." In other words, those who may dare to refuse the reception of this mark are to be cut off from all commercial intercourse. This is the modern boycott described in Biblical language; and it furnishes evidence that this practice, which has now become one of the features of the times, is not immediately to become obsolete. A glance back at the record of the recent labor troubles may suggest a way in which this remarkable condition of affairs may suddenly be brought about.

When the great strike occurred last May on the line of the Missouri Pacific Railway, thousands of men who had no cause of complaint themselves and knew not the cause of grievance on the part of others, left their work on the road, and remained idle for a long period of time, at great loss to themselves and inconvenience to their employers. They received the order from head-quarters, and without reasoning or questioning obeyed. They could give no other reason for their action when interrogated by others. The same fact was brought to light in smaller and less important strikes; and this may be taken as a fair sample of what might be expected from numerous other secret societies under similar circumstances. It is not necessary that each individual should take action on his own judgment. The mandate from head-quarters is sufficient. So well recognized has this fact become that our most prominent journals have denounced the tyranny of these secret organizations as more complete than that of the railroad corporations themselves. By the rules of the order they are bound together as a unit, and the voice sounding from head-quarters must be obeyed as law.

These facts we believe have a significance when taken in connection with the arbitrary demand now beginning to be heard, for the religious observance of the first day of the week. The members of the Knights of Labor obeyed without hesitating the command for the strike on the Missouri Pacific, notwithstanding their own interests were deeply involved. Would the same men heed less readily a command from the same source for the ostracizing of those who will not pay homage to the first day of the week? The appeal for the enforcement of this command is made to the people, and in the method here considered we have a speedy and effectual means of enforcing the penalty upon all dissenters. It may be admissible to recognize in the many secret organizations that now flourish throughout the land, the work of binding the tares in bundles, as mentioned in our Lord's parable. But whether or not this inference be correct, the example of prompt and effective action in

obeying the order to strike, as before referred to, furnishes an apt illustration of the manner in which human designs may be carried out in the great final boycott which is to wind up the earthly history of the people of God.

L. A. S.

### THE TESTIMONY OF FORTY YEARS.

SPEAKING of the work of the "International Arbitration and Peace Association," an organization of recent origin, whose purpose is to unite men of all countries in a common effort to rescue mankind from the evils of war, the *Christian at Work* gives the following review of the millennial outlook from the time when the first signs of the approach of the era of peace should have been due, viz., when the marvelous increase and diffusion of knowledge among the civilized nations began to manifest its exalting influence upon the nineteenth century:—

"Beyond any question, as a matter of principle, the Association is grandly in the right, and deserves the heartiest support of Christian and philanthropic men. And yet there are gigantic obstacles in the path, as witnessed in the occurrence of two recent events,—the closing of the port of Batoum by the Russians, and the French war with Tonquin. And yet, passing these occurrences, the fact must not be lost sight of that treaties are really made to last only till the weaker power gets strong enough to break them, or till the greater power concludes to enforce new and more arbitrary conditions. England, Austria, and Russia wickedly partitioned Poland, and would do so again to-day for all that a moral sense might express itself against the act. In this century England joins a holy alliance, the most unholy of all conspiracies, and Napoleon III. did exactly right in declaring upon a suitable occasion that the treaty was ended. A glance backward a few years will illustrate how slow is the progress of the nations in the spirit of the gospel, however we may be told that 'the sermon on the mount has made the morality of nations ghastly,' and that war has become but a bloody rag waved before the offended eyes of the world. It is being waved still!

"It was in 1851 that the great English International Exhibition was inaugurated, which not a few good and able men fondly asserted to be the precursor of a millennial era of peace. But this pleasant dream was destined to be rudely disturbed by some half-dozen of the most sanguinary wars known in history. First came the stupendous war with Russia in the Crimea, which cost England three hundred and fifty millions of dollars, and many thousands of gallant lives; but so far as England is concerned, she profited nothing by it unless in the acquirement of that uncertain thing called prestige. Not so, however, with the Muscovite; for to-day, as recent events illustrate, he is nearer accomplishing his purpose than ever before, to defeat which England went to war against him. And who does not recall how strongly opposed to the war Richard Cobden and John Bright were? The former made a remarkable forecast as to what would follow in the event of the allied armies' being victorious: 'Suppose,' he said, 'you take Sebastopol, and make peace to-morrow; in ten years' time the Russian government will come to London for a loan to build it up again stronger than it was before,' and they have done so in the case of both the fort and the ships. Its ramparts are reported to be impregnable, and the old wooden ships have been replaced by steel-clad vessels of the first class. Following this, came the Franco-Austrian war in Italy, our own civil war,—on a scale so vast as to eclipse any recorded in the annals of modern history,—and the Franco-German war in Europe. England alone, it appears, has waged over a dozen wars within this period, including the Indian war in 1857-8, the Abyssinian, the Ashantee, the Zulu, and the Boer wars, the two campaigns in Afghanistan, the three Egyptian campaigns, and the just-ended Burmese war,—the Egyptian campaigns being the most unprofitable of all.

"But to go back a little farther, less than half a century, we come to England's cruellest and most unjustifiable of all her wars,—a war whose history points to her lasting shame and disgrace,—the war with the Chinese, in 1840-41. The Chinese authorities resisted the introduction of opium

by English traders,—an import which was forbidden by law,—and not only confiscated but burnt a large quantity of the deadly and demoralizing drug, for which beneficent act they had to pay over seven millions of dollars as an indemnity to Christian England! Nor did the war fever stop here, but was followed by a second war with China, which resulted in the Chinese' being compelled to pay a much heavier indemnity, and to consent to the importation of the drug, which indeed swelled the Indian revenue by a very material amount, but which brought untold wretchedness to Chinese homes, and ruined thousands upon thousands of lives. And by way of retribution we learn from an English writer that 'competent judges have held that indirectly we have been the losers through the non-development of a trade, which, had we given way on the opium question, would have assumed large dimensions.' It is estimated that during the past half century England has expended something like \$850,000,000 upon wars which have done nothing in any appreciable measure to advance either the material interests of the country, the happiness of the people, or the progress of civilization, but which have produced untold sorrow and misery.

"So with the Tonquin war, as unjustifiable as it was unnecessary and wicked. France has condemned that war, not because it offended its moral sense, but because the campaigns were ill-advised and disastrous, and the cost in lives and money fearful. What France did then she or any other European power is prepared to do to-day. No sense of morality would prevent a single European nation from undertaking such a conflict if it thought to gain by the war.

"And to-day! Why, even now Europe is one vast armed camp, bristling with eight millions of bayonets ready to be raised by the nations against each other. What a commentary this on the angel's song of peace and good will at Bethlehem!

"Looking at these facts, despite a certain growth in the moralities, how far do we seem to be from the realization of that kingdom which the Son of God came to establish upon the earth!"

While all must admit that the International Arbitration Association has a most noble object, and is worthy of all support, we cannot believe as the *Christian at Work* intimates, that it is to aid in the fulfillment of any prophecy of what is popularly called the millennium, since no prophecy of such a millennium exists in the Bible. It is stated that this Association seeks "the organization of affiliated societies in the chief cities of Europe and America;" and that this may be a fulfillment, in part at least, of the prophecy that in the last days many nations shall say, "Come, and let us go up to the mountain of the Lord, . . . and he shall judge among many peoples, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks," etc., there seems to be no reasonable doubt.

### KNOWN BY THEIR FRUITS.

THE veriest unbeliever must accept one word of Christ, that "by their fruits shall ye know them." If in such a matter, for example, as business activity we wish to test the influence of the Christian religion, we must compare the condition of business and trade in Christian lands with their condition in non-Christian lands. We will take the best of all non-Christian religions, Mohammedanism. The chief country controlled by Mohammedanism is Turkey. We may say broadly that in Turkey the meaning of the word business is scarcely known. There is one bank in Constantinople, and that is controlled by Christians. Other cities of a hundred thousand inhabitants have not a single bank. There are very few highways and railroads, and these only when they have been forced on the country by Christians. Trades are few, and are confined to the barest necessities of life. What enterprise there is in business is confined to the resident Christians,—Greeks, Armenians, and Protestants. An absolute stagnation seems to rest on the ruling Mohammedan population. What is true of Mohammedan Turkey is true in great measure of all other non-Christian nations. The trade of the world is in the hands of its Christian nations.—*The Independent*.

## The Review and Herald.

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

BATTLECREEK, MICH., SEPT. 14, 1886.

URIAH SMITH, . . . . . EDITOR.  
J. H. WAGGONER, }  
GEO. I. BUTLER, } . . . . . CORRESPONDING EDITORS.

### THE MAINE CAMP-MEETING.

ON the same ground where the meeting was held two years ago, "Deering's Oaks," a suburb of Portland, the Maine camp-meeting was again held this year, at the time appointed, Sept. 1-7. The Maine Conference is small in numbers; hence, at best, a large gathering could not be expected; but this meeting compared favorably in this respect to previous occasions of the kind.

The meeting did not open with all the life and freedom that have characterized meetings in some other places. It was evident that a feeling of depression and discouragement, hard to lift, was resting upon some in the Conference. This was found to be owing rather to the financial outlook than to any other causes; and before the meeting closed a better feeling came to prevail. Thus, although the Conference has quite a debt on its hands, the tithe in the State the past year has been more than ever before, more than twice as much as in any previous year has been done in the tract and missionary work, a number of new canvassers have entered the field, and some thirty or more have been added to the Conference. It has been rather a time of seed-sowing than of harvest. A large amount of labor has been performed, and some twenty-four hundred dollars have gone out of the Conference in the line of education, including what students have paid themselves, and their friends for them, at South Lancaster Academy, with the intention of fitting up laborers to act some part in the work. The fruits of these efforts will be seen hereafter.

No marked manifestations occurred in the meeting above what have been witnessed in other places. On Sabbath, when a call was made to ascertain the number who wished especially to seek the Lord, at first but three responded; but as the ministers continued their earnest exhortations, other hearts began to yield, till the number who came forward under deep emotion reached between sixty and seventy. There was no undue excitement, but the evident working of the Spirit of the Lord. It was a good, encouraging meeting. Six were baptized in the bay, on Monday, by Eld. Goodrich.

The 80-ft. circle of the New England tent was used for meetings. The attendance from without was quite fair through the week; on Sunday afternoon and evening the tent was well filled with attentive listeners; and we are quite sure they took away some thoughts which events about to transpire will recall to their minds in days not far distant.

Elds. Butler and Haskell were present during the greater portion of the time, and labored with their usual untiring earnestness for the success of the meeting, in all its features.

Eld. Goodrich for the coming year will take his former place as president of the Conference. Eld. Burrill closes his labors in the State, and returns to his former field in Michigan. Many feel that in his departure Maine loses one who has been a true friend of the cause there, during his two years' sojourn among them. At the parting meeting, Tuesday morning, this sentiment was freely expressed, and many other words were spoken by brethren and sisters showing their appreciation of his labors.

Sister Eliza Morton, with the assistance of Bro. Burrill, labored faithfully in reporting the meetings through the Portland papers.

The meeting closed with a good state of feeling. All felt that they had been well paid for coming; some had been specially blessed, and others felt that it was the best camp-meeting they had ever enjoyed.

### WILL THE RIGHTEOUS EVER GO TO HEAVEN?

THAT the earth is to be the future inheritance of the saints; that they are to take the kingdom under the whole heaven, and possess it forever and ever, we know. But that the earth redeemed is not the only object held out before us as heaven, we also know. Earth is not now heaven, but there is a

heaven now in existence: "Our Father who art in heaven." To this place now called heaven, is there a promise that the righteous will ever go? Said a writer in an Adventist paper recently, "The only heaven the saints will ever know is this earth;" and another offers five dollars' reward for "a passage which states that the kingdom which Christ and his apostles preached is to be anywhere in the skies;" which we understand is meant to deny that any portion of our reward is to be anywhere but on this earth.

This position is open to serious objections:—

It places the creation of the new heavens and new earth at the second coming of Christ. The reward of the righteous commences at the appearing of their Lord; hence, if no portion of the reward is to be given anywhere but on this earth, it must be immediately purified for their reception. It is therefore held that the saints are caught up and held suspended somewhere in mid-heaven, while the elements are melted with fervent heat, and until the earth is renewed for their eternal abode, when they immediately descend from their airy mansions and take possession. The kingdom of God is then established, and they are possessing it according to the promise.

Granting that this is so, let us go forward one thousand years. When this period has elapsed from the second coming of Christ and the resurrection of the righteous, the wicked dead are raised, as we are expressly informed in Rev. 20. Being raised, true to their old instincts, they make war upon the saints, and come "up on the breadth of the earth." What earth?—In this case, the *new* earth certainly, if the earth was renewed at the second advent, one thousand years before. But who can believe that the fair plains of the beautiful and purified new earth will ever be polluted by the foul tread of the wicked? Who can believe that this earth will ever be purified for the abode of the righteous, and at the same time the ashes of the innumerable multitude of sinners remain unpurified within it? Who can believe that the new earth, after the righteous have dwelt therein a thousand years, and built them houses, and planted them vineyards, as they are to do in the new earth (Isa. 65:21), will be abandoned for any time, however limited, to the Devil and his followers? Who can believe that the arch-fiend and his forces will ever thus be found within the limits proper of the kingdom of God? And who can believe that before these vile hordes the saints of God will be compelled to flee like the timid dove before the devouring hawk, till they find themselves at last, trembling and besieged, in the New Jerusalem? But thus it is to be on the hypothesis we are now considering; for the saints are all in the city, and the wicked hosts are encamped around it like an army of besiegers, when fire comes down from God out of heaven and devours them. Rev. 20:9. And need we repeat our question, Who can believe all this?

The Bible presents us with a better view:—

1. The wicked are never allowed to place their feet upon the new earth; for it is not purified till after their resurrection. This is proved by a comparison of 2 Pet. 3 with Rev. 20, from which we learn, 1, That the perdition of ungodly men is their destruction after they come up in the second resurrection; 2, That it is not until this time that the elements melt with fervent heat, and the works that are in the earth are burned up; and 3, It is not till after the elements are thus melted, and the earth also, that we are to look, according to the promise, for the new heaven and new earth. And as the earth is reserved unto this fire, against the day of Judgment and perdition of ungodly men, we conclude that the same fire which destroys the wicked, purifies the earth; and from these fires it is brought forth fair and glorious, a home in which the righteous evermore shall dwell.

Thus all that the wicked see of the kingdom of God is the New Jerusalem after it has descended from God out of heaven; and they behold that only as outsiders. They have the promise, if that can be called a promise which only excites to unutterable anguish, of beholding Abraham, Isaac, and Jacob in the kingdom of God, and they themselves thrust out. But upon the fair domain of the earth made new they are never permitted to tread, nor upon its glories are they ever suffered even to look.

Then where are the saints during the thousand years that intervene between the first and second resurrections?

1. They are with the Lord; for when he appears the second time, the saints are caught up to meet him, so to be forever with him. 1 Thess. 4:17.

2. They are not on the earth; for it has been shown that the earth is not renewed till the end of the thousand years, after the second resurrection; and they certainly do not take possession of it till after that change has been accomplished.

3. They are not suspended somewhere in mid-air; for they live and reign with Christ (Rev. 20:4), which shows that they are where Christ has his throne, and accomplishes a portion of his reign.

4. As they live and reign with Christ, the conclusion is evident that they are not in a migratory state, but occupy some definite and fixed locality; hence,—

5. If we can ascertain to what place they are taken when they are caught up to meet the Lord, we shall know where they are during the thousand years; for they remain in that place till the thousand years are fulfilled.

Now testimony is not wanting to show that they are taken to heaven, the place that is properly meant by that term, the place where God resides, and where the New Jerusalem is at present located. Christ in his sermon on the mount, tells his disciples to rejoice when men persecute them, and to be exceeding glad; for great is their "reward in heaven." Matt. 5:12. Here they are promised a reward in heaven; but the word "heaven," as here used without any limiting or qualifying term, never, we believe, carries us forward to the new-earth state, but refers to the place where God now dwells; as, "There is a God in heaven who revealeth secrets," etc. Dan. 2:28.

Again, when Christ told his disciples, as he was about to leave them, that he was going to prepare mansions for them, he promised to come again and receive them unto himself, that where he was they might be also. John 14:1-3. By these mansions is doubtless meant the New Jerusalem. This city is now "above," in heaven. Gal. 4:26; Rev. 21:2. We are to be received into that city when the Lord "comes again." But that city does not come down, or change its location to this earth, till the end of the thousand years; hence at the second advent the saints must be taken to heaven, where the city is. The language itself implies this. Christ does not say to his disciples, I will come again to dwell here on earth with you, that where you are, there I may be also; but, "I will come again, and receive you unto myself; that where I am, there ye may be also." See also 1 Pet. 1:4; Heb. 10:34.

We have now noticed two positive promises that the saints should be taken to heaven, and there enter upon their reward. Now if John, in viewing the redemption of the people of God, should behold the fulfillment of these promises, it would, if possible, make the matter still stronger, or at least show that our interpretation of them is correct. Let us, then, look at a few scenes brought to view in the Revelation.

In chapter 4 John says he saw a door opened in heaven. He beheld Jehovah seated upon his glorious throne; and before the throne there was a sea of glass like unto crystal. In chapter 15:2, he tells us that upon this sea of glass, which was before the throne of God in heaven, he saw those standing who had gotten the victory over the beast and his image, the mark and the number of his name, having the harps of God, and singing the song of Moses and the Lamb. Here was a company redeemed from the earth, seen by John in heaven.

Again, in chapter 7, still beholding things in heaven, he saw a great multitude out of every nation, kindred, and tongue, clothed with white robes, before the throne of God and the Lamb. In chapter 14, he saw a hundred and forty-four thousand with the Lamb on Mt. Zion. Mt. Zion is in heaven. Joel 3:16; Heb. 12:22. In chapter 19, John says he heard the voice of much people in heaven, shouting triumph over the great harlot, an earthly power by which they had long been oppressed.

All these scenes are located at the time when the people of God emerge from their conflict with the powers of darkness in this world, and long before they take possession of the earth at the end of the thousand years. They therefore unmistakably designate the place to which the saints are taken at the commencement of the thousand years, and show it to be heaven. Summed up, the testimony would stand thus:—

1. During the thousand years, the saints must be



in heaven; for there is no other place where they can be.

2. We have the positive promise from the lips of our Saviour that his followers shall be taken to heaven, and there receive an infinite reward.

3. John, beholding the close of the church's pilgrimage and the conclusion of her warfare, saw them, a victorious, rejoicing, shouting multitude in heaven. Need we further evidence that the saints are to go to heaven?

A brief glance at the order of events as introduced by the testimony herein presented, will perhaps best conclude these few thoughts.

1. At the second coming of Christ, the saints are caught up to meet the Lord in the air, and are taken to the New Jerusalem above.

2. There they reign with Christ a thousand years, apportioning the Judgment upon the wicked dead and fallen angels. 1 Cor. 6:2, 3; Rev. 20:4.

3. By the terrible scenes attending the second advent, the earth is made empty and waste, and is reduced to its original chaos. Isa. 24:1-6, 19-23; Jer. 4:19-28.

4. In this desolate condition the earth remains while the saints are in the New Jerusalem above, allotting the due measure of punishment to the wicked, whose guilty dust still slumbers in its chaotic bosom.

5. The earth in this state of ruin and chaos constitutes the bottomless pit in which the Devil is bound a thousand years (Rev. 20:1-3); for it is expressly called the bottomless pit before brought from its original chaos (Gen. 1:2), and when reduced to the same state again, it would of course be described by the same term. The word rendered "deep," in Gen. 1:2, is *abussos*, the precise word which in Rev. 20:3 is rendered "bottomless pit."

6. The end of the thousand years having come, and the judgment due to each sinner having been apportioned or written, Christ makes another move in the establishment of his kingdom. He now comes forth to reclaim its territory proper, and hence comes down with the New Jerusalem and his saints to the earth.

7. Out of the dreary earth, on which have now accumulated the additional desolations of a thousand years, the wicked dead are raised, and the Devil goes out to deceive them. He knows the time has come for the last conflict, and he gathers them up around the New Jerusalem, the point of entrance which Christ has made into this revolted territory.

8. The judgment is there executed upon them; and this judgment which the saints have had some part in allotting, they also have some part in executing. Ps. 149:9. Fire comes down from God out of heaven and devours them. This constitutes the burning day spoken of in Mal. 4:1; 2 Pet. 3. Then the heavens pass away with a great noise, and the elements and the earth itself melt with fervent heat. Then, just as the ark of old was surrounded with the watery element, so the New Jerusalem will be surrounded by this ocean of liquid flame. This is the second death. But on the righteous we are told that the second death "hath no power." They can endure the fiery element, and hence can go forth, as the prophet says (Isa. 64:24), and look upon the carcasses of those who have transgressed against the Lord, as they are being reduced to ashes beneath their feet. Here the righteous afford a practical answer to the question of the prophet (Isa. 33:14): "Who among us shall [can] dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

9. The judgment being executed, the wicked burned up root and branch, the earth comes forth from the fiery ordeal, purified. He who sits upon the throne then says, "Behold, I make all things new." The new heavens and new earth thereupon come forth, to be the everlasting abode of the righteous. Then they inherit the kingdom prepared for them from the foundation of the world. No stain of sin then pollutes the universe, no cloud of evil darkens the horizon; but before them is spread out an unclouded prospect of life, peace, and happiness forever and ever.

#### THE "HISTORY OF THE SABBATH" IN GERMAN.

Our eyes have recently been made glad at the sight of a new book of great importance,—the first part of the "History of the Sabbath," by Eld. J. N. Andrews, in German. We have seen no book for a long time which has so made us rejoice. Many of our readers have perused this most excellent work in the Eng-

lish, a new edition of which is soon to be issued from the REVIEW Office. This book in our tongue has done a vast amount of good.

Were not their work such an evidence of malice, it would be amusing to see on the part of our enemies, men of literary pretensions, the perplexity and embarrassment manifested in their efforts to put down this book and throw discredit upon it. One man, somewhat notorious as an apostate opposer of the Sabbath, has written many pages to denounce the "History of the Sabbath," accusing Eld. A. of garbling and other wickedness, and throwing a tremendous amount of dust in the air in his efforts to fasten some odium upon the book. When the truth could be discerned, it was discovered that by some mistake in proof-reading the grievous wickedness of substituting a comma for a semicolon had been perpetrated in a certain extract from some author, and that was all. The same person, on a certain occasion in Missouri, when a famous champion was bitterly opposing the truth, tried to thrust at the "History of the Sabbath," by pretending to read a quotation Eld. Andrews had made from some author, but inserting some of Eld. A.'s own words in the connection. Then, of course, he asserted that these words were not in the original which Eld. A. had pretended to quote exactly; and he therefore accused Eld. A. of garbling, although in his attempt to prove his assertion he himself had attributed words to that author which were Eld. Andrews' own language. There was no excuse for his making any mistake; for the extract was in much finer print than Eld. A.'s own language, and the difference was very apparent.

Thus, for the purpose of carrying a false impression, men will wickedly misrepresent facts. It shows their anxiety to break down in some way the credit of this book. Many have spoken and written to accomplish this purpose; but in all the twenty years or more that it has been before the public, we have never seen one of its statements successfully controverted; neither have we seen pointed out a single mistake in its many quotations.

Why, then, is it that such malicious attacks are made upon the "History of the Sabbath"?—Because it most effectually strips off the covering from the Sunday institution, and shows forth its utter lack of Bible authority as no other book has ever before done. It also clearly depicts the steps by which the "Sunday of pope and pagan" gradually came to be the "Christian Sabbath," the "Lord's day" of modern Christendom. This was done by voluntary acts of consecration on the part of the people after the work of the apostasy had begun, and with no authority from the Bible. It first became an established custom; then the Catholic Church stepped in, and by unceasing effort, the Sabbath was put down and the Sunday exalted, till a heathen emperor made a law for the observance of the "venerable day of the sun," which the pope of Rome appropriated as a good prop to use in bolstering up Sunday. Thus by decrees of councils, by false miracles, fines, imprisonments, whippings, and massacres, the holy (?) work was finally accomplished, and the Roman Catholic Church had the sweet satisfaction of handing over to the Protestant Church a Sabbath of her own make,—an institution as essentially Catholic as any false doctrine of her invention. It is no wonder that the Protestant adherents of Sunday-keeping hate the great work of that man who has effectually torn off the sanctimonious drapery of this papal institution, letting in the light of God upon its deformity.

To obtain all the facts took a score of years of the most painstaking research, toilsome investigation, and patient tracking of pious fables, deceptive sophistry, and false statements, involving the finding and perusal of many thousands of pages of old musty histories, church Fathers, and other long-forgotten authors. But there they are, safely packed into the "History of the Sabbath," for the enlightenment of an honest, investigating public who desire to know the truth concerning the Sunday-Sabbath. If these Sunday-upholding authors would only prefer truth to custom and popular error, they might well be thankful for this most valuable work upon Sabbath history.

Now our brethren in Europe have succeeded in bringing out a translation of the Biblical argument on the Sabbath as contained in the larger book. How glad we are that this is done! Now we want our people everywhere to circulate it among the Germans, and we expect many thousand copies will be so used in both this and the Old Country. We are informed

that it will soon be out in French also. We long to see the books published in the foreign languages. A great work must be done through our books for all these peoples. The Devil has succeeded in throwing all sorts of obstacles in the way of the living preacher, so that great difficulties must be overcome before access to the people can be gained; but books can yet be sent everywhere.

There is no book that can be circulated which will do more toward opening the eyes of the people than this "History of the Sabbath." Let our German brethren everywhere interest themselves in its circulation. Let our American brethren also do their best to bring it before their German neighbors. There are thousands of honest Germans scattered in all directions throughout the country, many of whom could be enlightened by this book in their own tongue. It is nicely printed, and its appearance is very creditable to our new office in Basel. We are not prepared to give exact information at this writing about the price, etc., but hope to in the near future.

G. I. B.

#### THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS—NO. 20.

##### THE GOOD OLIVE TREE.

THE "fall," or "casting away," of the Jews has become the riches or reconciling of the world, because it brought an opportunity to the Gentiles that they might be grafted into the good olive tree, there being still room among its branches. And if their fall could bring a blessing to the Gentiles, how much more their receiving of fullness. It would indeed bring "life from the dead."

We now inquire whether Israel has received this fullness, is now receiving it, or shall receive it in the future? Let this question be answered by the word of God. The word "fullness" here denotes a great abundance of spiritual blessings or gifts by which the hearts of the children of God are "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Col. 2:2, 3. These blessings are obtained in Christ, "for in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him [Danish version, and we have all fullness in him], which is the head of all principality and power." Verse 10. This fullness Israel received at the first coming of Christ, when the truth of God was preached by the Saviour and his apostles more clearly and powerfully than it has been at any time since, and when the Lord poured out his Holy Spirit in such abundant measure that three thousand souls were gained in one day. Acts 2:41. Hence the apostle testifies: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14. "And of his fullness have all we received, and grace for grace." Verse 16. It was a fullness of grace unto the Jews when the word of God was so abundantly preached by Christ and his apostles in their own country; and to this was added "grace for grace" when the apostles were baptized in the Holy Spirit on the day of Pentecost, while thousands were gathered into the fold of Christ.

This fullness of grace and truth which Israel thus obtained at the first coming of Christ, became the means of sending the gospel into all the earth. Rom. 10:18. The apostles, who were Jews, and went out from the Jews, founded the Christian church. The first Christian church was the church at Jerusalem; and believing Jews who dwelt among the Gentiles, were in many places that remnant of God's Israel which became the light of the world and the salt of the earth. Thus they brought "life from the dead," or spiritual riches, to the Gentiles.

Now, if we accept the explanation of the Scriptures relating to the fullness of the Jews, we can easily understand what is meant by the fullness of the Gentiles, and also what the apostle means when he says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11:25. The fullness of the Gentiles will be an abundant preaching of the word of God among the Gentiles in the last days, and a rich outpouring of the Spirit of God, such as was seen on the day of Pentecost. Such a spiritual fullness the Gentiles have never yet received; but the sure word of prophecy shows plainly that it will be poured out in the near future.

It is a well-known fact that the word of God in our day is preached in the world to a much greater extent than ever before. More than a hundred million copies of the Bible have been scattered in the world during this century, and the Bible has been translated into nearly all the different languages. Missionaries, carrying God's truth for the last days, have gone to all parts of the globe, and the last message of mercy is sounding with no small power. Now, when the Lord in addition to this pours out his Spirit upon his faithful servants as he did in the days of the apostles, then the children of God will be gathered into one fold and prepared for the glorious revelation of our Lord and Saviour Jesus Christ. If many among the Jews receive the message, then the fullness of the Gentiles will bring great blessings unto them in the same manner as their fullness brought great blessings to the Gentiles at the first coming of Christ.

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom 11:26. The word "so" expresses the very same idea as "thus" or "in this manner." The Israel of God will be saved in the manner above presented. The Lord poured upon his children a rich fullness of his word and Spirit, and by these means they are prepared to meet their Saviour in peace. The Greek word *houto*, which is here translated "so," never has reference to time, but denotes manner.

The words of the prophet, quoted by the apostle, are also very plain: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:20. And again the same prophet says: "Zion shall be redeemed with judgment, and her converts with righteousness." Chap. 1:27. It is all those who turn away from their transgressions, all the true branches of the good olive tree, whom the Lord will gather home to Zion when he comes.

How important it is both for Jews and Gentiles, while probation still lasts, to partake of the root and fullness of the olive tree, and turn away from all sin and transgression, that they may belong to the Israel of God and be gathered with them when the Lord shall send his angels with a great sound of a trumpet to gather his elect. Matt. 24:31. Then their eyes shall see the King in his beauty, and he shall say unto them, when he has gathered his people to the heavenly city, "Look upon Zion, the city of our solemnities" (Isa. 33:20); while their songs of triumph sound with joy: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Chap. 26:1, 2, 19.

J. G. MATTESON.

#### THOUGHTS ON PRACTICAL SUBJECTS.

"LET every man be occupied, and occupied in the highest employment of which he is capable, and die with the consciousness that he has done his best."—*Sidney Smith*. This is the motto which every man ought to adopt for his life. First, let him be occupied diligently all the time; and secondly, let him be occupied in the very highest employment of which he is capable. No man has a right to throw away his life in doing less or worse than he might do. It is right in the sight of God and man for a person to desire to excel in any worthy cause. Especially should God's ministers adopt this for their rule.

#### HOW TO SUCCEED.

"The talent of success is nothing more than doing what you can do well."—*Longfellow*. It may seem a matter of little importance many times to do well what you are doing; but it is the habit of doing a thing the best that you can do it that brings success in the end. Almost anybody can do a thing moderately well, but it is the first-class work that brings pay, renown, or success.

#### ONLY ONE VOYAGE.

It is a startling truth that we can only make one voyage through life, and a failure is irretrievable. We cannot make a second trial. It is success or death the first time. How carefully, then, should all start out on this voyage; how watchful they should be every moment of the time. Let the middle-aged man stop and look at his acquaintances, and he will be surprised to see how few have made the voyage thus far successfully. There are stranded boats and shipwrecks on every side, and few will reach the harbor safely. Life is not child's play. A little carelessness,

a few blunders, or one reckless step may ruin a life. Look out, then, where you are going.

#### THE PLEASURE OF SEEKING FOR TRUTH.

A great man once said that if he were offered the choice between the possession of truth and the pleasure of seeking for it, he would unhesitatingly choose the latter. This is a truth which few stop to consider. The most delightful enjoyment in which a thoughtful person can be engaged is in searching for and digging out some great truth, link by link. Hence, God has been not only wise but good in leaving the truth to be delved for, studied for, and searched for, and only found piece by piece. We should thank him that we have the privilege in our day of still searching and finding.

#### NEVER READY TO BEGIN.

Some people spend the most of life in dreaming of what they are going to do sometime; but some way that time never exactly comes. Not to-day, not this forenoon, not now; by and by I will do it. There are difficulties in the way now; wait till they are removed. I do not feel like it now; I shall feel differently by and by; then I will do something. I will take up that study some day, but not at present; I will begin that task by and by, but not yet. So they go on dreaming, but never doing. The one rule of success can be stated in a nutshell—one thing at a time, the nearest first, and begin now. Young man, lay this down as a motto of your life, and begin its practice to-day, and you will accomplish something. Do not wait a month to decide what you will do. Look around; commence on the very first thing you come to, and that immediately, and do it well. Be earnest, be patient, work hard. Watch opportunities, be strictly honest, hope for the best, stick to it for your life, and you will succeed.

"Lose this day loitering,—t will be the same story To-morrow, and the next more dilatory;  
The indecision brings its own delays,  
And days are lost lamenting over days.  
Are you in earnest? Seize this very minute,  
What you can do, or dream you can, begin it.  
Boldness has genius, power, and magic in it.  
Only engage, and then the mind grows heated,—  
Begin, and then the work will be completed."

#### THE INFLUENCE OF TRIFLES.

Trifles light as air often decide the course a young man will take. David Hume, in his youth, was a firm believer in Christianity; but he happened to be appointed, in a debating society, to advocate the cause of infidelity, and so began to read infidel books, to gather up infidel arguments. The result was, he became a life-long infidel. Voltaire, at the age of five, happened to commit to memory an infidel poem that turned the whole bent of his life, and he became a great infidel. On the other hand, Thomas Clarkson, a great advocate in the English Parliament of the abolition of slavery, chanced one day to pick up a book on the horrors of slavery. It so impressed his mind that then and there he resolved to give his whole life to the suppression of the accursed system; and he nobly maintained his purpose till it was accomplished. So we should be careful, even about trifles, that they do not turn us and influence us in the wrong direction.

#### THE IMPORTANCE OF PHYSICAL HEALTH.

"To the strong hand and the strong head, the capacious lungs and the vigorous frames, fall, and will always fall, the heavy burdens; and where the heavy burdens fall, the great prizes fall, too."—*Laws of Life*. "No man is in true health who cannot stand in the free air of heaven, with his feet on God's free turf, and thank his Creator for the simple luxury of physical existence."—*T. W. Higginson*. The very first element of success in any calling is a good physical constitution. Lacking this, a man must go on through life crippled in all his labors. As Mr. Beecher said, "The first requisite to success in life is to be a good animal." Very few stop to consider the importance of this thought. They take care of the intellect, but let the body take care of itself; and the first they know, body and intellect are laid in the grave. "Let, then, the man who is stripping for the race of life, account no time or money as wasted that contributes in any way to his physical health, and gives tone to the stomach or development to the muscles." Time spent in maintaining good health is not lost.

#### STICK TO ONE THING.

"Be not simply good, but be good for something."—*Thoreau*. That is a sensible saying. It is well to be good, but it is very important to be good for some-

thing; to be able to do something and accomplish something; and it is desirable to be able to do that something better than anybody else can do it. The first rule to lay down that you may secure success, is to bend all your energies to one thing. Life is short, and art is long. The man who scrambles over many things will be proficient in none. Paul said of himself, "This one thing I do." Even an ordinary man can become well informed and thoroughly proficient on some one thing, if he will throw his whole strength into it. Some one truly says; "All our real labor lies in a nutshell." A man does not have to be very learned in order to become proficient in some one thing or calling. Another author truly says: "The one condition of success in life is concentration; the one evil is dissipation." The man who would be proficient in one thing must have the courage to be ignorant in many things, or at most to have only a general knowledge about other things. I have met many a man who was esteemed great in his profession, perhaps as a merchant, a lawyer, a doctor, or a governor, who, when interrogated in regard to theology, displayed less knowledge than many an ordinary farmer. "Many a man misses of being a great man by splitting into two middling ones." "The time spent by many persons in profitless, desultory reading, if concentrated upon a single line of study would make them masters of an entire literature or science."—*Wm. Matthews*. Be careful, therefore, not to grasp at too many prizes, and thus lose all.

D. M. CANRIGHT.

## The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 508.—CONNECTION OF THE SAINTS WITH THE JUDGMENT OF JUDE 14:15.

Do the saints take part in the executive judgment spoken of in Jude 14:15? J. L. E.

As it is the second coming of Christ that is undoubtedly referred to in those texts, it is not reasonable to suppose that the saints will take part in the execution of the judgment there mentioned.

#### 509.—"HATE," IN LUKE 14:26.

Is the word "hate" in Luke 14:26 the idea conveyed by the original? If not, why is it not changed to be in harmony with Matt. 10:37? And in Matt. 5:39, what is the meaning of the expression "turn to him the other also"? Also, are we to construe the next two verses literally? Does the new version make it more plain? A. M.

In many cases, the signification of words undergoes a change in the course of time; thus words at the present time may not convey the same meaning that they did a few centuries ago. The original from which the word "hate" is translated in this text, is *miseo*, which, being used in antithesis with *agapao*, signifies "to love less." (See "Robinson's Greek Lexicon.") When the translation was made, it is probable that the word "hate" more nearly expressed the idea of the original than any other word that occurred to the translators. Just why the translators of the revised version did not see fit to employ another term, we do not know.

The expression in Matt. 5:39—"Turn to him the other also"—signifies that rather than avenge ourselves of an injury, we should be willing to submit to a repetition of it. Verses 40 and 41 are designed to emphasize the lesson of verse 39. Verse 41 was spoken with reference to a custom that then existed among the Persians. The Persian messengers had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. Some of these messengers carried dispatches between the court and the provinces. When one set out, he was provided with a single horse, and when that became weary, he dismounted the first man he met and took his horse. There was no pardon for the man who refused to let one of these messengers have his horse. The teaching is evidently this: When we are made to suffer injustice by the act of our fellow-men who possess power over us, or by governmental authority, we should exercise meekness, gentleness, and long-suffering, avoiding a revengeful spirit. The reading of the new version does not vary materially from that of the old.

—Learn what is true in order to do what is right.

—Afflictions are intended for our learning. The Lord gives the reason thus: "To humble thee, and prove thee, to know what was in thine heart." The Lord knows what is in our hearts; but he wants us to know it.—*Ez.*

## 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.

LET US GO FORTH. HEB. 13: 13.

SILENT, like men in solemn haste,  
Girded wayfarers of the waste,  
We pass out at the world's wide gate,  
Turning our back on all its state;  
We pass along the narrow road  
That leads to life, to bliss, to God.

We cannot and we would not stay;  
We dread the snares that throng the way,  
We fling aside the weight and sin,  
Resolved the victory to win;  
We know the peril, but our eyes  
Rest on the splendor of the prize.

No idling now, no wasteful sleep,  
From Christian toil our limbs to keep;  
No shrinking from the desperate fight,  
No thought of yielding or of flight;  
No love of present gain or ease;  
No seeking man or self to please.

No sorrow for the loss of fame;  
No dread of scandal on our name;  
No terror for the world's sharp scorn,  
No wish that taunting to return;  
No hatred can our hatred move,  
And enmity but kindles love.

No sigh for laughter left behind,  
Or pleasures scattered to the wind;  
No looking back on Sodom's plains;  
No listening still to Babel's strains;  
No tears for Egypt's song and smile;  
No thirsting for its flowing Nile;

No vanity nor folly now;  
No fading garland round our brow;  
No moody musings in the grove;  
No pang of disappointed love;  
With the brave heart and steady eye,  
We onward march to victory.

What though with weariness oppressed—  
'Tis but a little, and we rest.  
This throbbing heart and burning brain  
Will soon be calm and cool again,  
Night is far spent, and morn is near,—  
Morn of the cloudless and the clear.

'Tis but a little, and we come  
To our reward, our crown, our home;  
A little space—yet more or less,  
And we have crossed the wilderness,  
Finished the toil, the rest begun,  
The battle fought, the triumph won!  
—Horatius Bonar.

### DENMARK.

COPENHAGEN.—I have labored in this city since July 17, and have held in all thirty-four meetings. We have had the use of a good hall, well lighted and seated with chairs, and located in a suitable part of the city. We have only paid 64 cts. for each meeting, which is very cheap. In the winter time, we should have to pay \$7 an evening for such a hall, but in the summer time every one wants to get out into the country, and most of the halls stand empty. This hall has seats for 150 persons, but it has not been filled. We have had only from forty to eighty hearers. Last week the interest increased considerably, and the truth has made a deep impression on many hearts. Those who attend the meetings are, with few exceptions, candid and thinking people, and some of them belong to the higher class. Some have decided to obey the truth, and several others have become interested in studying it. Many expressed their thankfulness for the instruction received. Through the blessing of God, by further labor many may be gained for the truth. This rejoices us much, and we give thanks and praise to our gracious Lord for his goodness and mercy to us.

Two brethren have commenced to work as colporters in this city. One is laboring outside of the city, and one more will soon commence. The health paper is prospering, and not a few orders are received at the depository. This paper has also been noticed and recommended in several of the other Danish papers. Bro. Otteson has been at home, in the vicinity of Frederickshavn, during the vacation. He writes that there has been an excellent interest to hear and search the Scriptures. He has held many Bible readings, and there have often been as many as thirty persons present. He has visited a number of families, and talked with many concerning the truth; but he has not been able to visit nearly all those who have requested him to visit them. Several are ready to begin to obey the precious truth of God. We hope that Bro. Brorson, who has lately been laboring in different places in Jutland and now is laboring in Asaa, which is near Frederickshavn, will attend to the interest in the latter place (as Bro. Otteson must return to Copenhagen to continue his study at the

University), and that a good work may be accomplished there.

Bro. Christensen writes from Lindkund that he has been laboring in Sleswig and in the southern part of Jutland, and that some in these parts also have commenced to obey the Lord. I am now once more working in the mission in Stockholm.

Aug. 16.

J. G. MATTESON.

### MISSOURI.

PRINCETON.—We began meetings here Aug. 6. This is a town of about fifteen hundred inhabitants. The people are very kind to us, and give good attention to the word spoken. We have given thirty-two discourses, and held three Bible readings, and many seem to be deeply interested. Three, all heads of families, have commenced to keep the Sabbath. The interest has seemed to increase greatly within the past few days. We expect to remain here until time to go to our camp-meeting and Conference.

Sept. 1.

N. W. ALLEE.  
J. W. WATT.

### ILLINOIS.

ODIN.—The tent meeting at this place closed last Sunday evening, having continued between five and six weeks. As the result, thirteen have commenced to observe the Sabbath and have signed the covenant. The interest continues to be quite good, and for no less reason than to attend the State camp-meeting and Conference would we feel justified in taking down the tent. The interest to hear extends also to adjacent towns and neighborhoods. The 21st inst. we baptized three at Centralia. We have had some public opposition at Odin, which has only helped to hasten decision in the minds of some.

Aug. 31.

A. O. TAIT.  
F. D. STARR.

### PENNSYLVANIA.

VENANGO AND BLOOMING VALLEY.—We held sixty-four meetings in the tent at Venango, gave twenty-four Bible readings, sold \$43 worth of books, and obtained fifteen subscriptions for the *Signs*. From the first, we met with the most determined opposition, which continued until the close, reaching, at times, to severe threatenings and acts of violence. But through all the Lord mercifully preserved us, and blessed our labors to the good of some, we trust. When we left, six persons had accepted of the truth, some of whom were partially decided before we went there.

Have held seven meetings at Blooming Valley, with good congregations and increasing attendance.

J. G. SAUNDERS.  
J. L. BAKER.

### IOWA.

AUDUBON.—Closed meetings here last evening with a full tent. The attendance has been good from the beginning, averaging about one hundred and twenty-five. Sixteen adults have signed the covenant, and others are observing God's requirements. Book sales amounted to about \$35, and contributions to \$10. A Sabbath-school of thirty members was organized, and provided with *Instructors* and other helps. A few orders were taken for periodicals. Future Sabbath meetings were appointed. One of us will endeavor to meet with this new company each Sabbath for a few weeks. We pitch in Atlantic to-morrow. We are of good courage, and hope so to labor that our work may stand in the Judgment.

Aug. 30.

I. J. HANKINS.  
J. M. WILLOUGHBY.

### MICHIGAN.

EDMORE, MONTCALM Co.—Closed meetings here Sept. 4. Sixteen have signed the covenant as the result of the effort. A few others we hope will yet decide to obey God. The burning of our tent did not seriously affect us. The loss was not great, as the tent was old. From here we go to the camp-meeting at Grand Rapids, expecting to receive new courage and strength for future labor.

Sept. 10.

G. W. CAVINESS.  
S. M. BUTLER.  
W. C. HEBNER.

SAUGATUCK.—The meetings in this place have now continued three weeks. This is the busiest season of the year here, and a very unfavorable time to hold religious services, it being in the midst of peach harvest. It is not only hard for people to get out to meeting, but it is almost impossible to visit them at their homes. Yet with the Lord's help we have done the best we could to impress the solemn truths of the message upon the hearts of the people. Some most excellent people have been stirred by its force, and have taken their stand to keep the Sabbath. For this we feel grateful, and hope for others. We have changed our Sunday-school into a Sabbath-school, and the attendance last Sabbath was about sixty.

We have received over \$20 in donations, and sold about \$30 worth of books besides about fifty copies of "Vol. IV." that have been sold in this vicinity by subscription. Seven new subscriptions have been obtained for our periodicals.

Sept. 1.

W. C. WALES.

### WISCONSIN.

SEXTONVILLE.—We have been here three weeks. The interest has been good, and the attendance quite regular. We have presented the Sabbath question, and some have decided in its favor, while others for whom we hope, are trembling beneath the cross. Since coming here, we have also held two meetings each week with the friends at Richland City, where we have the use of the M. E. church. By means of Bible readings held from house to house, those who have decided to obey are becoming established, and the interest of others is increasing.

This has been a remarkable season. We have now held meetings in the tent nearly nine weeks; have given seventy-seven discourses, and yet have not lost one appointment on account of rain. Our work here is by no means finished yet. We have a stove in each of our tents, and expect to continue meetings as long as the interest demands. There are now fifteen who have decided to obey, and we labor on, trusting that others will be led to accept the precious truth.

Sept. 2.

W. S. HYATT.  
F. W. FIELD.  
S. D. HARTWELL.

### KENTUCKY.

DALTON, SLAUGHTERVILLE, AUBURN, AND MARION.—We spent four weeks at Dalton, where seven embraced the truth. Organized a Sabbath-school, etc., since which they have united with the Madisonville church. Sold \$20 worth of books. We gave ten discourses at Slaughtererville, creating quite an interest. Two embraced the Sabbath and other points of our faith. We then had to leave to attend the State meeting at Leitchfield, after which we took our tent to Auburn, where we remained for six weeks, having only a fair audience. Ten took hold of the truth, and since have been trying to live it out. Sold \$10 worth of books, and received about the same in donations. We then went to Marion, where we remained four weeks. Fifteen adults began to keep the Sabbath, and we organized a Sabbath-school of thirty members. We were obliged to leave a good interest, as the man on whose ground our tents were pitched desired us to move. We came to Princeton, where we have a good location. Have given two discourses to small audiences. Our courage is good, and we hope for brighter days for the cause in Kentucky.

Aug. 31.

I. H. EVANS.

### WEST VIRGINIA.

PAW PAW, MARION Co.—We have been at this place five weeks, and have given thirty-seven discourses. The average attendance has been two hundred and seventy-five. The audiences on Sundays have ranged from five hundred to eight hundred. Secret opposition among the ministers has been bitter from the first, and last Sunday it culminated in a public effort, when the South Methodist and Christian ministers united against us in a grove meeting, one mile from the tent. Last night I reviewed the principal points before a large audience and with good effect. The majority say we have the truth; but only two as yet have signed the covenant. The people in this county are very slow to adopt anything new, as they call it. They have been very kind and attentive to our wants, supplying them all; so we have been to no expense since pitching the tent. There has been the best of order throughout. Sold \$10 worth of books. Bro. A. A. Meredith, of Berea, has been with me, helping care for the tent. Our health is good, for which we praise the Lord. We look for others to sign the covenant, as some have said they will do so before we close. Shall likely take the tent down and go to Parkersburg, Wood Co., next week. We are of good courage, and the precious truth of the Third Angel's Message never looked brighter than now.

Sept. 1.

C. H. CHAFFEE.

### VERMONT.

MIDDLEBURY.—At the workers' meeting held in Brandon last May, it was decided to run a tent in connection with the mission at Middlebury. After consulting with the Conference Committee, it was decided that the tent should be pitched at East Middlebury, a little village about four miles from the mission rooms. Our tent was manned with a good corps of laborers, and we held our first meeting June 4, with a good attendance. The interest continued good until the tent was taken down to go to camp-meeting. Two opposition discourses were preached, one on the Sabbath question, the other on the nature of man, which were reviewed at the tent. As the result of the work, twenty-five are keeping the Sabbath,



twenty-three of whom have signed the covenant, and many others are deeply interested. A Sabbath-school has been organized, which takes a club of ten *Instructors*. Six orders for the *REVIEW* have been taken, and quite a number for the *Sickle*. We have sold about seventy-five copies of the "Marvel of Nations," seven of "Vol. IV.," and five of "Thoughts on Daniel and the Revelation," and have sold and given away quite an amount of small tracts. Our money donations amount to \$55. Our courage is good, and we feel like thanking the Lord for these tokens of his love.

Sept. 3.

C. L. KELLOGG.  
H. J. FARMAN.

## INDIANA.

**SOUTH MILFORD.**—The interest here is good, and people turn out well through the week to hear the preaching. Many come four and five miles, and some as many as ten miles. The Spirit of the Lord has accompanied the word spoken as we have tried to present the truth in its simplicity. The acknowledgment of the truth is quite general. Many are on the point of deciding. Five, heads of families, have signed the covenant; others are keeping the Sabbath. Our courage is good. We hope that by the help of the Lord a company may be brought out here to hold up the banner of truth. Books sell freely. The donations are quite liberal, thus far having exceeded the running expenses for the season, including the extra expense of seating the tent. We expect to remain here some three weeks longer.

Aug. 31.

JOHN W. COVERT.  
F. M. ROBERTS.

**MUD LICK AND NEW MARION.**—Aug. 27-30 I held six meetings at Mud Lick, Jefferson Co. Eld. Huffman and Brn. Harrison and Stureman held tent meetings here last year. I baptized two, induced two to discontinue the use of tobacco, and organized a church of twelve members. Their numbers will doubtless be increased in the near future, as several others are observing the Sabbath in the vicinity.

Aug. 31 to Sept. 3 I was with the friends at New Marion. The brethren mentioned above conducted tent meetings here also last year. The company have a new church building ready for plastering. Five services were held with them. We organized a society, and elected trustees, preparatory to obtaining a deed for their church property. A church organization was partially effected. The work moves slowly in this part of the State, owing to unreasonable prejudice; but we find many honest people in the region of these churches.

WM. COVERT.

## MINNESOTA.

**PELICAN RAPIDS.**—Bro. Tripp and wife have labored with the tent in the above-named place nearly two months, and the Lord has blessed their efforts. A part of the population are Scandinavians, some of whom became interested, and desired to hear in their own language. When their ministers learned this, they became alarmed, and one of them announced that he would speak against us, which he did. Bro. Tripp sent for me; and as I arrived in time to attend the meeting, I reviewed him the following evening, in the tent, before about twice as many as were present to hear him. I then spoke every night, and a good interest was aroused. Last Sunday night another Lutheran minister spoke against us. Monday night we had a larger congregation than we had had before, and the Lord gave freedom in reviewing the discourse.

Some of both nationalities have taken a stand for the truth, and meetings will continue in English. Eld. Collins has arrived to assist Bro. Tripp. We have worked hard, but the blessing of God has made the work seem light. I am sorry that I could not remain longer, as I now go to Minneapolis; but I shall try to return before a great while. May the blessing of God rest on the work at Pelican Rapids.

Sept. 1.

L. JOHNSON.

**DODGE CENTER, ETC.**—Bro. Hill and I closed our meetings here Aug. 22 with a two days' meeting, in which the brethren from Byron and Pine Island united with us. We trust that the occasion was one of interest and profit to all present. As a result of our meetings here, four have been added to the church by baptism, and two from the S. D. Baptists by letter. There are several more who we think are fully convinced that we have the truth, and who will no doubt unite with us at some future time.

The best part of our work here is the encouragement of the church at this place. For some time they have been in trouble, which is always a source of discouragement; but now there is a fair prospect of a settlement. For this we have earnestly worked and prayed, the brethren and sisters uniting with us in seeking the blessing and wisdom of God. We feel that the Lord has heard and will answer our prayers to his glory and our good. At the close of the meeting Bro. Hill went to his home, expecting to visit the churches in that part of the State before the Owatonna meeting.

Last Sabbath I met with the Pleasant Grove church. Found the most of them trying to do the best they could. I spoke twice while there, the Lord giving a degree of freedom in the work. Visited the brethren of the Byron church on my way home. These brethren begin to realize that if overcomers at last they will be no exception to the company of Rev. 7:14, "which came out of great tribulation," etc., and I hope they will earnestly seek to do their duty.

Since my last report, I have also visited the company at Woodland, which came out last winter, under the labors of my brother and myself. They still meet with bitter opposition, but we trust that by the blessing and grace of God they will finally triumph. They seem to enjoy their Sabbath-school and meetings, and to rejoice in the truth. May the Lord bless them.

Aug. 31.

F. J. COON.

**LAKE CITY.**—After holding meetings in the tent at this place about three weeks, we decided, on account of a lack of interest, to discontinue them. The public opposition had mostly spent its force before our coming, but the secret opposition was bitter and most persistent, and quite effectual. We did not see accomplished what we had hoped. One more has commenced to keep the Sabbath, five have been added to the church, and ten have signed the teetotal pledge. One sister has given herself to the Bible work. The brethren kindly donated enough to pay the expenses. They take hold with renewed zeal in the T. and M. work. They have ordered fifteen copies of the *Signs*, and ten of the *Sickle*, and put a distributor in the depot and also one in a hotel. Our book sales amounted to over \$30. Three ordered the *REVIEW*. I spent considerable time in giving practical instruction, and leave all greatly encouraged.

Sept. 3.

H. F. PHELPS.

## THE WORK AMONG THE FRENCH.

This branch of the cause of God has very few laborers, and an effort should be made to increase their number. We see people of this nationality all around us who are ready to receive the truth. As I was reading a French missionary letter recently, and had the opportunity to learn of so many new books, pamphlets, etc., that have lately been translated into the French language, it gave me much courage to do what I could in this good work; and I hope the Lord will open the way before me as well as others, if we give ourselves without reserve, bringing everything acceptable to him. There are many to come out of the Roman Catholic Church, as expressed in "Great Controversy, Vol. IV.," p. 381. Now is the time to awake, my French brethren and sisters. Let us not idle away the precious time and talents the Lord has given us; "for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12. Who is ready to respond? Who is now ready to say, Lord, take me and send me as thy servant?

Should there be any who would like to attend Battle Creek College, especially among our young people, I would say, Go. There is the place where young and middle-aged people ought to spend some time, to learn how to use their talents. Do not hesitate about going. Make your decision early, and be ready to go when the first term opens. If you fail to profit by this great privilege, you will surely lose much, and may thereby miss of filling some position of usefulness in the cause.

Sept. 2.

NAPOLEON PAQUETTE.

## KANSAS FALL CAMP-MEETING.

Our first fall camp-meeting for the season is now in the past. This meeting was held in the city of Osborne, Osborne Co. It was well attended by the Adventists in Northwestern Kansas, for whom it was especially intended. We had also a good attendance of the better citizens of the town and country. The outside interest is such that it was thought necessary to continue the meetings, for which purpose Brn. Morrow and Rousseau, with a company of helpers, remain to continue the good work here.

One noticeable feature of this meeting, was the thorough organization of the camp into small companies for direct personal work, having stated seasons for close examination and prayer. By this means many who came to the ground in a backslidden condition were greatly encouraged and strengthened for the conflict. This meeting is considered a success, and is thought by many to have been the best of our fall meetings. There was a deep moving of the Spirit of God upon the hearts of the people. On the second Sabbath there were at one time from 125 to 150 forward for prayers. Twenty-six persons were baptized Sunday afternoon.

The expenses of the meeting were fully met by the brethren here. Donations from audience, \$26. We believe lasting good will result from this meeting. To the Lord be all the praise!

J. W. BAGBY.

## NEW ENGLAND CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the New England Conference was held in New Bedford, Mass., in connection with the camp-meeting, Aug. 20-31, 1886.

**FIRST MEETING, AUG. 22, AT 9 A. M.**—The meeting was called to order by the President, Eld. S. N. Haskell. Prayer was offered by Eld. Uriah Smith. Delegates being called, twelve responded, representing six churches. A delegate was chosen to represent the church at Curtis Corner, R. I., and also one for the company at Reading, Mass. The church at Greenwood, R. I., was taken into the Conference, after which the report of the last annual session was read and approved. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, Wm. J. Boynton, F. W. Mace, C. E. Palmer; on Resolutions, Uriah Smith, A. T. Robinson, A. L. Wright; on Credentials and Licenses, D. A. Robinson, J. C. Tucker, Gilbert Collins; on Auditing, C. W. Comings, J. C. Tucker, W. B. Mason, Gilbert Collins, F. B. Reed. Adjourned to call of Chair.

**SECOND MEETING, AUG. 24, AT 5 P. M.**—Two more delegates took their seats in the Conference. One delegate each was chosen to represent the church at Amherst, N. H., and the company at Moosup, Conn. Committee on Resolutions submitted the following:—

*Whereas*, The conducting of our city missions is attended with considerable expense, and those who have had no experience are not prepared at first to labor efficiently in connection therewith; therefore—

*Resolved*, That those who connect themselves with such missions in order to gain an experience in missionary work, be expected, under ordinary circumstances, to give their time for three months without compensation other than their board and necessary expenses.

*Whereas*, In some of our local tract societies the interest in missionary work is not what it might be, on account of the difficulty of distributing reading matter through the ordinary methods of such agencies; and—

*Whereas*, The plan of having these societies send the *Signs* to names furnished by laborers in the city missions has proved successful; therefore—

*Resolved*, That we recommend this plan to be adopted between our local tract societies and the city missions in this Conference.

*Resolved*, That the mission at Boston be re-opened; also that missions be opened at Lynn and Springfield.

*Resolved*, That we recommend that at each of our city missions a suitable place be secured for holding public services once a week or oftener.

*Whereas*, The truth presented in this manner would reach many more, and would increase the interest in such meetings, if the subjects presented could be published in some acceptable form; therefore—

*Resolved*, That we recommend that a sheet be published, which can be used in the different city missions of this Conference.

Adjourned to call of Chair.

**THIRD MEETING, AUG. 25, AT 9 A. M.**—The resolutions presented at the last meeting, being read and discussed separately, were finally adopted, the word "Springfield" being dropped from resolution three. Committee on Resolutions further reported as follows:—

*Resolved*, That we earnestly urge upon our brethren who live in the vicinity of any of our city missions, the duty of assisting the same in any manner within their power, especially in contributions of provisions, bedding, and other articles necessary to such missions, first corresponding with them to learn what is especially needed; and we would hereby extend our thanks to those who have already assisted in this manner.

*Resolved*, That we approve of the plan of devoting the fourth Sabbath of each month to the missionary interests, as already adopted in our Conferences; and that we will endeavor to sustain the same by our presence and our means.

Several expressed their desire and willingness to comply with these resolutions, which were unanimously adopted.

Adjourned to call of Chair.

**FOURTH MEETING, AUG. 26, AT 5 P. M.**—Three additional delegates took seats in the Conference. One delegate each was chosen to represent the churches at Boston, Mass., Norfolk, Conn., La Fayette, R. I., and Washington, N. H. The Committee on Resolutions presented the following:—

*Whereas*, We recognize the importance of proper education under favorable influences for our youth in general, and especially for those who wish to become more efficient workers in the cause of God; and—

*Whereas*, In the providence of God the academy at South Lancaster, Mass., has been established at great sacrifice, and provided with excellent educational facilities at much expense for such purposes; therefore—

*Resolved*, That we recommend all our brethren and sisters of the N. E. Conference to give it their earnest support and patronage; and further—

*Resolved*, That we recommend our laborers in the field and all our people to do all in their power to advertise the South Lancaster Academy, and encourage worthy youth to attend the same.

Stirring remarks were made by Prof. Ramsey, Elds. Haskell, Smith, Farnsworth, and others. The importance of education was discussed at some length, and the resolution was finally adopted.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 29, AT 9 A. M.—Seven more delegates took seats in the Conference. Committee on Resolutions presented the following, which was adopted:—

*Whereas*, There are many strangers who attend our camp-meetings, and many of these wish accommodations for lodging; therefore—

*Resolved*, That we consider it expedient for the camp-meeting committee to see that a suitable tent is furnished exclusively for such persons.

The Committee on Nominations offered a report, which was adopted by considering each name separately: For President, Eld. S. N. Haskell; Secretary, Arthur L. Wright; Treasurer, Mrs. E. T. Palmer; Executive Committee, S. N. Haskell, C. W. Comings, J. B. Goodrich; Camp-meeting Committee, E. P. Farnsworth, H. P. Wakefield, W. L. Payne, G. N. Collins, C. E. Palmer, C. R. Brown, J. C. Tucker.

The Treasurer's report was read, showing the financial standing of the Conference and the number of members in each church paying tithes, together with the amount paid per member.

*Voted*, That a summary of this report be printed and sent to each church in the Conference.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 29, AT 5 P. M.—The Committee on Credentials and Licenses recommended that credentials be renewed to S. N. Haskell, D. A. Robinson, and A. T. Robinson; that license be granted to O. O. Farnsworth, F. W. Mace, Wm. J. Boynton, C. E. Waterman, and A. L. Wright; and that C. W. Priest, E. W. Snyder, H. B. Tucker, S. L. Edwards, A. J. Rice, Clara Stevens, Sophie Wahlberg, Mina Robinson, Carrie Mace, Rosa Mead, Mrs. L. V. Robinson, and Mrs. M. C. Mace receive colporter's license.

Adjourned *sine die*.

On Monday morning, Aug. 30, the financial needs of the cause were presented by Elds. Butler and Haskell, and the brethren and sisters promptly responded, pledging about \$3,000, \$1,000 to be used in New England, and \$2,000 to go to the general fund, to aid in the work at large.

S. N. HASKELL, *Pres.*

A. L. WRIGHT, *Sec.*

VERMONT SABBATH-SCHOOL ASSOCIATION.

THE eighth annual session of the Vermont Sabbath-school Association was held in connection with the camp-meeting at Vergennes, Aug. 10-17, 1886.

FIRST MEETING, AUG. 11, AT 9:30 A. M.—President in the chair. After the usual opening exercises, the Chair was empowered to appoint the committees, which were as follows: On Nominations, T. H. Purdon, C. M. Nichols, and C. F. Worthen; on Resolutions, F. S. Porter, E. P. Auger, and Mrs. H. W. Pierce. After a few brief remarks relative to the school on Sabbath morning, the meeting adjourned to call of Chair.

SECOND MEETING, AUG. 10, AT 6:30 P. M.—The Committee on Nominations presented the following report: For President, F. S. Porter, Brandon; Secretary and Treasurer, Nellie A. Porter, Brandon; Executive Committee, F. S. Porter, H. W. Pierce, and F. J. White. The nominees were duly elected. The Committee on Resolutions presented the following:—

*Whereas*, We see an increasing need of being well grounded in the Scriptures ourselves, and also of the importance of having our children able to give the reasons for our faith; therefore—

*Resolved*, That we will try to interest and assist our children both to learn their lessons each week, and otherwise to gain a knowledge of the word of God, which is able to make them wise unto salvation.

*Resolved*, That we will endeavor to increase the circulation of the *Sabbath-school Worker*, and that we study it with a view to promote the best interests of all our schools.

*Resolved*, That while we feel grateful for the marked advancement both in contributions and general interest among our schools, as shown by the reports during the past year, we feel moved by a sense of the shortness of time and the increasing delusions of Satan to use every available means to carry forward the work with renewed energy and faithfulness.

These resolutions were spoken to by Brn. Farnsworth, Peebles, and Porter, and unanimously adopted.

H. PEEBLES, *Pres.*

F. S. PORTER, *Sec.*

TEXAS SABBATH-SCHOOL ASSOCIATION.

THE eighth annual session of the Texas Sabbath-school Association was held on the camp-ground at Midlothian, August 17-24, 1886.

FIRST MEETING, AUG. 17, AT 3 P. M.—Meeting

opened with the President, W. S. Cruzan, in the chair. Minutes of the last annual session were read and approved. On motion, the Chair appointed the usual committees, which were as follows: On Nominations, W. T. Johnston, A. S. Christman, and A. W. Jensen; on Resolutions, Geo. B. Starr, A. A. Gregory, and J. F. Bahler.

Adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 2:30 P. M.—As the committees were not prepared to report, it was adjourned till Aug. 22, at 5 P. M., at which time the Committee on Nominations presented the following report: For President, W. S. Greer; Secretary and Treasurer, Mrs. Lee Gregory; Executive Committee, W. S. Greer, W. S. Cruzan, and John McCutchen. The report was adopted after considering each name separately.

The Committee on Resolutions presented the following:—

*Whereas*, The attention of the smaller children in our Sabbath-schools can best be held by the use of illustrations, and the lesson more forcibly impressed upon the mind through the sight than through the other senses; therefore—

*Resolved*, That it is the judgment of this Association that small blackboards be purchased for this purpose, and that crude drawings be made by the teacher before the class.

*Whereas*, The interest of the children and youth in the Sabbath-schools will correspond very much to that of the parents; therefore—

*Resolved*, That it is the duty of the parents and older members of the church to give their influence to the advancement of the school, both by their presence and in the study of the lessons.

These resolutions were adopted by considering each separately. The Sabbath-school held on the camp-ground Aug. 21, was the largest ever held on a similar occasion in this State, more than three hundred taking part in the school. The donations amounted to \$17.25.

W. S. CRUZAN, *Pres.*

MAMIE M. CRUZAN, *Sec.*

THE OHIO SABBATH-SCHOOL ASSOCIATION.

THE first business meeting of the ninth annual session of the Ohio Sabbath-school Association was held on the camp-ground at Mt. Vernon, Aug. 15, 1886, at 9:30 A. M., Eld. O. J. Mason, president, in the chair. The minutes of the last annual session were read and approved, after which the financial standing of the Association was given, showing a balance of \$60.79 in the treasury at the close of the year. The following new schools were admitted into the Association by unanimous vote: Payne, Arcadia, White House, Toledo, Washington C. H., Lima, Jerry's Run, Freeport, Wiseburg, and Jackson.

The Chair appointed the usual committees, as follows: On Nominations, W. H. Gilmore, O. T. Noble, G. A. Irwin; on Resolutions, D. M. Canright, D. E. Lindsey, Ella King. Eld. Canright spoke concerning the increase of interest in the Sabbath-school work throughout all our Conferences, and the extent to which this interest should increase. He mentioned S. S. conventions, teachers' meetings, and good music in the schools as some of the ways through which this could be accomplished. He made some interesting remarks on Ex. 4:14, showing that the grandness of the teacher's work of helping to shape and mold his scholars' characters is recognized in heaven; that angels stand by, and having listened, remember those who can "speak well." He gave the following concerning the qualifications of a good teacher: 1. The teacher should be thoroughly and accurately informed upon the lesson. 2. He should always be present at least fifteen minutes before the school opens, in order to set a good example, to greet his scholars, and to secure quiet. 3. He should possess a tender, earnest, devoted spirit, and lead a pious life. 4. He should be careful of his words, actions, and dress, in order to set a good example for the children to follow. Eld. Canright did not think that telling is teaching, nor that reading a question and hearing it answered is teaching; but the teacher must help his class to know something that they did not know before. In order to do this he must gain the attention of all, study each pupil's disposition as well as the lesson, impress upon their minds the leading thoughts of the lesson, and illustrate as much as possible, following the example of the Saviour's teaching by parables. At the close of Eld. Canright's remarks, a vote was taken expressing a determination to put into practice these good suggestions.

Adjourned to call of Chair.

SECOND MEETING, AUG. 18, AT 9:30 A. M.—The report of the Committee on Resolutions was as follows:—

*Resolved*, That we will encourage the holding of S. S. conventions, and that we will hold at least two or three during the coming year.

*Resolved*, That we will endeavor to establish teachers' meetings in all our schools, as far as possible.

*Resolved*, That all our Sabbath-schools should furnish themselves with all useful helps as fast as they are able.

*Resolved*, That we hereby authorize the Executive Committee to use from the funds on hand to aid new, poor, or

small schools, either by loan or gift, in obtaining the necessary S. S. supplies.

*Resolved*, That we urge all our superintendents and teachers to take the *S. S. Worker* as an aid to their efficiency as Sabbath-school officers.

It was moved and carried that these resolutions be adopted by considering them separately. Some very interesting remarks were made upon the first one by Brn. Canright, Underwood, Mason, Lindsey, E. J. Van Horn, and others. Both sides of the question were presented, Eld. Underwood showing some of the difficulties attending the holding of S. S. conventions. Eld. Canright urged the holding of them in different parts of the State where quite a number of our churches can meet together. The question was carried unanimously. All seemed in favor of the second resolution, and during the discussion of the third, the meeting adjourned till 5 P. M.

THIRD MEETING, AUG. 18, AT 5 P. M.—The resolution under discussion was laid upon the table, and the Association listened to the report of the Nominating Committee, which was presented as follows: For President, V. H. Lucas; Vice-president, Eld. O. J. Mason; Secretary and Treasurer, Nellie L. Beebe; Executive Board, V. H. Lucas, O. J. Mason, E. C. Penn. The names were considered separately, and the nominees were elected to their respective offices. The third resolution was then taken from the table. Eld. Canright considered it important that each school be supplied with a good bell, song books, a record book, class books, envelopes for collections, *Instructors*, lesson books, maps, a blackboard, and books on teaching. The fourth and fifth resolutions were discussed, and all were adopted by unanimous vote.

Adjourned *sine die*.

O. J. MASON, *Pres.*

NELLIE L. BEEBE, *Sec.*

VIRGINIA SABBATH-SCHOOL ASSOCIATION.

THE third annual session of this Association was held near Harrisonburg, in connection with the recent camp-meeting.

FIRST MEETING, AUG. 4, AT 4:30 P. M.—Prayer by Eld. V. Thompson. The minutes of the last meeting were read and approved. By vote, the Chair appointed the usual committees: On Nominations, R. T. Fultz, W. H. Saxby, B. P. Stebbins; on Resolutions, D. E. Lindsey, G. A. Stillwell, A. C. Neff. Remarks were made by Elds. Lindsey and Purdham.

Adjourned to call of Chair.

SECOND MEETING, AUG. 9, AT 4:30 P. M.—Committee on Nominations presented the following report: For President, B. F. Purdham; Vice-President, R. T. Fultz; Secretary and Treasurer, Amy A. Neff; Executive Committee, B. F. Purdham, R. T. Fultz, R. D. Hottel. Nominees were elected to their respective offices. The Committee on Resolutions offered the following:—

*Whereas*, We believe that the Sabbath-school is an important part of our work under the Third Angel's Message; therefore—

*Resolved*, That we renew our vows to earnestly engage in this branch of the work.

*Resolved*, That it is the expressed sense of this Association that all, the aged as well as the youth and children, should heartily engage in the Sabbath-school work; and we urge the importance of thoroughness in the preparation of lessons, and promptness in attendance at the Sabbath-school, in harmony with the "Testimony."

*Resolved*, That we urge upon the ministers of this Conference the importance of being an example to the flock in the preparation of lessons and in attendance, as those who have stewardship over the household of faith.

*Resolved*, That we urge all superintendents and teachers to subscribe for the *S. S. Worker* as an aid to their efficiency as workers together in the vineyard.

It was decided that the Secretary canvass the camp for the *S. S. Worker*. Eld. Lindsey answered some very important questions upon the Sabbath-school work.

TREASURER'S REPORT.

Contributions on hand at beginning of year,	\$4 25
Amount received during year,	3 08
<b>Total,</b>	<b>\$7 33</b>
Amount paid out,	\$0 42
<b>Balance in the treasury,</b>	<b>\$6 91</b>

Adjourned *sine die*.

B. F. PURDHAM, *Pres.*

AMY A. NEFF, *Sec.*

TO BRETHREN AND SISTERS IN NORTH DAKOTA.

In harmony with the action of the Minnesota Conference at its last session, I, with my family, have moved to this field. After the camp-meeting it was thought best to pitch the tent at Valley City, Barnes Co., but we found little interest to hear the truth. This is not to be wondered at, as the course pursued there in the past by the pastors of some of the churches has caused the people to look with suspicion

upon all ministers. We succeeded, however, in gaining the confidence of many, and received many favors from the citizens. Although we cannot see much fruit of our labor at present, having tried to sow seeds of truth, we hope they may bear fruit to God's glory. Fifteen copies of the "Life of Christ" have been sold, and about the same number of the "Marvel of Nations," besides ten dollars' worth of tracts and pamphlets. Bible readings have been held and visiting done, and we trust the seed sown may create an interest to hear in the future. A few are reading and investigating, who we hope will obey.

We shall not give up the work in Valley City as long as there is any chance to benefit the people. Eld. Olsen will locate there for the winter, and I shall labor there as much as possible. I have now rented a house in Fargo, where our home will be for the present. We desire to open a mission here this fall. One Bible worker has come from Minnesota to aid us, and we hope there may be those in this field who will consecrate their lives to God's service, and prepare for usefulness in his cause. There are quite a number of large towns in this part of the Territory which should have the light of truth, and we hope the Lord of the harvest may send forth laborers into his harvest. I desire to visit the scattered brethren as far as possible this fall, and do what I can for the upbuilding of the work here.

Brethren, as we meet, shall we not seek God together for more of his Spirit, talk of present truth, and lay plans for the advancement of the precious cause? Soon the great Reaper will come to gather the harvest of the earth, and will there not be many in this Northern field who will be brought to the light of truth, and be ready to meet him, as the result of our efforts?

Our address will be Fargo, Dak., Box 1105. Should be much pleased to hear from any of the friends of the cause. If there are prospects of interest, we will do what we can to furnish laborers.

W. B. WHITE.

## Special Notices.

### THE KENTUCKY CAMP-MEETING.

THE way seems to be opening favorably for this important meeting to be the best we have yet held. Satan will try to keep us at home if possible; but let all decide that if it is at all possible they will be present, and enjoy the feast. The L. & N. R. R. will sell return tickets at one-third fare if you obtain from the agent where you purchase your ticket on coming to the meeting a certificate stating that you have paid full fare one way. That certificate must then be signed by the secretary on the camp-ground. You should come prepared for cool weather. Any desiring tents should write me at once, at Bowling Green, Ky. All missionary labor reports and tithes should be sent to me, at Bowling Green, by Oct. 1. All accounts will be audited to that date.

Brethren, pray earnestly that the Lord may meet with us, and that he may clothe with power his servants that preach the truth, in order that his name may be glorified and sinners converted at this meeting. Remember the date, Oct. 6-12.

G. G. RUPERT.

### KANSAS CAMP-MEETING.

THIS meeting, the last of the season, will be held at Wichita, Oct. 7-17, and will probably be the largest of the three local camp-meetings. There will be a large tent for the Germans. We have the promise that Eld. H. Shultz will attend, to assist Bro. Shrock in the German work, and we hope to see our German brethren present in full force. This meeting will continue longer than the spring meeting. Plenty of time will be taken to consider all the branches of the work. I should be well pleased to become better acquainted with the German brethren, and hope at this meeting to speak some to them through an interpreter. I hope our American brethren, also, will make a decided effort to attend. We confidently expect this to be a very important meeting, and a favorable time to seek the Lord. There will be tents on the ground to rent, we trust enough to accommodate all who may desire them. Do not fail to come, brethren, and bring with you the unconverted of your families and all the interested ones you can prevail upon to come. Come filled with light and truth and zeal to work for the conversion of your fellow-men, as well as to secure the blessing of God for yourselves.

J. H. COOK.

### TENNESSEE CAMP-MEETING.

THIS meeting will be held at Paris, Tenn., Oct. 13-19. We have selected this place for different reasons: first, it is the most accessible point for the majority of the Sabbath-keepers in this State; secondly, it is the place where our brethren have at different times been tried for their faith, and also where

one or more of them will be in jail at that time, for keeping the law of God and quietly working upon the first day of the week; and as the people know very little of our views, we think it a good opportunity to bring the truth before them.

We expect our brethren will make an extra effort to attend this meeting, as matters of importance are to be considered. We should let nothing of an earthly nature prevent us from attending this yearly feast of tabernacles. We greatly need the counsel of those we shall meet at that time, that we may gain a better understanding how to meet the trials and perplexities that are just before us. Brethren and sisters, shall we not make a grand effort to attend this meeting? Begin to make preparations in time. We hope that all who have made pledges at our last camp-meeting will be prepared to meet them. Notice of railroad rates will be given hereafter.

S. FULTON.

## News of the Week.

FOR WEEK ENDING SEPT. 11.

### DOMESTIC.

—Fifteen cases of yellow fever are reported at Biloxi, Miss.

—Two shocks of earthquake were felt Tuesday at Augusta, Ga.

—Connecticut River and its tributaries furnish power to 2,298 mills, which use 118,026 horse-power.

—The Louisville and Nashville Railroad has just removed the restriction against colored people's riding in its first-class cars.

—An explosion of natural gas in a well at Warsaw, Ill., Monday, killed one man, fatally wounded one, and frightfully burned two others.

—The Indian chief Geronimo and other captives arrived at Fort Bowie, A. T., Sunday night, in charge of General Miles' command.

—The fire losses in the United States and Canada during August foot up \$13,000,000, 80 per cent above the usual August average.

—Hingham, Mass., has not only the oldest church in America, but the oldest sexton, he having served in that capacity for fifty-six consecutive years.

—Savannah and Macon, Ga., were visited by earthquake shocks Tuesday night. At the former place some slight damage was done.

—The object-glass of the great Lick telescope has been finished, and is spoken of in the highest terms by those who have been privileged to look through it.

—A St. Louis physician cured a case of alcoholism by giving opium. Then he cured the opium habit by giving cocaine. Now he is searching for a cure for the cocaine habit.

—A paper read at the recent meeting of the American Association for the Advancement of Science set the recession of Niagara Falls at 2.4 feet per year, requiring thus about 2,200 years to recede a mile.

—It is believed that a military commission will be chosen to try Geronimo and the other hostiles recently captured. The conditions upon which the Indians capitulated have not yet been made public.

—It was discovered Sunday that the tower of the First Methodist church at Wilkesbarre, Pa., had settled. This is attributed to the earthquake shock. The building was closed to the congregation. The church was recently built, and cost \$80,000.

—Monday afternoon, at Daleyville, Karnes county, Texas, a battle took place between officers and two white men, backed by two Mexicans. The sheriff, his brother, and another man were killed, while two persons were dangerously and four others slightly wounded.

—In the old Young Men's Association Building at Indianapolis, Tuesday, the falling of a wall precipitated twenty-one workmen twenty feet to a floor below. Four were fatally injured and three dangerously, while the remainder suffered painful wounds.

—The contract has been given out for constructing the bridge over the Hudson at Poughkeepsie. The bridge, which will be of iron and steel, will be built in five spans, three truss and two cantilever, and will be 2,773 feet long. The track will be 200 feet above the water.

—The Northern-born citizens of North Carolina propose to hold a convention at Raleigh during the last week of October, with an exhibition of their agricultural and mining products, and manufactured articles. The object is to show the part Northern-born citizens are taking in the development of the South.

—News was received at Portland, Oregon, Sept. 4, that the eastern end of the Northern Pacific tunnel, under construction through the Cascade Mountains, had caved in, and that nine white men were buried under the stones and earth. There is little chance of any of them being rescued alive.

—In the twelve Southern States the number of children attending school in 1880 was 1,439,096, and in this year is

1,838,842. During the same period the yearly appropriations for the support of schools has increased from \$6,415,797 to \$10,389,544. The increase in attendance is 24 per cent, and in appropriations 62 per cent, a very good showing for six years.

—The Chamber of Commerce at New York has received \$33,122 for the Charleston sufferers. The contributions at Baltimore amounted to \$27,000. Cardinal Gibbons asks the Catholic clergy of the country to take up subscriptions to aid the victims, on the 26th instant. The Mayor of Charleston estimates that in order to secure shelter for homeless people before cold weather sets in, \$500,000 to \$700,000 will be needed.

—A great deal of valuable property belonging to the Pullman Palace Car Company and other railroads was destroyed by fire at Jersey City Saturday. The loss will aggregate \$200,000. Harsch & Griswold's candy and cracker manufactory was destroyed by fire at Peoria; loss, \$150,000. The bar and muck mills at Zug & Co.'s iron works, Pittsburg, were consumed by fire, involving a loss of \$60,000. Ten million feet of lumber, several saw-mills, and a number of horses, involving a loss of \$1,250,000, were burned at Saginaw. The Tobacco Exchange Building at Petersburg, Va., was burned; loss, \$25,000. F. Barrow & Co.'s knit goods manufactory, Brooklyn, was also destroyed by fire; loss, \$25,000.

### FOREIGN.

—Cholera returns from Italy show that the disease is spreading at an alarming rate.

—The proposition of the Lord Mayor of London to take up subscriptions for the Charleston sufferers has been accepted.

—The yield of wheat in Austria and Hungary is about 6,000,000 hectolitres below the usual average, or about 17,000,000 bushels.

—Morea, Greece, was visited by an earthquake shock Sunday. It lasted but a short time, and little damage was done.

—If the Chinese nation were to pass before an observer in single file, the procession would never cease, for a new generation would be coming on the stage as fast as the procession moved.

—Professor Wiggins, of Ottawa, Ont., claims to have predicted the present earthquake disturbances in March, 1885, and declares that greater shocks will be felt before the middle of October in the South, California, and South America.

—It has been found that the glaciers of the Alps grow through a period of fifteen to thirty years, and then diminish through a corresponding period. The increase seems to coincide with cold and wet years, and the decrease with the reverse. The glaciers have been growing since 1875.

—Revolutionists in Coahuila, Mexico, under the leadership of the famous Coyote, have seized El Paso and begun war against the Diaz government. A brother of the Coyote has also taken the field, and issued a proclamation calling the Mexicans to arms. The insurgents in the states of Nuevo Leon and Tamaulipas are trying to concentrate their forces in the Coahuila mountains.

—Alexander, of Bulgaria, notified the Czar Sunday that he had abdicated. His action aroused the indignation of the Germans and Austrians, as it is said Russia will now occupy the troubled country. It is stated Russia will bestow the throne on the Duke of Oldenburg. The officers of Alexander's army have resolved in any case to refuse a Russian envoy. Powerful influences are being exerted to bring about a union of Servia, Bulgaria, and Roumania for mutual strength purposes.

—The steamer *Marava*, which arrived at San Francisco from Sydney, Australia, Sept. 4, brought news of the arrival at the latter place of the German war ship *Albatross*, from among the New Hebrides Islands, where she had been for the purpose of punishing the natives for murder of German subjects at the Island of Leneur. A crowd of armed natives, who had gathered on the beach, were fired into, and a hundred or more were killed. The village of Tombolouga, on the island of Pentecost, was then bombarded, and many more natives were killed. When a landing was effected at the latter place, portions of human bodies were found, but most of the bodies had apparently been carried away. On both islands all the native villages that were found were burned. Before the *Albatross* returned to Sydney, she is reported to have proceeded to the Caroline Islands and hauled down the German flags flying there.

—The Indian government suspects that Dhuleep Singh prompted the composition and circulation of a proclamation recently issued throughout the Punjab, calling on the natives to rise up against British authority and help Russia take possession. The *Paris Journal des Debats* published Sept. 7 a sensational report about an alleged uprising of the people of Northeastern India against British rule and in favor of a Russian invasion. The report says that a number of Indian princes have followed Dhuleep Singh's example in joining Russia, and in exhorting the people to throw off the hated English yoke. The *Journal des Debats* says that grave events are imminent in Central Asia.

### RELIGIOUS.

—General Booth, Commander-in-chief of the Salvation Army, is coming to America.

—The Catholic question has again broken out with renewed vigor in Germany. Several statesmen of prominence are fighting for the return of the Jesuits.



—France, Germany, Italy, Spain, and Portugal have together a population of 90,000,000, of whom only 680,000 are Protestants.

—In spite of the law suppressing convents and monastic colleges in Rome, there were thirty-two such houses constructed from 1884 to 1885, at a cost of more than eighteen millions of francs.

—Statistics show that among English-speaking people there are 5,750,000 Congregationalists, 8,195,000 Baptists, 10,650,000 Presbyterians, 14,000,000 Roman Catholics, 16,000,000 Methodists, and 21,305,000 Episcopalians.

—The Seventh-day Baptist General Conference, Missionary, Tract, and Educational Societies are to hold their annual session at Milton, Wisconsin, beginning on Fourth-day, Sept., 22d, and closing on Second-day, the 27th.

—Clerical advices from Rome are to the effect that extensive preparations are being made for the celebration of the pope's jubilee. The celebration will begin on New Year's Day and continue until May, six days each week being set aside for the purpose.

—The Year Book of the Young Men's Christian Association for 1886 shows that seventeen new buildings have been completed during the year, and twenty others are in course of erection. There are now ninety Association buildings in the United States and Canada, and the net value of Association property aggregates over \$5,000,000.

Obituary Notices.

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

MORRIS.—Died near Plano, Texas, July 29, 1886, of malarial fever, Mary A. Morris, daughter of S. C. and M. F. Morris, aged 7 months and one day. After three weeks of suffering, death claimed her.

BEST.—Died Aug. 10, 1886, of chronic diarrhoea and rheumatism, my dear husband, Isaac R. Best. He was afflicted seven years with rheumatism; but in all his affliction he was never heard to murmur nor complain.

SLOUGH.—Elizabeth Slough died of Bright's disease, Aug. 23, 1886. St. Slough was born in New York State March 19, 1824; moved to Ohio with her parents when a child, and joined the United Brethren Church when about sixteen years of age.

STEVENSON.—Died in Battle Creek, Aug. 27, 1886, of paralysis, Elizabeth B. Stevenson, aged 60 years, 7 months, and 22 days. Sr. S. was born in the State of New York, but removed to Michigan at the age of seventeen.

STURDEVANT.—Died of typhoid fever, at Onarga, Ill., Sept. 3, 1886, Bro. Jonathan W. Sturdevant, aged 51 years, 9 months, and 12 days. Bro. Sturdevant began to serve the Lord early in life, and united with the Methodist Church when about nineteen years of age.

Appointments.

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

SCANDINAVIAN SERVICES AT THE GRAND RAPIDS CAMP-MEETING.

We expect Eld. J. F. Hanson, of Chicago, will be present at this important camp-meeting. There will be a tent provided for services in the Scandinavian language. We expect that this announcement will add largely to the attendance of our brethren of that nationality throughout the State.

THE next annual session of the Kentucky Tract and Missionary Society will be held in connection with the camp-

meeting at Bowling Green, Ky., Oct. 6-12. All accounts of agents and local societies should be settled at this meeting. This will be the time to lay plans for the winter's work. All who expect to canvass this winter should be at this meeting.

THE next annual session of the Kentucky Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Bowling Green, Ky., Oct. 6-12. We hope every church will be properly represented by delegates.

CABOT, Vermont, Sept. 18-25
Wolcott, " Sept. 26-Oct. 1
North Hyde Park, Vermont, Oct. 2-10

THE next annual session of the Nebraska S. D. A. Sabbath-school Association will be held in connection with the camp-meeting at Lincoln, Neb., Sept. 15-21. We hope to see all the Sabbath-schools well represented, as we wish to give special instructions to the S. S. workers, officers, teachers, and pupils.

We will meet with the Frazee, Minn., church Sept. 25, 26. We hope to meet all the members of the church, the scattered brethren, and as many others as can attend.

Publishers' Department.

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

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

FOR SALE OR EXCHANGE.—A house of 6 rooms, in good location, a few minutes' walk from REVIEW Office, Sanitarium, and College. Would exchange for five to ten acres of good-bearing fruit trees, near Lake Michigan preferred, or a good location for a general wagon repair shop in the country, with a few acres of land. Address L. J. Cook, Battle Creek, Mich.

LOST.—On the camp-ground at Harrisonburg, Va., a small, light-colored writing tablet, containing minutes of the State Tract Society proceedings and other memoranda of great value to the owner. The finder will confer a great favor by returning the same to Lillie D. Woods, Quicksburg, Va.

CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

- AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.
BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.
CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.
GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.
CHICAGO.—G. B. Starr, 3662 Vincennes Ave., Chicago, Ill.
NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.
BROOKLYN.—A. T. Robinson, 139 Colyer St., E. D., Brooklyn, N. Y.
ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.
WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.
KANSAS CITY.—D. T. Shireman, 1516 E. Twelfth St., Kansas City, Mo.
DES MOINES.—A. G. Daniells, 1315 East Sycamore St., Des Moines, Iowa.
MICHIGAN.—H. W. Miller, 194 Sheldon St., Grand Rapids.
LIVERPOOL.—Geo. R. Drew, 12 The Woodlands, Birkenhead, Liverpool, England.

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 below.

- Books Sent by Express.—L S Campbell, Rachael Blair, Lillian H McCre, Mrs B D Mosher M D, C A Rannal, Chas L Taylor, W F Bohn, D E Lindsey, R M Painter, L Dyo Chambers, D R Austin.
Books Sent by Freight.—H P Holser, L T Dysert, M V Thurston, N W Vincent, J B Forrest, Geo A King, Iowa T & M Soc, N P Dixon.
Cash Rec'd on Account.—Wis T & M Soc \$100, Mich T & M Soc 160, Ohio T & M Soc 682.55, N Y T & M Soc 175, Kansas T & M Soc 90, Virginia T & M Soc .42, Wis T & M Soc per W N K 15.17.
O. H. T. D. Fund.—A Paton \$100, Ohio T & M Soc 319.92.
S. L. Academy.—Wis T & M Soc \$35, Ohio T & M Soc 45.
General Conference.—Martha Defee \$5.40, C D 2.
Arkansas Relief Fund.—Rhoda Glascock \$1.50.
European Mission.—N Y T & M Soc \$25, Geo Mc Dowell and wife 17.67, Mich T & M Soc 2.
English Mission.—N Y T & M Soc 45, Wis T & M Soc 15, Ohio T & M Soc 77.50.

Australian Mission.—N Y T & M Soc \$20, Wis T & M Soc 5, Ohio T & M Soc 37.75, Geo Mc Dowell and wife 17.66, Rhoda Glascock 1.40, Mrs Margaret Elliott 5.

Scandinavian Mission.—Ohio T & M Soc \$6.77, Geo Mc Dowell and wife 17.61.

International T. & M. Soc.—Ohio T & M Soc \$29.07.

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S. BROWNSBERGER, A. M., President.

Healdsburg, Cal.

WHO CHANGED THE SABBATH?

A TRACT of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts are given from Catholic writers. Price, 3 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 27, 1886.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and routes between Chicago and Grand Trunk.

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.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train schedules for various routes.

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday. St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and routes between Michigan and Ohio.

All trains run daily except Sunday. July 11, 1886. H. C. PARKER, Pass. Agent.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 14, 1886.

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.**  
 Some One, MARY E. INMAN..... 577  
 Hoping and Doubting, ELI. L. D. SANFEE..... 579  
 "The Night Cometh," EMMA C. DOWD..... 581  
 A Legend, Sel..... 582  
 Let Us Go Forth. Heb. 13: 13, HORATIUS BONAR..... 587

**Our Contributors.**  
 The Law Immutable, Mrs. E. G. WHITE..... 577  
 Old and New Testament Institutions (Concluded), ELI. A. O. BURRILL..... 578  
 Image to the Beast: A Review of Horton, A. SMITH..... 578  
 "Hear Him," ELI. F. D. STARR..... 579  
 Is It Right to Wear Jewelry? ELI. R. A. UNDERWOOD..... 579  
 Integrity of Character, EUGENE LELAND..... 580

**Home.**  
 Washing Dishes, Frances M. Cary..... 581  
 Ike Jones, Obadiah Oldschool, in Interior..... 581

**Our Tract Societies.**  
 Vermont Tract Society Proceedings, LIZZIE A. STONE, Sec..... 582  
 Indianapolis Mission, WM. COVERT..... 582

**Special Mention.**  
 The Coming Boycott, L. A. S..... 583  
 The Testimony of Forty Years..... 583  
 Known by their Fruits, The Independent..... 583

**Editorial.**  
 The Maine Camp-meeting..... 584  
 Will the Righteous ever Go to Heaven?..... 584  
 The German "History of the Sabbath," G. I. B..... 585  
 The Reign of the Saints with Christ during the Thousand Years.—No. 20, J. G. MATTHESON..... 585  
 Thoughts on Practical Subjects, D. M. CANRIGHT..... 586

**The Commentary.**  
 Scripture Questions: Answers by G. W. MORSE..... 586

**Progress of the Cause.**  
 Reports from Denmark—Missouri—Illinois—Pennsylvania—  
 Iowa—Michigan—Wisconsin—Kentucky—West Vir-  
 ginia—Vermont—Indiana—Minnesota..... 587, 588  
 The Work among the French, NAPOLEON PAQUETTE..... 588  
 Kansas Fall Camp-meeting, J. W. BAGBY..... 588  
 New England Conference Proceedings, A. L. WRIGHT, Sec..... 588  
 Vermont S. S. Association, F. S. PORTER, Sec..... 589  
 Texas S. S. Association, MAMIE M. CRUZAN, Sec..... 589  
 The Ohio S. S. Association, NELLIE L. BEBEE, Sec..... 589  
 Virginia S. S. Association, AMY A. NEFF, Sec..... 589  
 To Brethren and Sisters in North Dakota, W. B. WHITE..... 589

**Special Notices.**  
 The Kentucky Camp-meeting, G. G. ROBERT..... 590  
 Kansas Camp-meeting, J. H. COOK..... 590  
 Tennessee Camp-meeting, S. FULFON..... 590

**News..... 590**  
**Obituaries..... 590**  
**Appointments..... 591**  
**Publishers' Department..... 591**  
**Traveler's Guide..... 591**  
**Editorial Notes..... 592**

REMAINING CAMP-MEETINGS FOR 1886.

NEW YORK, Watertown,	Sept. 15-21
Nebraska, Lincoln,	" 15-21
Nevada, Dayton,	" 15-22
Michigan, Grand Rapids,	" 20-28
California, Woodland, State Meeting,	Oct. 6-19
Minnesota, Owatonna,	Sept. 8-13
Kansas, Chanute,	Sept. 16-26
Minnesota, Sauk Center,	Sept. 29 to Oct. 4
Iowa, Smithland, Woodbury Co.,	" " "
Missouri, Harrisonville, Cass Co.,	Sept. 29 to Oct. 5
Indiana, Wabash,	" " "
Kentucky, Bowling Green,	Oct. 6-12
Iowa, Brighton, Washington Co.,	" 6-11
Wisconsin, New London, Waupaca Co.,	" 6-12
Kansas, Wichita,	" 7-17
Tennessee, Paris, Henry Co.,	" 13-19
California, Santa Ana,	Oct. 28 to Nov. 5
	GEN. CONF. COM.

PERSONAL.

ON returning west from the Maine camp-meeting, I had a severe attack of fever, affecting the brain, and have been quite sick for several days, temperature ranging from 103 to 105 for about forty-eight hours. But finally, with vigorous treatment, the fever was broken, and I have since been very comfortable, but quite weak. Was very sorry to miss the privilege of attending the Illinois camp-meeting, and still more so that I shall be deprived of the privilege of meeting with the brethren in New York. I hope to be about after a few days, though I shall probably not be able to do as much labor for some time as in the past. Many of my correspondents will therefore understand why they do not hear from me.

GEO. I. BUTLER.

OUR NEW HYMN BOOK.

WE are very happy to announce that the long-expected hymn and tune book of our denomina-

tion will soon be issued. It is practically through the press, and is being bound the present week. Our people have been anxiously awaiting this book. We have been disappointed by delays. But few can realize the difficulties and the amount of labor involved in preparing such a work. We feel that our brethren will be highly pleased with this volume. We expect to have a supply of them at the Michigan camp-meeting, and that our people can generally supply themselves with the book. We greatly regret that we are not able to prepare for the press a full statement of the whole matter, with price, etc., but have not been able to do it for this issue. It will doubtless appear next week. Orders can come in now from all parts of the field.

G. I. B.

ORDERS FOR HYMN BOOK.

IN sending orders for the hymn book, let it be remembered that there are two kinds of books. The larger contains both the music and words; the smaller only the words of all the hymns in the large book. Next week we can give the price, the various styles of binding, etc.; but all orders sent in should specify how many of each size of the book are wanted.

G. I. B.

ENCOURAGING.

WE have received an order from the Texas Tract Society for 375 copies of "Thoughts on Daniel and the Revelation," and for 250 copies of "Sunshine at Home," to be shipped direct to the canvassers in the field, 200 "Thoughts" going to one agent alone. This being the largest single order this season, and coming from one of our small Conferences with only a few workers, we have reason to expect a large sale of this important, though much neglected, book, when the larger and better equipped Conferences begin to send in orders for their fall delivery. No better book can be placed before the public than "Thoughts on Daniel and the Revelation," and a copy should be in every family. That it is a popular and fast selling book is proved by the above, and we trust more will feel the importance of working for it. Send to your tract society for terms and territory.

AN ILLUSION DISPELLED.

THE impression that that portion of the earth's surface inhabited by the people of our United States possessed an immunity from those disastrous visitations which have been such an unpleasant feature of distant and more volcanic countries, was very rudely dispelled from the popular belief on the evening of August 31. The comparatively mild earthquake tremors felt in this country heretofore, though numerous, have been generally regarded as but the outmost vibrations of some distant seismic wave; but the disaster which has overwhelmed the city of Charleston leaves us face to face with the fact that this dread monster of destruction can no longer be regarded as not a native of our shores. For, from the reports of this disturbance, as far as its influence was felt, it is plain that the seat of the upheaval was in the vicinity of that city; and the absence of any tidal wave proves it to have also been this side of the coast line; and that which gives occasion for the most serious reflection in this connection is the fact that Charleston is not, apparently, any nearer to any great seismic center than is Washington, or Baltimore, or New York City. While it is not likely, however, that natural causes will bring such a calamity upon any of these places, we cannot quite agree with the assertion of the N. Y. Independent that "it may be centuries before another serious earthquake will occur." For we believe that a much shorter period of time than this will usher in that most convulsive of all days when, at the sound of the great voice out of heaven, every island and mountain shall be moved, and "the cities of the nations" crumble to ruins; when there shall take place the removing of those things that are shaken, "that those things which cannot be shaken may remain."

IOWA CAMP-MEETINGS.

WE hereby appoint camp-meetings in Iowa as follows: Smithland, Woodbury Co., Sept. 29 to Oct. 4; Brighton, Washington Co., Oct. 6-11. We sincerely hope that all our brethren within reach of these meetings will not fail to be present. Every effort

will be made to have the meetings prove of great value to all who may attend, and also advance the best interest of the cause we love.

J. H. MORRISON, Pres.

MICHIGAN CAMP-MEETING-NOTICE.

To those coming to the camp-meeting we would say that we have made arrangements for carrying all baggage from the depots to the camp-ground. Give your checks to the camp-meeting agent at the depot, or to the agent at the baggage tent. Arrangements have also been made by which the street-car tickets can be used on all lines, including dummy line.

H. W. MILLER.

INDIANA, NOTICE!

No ticket that does not reach Wabash will be of any value in getting reduction. Both railroad agents at Wabash will sell you return tickets at one-third fare on one certificate only. If it is necessary for you to buy more than one ticket to reach the place of meeting, you will get no reduction only on the last one. Therefore get a through ticket if possible. You get a certificate only at the office where you buy a ticket to the place of meeting.

WM. COVERT.

NOTICE.

WILL all persons in Mississippi, Louisiana, and Alabama who are Sabbath-keepers or in any way interested in their views, please send me their address immediately. I desire to correspond with you concerning work in your different localities, that I may present your wants to the General Conference. Address Pett St., near Valmont, New Orleans, La.

T. H. GIBBS.

OUR NEXT ANNUAL SUMMARY.

BLANKS calling for the statistics which will make up the annual summary of missionary labor will have been mailed to the several State tract societies and city missions before this notice reaches its readers. If any of the State secretaries or persons having charge of city missions fail to receive their blanks, let them at once report the failure to Mrs. F. H. Sisley, Battle Creek, Mich., or to the writer at South Lancaster, Mass. Every unorganized company of workers not receiving blanks is also requested to apply for them.

The interest attached to this summary of labor, and the importance of its being complete and accurate, are increasing every year. The Year Book, of which it is a part, is an important book of reference among our people, and to others it is an indicator of our growth and activity. Could all the labor performed be represented, the showing would then be far below what it should be; but when this is done only in part, the evil is greatly increased. A meager, incomplete report is a disgrace to any organization. It indicates an unworthy, unimportant object, and nerveless, inefficient efforts. Notwithstanding it will require considerable labor to properly fill out these blanks, we are sure that every one will be interested to have all the work fully and correctly represented, especially in his own locality.

The following are some of the points that in the next summary will be made prominent with respect to each Conference:—

1. The number of tract society members compared with church members.
  2. Per cent of church members engaged in missionary work.
  3. Amount of different kinds of labor performed, including the holding of Bible readings.
  4. The rank of each Conference in sustaining our periodicals and their use in missionary labor.
  5. The sale of our publications by agents, and also by members who are not agents.
  6. Amount of means pledged and paid to different enterprises.
  7. Amount of tithes paid.
  8. Per cent of members paying tithes, and average tithe to each member.
  9. The extent to which city mission work has been carried.
  10. Financial standing of State tract and missionary societies.
  11. Indebtedness to publishing houses.
  12. The extent to which officers of State societies give their time to the work.
- We also expect a full report from our foreign societies. MARIA L. HUNTLEY, Sec. Int. Society.