

Advent Review



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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LOOKING FOR THAT BLESSED HOPE.

We wait for thee, all-glorious One,
We look for thy appearing;
We hear thy name, and on the throne
We see thy presence cheering.
Faith even now uplifts her brow,
And sees the Lord descending;
He comes to take his people home,
And give them bliss unending.

We wait for thee through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne,
Upon thy cross of trial.
And well may we submit to thee,
And bear thy cross, and love it,
And patiently endure its pain,
Until thy hand remove it.

We wait for thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision:
Then ours shall be sweet rest with thee,
And pure, unending pleasure,
And we shall taste celestial grace,
And life in endless measure.

We wait for thee with certain hope;
The time will soon be over;
With child-like longing we look up
Thy glory to discover:
With bliss to share thy triumph there,
When home with joy and singing,
From scenes of conflict and of care,
The Lord his saints is bringing.

—Frederic Conrade.

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 FRUITS OF HOLINESS.

BY MRS. E. G. WHITE.

HOLINESS of heart and purity of life were the great subjects of the teachings of Christ. In his sermon on the mount, after specifying what must be done in order to be blessed, and what must not be done, he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, holiness,—nothing short of this would give them success in carrying out the principles he had given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful, and abound in all good works. He will never become weary in well-doing, neither look for promotion in this world; but he will look forward to be promoted by the Majesty of heaven when he shall exalt his sanctified and holy ones to his throne. Then shall He say unto them, "Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world," enumerating the works of self-denial and mercy, compassion and righteousness, they have wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which has led to unrighteous acts,—envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.

The words of Christ have been plain. "Strive [agonize] to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." Professed Christians are not all Christians at heart. There are sinners in Zion now, even as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure."

The people of God are not ready for the fearful, trying scenes before us, not ready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing sin and iniquity around them. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power that would carry conviction to the hearts of the unbelieving.

Men and women professing godliness, yet not sanctified by the truth they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reproofed individually for their sins. They see in the reproofs given to others, their own cases faithfully pointed out before them. They are cherishing the same evils. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as if the reproofs had been given directly to them. In passing on, and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others, and because the judgments of God are not seen in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." The life of the sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions: "For yet a little while, and the

wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth."

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of thy throne." A wicked and adulterous people will not escape the wrath of God and the punishment they have justly earned. Man has fallen: and his is a work of a life-time, be it longer or shorter, to recover from his fall, and regain, through Christ, the image of the Divine, which was lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost through Adam; and he mercifully sends rays of light to show man his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light lest his deeds shall be reproofed.

The Seventh-day Adventists who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Commandment-keeping Adventists are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. "Here are they that keep the commandments of God, and the faith of Jesus." The Lord made a special covenant with his ancient Israel if they would prove faithful: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." And he thus addresses his commandment-keeping people in these last days: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

Seventh-day Adventists, above all people in the world, should be patterns of piety, holy in heart and in conversation. The warnings, corrections, and reproofs are not given to the erring among them because their lives are more blameworthy than professed Christians of the nominal churches, or because their acts and examples are worse than those of people who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them separates them from God, and in a special manner dishonors his name, by giving the enemies of God's holy law occasion to reproach his cause and his people, whom he has called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into his marvelous light.

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, and write, and act the most bitter and hateful things to show their contempt for that law, may make a high and exalted profession of love to God, and apparently have much religious zeal, as did the Jewish chief priests and elders; yet in

the day of God, "Found wanting" will be said by the Majesty of heaven. By the law is the knowledge of sin. The mirror which would discover to them the defects in their character, infuriates them, because it points out their sins. But the people who profess to keep the law of God, he corrects, he reproves. He points out their sins, and lays open their iniquities, because he wishes to separate all sin and wickedness from them, that they may perfect holiness in his fear, and be prepared either to die in the Lord, or to be translated to heaven. God will rebuke, reprove, and correct them, that they may be refined, sanctified, elevated, and finally exalted to his own throne.

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about perfecting holiness in the fear of God. Power and strength, grace and glory, have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, and corrupt, and vile, but that they can find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, stop their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and he bids them live and not die. In him they may flourish. Their branches will not wither nor be fruitless. If they abide in him, they can draw sap and nourishment from him, be imbued with his Spirit, and walk even as he has walked, overcome as he has overcome, and be exalted to his own right hand.

OLD AND NEW TESTAMENT INSTITUTIONS.

BY ELD. A. O. BURRILL.

ALL are agreed that the Sabbath of the fourth commandment is an Old Testament institution. If it is no longer binding, we should be able to find a text of Scripture which says it was abolished. Some quote Eph. 2:15, 16: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Is the "enmity" spoken of in this scripture the Sabbath? (See Webster's definition of *enmity*.) Webster gives hostility, rancor, hatred, malevolence, etc., as synonyms of enmity. What is there about the Sabbath that is *hostile* to the good of man? What should we do without a weekly rest day? How long would it be before all mankind would go back into idolatry? They all need a day for religious worship. If business should go on all through the week, it would not be long before they would all forget God. Then, again, instead of the Sabbath's being an enemy to mankind, it is an institution that society could not well dispense with. Even the substitute seen in Sunday is better than nothing. So we conclude that the Sabbath is not the enemy spoken of in this text.

All say that the seventh day was the only weekly Sabbath ever instituted until the cross. It was made by God, and placed by him in the bosom of his decalogue. *Was it changed from the seventh to the first day?* If so, this should have been understood. Think how such a change would affect society in these days. If but a small portion of society now change from the first to the seventh day of the week, it is known far and wide. So it would have been then. Somewhere in the words of inspiration we ought to find something about this if it is true. If the first day of the week is the Sabbath which Christians should observe, then there should be as clear a command for its observance as exists for that of the seventh day. The Christian church should be able to point to the time when the first-day command was given, locating the book, chapter, and verse. Seventh-day people are able to give them the chapter and verse which tells us the seventh-day Sabbath was instituted at the end of creation week. Gen. 2:1-3. They should be able not only to tell the time when, but also the place where, Sunday was made the Sabbath. Can they do this? All have to say, No. If Sunday is the Sabbath, then its advocates should be able to point out some command like that recorded in Ex. 20:8-11 for the observance of that day.

Once more: if the first day takes the place of

the seventh as a day of rest in any sense, then its advocates should be able to tell us some of the circumstances under which it was made to do so. But who knows of any circumstances that show us that inspiration recognizes the first day. Its advocates are silent again. Should the request be made to tell the circumstances under which the seventh day became the Sabbath of Jehovah, the reply would be that it was when God brought the world into existence, and rested upon the seventh day, and commanded it to be forever kept. Can the advocates of the first-day observance tell us who gave that day as the Christian Sabbath? They are unable to tell by whom that day, for which they claim such high honors, was so given. Of course they say, Christ instituted it. But where is it said that Christ, or even his apostles, gave the first day of the week as a Sabbath? Here again they are silent, while seventh-day people, if asked to relate the circumstances under which the Sabbath was given, are able to refer to the book, chapter, and verse. Again, we ask our first-day friends, To whom was Sunday given? Who observed it—Jews, Gentiles, or Christians? When does it begin? Where does it end? Again they are silent. Observers of the seventh day are able to tell when and to whom the seventh day was given. Their answer is the language of our Saviour in Mark 2:27: "The Sabbath was made for man."

Again, if Sunday has taken the place of the ancient Sabbath, then there ought to be some law which says so. We ask the Sunday advocates for it, and again their answer is like that of the man in our Lord's parable, who came to the feast without the wedding garment on,—they are speechless. What would we think of a court which would bring a certain man to trial and condemn him for a certain act; yet when the condemned man asked for the book that contained the law which declared such an act to be a crime, the judge would be unable to tell him where it was recorded? Such a trial as this would be a farce, yet it would be just as sensible as to condemn a man for not observing Sunday, when the Bible gives us no such command. If we are asked for the law which condemns Sabbath desecration, we have only to turn to Ex. 20:8-11 to find it. Consider other Old Testament institutions, those which have been fulfilled and passed away at the cross of Christ. For example, see how the New Testament speaks of circumcision: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 5:2. Here it is plainly stated that circumcision passed away. If the Sabbath passed away, then those who declare it should be able to find scripture as emphatic as, Behold, I Paul say unto you, that if ye keep the seventh day as a Sabbath, Christ shall profit you nothing. All know that no such scripture is found in the Bible.

How was it with the temple service. In John 4:20, 21, 23, Jesus plainly declares that the true worship was transferred from the old temple to the heavenly temple. In harmony with this, we find the veil of the temple being rent when Christ died upon the cross. So those who say the Sabbath was changed should be able to find some scripture which says the Sabbath was transferred from the seventh to the first day, or language to that effect. Regarding the old covenant, which was an Old Testament institution, we read in Jer. 31:31-34 that it was to pass away. Then, turning to the New Testament, we find the apostle saying, "For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:8, 9. Here again we have the book, chapter, and verse which says it passed away.

Since the Sabbath institution belongs to the Old Testament, ought we not somewhere to find a prophecy which says it would pass away? Why did not the Lord say, Behold, the time is coming when I will make a new Sabbath for the house of Israel; not according to the old Sabbath which I gave at the close of creation, etc.? Who is able to find such Scripture? Every Bible student knows that it does not exist.

(Concluded next week.)

—Before honor is humility.

JOHN 13:1-17.

BY S. S. CRAW.

PROBABLY the readers of the REVIEW have recently noticed an article in this paper entitled, "How Do You Get Around It," meaning the ordinance regarding the washing of feet as instituted by our Lord after the last supper. In connection with this, I give below the substance of a talk that recently took place in a Sunday-school not far distant.

Question.—"Why is not Christ's example as regards feet-washing followed nowadays by professed Christians?"

1st. Answer.—"Well, this is only a parable, and I do not think the act is binding upon us as Christians."

2nd. Answer.—"This was only a custom among the ancients. When a visitor entered a house, he was tendered a basin of water with which to cleanse his feet, as the wearing of sandals was not proof against the dust and heat of an Eastern climate; thus the act was merely one of hospitality."

Ques.—"Well, if this act was performed upon entering a house, what has it to do with the case in question? We have it from the best of authority—the Bible—that Christ performed this act of humility after the last supper, and not when the apostles entered the house."

Ans.—(No reply given.)

After the recitation, the superintendent catechised the school.

Pupil.—"How may we know that our brother is in possession of this spirit of humility unless he shows it by some outward manifestation?"

Supt.—"Well, I have not the time to explain that just now. I could do so, however, in a very few moments, had I the time," etc., etc., taking up more time by excuses than would have been required to say that professed Christians should follow the Lord's example not only in the breaking of bread but in the washing of feet as well.

We quote from "The Rejected Ordinance," page 20:—

"We conclude that Christians in our time are as much in duty bound to participate in this ordinance as were the apostles; because, reasoning from a general stand-point, we are as much interested as they were in the principle which the ordinance was created to illustrate. That principle was the duty of humility as enforced by the example of Christ. Said he, '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;' i. e., If I, your Lord and Master; I by whom and for whom all things were made that are made; I who am the only begotten Son of God, have so far humiliated myself that I have been willing to kneel before you, and in the washing of your feet have performed the service of a servant and a menial, surely you, who are in common but servants to me, ought to be willing so far to humble yourselves as to do unto one another that which I have done unto you.

"What a sublime lesson! The King of glory so destitute of pride and exaltation that he could even wash the feet of sinful, erring man! How important that this lesson should be learned by all! With what overwhelming force is taught by it the brotherhood of mankind, the wickedness of pride, and the propriety that each should minister to the other! In no other way could this lesson have been imparted so successfully. But were the apostles the only ones who needed its instructions? Were they less fraternal, more proud, or more unwilling to minister to one another than we are? Beyond all question, at the time under consideration they were vastly more humble than the average Christian of the present hour. This being true, however, the conclusion is unavoidable that if *they* needed the ordinance, *we* need it in a ratio greater by ten-fold."

—Great opportunities come but seldom, and few use them; but the little chances to do good are the privilege of daily life.

—Our life is a book. Our years are the chapters. Our months are the paragraphs. Our days are the sentences. Our doubts are the interrogation points. Our imitation of others, the question marks. Our attempt at display, a dash. Death, the period. Eternity, the peroration.—*Talmage*.

EVENING MEDITATION

BY EMILY MAFFORD.

We know that life was not intended only for repose;
We may not calmly slumber to its final close;
But, Lord, whene'er I try to work for thee,
There is some cause that hinders me.

I lay my all upon the altar's sacrificial flame,
To come or go as best may glorify thy name,
When, lo! a happy home becomes my lot,
And loving friends who try me not.

And thou I wait, and look to find more honored, arduous toil,—
Perchance may be a plowman in thy vineyard soil,
Perhaps a reaper, gathering up the yield,
Or soldier in thy battle-field.

I plan to make my shield and sword and helmet passing bright,
My muscles strong and firm, that I may better fight,
When, lo! I'm laid upon a bed of pain—
Lord, does this glorify thy name?

I think to fill my mind with many gems of ancient lore;
Of logic, science, reason, would be learning more.
To far outstrip my fellows in the chase,
Ambition plums the selfish race.

Alas! my brain grows weary of the struggle to be wise;
And like a wearied steed upon the journey lies,
So I must stop; my fellows by me pass,
I've grieved but wounded pride, alas!

Lord, have I failed to learn the lesson thou hast sought
to teach?
Have sought to gain the things thou wouldst not have
me reach?
Forgive me that I failed to know thy plan,
And help me learn as best I can.

When sheltering home and loving friends shall be my
happy lot,
I'll thank my God for all his gifts and murmur not;
I'll trust that every day employed well,
Will sometime to his glory tell.

If fever burn my aching form and rack my throbbing
brow,
To burnish faith and hope I'll trust my Lord knows how;
The vineyard soil, the harvest field, is his,
And mine to trust his grace it is.

Then, if the scroll of learning is unrolled before my gaze,
I'll read that I may learn and teach his wondrous ways;
Nor mind if others may have read before,
Or if my God has taught them more.

If I but well accomplish all the work I should to-day,
I'll trust that God will lead me surely all the way;
And, though no good appear in what I do,
I'll see 't was best when I am through.

"OBSERVANCE OF THE LORD'S DAY:" A REVIEW.

BY A. SMITH.

A FEW weeks ago, there was published in this paper my review of an article in the *Michigan Christian Advocate*, under the heading, "Sunday the Christian Sabbath." Since then the author has added another chapter to his essay, under the heading of this article, and has published the whole in pamphlet form. In the chapter referred to, Mr. James H. Potts, D. D. (for such proves to be the author), after asking, "How shall the Christian Sabbath be kept," says:—

"The Jews had laws of their own respecting the keeping of their seventh day. They allowed no works of mercy or even deeds of necessity."

Although the Jews in Christ's time were the most bigoted of their race, yet, addressing them, Jesus said, "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" Luke 13:15. And again: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" Matt. 12:11. These testimonies prove either that Mr. P. is not a candid writer, or that he does not understand his subject. He ought to know that, not the bigoted Jews, but Jesus himself was the faultless teacher of proper Sabbath observance, such as God had approved from the foundation of the world. Referring to the incident in Matt. 12:1-8, Mr. P. says:—

"Christ sanctioned walking abroad on the Christian Sabbath."

But that "Christian Sabbath," Mr. P., was the seventh-day Sabbath, and not Sunday. With this assertion of his, his next statement, as follows, does not very well harmonize:—

"And, behold, two of them went that same day

(the first Christian Sabbath) to a village called Emmaus," etc. "The Christian idea of making their rest day fall on the first day of the week, is grounded in patriarchal customs as well as New Testament teachings. As Abel brought the firstlings of his flock to God, so Christians bring the first of their time."

We have no fault to find with those who choose to donate the first of "their time" to the cause of God, in some way; but the seventh day of the week is not "their time," but God's time. What we do object to is the practice of robbing God of his time by devoting it to a profane use, and giving the honor due to him to another, by celebrating as the Sabbath a day which he never sanctified as such. Referring to Gen. 2:2 and Ex. 23:12, Mr. P. says:—

"Observe, nothing is said in these passages about the seventh day of the week [italics his], but only the seventh day as following six days of work." But further on he says: "The Christian idea of making their rest day fall on the first day of the week [italics mine], is grounded in patriarchal customs," etc.

So, it seems, Mr. P. believes that Sunday is the first day of the week. Therefore, according also to his quotations and admissions in various other parts of his article, the day before, or Saturday, is the seventh day of the week, or the Sabbath of the fourth commandment. Consequently his labored effort to prove that the Sabbath is the seventh day of a weekly cycle, indefinite as to the day of beginning the count, and not of the week ordained of God and sanctified by his own labor and repose, is stultified, and falls to the ground. Mr. P. calls for the enactment and enforcement of civil law, not only against the lawless and carousing, but also against those who pursue their ordinary labors on Sunday. He says further:—

"In almost all Christian countries the question is being agitated. In Germany and Austria the factories generally cease work on Sunday, but domestic labor and retail trading go on to a great extent. A conference of soap-boilers, leather-dressers, molders, porcelain-makers, glass-makers, cigar-makers, engravers, and butchers was recently held in Berlin, under the auspices of the government, and a resolution was adopted condemning Sunday work." They also recommended that such work be prohibited by law.

Thus we see the way very rapidly preparing for a speedy fulfillment of Rev. 13:8, 16, 17. In that day what will those do who are undecided now? To keep the seventh-day Sabbath then, will be to suffer reproach, confiscation of property, fine, imprisonment, or threatened death. But to save this life and its interests at the sacrifice of Bible principles, for fear of popular disapprobation or worldly loss, will be to lose the life eternal. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. Mr. P. closes his discussion with the following glowing tribute to the Sabbath:—

"Hail, blessed Sabbath, gracious Lord's day, hail! What hallowed associations cluster thick around thee! Running back, week by week, we think of the precious seasons of worship, social and secret, which we have enjoyed in thy advantageous hours," etc.

Unfortunately he has plucked his luscious fruit from the Sabbath tree of God's own planting, and has tied it upon a wild thorn tree, whose barbs may some day pierce his hand.

Mr. P. proposes to begin the Sunday, which he so eloquently eulogizes, "as the light of the Sabbath day breaks over the eastern hills." We are curious to know how other Sunday-keepers will view the innovation. We also wonder why he should call Sunday "the Sabbath day," after having positively asserted as a fact that "the Sabbath is not a day; it is not Sunday, or Saturday, or any other day; it is holy rest unto the Lord." But this Sunday-Sabbath question is robed in a sort of crazy-quilt argument, anyway; and we think that, under the circumstances, Mr. P. has done very well with it.

HELPING BY PRAYER.

BY BYRON G. SPENCER.

No doubt many feel that they would like to do more for the cause, and thus aid in advancing its interests. Prayer is the lever by which we all can

lift, and our labors will not be in vain. Our own souls will live and glow at the altar of prayer. We can pray for the lonely ones who are trying to obey the Lord without any of like faith to comfort and cheer them. We can pray for the weak ones, that they may be established in the truth. We can pray for the dear children, the lambs of the fold. Then there are the erring ones, the tempted and tried ones. Let us remember at the throne of grace these many subjects of prayer. And above all let us remember in our prayers the cause of God which we love. We rejoice to see it go forward, and we know that the hand of the Lord is moving it on.

The ark of the covenant containing the law of God was carried carefully by holy men of old; and were not the humble of that time awed to silent prayer and reverence at the sight? Shall we not pray that the same holy law may be carried through the earth now? and that those who bear it may be holy men and women? Truly, we ought to pray for the laborers in God's cause, both in our country and in distant lands. They have consecrated their lives to the work, and shall we not most earnestly ask God to bless their efforts? And for ourselves, how much have we to ask of grace and strength and wisdom before we shall stand complete and entire, wanting nothing,—perfect overcomers of self and sin! By prayer our Lord obtained strength for his great conflict here, and his example should kindle in us a warmer love, a purer zeal, a more ardent courage, and should incite us to more earnest prayer. Do we not need to cry as did the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me"? *Fergus, Mich.*

WHERE ARE THEY?

BY A. W. HEALD.

"ONE by one we miss the voices
Which we loved so well to hear;
One by one the kindly faces
In that shadow disappear;"—

and the query of Job presses hard upon us, "Man giveth up the ghost, and where is he?" In earlier years we have listened with feelings of awe to the lines of Charles Wesley's hymn, accompanied by the deep-toned organ,—

"A point of time, a moment's space
Removes me to yon heavenly place,
Or shuts me up in hell."

To-day, there is a vagueness in the teachings of popular theology which leaves much room for conjecture upon this subject. Some writers, well approved in the religious world, have given loose rein to fancy, and indulged in visionary flights descriptive of the spirit land, upon which the soul is supposed to enter immediately after leaving the body. Amid these prevailing errors, how gross would be our darkness concerning the fate of the dear departed! but the revealed word is very plain. It gives forth no uncertain sound. "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep." Job 14:12.

We are told that David "fell on sleep;" and again, "David is not ascended into the heavens" (Acts 2:34); also that the martyred Stephen "fell asleep." Acts 7:60. Throughout the Scriptures, death is constantly called a sleep. "Lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3. The Christians of the primitive church held this view. The traveler among the catacombs has been struck with the simple and oft-repeated inscription, "*Requiescat in pace*"—"May he rest in peace."

How momentous is the thought that the dead of all ages are sleeping in the dust of the ground, awaiting the voice of the Life-giver! "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:15. How dear to the believer is the blessed assurance, "Now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20. "Them also which sleep in Jesus will God bring with him." 1 Thess. 4:14. "Christ the first-fruits;" "afterward they that are Christ's at his coming." 1 Cor. 15:23.

—The light of friendship is as the light of phosphorus—seen plainest when all around is dark.—*Crowell.*

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

WE SHALL BE LIKE HIM.

THE Bible is strangely reticent in regard to the blessedness of the righteous. There are symbolical pictures in the Apocalypse, but they give us vague suggestions rather than definite conceptions. The clear, specific statements as to what we shall know and be hereafter could be printed on half a page, while there are a thousand pages in our common editions of the Scriptures. Why fill whole chapters with Hebrew genealogies, the details of Jewish wars, and the adventures of Ruth, a Moabitish woman, and give so little attention to matters about which we are all so anxious? Probably the true answer is that life in the abode of God is so different from life here that no adequate idea of it could be conveyed to us in human words or by illustrations from objects with which we are familiar.

Caspar Hanser was shut up in a narrow, dimly lighted chamber when a little child. He grew to manhood there. He never saw the earth or the sky. He knew nothing about flowers or stars, mountains or plains, forests or streams. If one had gone to him and tried to tell him of these things, of the life of men in city or country, of the occupations of men in shop or field, the effort would have been a failure. No words could have conveyed to him any idea of the world outside of his cell. And we are like him while existing in these bodies. We must await the final change to immortality before we can definitely comprehend anything of life in the immortal world.

But God has revealed to us something better than any minute description of heaven in the wonderful statement, "We know that we shall be like him, for we shall see him as he is." 1 John 3:2. Here we have assurance of a beatific vision and a beatific experience. This vision and experience are the highest possible, nay, the highest conceivable. To see God as he is—to see him face to face, as Paul writes to the Corinthians—what does that mean? God is a spirit, infinite, omnipresent, limitless in his perfections. He fills immensity with his presence. He upholds and guides myriads of worlds. How can we, even with celestial eyes, behold him who dwelleth in light which no man can approach unto? Here is a great mystery. But the mystery only enhances the interest and value of the statement. Just because we cannot understand it we know that it is transcendent in glory and blessedness.

We construct earthly telescopes in order to see more of the moon or of the planets in our solar system, or to discern a new star in the depths of space. If we could pierce with our instruments to the radiant center of the horizon, if we could look upon the throne around which all these orbs revolve, and upon the face of Him who rules them in their courses, that would be the vision of visions. But that is the vision promised to the saints. They shall see his face. They shall see him as he is.

Yet even this beatific vision is but the beginning of the glory and blessedness of the redeemed. Seeing him as he is will have a transforming power. We shall be like him because we see him. Each ransomed and white-robed soul will resemble the sensitive plate in the camera. The image before it will be photographed upon it. Beholding God will make us god-like. Now, God is not only the greatest, but the loveliest and happiest of all beings. If we can be partakers of his nature, we shall share in his glory and joy. How this results from seeing him we are not told, and could not understand if we were. But the statement meets the highest aspiration of our hearts. It gives us an assurance in regard to the future that no accumulation of specific promises could give. Godlikeness—do the angels even know what it is? Is it not one of the things which they desire to look into? A worm now crawling on the earth—a sinner, leprous with moral pollution—that is what the best of us are to-day. But ere long we shall go to "the land that is afar off." We shall there "behold the King in his beauty." And while we wonder and adore, we, too, shall become kings; we, too, shall sit upon thrones; we, too, shall be

glorified with Christ our Saviour, the Eternal Son of God! For he said on Patmos: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

We cannot be like God in his nature. He must always be infinite, while we are finite. We cannot be like him in power and wisdom. We shall never be able to make and govern worlds. But it is possible for us to resemble him in his moral attributes, in his holiness, his love, and the blessedness that flows from them. This is what John was inspired to reveal; and this is all the true Christian can desire. He would not, if he could, share with his Maker in the government of the universe. But he would share with him in that moral beauty which inspires the confidence and the love of all his creatures. He would be the child of God, looking up reverently into his face, and rejoicing in the consciousness of a growing conformity to him in taste, feeling, character.

How pleasant it would be, even in this world, to resemble those whom we admire and love. If when we gazed upon a beautiful face we felt that the vision was beautifying our own; if when we met a noble spirit we were conscious of being ennobled by the contact, what a basis we would have for the most delightful social intercourse! How friendship and love would grow by this growing congeniality! And this is the special significance of the statement of the beloved disciple. As we grow more like God, we will be drawn nearer and nearer to him, and he will love us better and better as he sees his own image more fully reflected in us. And so in this beatific vision and beatific experience we have the highest assurance of glory, honor, and immortality.

But since this godlikeness of which John writes is moral, since it is a blessed change wrought in us by communion with God, it may and must begin in this life. God is revealed in his word. Christ in the Gospels is "the image of the invisible God." Paul says that the Bible is a mirror in which, beholding the glory of God, we are changed into the same image. This wonderful passage (2 Cor. 3:18) does not refer to the future, but to the present. Here and now we are to be glorified in our characters by seeing God as his truth and love shine in the life and teachings of our Saviour. When we study what Christ said and did, there rises before our minds the grandest image in the universe—an image on the earth of God upon the throne—a reflection in human words of the uncreated glory. The more we study that image, the more enchanting it becomes. And as we learn to admire and love it more and more, lo, the Holy Spirit changes us into its likeness. Thus we become progressively Christians, that is, Christ's own ones, in fact as well as in name. We receive of his fullness; we are sanctified by the truth; we grow in grace and in the knowledge and love of God. And so it is that we become meet for the inheritance of the saints in light. So it is that the glory and the blessedness of heaven begin on the earth. He who postpones the enjoyment of godlikeness to the future life, will never know it. Its fountain head is brought down to us in the written word. There we must go and commune with the Father of lights, as manifested in the person of his Son; there we must learn how to be like him by seeing him as he is.—*SeL*

GOD AND SATAN.

I HAVE a neighbor who tries to puzzle everybody with this question: "If God is good and loves us and wants us to be happy, as Christians assert, why did he make a Devil to tempt us to sin?"

This man came to me the other day; and I promptly met his question with another, "Did God make a Devil?"

"Of course he did," was the reply; "for God made everything. To suppose that the Devil made himself is absurd, and to claim that he is uncreated and existed from eternity would give us two rival gods. If there is one God omniscient, omnipresent, and almighty, as you folks say, and there is a Devil who goes about like a roaring lion, God must have made him."

"Well, let us see. Here is an apple that is rotten to the core. Does God make rotten apples?"

"No, he makes ripe apples, and we ought to eat them when they are ripe. If we keep them until

they rot, that is our fault. But what have rotten apples to do with the Devil?"

"Perhaps more than you think. . . . Let me ask you another question. Does God make whisky?"

"No, I suppose not. He makes grain, and men turn it into whisky."

"Yes the wheat, rye, and corn that are created for food are rotted, spoiled for all useful purposes, and then distilled into poison. Man does this, and then calls whisky 'a good creature of God.' Is it so?"

"No; but God knew when he made the grain grow that it could be turned into whisky. Why did he put into it the element for making poison?"

"We will come to that by-and-by. You were on the train the other day when the locomotive exploded, I believe?"

"Yes."

"Well, when you stood viewing the wreck, the boiler all torn to pieces, the fragments of the engine thrown all about, did you read the letters on that piece of brass that used to be on the side of the locomotive, 'Baldwin Works, Philadelphia'?" It was lying in a conspicuous place among the broken wheels and levers."

"Yes, I remember seeing it."

"Did you say when you saw it, 'I know who made this wreck; it was that locomotive company in Philadelphia. They had no business to send out a locomotive that could be blown up. They got up the machine, and they are responsible for all the consequences?'"

"Do you think I am a fool? Baldwin & Co. make first-rate engines. Thousands from their shops are running on the railroads of the world. They are perfectly safe when properly used. But the Baldwins or anybody else can't make an engine that can't be abused. The engineer in this case let the water get too low in his boiler. It was his fault, and not the fault of the maker. The very fact that an engine is a machine of such tremendous power makes it dangerous if it is not managed just right."

"Well, do n't you see that God's relation to Satan is like that of the Baldwins to an exploded engine? The only difference is that in the case of the Devil he was both locomotive and engineer. He put on the steam of pride until he threw himself from the track. And now he dashes to and fro, an archangel ruined, a guilty, wretched being, though still so mighty that he is called 'the prince of the power of the air.' And as misery loves company, he tempted other angels, and now tempts men, to share in his sin and sorrow. That is the way it came to pass that there is a Devil in the universe, and that he is the tempter of the human race."

"But could n't God have made men and angels so that they would not have been able to sin?"

"Of course he could. He so made the stars. They are kept by attraction in their orbits, and cannot wander. But what is their obedience worth? It is like that of a clock, which you wind up, and it has to run and mark the time for you. It is a machine, and must do what it was made to. God had machines enough; he wanted free agents: and when he made free agents, they could choose evil instead of good; they could disobey instead of obey. However innocent and upright they might have been at their creation, it was possible for them to fall. That possibility was inseparable from their freedom."

"Do you wonder that God wanted men and angels as well as stars? You have a child; when Kitty comes to you with her kiss and says, 'Papa, I love you,' you are happy. But why? Is it because of the kiss and the words? Suppose a machine was made to look just like your child; that you could wind it up so that it would kiss you and say, 'I love you;' would that satisfy you? In some respects the machine would be better than the child. It would always kiss you when you wanted it to, while the child is sometimes willful and perverse. But you would rather have the child with its possibilities of disobedience than the machine, though it is sure to obey. You want love that is free and not compulsory; and that is what God wants. He made Satan as he made Gabriel, but Satan used his freedom to rebel against his Maker. For this rebellion he only is responsible, as the engineer, and not the locomotive builder, was responsible for that wreck last week. So the answer to your question is, God made an angel free, holy, happy, and he made himself a Devil."—*Obadiah Oldschool, in Interior.*

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 BURDEN.

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form, and weight, and size;
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, "Cast it on me,
And it shall easy be."

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at his feet;
And, whether it be sorrow or defeat,
Or pain, or sin, or care,
Leave it calmly there.

It is the lonely load
That crushes out the life and light of heaven;
But, borne with Him, the soul restored, forgiven,
Sings out through all the days
Her joy and God's high praise.

—Marianne Farrington.

LOTTIE'S TEXT.

"Did you ever see such a looking room!"

The sharply accented exclamation sprang from the red lips of a girl as she crossed the threshold of the old brown farm-house kitchen on her way to school.

Very pretty and wholesome Lottie Emery looked, as she came lightly tripping down stairs, across the shaded, orderly dining-room, in her cool suit of nun's veiling and graceful sun-hat knotted about with a wide blue sash.

Early risers were the inmates of this busy farm home; and not three fourths of an hour ago, Lottie had left that same wide, low-ceiled kitchen in "apple-pie" order, which was her favorite term for scrupulous neatness and orderly arrangement of a room.

"Cleaning up" after breakfast was always Lottie's work, and so, too, was the care of the dining-room and chambers. Very seldom did the old Townsend clock, perched on one end of the kitchen mantel, whirl for eight o'clock in the long summer mornings, but it found Lottie's tasks neatly accomplished and her at liberty to commence her half-mile walk to school.

This morning it was n't quite eight, yet the beds had been aired and made, chambers and kitchen put to rights, the dining-room swept and dusted, fresh flowers picked for the parlor vases, and she, lunch-basket and book-strap in hand, ready for school; but on the kitchen threshold she paused in dismay. "Such a looking room! Who did it?"

Well, that great stack of milk-pans, smeared with bonny-clabber inside and out, that Lottie's tired-faced mother had just brought from the milk cellar and piled into the sink till leisure—no, not leisure; who ever heard of leisure in a farm-house kitchen in the summer time?—rather, till she found a hurried opportunity to wash them, helped in the confusion; and that litter of ash shavings by the wood-box, that father Emery had scattered there not ten minutes before, as he whittled an ox-goad while he chatted with "mother" a moment, added to the chaos; and the unwashed churn, also from the milk cellar, with dasher and ladle and dripping butter paddles tilted across the top, waiting for those same tireless mother hands and hot water, added not a little to the disorderly state of affairs; and the overturned box of red bell-peppers in the open window, with dirt sifting along the ledge and across the floor—the combined work of a hungry, foraging

hen and the June breeze—helped in the clutter; and a big slop pail by the sink, and a train of little slops across the floor leading from the well to the water pail on the sink told even big Rover, as he indignantly lifted his clumsy feet from the slops to track them across the bell-pepper's dirt-sifting over the floor, that careless Fred had for once brought his mother a pail of water.

But this patient, ever-busy mother, where was she?

A pile of pie-plates with the heaped pan of flour on the long kitchen table, another pan of prepared pumpkin and "mixing" and cream, gave promise that pies were under way. The cellar door standing open, and the big dinner-pot jarring its iron cover with imprisoned steam, and a flank of corned beef over the hot stove, noisily testified that the house-mother was in the cellar foraging for vegetables.

"I should think mother would stifle working all the forenoon in the sweltering kitchen!" Lottie exclaimed, reaching for her sun umbrella that hung on the wall.

"Better help her by putting the kitchen to rights," whispered the little voice that sometimes gives an unpleasant jog to our thoughts. "You will have plenty of time before school, and only think of the surprise and pleasure it would give her!"

A little scowl came between Lottie's pretty blue eyes. "It's not my work to wash the milk dishes, nor is it my fault if the kitchen is all in a clutter. I am sure I put it in apple-pie order not an hour ago"—the little foot poised over the plank doorstep.

"For even Christ pleased not himself."

Why should that Scripture passage flash in mind just then?—the day's verse on the little bright-colored calendar that hung just under the clock. Lottie had read it with a quick glance as she paused in her dusting to tear off yesterday's leaf.

"But it is so stifling hot here, and I have hurried all the morning to finish my work, that I might walk to school before the sun gets scorching high; besides, mother does n't expect me to help her."

"Then give her a pleasant surprise as well as rest by setting the kitchen in order before she comes in," buzzed the little voice close at hand.

"Pleased not himself."

The red letters of the calendar seemed to glow before Lottie's eyes, but it was n't that; it was only those red bell-peppers that had toppled on to the floor from the window-sill.

"I'll do it. Mother will have her hands full with the vegetables and pies and the dinner. It's a pity if I am not willing to give her a little extra lift in the work now and then."

The shade hat went up on a nail with a toss; off came the dainty cuffs and fresh white apron, and in place, broadly covering the neat school-dress, went on her big checked work apron.

"I hope mother will dress the vegetables before she comes into the kitchen, and then I shall have plenty of time to straighten things before she sees it," thought Lottie, softly latching the cellar door, that the clatter of pans and whisk of broom might not reach her mother's ears.

A shadow fell across the kitchen window, and looking up, Lottie saw her mother carrying a basket of vegetables, carefully selected from last year's sand-packed supplies, to the cool shade of the lilac trees in the back yard, there to dress them for the dinner pot.

Broom and dishcloth, wing and dust-pan, how they flew that next half hour!

The warped, forked hand of the old clock pointed the quarter to nine before the jaunty sun-hat came down, and Lottie lightly tripped through the red-framed door-way of the kitchen on her way to school.

A little later in the day, deep in the intricacies of geometry and the bewildering dates of history, in the cool temperature of the breezy school-room, out of mind went the remembrance of her morning's kindness. Only once she thought of it, and that was in the noon hour when little Johnny Andrews confidentially whispered to a classmate that "ma is going to have a 'biled dish' for supper."

Lottie smiled, thinking of the vegetables she had seen losing their rough coats in the shadows of the lilac trees that morning; and "I wonder what mother said when she came in and found the revo-

lution in her kitchen!" was the thought that set her bright eyes dancing as she passed to her desk.

"Dear child! God bless the dear child!" was just what her mother said as she entered the kitchen, heated and tired, wearily thinking of the work that must be done before noon.

Oh! it was such a help, and so restful for that hurried, tired mother to find her kitchen in order, and the sink cleared of its stack of milk-pans.

"The dear, dear child!" Lottie little knew how often she was in her mother's thought that day, and how her loving attempt to lift a burden from her mother set a little bird singing in that heart all day; for love lightens labor, and these mothers never forget, never overlook or cease to hunger for expressions of love and sympathy from the dear ones of their household unto whom they minister unceasingly and uncomplainingly; but in many a home, all too late, this lovingly expressed sympathy and tender care come.

When the tired feet are still, the hands crossed in strange whiteness and idleness, the sweet lips, that never before in all our life time refused to answer us or were dumb to our entreaties, mute and cold; then all too late, we wake to her worth, and bitterly regret we had not "made more of our mother" when she was with us!—*Quiver*.

DANGER TO THE VINES.

WHILE I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a-fluttering. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said,—

"Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say, "Why?" when they are told to do anything. Bad children those!

The elder said,—

"If you do n't, they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself,—

"Oh, that's a beauty. I'll keep that one."

The elder overheard her, and called out,—

"One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely, one won't hurt me."

A few mornings after, I passed the rose again. There was not a whole leaf on her; her beauty was gone, she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves.

"Alas! I did n't think one caterpillar would ruin me."

It only takes one sin, children, to spoil a character.—*Christian Weekly*.

GOING! GOING! GONE!

"GOING! Going! Gone!"

The other day, as I was walking through a side street in one of our large cities, I heard these words ringing out from a room so crowded with people that I could but just see the auctioneer's face and uplifted hammer above the heads of the crowd.

"Going! Going! Go—ing! Gone!" and down came the hammer with a sharp rap.

I do not know how or why it was, but the words struck me with a new force and significance. I had heard them hundreds of times before, with only a sense of amusement. This time they sounded solemn.

"Going! Going! Gone!"

"That is the way it is with life," I said to myself—"with time."

This world is a sort of auction-room; we do not know that we are buyers; we are, in fact, more like beggars; we have brought no money to exchange for precious minutes, hours, days, or years; they are given to us. There is no calling out of terms, no noisy auctioneer, no hammer; but, nevertheless, the time is "Going! Going! Gone!"

The more I thought of it, the more solemn did the words sound, and the more did they seem to me a good motto to remind one of the value of time.—*H. H. (Helen Hunt Jackson)*.

Special Mention.

HISTORY MADE RAPIDLY.

THE abdication of Prince Alexander of Bulgaria furnishes a significant illustration of the rapidity with which history is being made in this nineteenth century. In one day the powerful prince, in the height of his popularity, at the head of a strong and well organized kingdom, is deposed and escorted across the frontier into a foreign country, and a new ministry absolutely subservient to Russia established at the head of the government. Whether or not Russia will succeed in her designs cannot now be known. As is usually the case in any new opening of the Eastern Question, statesmen and politicians apprehend war in the immediate future. The *N. Y. Independent* says: "We confess that the restlessness of Russia, its defiance of England in the Batûm matter, its new contemptuous defiance of England, whose protégé Prince Alexander was, and its recent demand of indemnity from Turkey, all point to a willingness to take the present time to settle its conflict with Turkey. It would not be strange if a new and final war were at hand in which England should once more be the ally of Turkey." Whether war is to be the outcome of the present difficulty or not, we may rest assured that when the hour arrives for the final move which is to transplant the Crescent from the last of its strongholds in Europe to the precincts of Jerusalem, there will not be a long delay in accomplishing the work. In the face of all that has transpired in the line of the sudden and unexpected since the Eastern Question first became the puzzle of European politics, who dare affirm that the prophecy of Dan. 11:45 will not be fulfilled, as it were, in a day?

L. A. S.

FOUND AT LAST.

A CORRESPONDENT sends us a clipping from the *Cincinnati Enquirer*, of June 30, giving an account of a most remarkable document purporting to be of divine origin, and containing information for which a most anxious search has been fruitlessly maintained for many years. The date of its discovery reaches back to the year 93 A. D., but by some means it appears to have escaped the notice of the Christian world until the present. The information to which we refer is that of divine authority for the religious observance of the first day of the week. The document thus becomes of the greatest value to the advocates of that day, who have so long turned the leaves of Scripture in vain for evidence of a similar nature. It is in the form of "a letter from the Saviour of mankind," "found eighteen miles from Iconium, sixty-three years after our Saviour's crucifixion, translated from the holy city by a converted Jew, faithfully translated from the original Hebrew copy now in possession of the Lady Cuba's family in Mesopotamia," etc. It is declared to have been "written by Jesus Christ, and found under a great stone, round and large, at the foot of the cross." A portion of this remarkable epistle, as given by the *Enquirer*, is as follows:—

"Whosoever worketh on the Sabbath day [Sunday] shall be cursed. I command you to go to church and keep the Lord's day holy without doing any manner of work. You shall not idly spend your time in bed nor in decking yourselves with superfluities or costly appearance and vain dresses; for I have ordained it a day of rest. I will have the day kept holy that your sins be forgiven you. You shall not break my commandments, but observe and keep them. Write them in your heart, and steadfastly observe that it was written with my own hand, and spoken with my own mouth. You shall not only go unto the church yourselves, but also send your men-servants and

your maid-servants, and observe my words, and learn my commandments. You shall finish your labor every Saturday in the afternoon by six o'clock, at which hour the preparation for Sabbath begins. . . . Remember to keep the holy Sabbath day, for the seventh day I have taken to rest myself; and he that hath a copy of this letter, written with my own hand and spoken with my own mouth, and keepeth it without publishing it to others, shall not prosper; but he that publisheth it to others shall be blessed of me, and though his sins be in number as the stars of the sky and he believes in this he shall be pardoned; and if he believes not in this writing and these commandments, I will send my own plague upon him, and consume both him and his children and his cattle."

Here at last is a positive command, plain and unmistakable, and from higher authority, than any of "the Fathers," for the religious observance of "the Christian Sabbath," the first day of the week. We regard this as altogether the best testimony yet brought to light in favor of that day; and advise its devotees to secure a copy at once for use in future controversy. All they will have to do now is to establish the authenticity of the document,—a much more agreeable task than the laborious work of searching for first-day props among the barren fields of Scripture, or the awkward and round-about effort which arrives at the desired end by doing away with the ten commandments. Let some of those who have shown themselves so expert in extricating testimony from the literary labyrinth known as the writings of the "Fathers," now improve this golden opportunity to settle in their favor a widely-agitated and very troublesome question.

L. A. S.

THE "SCIENCE" OF 1 TIM. 6:20.

THE "American Association for the Advancement of Science," an assembly composed of a large number of the most distinguished scientists of the country, held a recent session for the discussion of scientific subjects, at Buffalo, N. Y. While it is but reasonable to suppose that the proceedings of this assembly were in the main characterized by sound sense, and in the highest degree instructive, we submit that part devoted to the subject of anthropology—the natural history of the human species—as a fair specimen of what the apostle Paul designated as "science falsely so called." The conclusions arrived at on this subject, as summed up in a paper read before the convention, were as follows:—

"We find that the ideas of the antiquity of man which have prevailed of late years, and more especially since Lyell published his notable work on the subject, must be considered modified. No doubt, if we are willing to give the name of man to a half-brutish being, incapable of speech, whose only human accomplishments were those of using fire and of making a single clumsy stone implement, we must allow to this being an existence of vast and as yet undefined duration, shared with the mammoth, the woolly rhinoceros, and other extinct animals. But if, with many writers, we term the beings of this race the precursors of man, and restrict the name of men to the members of the speaking race that followed them, then the first appearance of man, properly so styled, must be dated at about the time to which it was ascribed before the discoveries of Boucher de Perthes had startled the civilized world; that is, somewhere between six thousand and ten thousand years ago. And this man who thus appeared was not a being of feeble powers, a dull-witted savage, on the mental level of the degenerate Australian or Hottentot of our day. He possessed and manifested, from the first, intellectual faculties of the highest order, such as none of his descendants have surpassed. His speech, we may be sure, was not a mere mumble of disjointed sounds, framed of interjections and of imitations of the cries of beasts and birds. It was, like every language now spoken anywhere on earth by any tribe, however rude or savage, a full, expressive, well-organized speech, complete in all its parts. The first men spoke because they possessed, along with the vocal organs, the cerebral faculty of speech."

According to this supposition, there existed at an incomprehensibly remote age a merely "animal" man, differing but little from his brute ancestors, from which through long ages he gradually ascended, till, at a point somewhere from six to ten thousand years in the past, he became suddenly possessed of the faculty of speech, with its correlative endowment of thought and reason; all of which is in harmony with the interpretation now placed by a certain class of religionists upon Gen. 2:7 and kindred passages. If this view be correct—if this be the true method of interpreting those Scriptures which Christ commanded us to search because in them we "have eternal life," well may we exclaim in the language of his disciples, "Who then can be saved?"

L. A. S.

A PROBLEM FOR EVOLUTIONISTS.

ONE of the many little difficulties which evolutionary enthusiasts so generally ignore, or, seeing, "pass by on the other side," relates to the antagonism of evolution with "natural selection," one of the vital tenets of the great evolutionary theory. The *Christian at Work*, of Aug. 26, thus alludes to the problem:—

"It is well known that Darwin's theory of Natural Selection, involving the survival of the fittest, antagonizes the theory of evolution, and, as many conceive, disastrously so. For if the strongest survive, how comes it that, if man is descended from anthropoids, the smaller apes and monkeys have survived, while that Missing Link, with a brain weighing all the way from twenty-five to forty ounces, is still missing? This inquiry awaits an answer; and meantime evolution is being wounded in the house of its friends. Thus Prof. Moritz Wagner has felt himself obliged to abandon Darwin's 'Natural Selection,' and he offers instead a theory of Isolation. In his view man was created somewhat after this fashion: 'The progenitors of man, some sort of an ape, lived in tropical Asia. One pair, or perhaps a few pairs, migrated from their home in the northern part of the continent, and their return was prevented perhaps by glaciers. This pair were now in a very different climate, and were obliged to struggle more severely for their existence than they did in the luxurious tropics. This active struggle produced rapid changes, and since they were not able to breed with original unmodified stock, the variations were transmitted and modified. This finally resulted in the creation of man.' There are too many *perhapses* in this theory, involving the idea that two anthropoids got on the wrong side of the glacier, and a less luxurious tropic produced a more luxurious, more complete man. Here again Natural Selection is made to wobble. In this relation it may be mentioned that Prof. Hartmann, of Berlin University, in his elaborate work on anthropoid apes, just issued, concedes that the difference between the higher and lower apes is fully as great as that between man and the higher anthropoid apes. But he believes that man cannot be descended from any ape now existing, nor from any known fossil species, but must have descended from some common ancestral type which is no longer extant, but which continues to be approached more nearly in the young of both species. This brings us into the darkness again, confronted by the problem, If man is descended from the apes, how comes it his weaker relatives alone are living, while his more heroic statuesque progenitors are still among the missing?"

The expounders of this noble "science" would confer a favor on some who are less credulous by pausing in their discoveries long enough to remove the interrogation point from a few such queries as is contained in the above. Meanwhile, let us try not to be envious of those who, from the lofty heights of evolution, obtain this sublime panorama of the origin and natural history of mankind. The many contradictory aspects, however, in which the subject appears to these individuals, leads to the conclusion that the atmosphere surrounding their point of observation has become exceedingly misty.

L. A. S.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 7, 1886.

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

THE MASSACHUSETTS CAMP-MEETING.

THE little cotton city on Rivet St., New Bedford, after continuing ten days, has disappeared. It was located in the midst of an excellent neighborhood, and the meeting was a surprise to the people in two particulars: first, that a camp-meeting could be held anywhere but in a grove; and, secondly, that a meeting characterized by such earnestness and devotion, could be carried through with such quietness and good order. So far as could be learned, a good impression has been made upon the community.

There was quite a good representation from the people of the neighborhood, who were constant listeners, so much so that it was thought best for Bro. Farnsworth to remain with one of the large tents, and continue the meetings each evening another week, to learn more fully how far the people have become interested, and what more can be done to help them. The late tent meeting, in connection with the New Bedford mission, has resulted in leading some thirteen to an acknowledgement of the truth; and it is hoped that additional fruit may be gathered from the camp-meeting.

As to the effect of the meeting upon our own people, could they speak personally to the readers of the REVIEW, the general testimony would be, judging from what our own ears have heard, "I want to tell you what a good meeting we have had." There was a marked absence of what always, wherever it is present, works to the detriment of a meeting, namely, a gossiping, visiting spirit. More largely than usual, the general conversation was upon the truth or personal religious experience, which tended to put the mind into a better frame for the public religious services.

There were times when the blessing of the Lord was present to a powerful degree. This was especially the case on Sabbath, Aug. 28, when sinners were invited to seek the Lord in a public manner. Eld. Haskell spoke in the forenoon, and Eld. Butler in the afternoon. Both were blessed in speaking. Seventy-five came forward for prayers. Sixty of these then bore testimony in rapid succession, as to their desires and convictions in regard to the duty of serving the Lord, and after fervent prayer had been offered in their behalf, they were enabled to testify to the blessing they had received in the step they had taken.

Commendable interest was manifested in the different organizations, and the business passed off pleasantly and satisfactorily. The work of city missions received encouragement, and the Sabbath-school interests were not neglected. There was a general feeling to move forward according to the spirit of the message, and the increasing evidence of the truthfulness of our position. Upwards of three thousand dollars were raised for different purposes.

Monday witnessed a pleasant baptismal scene. Sixteen were buried in baptism by Eld. Farnsworth, in the waters of the Atlantic, not far from the campground. The ceremony was witnessed by a large and respectful audience, the gentle surf seeming to chant a perpetual and appropriate anthem in honor of the occasion.

The New Bedford and Boston daily papers gave liberal reports of the meetings and synopses of the sermons.

The labors and counsel of Elds. Butler and Haskell, and their words of faith and courage, were, as usual, appreciated by the brethren.

Over a hundred members have been added to the Conference the past year, and the faith of the brethren embraces greater things in the year to come. The meeting closed according to appointment, on the morning of the 31st.

THE 1335 DAYS.

HAVE they ended? asks a correspondent, and answers, No. We reply, Yes; and therefore offer a few thoughts toward the solution of this question.

The first thing that must strike any one as remarkable concerning the 1335 days is the extreme scarcity of testimony concerning them. In all the prophetic record, they are but once mentioned (Dan. 12:12); and but one assertion is made, so we understand it, in reference to them; namely, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Let us look first at the reasons alleged to show that they cannot yet have ended. These are two in number: (1.) It is said that they must extend to the end of the wonders mentioned in Dan. 12; and these wonders reach to, and cover, the resurrection of the dead; (2.) At the end of these days, Daniel is to stand in his lot, which means his resurrection; hence it is again argued that they must extend to the resurrection.

In relation to the first reason, we think it is assumed rather than proved. The first four verses of Dan. 12 evidently belong to chapter 11. The subject then changes, and Daniel records the question which one celestial being proposed to another, "How long shall it be to the end of these wonders?" Now, granting that these wonders embrace the resurrection, how does it follow that we have a definite prophetic period given us, reaching to that event? Questions, even though proposed by angels, are not always answered so definitely as that. See Dan. 8:13, 14. The question is there asked by one angel of another, "How long shall be the vision, . . . to give both the sanctuary and the host to be trodden under foot?" The "vision" reaches to the setting up of the kingdom of Christ, or the breaking of the little horn without hands (verse 25), but the question is answered only approximately. Instead of the definite time being given when the host or the people of God should be delivered, which was what the question called for, we are only carried to the commencement of another event, indefinite as to the time of its accomplishment, and not till the conclusion of which was the deliverance of God's people to take place. "Unto two thousand and three hundred days, then shall the Sanctuary be cleansed," was the only answer given to the question, "How long shall be the vision?" But that event is not the close of the vision.

Just so we understand Dan. 12. In answer to the question, How long shall it be to the end of these wonders? the man clothed in linen gives the prophetic period of 1260 years; but we know that does not reach to the end. Then he introduces another work, indefinite in its duration, the scattering of the power of the holy people, and says when that is accomplished, all those things shall be finished.

It may be argued from verse 8 that Daniel repeats the question of the angel. That is immaterial. Whether it is the same question or another, the terms in which the answer is still couched, are sufficient to show that the angel did not consider it essential to the understanding of the vision to answer it in full. He then mentions two prophetic periods, the 1290 and 1335 days, but does not tell us that they either of them reach to the end. Nor can we any more reasonably take the ground here that they do reach to the end, than we can say that the 2300 days of Dan. 8 measure the full length of that vision.

The second reason, as already noticed, urged to show that the days have not yet ended, is that at the end of these days Daniel stands in his lot, and that is his resurrection. On this we might raise an argument on the word "lot," showing that it does not mean the lot of an inheritance, and consequently that standing in one's lot, in that sense, does not necessarily mean the resurrection; but we will waive that and rest on our evidence on another point; namely, how do we know that it is at the end of the 1335 days that Daniel stands in his lot? There are two periods mentioned just before. To which, if either, is reference made? We are not informed. But behind these two we find a still longer period, which must be taken into consideration in deciding this question. We hold that the visions of Daniel 9 and 10 to the end of the book, have reference to the vision of chapter 8. From chapter 8 onward, it is one great whole, with particulars more and more fully stated, and the great outlines more and more filled up, to the end; so that the 1260, 1290, and 1335 years of Dan. 12, come in as subdivisions of the former and longer period of 2300 years. Now, when it is said to Daniel that at the end of the days he shall stand in his lot, the best inference we can form is that it is at the end of the principal and longest period (the 2300 years), and not at the end of any of

the shorter and secondary periods introduced. On this point the Septuagint has the following reading: "But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days." This reading would certainly carry our minds back to the long period contained in the first vision, in relation to which these subsequent instructions were given.

Again, the promise, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," is not such as to necessarily carry forward the termination of those days to the resurrection. "Blessed is he that waiteth." This must refer to the living. The blessing, then, is for them, not for the dead. But at the resurrection they (the living) receive no special blessing above the righteous dead. Indeed, upon this latter class there is a blessing pronounced at that time: "Blessed and holy is he that hath part in the first resurrection;" and we are told that we which are alive and remain, shall not prevent, or go before, or have precedence of in any respect, them who are asleep. The blessing, then, upon the living at the end of the 1335 days, must refer to a period prior to the resurrection.

We inquire, then, When do the 1335 days commence, and what marks their termination? The two periods 1290 and 1335, being introduced together, must commence at the same point, or for the 1335 days we have no starting-point whatever. We are therefore to ascertain the starting-point of the 1290. These commence from the taking away of the daily (abomination) or paganism, and not from the setting up of the abomination of desolation, or the papacy. Some confound these two events. But they are separate and distinct; and one had to be accomplished to make way for the other. "He who now letteth," or hindereth, says Paul (2 Thess. 2:7), which was paganism, must "be taken out of the way" before that "wicked" or "the man of sin" could be revealed. And this is the event given by inspiration as the date of the 1290 and 1335 days. The marginal reading of Dan. 12:11 makes this plain: "And from the time that the daily shall be taken away, to set up [or in order to set up], the abomination that maketh desolate," etc. This places it beyond controversy that it is the taking away of paganism, and not the setting up of the papacy, that marks the commencement of these prophetic periods. Now it is a historical truth that paganism was taken away, as Paul said it would have to be, thirty years before the papacy was set up. Testimony, not necessary to our purpose to introduce here, might be given to show that paganism, as the religion of the empire, fell in 508, and after thirty years of transition, the papacy was fully established, in 538.

We then have 508 as the date of the 1335 days. Reckoned from that point, they terminate in 1843, and what was the blessing which was to mark their termination? Looking back to that year, what prominent fulfillment of prophecy do we behold in process of accomplishment? The great proclamation of the near coming of Christ was going forth in power. The new and stirring doctrine of the setting up of God's kingdom was shaking the world. New life was being imparted to the people of God. The world was being condemned, and the churches tested. A spirit of revival was awakened, unknown since the days of the great Reformation. And thousands can testify to the blessing they received, and the infinite gratitude of heart with which they hailed the newly-risen and glorious light.

But, says one, persons cannot be called blessed simply because they have the privilege of hearing and receiving new truth. Let us look at the Saviour's comment on this. Speaking to his disciples concerning the great truths that were for the world in his day, he said, "But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:16, 17. Luke, recording the same circumstance, mentions these words of Christ: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Then he turned to his disciples and said, "Blessed are the eyes which see the things that ye see," etc. Luke 10:21, 23. Here is a blessing pronounced by the lips of the Saviour himself upon the reception of the truth. A new

truth was developed, new light had arisen, that which especially concerned the world at that time, and which was calculated to cheer and encourage the people of God; and the Lord pronounced those blessed to whom it was revealed, who had the privilege of hearing, and hearts to receive it. Might not, with equal propriety, they be called blessed who had the privilege of listening to the great proclamation of the second appearing of the Saviour, as it went forth in 1843?

Some may think that this was of not enough importance to be marked by a prophetic period. But if it was the work of God, it was not unimportant. If it was a fulfillment of prophecy, it was not unimportant. That it was a fulfillment of prophecy, we cannot doubt, and so prominent a one, too, that inspiration not only predicted it, but gave a special symbol of it, in the form of an angel flying through heaven, having the everlasting gospel to preach to the inhabitants of earth. It certainly might as appropriately be marked by a prophetic period, as to be so prominently set forth by this striking imagery.

It is objected, further, that a blessing could not be pronounced upon those who had experience in the first message, as it was so speedily followed by a bitter disappointment. We reply, The disappointment was a subsequent event. If the 1835 days commenced in the spring of 508, as they undoubtedly did, they would end in the spring of 1843. The great disappointment of 1844 was a year and a half subsequent to this. But that disappointment in no wise affects the case. The great truths there developed were just as precious and profitable, and they are just as good now, notwithstanding our expectations were not realized. Do we not still have occasion to bless God for the truths we there learned, and to esteem ourselves blessed in having heard and received them? An equally great disappointment befell the disciples of Christ when they expected him to take the kingdom, and he was crucified instead; but that did not invalidate his words that they were blessed in having heard the truths he had laid before them.

Let us now glance at the dangers to which we should be exposed by committing ourselves to the position that the 1835 days have not yet ended. On this hypothesis, prophetic time has not yet expired. Then the angel of Rev. 10, who swears that time shall be no longer, has not delivered his message. But this angel is identical with the angel of Rev. 14:6. Hence we have not yet had the First Angel's Message. And if the first message has not been given, of course we are not now having the third, and our position in this respect is all wrong. But the third message is founded upon the Sanctuary work in heaven; and if we are not now having the third message, the Sanctuary is not being cleansed. And if that is not being cleansed, the 2300 days, which bring us to that event, have not yet ended. And if these days are not yet ended, and none of the messages have been given, and the Sanctuary is not being cleansed, and the coming of Christ is thrown indefinitely in the future, —where is the present truth?—Shivered to atoms!

To our own mind the subject, as herein presented, is plain and harmonious, presenting sufficient ground for unwavering faith. But if any are anxious to give up the present truth, abandon its immortal hopes, renounce its glorious liberty, and break away from its blessed restraints, perhaps the 1835 days is as good a point of departure as they could have.

MORE ABOUT THE MICHIGAN CAMP-MEETING.

LAST week we called attention to this important meeting, and presented a few considerations to show the importance of a large attendance. We still feel inclined to present the same matter again, and urge our dear brethren and sisters in Michigan to attend this meeting.

The annual camp-meeting is a sort of thermometer, showing the spiritual temperature in each Conference. Why should it not be so? We could never see any good reason why a large majority of all the members in each Conference should not attend each annual meeting. A very few may be detained at home by compelling circumstances, or by feebleness or illness. But by a little planning beforehand, affairs can usually be so arranged that in the great majority of cases, nearly all can attend. Are not these occasions of sufficient importance to warrant such an effort?—Verily they are. At these meetings all the business of the year is to be transacted, the officers of the Conference, the tract society, the Sabbath-school As-

sociation, etc., are to be chosen, and the work planned for the year to come. New ministers and workers to carry the truth through the Conference are to be selected. The best talent attainable is to be present to stir the hearts of the people to new devotion and earnestness. The progress of the cause is to be presented, the encouraging omens of good are to be considered, and the people's hearts warmed by the spirit of the message.

Our people hear but little preaching. They often complain that they are not visited as often as they should be; and doubtless they have some reason to complain in this respect. But if our comparatively small corps of ministers should spend time to visit often all the one hundred and thirty churches of the State, it would take most of the time of the whole force, and they would have but little opportunity to carry the light of the message to those in darkness. Then again, when a minister does visit each church, the brethren have their work to do, and think they can spend only a small portion of their time in attending meetings. Some come long distances, and have to go back early to attend to home duties, so that little is accomplished. The interest is not as deep and inspiring as it is on a camp-meeting occasion, where the best talent accessible is present, and large numbers of our people are congregated, and the testimonies of a large number are heard. The home cares are laid aside, and no business interferes with the continued progress of devotion.

Let those who feel that they are neglected in the ministrations of God's servants, do a little planning to come to the camp-meeting, and see if they will not receive good. If they do not do this, they will simply have themselves to complain of. Many of God's servants work intensely hard, and can endure no more strain than they now have; but they feel anxious for the privilege of speaking to the people of Michigan, and setting before them the soul-inspiring truths of the Third Angel's Message, the interesting evidences of progress, and the solemn themes of deepest interest connected with the present stage of the work. Will our brethren come up to the annual convocation, and give us a chance to tell them of these things?

If there was any good reason anciently for God's people to assemble three times each year, traveling up to Jerusalem many miles on foot to the annual feasts, why are there not equally strong reasons why our people should gather once a year now, when the coming of the Lord draweth nigh? Indeed, can we not see far more importance in the gatherings of God's people now, when Christ's coming is so near? Never was there a more important time in human history than now. Unless we are all astray as to the time in which we live, most assuredly we are living in the most solemn period of time ever known. If the Lord is not coming, we would all better give up the work, make a public confession that we have been greatly in error, and retire from our work. If there are any calling themselves S. D. Adventists who view matters in such a light, there will be little use, perhaps, of their coming to the camp-meeting; but our people who think we are right in our positions on prophecy, surely they ought to be there, and none should remain away who can possibly come.

There are between three thousand and four thousand Sabbath-keepers in Michigan. From twenty-five hundred to three thousand of these ought to be present at the Grand Rapids meeting. It was estimated that there were two thousand of our people at the first Jackson camp-meeting, and some less last year. Why not have a general rally this year, and far surpass any such assembly ever before held in the State? Would it not be a source of encouragement to our ministers? Would it not advertise us properly in the large city of Grand Rapids? Would not the effects of the meeting be felt all through the State? Might we not expect that a large number of the young would be converted to God, and many souls added to the church? Might we not hope that the Lord would come more graciously near to us than if we paid little attention to it?

We have deeply felt for years that God would bless the Michigan Conference more than he has been doing of late. We have felt that this greatest, strongest, wealthiest Conference, which has all our leading central institutions in its midst, and which, more than any other Conference, has had the benefit of the best gifts among us, ought to take a more advanced position than it has for years past, and do a great deal more for the Lord. We have been looking forward to this meeting for months with the

deepest anxiety, hoping and praying most earnestly that the Lord would appear in our behalf, and work for us with power at this time. We want to see the cloud lift, and the camp move forward, and spiritual life come into the old reliable Michigan Conference; and we believe God is willing to help us mightily if our people will only have the proper degree of interest. Will they show it by coming *en masse*?

There was never a greater need of divine help in many respects than now. The present head of the Conference, our beloved Bro. Fargo, who has so long served the brethren, is very feeble. He has been a father to many in the work, and a staunch, reliable, cautious counsellor. New enterprises are to be set on foot. The cities in the State ought all to be entered. There should be a missionary corps at work in Detroit. Laborers are wanted. All our young people of talent should devote themselves to God. How much we need an old-fashioned revival meeting, which will affect for good the whole body of Sabbath-keepers in Michigan! But how can this be brought about unless the people come out to hear the truth, and have their hearts stirred by it?

We feel that it would be a good thing if our people all through the State would fast and pray that the Lord will help us at this time and bless greatly at Grand Rapids. We will not without consultation take the responsibility of appointing a fast day; but we are sure that God would be pleased if his servants desired his blessing so much that they would fast and pray most earnestly for it. God blesses us in proportion to our need and our desire for his blessing. It is astonishing that many of our people care so little for the blessing of God that they will not make any special effort to obtain it. They will remain at home for some slight reason, and thus fail to grow in grace and in the knowledge of the truth. We plead with our brethren this year to make a special effort to attend the camp-meeting. We wish our church elders and leaders would read in the Sabbath meetings the articles in last week's Review and this, concerning the importance of being at the Grand Rapids meeting, hoping it may influence some to come out. Bring your unconverted friends and your children, brethren, and see if the Lord will not work for you. Come early. Notice the fact that the camp-meeting this year commences on *Monday*, and not Thursday, it not being thought best to have a two weeks' meeting. Many can be there as well Monday as any other day. There is so much to be done at this large meeting that more time is absolutely essential than at our ordinary meetings. Let our delegates all come Monday without fail, and as many others as possible, so that the business can be done and out of the way of the spiritual interest of the meeting. We trust all the workers in the State will not forget the workers' meeting the week before the camp-meeting. Let all of them be sure to be present.

We shall look for a grand turnout in Old Michigan to the camp-meeting at Grand Rapids, Sept. 20-28, without fail. We are sure our brethren will not disappoint us. G. I. B.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS—NO. 19.

THE GOOD OLIVE TREE.

THE Lord compares Israel unto a good olive tree, and shows that all the unbelieving members have been broken off like useless branches. "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled a fire upon it, and the branches of it are broken." Jer. 11:16. In Rom. 11:17, 18, the apostle presents the house of Israel by a symbol of a good olive tree. He says: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." "For I speak to you Gentiles." Verse 18. He calls Israel natural branches, and the Gentiles, wild branches which had been grafted in among them, and partook with them of the root and fatness of the olive tree. He also shows why so many of the natural branches have been broken off; to wit, by unbelief; and what the conditions are upon which a person may continue to be a branch on the good olive tree; to wit, faith on the Son of God. "Well, because of unbelief they were broken off, and thou standest by faith. Be not high-

minded, but fear." Rom. 11:20. The apostle then shows that the unbelieving Jews, who had been cut off, might be grafted in again; and he testifies plainly on what condition this may be done. "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." Verse 23.

If any one heretofore has entertained any doubt concerning this matter, the text quoted above is sufficiently clear to take away all doubt. He who thinks that the unbelieving Jews belong to "all Israel" who shall be saved, is led astray by a great mistake. All Israel shall certainly be saved: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Verse 26. But all Israel is represented by the good olive tree, and no Jew (any more than any other man) can be grafted into the olive tree, or become a member of the house of Israel in the new covenant, except by repentance and faith. Therefore, it is a great error to teach that the Israel that shall partake of the salvation of God, includes the unbelieving Jews in their unbelief. But every one among them who turns unto God may be made a partaker of the blessings of the gospel, and be saved when God gathers all Israel to their land, the heavenly Canaan, for which Abraham their father looked. Heb. 11:8, 10, 14, 16.

The Scriptures show plainly in many other places that the believing Gentiles are branches on the good olive tree, or members of the house of Israel. "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:26-29. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles, also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Rom. 3:29, 30. God is no respecter of persons, that he should limit his promises in the new covenant to the Jews. "But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:35.

The apostle shows clearly in Rom. 4:11, 12, that none of the Jews are now the children of promise except those who walk in faith and obedience. He shows also in this text that all the believing Gentiles belong to the same family, and thus are truly branches upon the good olive tree. He speaks of the righteousness by faith which Abraham had while he was uncircumcised, and says that he should "be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

If this point now is clearly understood, we can also understand the mystery whereof the apostle speaks in Rom. 11:25, 26: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." He says of Israel: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" Rom. 11:12.

The same is spoken of in verse 15: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The words in italics are added by the translators. The Emphatic Diaglott renders the text: "For if their rejection be the reconciliation of the world, what then is their receiving but life from death?" The Danish version reads: "For if their rejection is the reconciliation of the world, what then is their receiving but life from death?" All can see that the fullness of the Jews is spoken of in both verses, 12 and 15. That which is called "their fullness" in verse 12 is called "their receiving" in verse 15.

It is interesting to notice how the future tense has

crept into these two verses in the different translations. In the English and Swedish languages the future tense is found in verse 14, but not in verse 12; and in the Danish translation and the Emphatic Diaglott, we find the future tense in the 12th but not in the 15th verse. So that if we read the 12th verse in the common version, and the 15th verse in the Emphatic Diaglott, we find in this text no future blessing at all for the Jews; and if we read the 12th verse in the Swedish translation, and the 15th in the Danish, the same result follows. Thus we see that there is a disagreement about the place where the added words should be introduced; and we must come to the conclusion that it is best to leave them out, and believe and preach nothing more than the apostle did. Then we shall teach that the Jews have received their fullness, but that the fullness of the Gentiles is in the future.

J. G. MATTESON.

A LIST OF GOOD BOOKS FOR YOUNG FOLKS.

SCARCELY anything is of more importance in the rearing of children than to put into their hands good books to read. No children in this age can be regarded as passably intelligent unless they have read more or less instructive books; hence, parents who have any care for their children, should be very solicitous to have them read good books of the proper kind. The world is flooded with literature, and every active, inquisitive child will certainly read something; but much of the reading that will come in his way is useless, and much of it, positively harmful. But there is good reading, excellent reading, plenty of it, and very cheap. All wise fathers and mothers should inform themselves upon this subject, and personally direct the reading of their children. A word of encouragement, a new book as a gift, and occasionally some advice upon the point, will do very much to guide them in the right direction. Good reading can be had at but small expense, and generally a book is the most accessible and profitable gift that parents can make to their children on their birthdays or in holiday time. They will get much more good from such a present than they will from some toy or fancy article, which will be of no use to them.

But many parents do not know what books to recommend to their children, or to buy for them. To aid such I would offer a few suggestions. Having children of my own, I have been very anxious upon this question, and I have examined scores of libraries, and talked with other parents and intelligent young people to ascertain what were the best books. I have read them myself, and have bought them for my children. And here is the best limited list of books that I could recommend for a young person's use:—

1. *The Holy Bible*. Every child should have a Bible of his own, and it should be in plain print, well bound, with references,—a Bible which he will like, and can keep for years. It is wrong to compel a child to read from a fine print Bible, which will injure his eyes, and which he does not like, because it is so fine.

2. *Sabbath Readings*, in four volumes. The matter in these volumes has been gathered and compiled with great care by sister White. The moral tone of them is high, and they are so interesting that the dull child will not fail to read them through. They are good even for older people.

3. *The Life of Bates*. Every one of our children should be familiar with the life of this godly man. He has himself told his story so simply that children love to read it.

4. *The Story of the Bible*, a volume of 700 pages, profusely illustrated with Bible scenes. The whole story of the Bible, from Genesis to Revelation, is here told in a simple, child-like way. I have never seen a book equal to it for children. Every child loves it, and no family can afford to be without it.

5. *Pilgrim's Progress*. Every one should know what this book is. The story of conversion and a Christian life is told in an allegory, and in such an entertaining manner that any young person will love to read it. The book has done an infinite amount of good.

6. *Robinson Crusoe*. The dullest child will read this with interest, and any one can read it with profit.

7. *Aesop's Fables*. This is a very entertaining book for children. It teaches them to think and to use illustrations, and its morals are excellent.

8. *The Child's History of Daniel*. (American Tract Society.) A small book and just suited to children.

9. *A Child's History of the Fall of Jerusalem*, published by the American Tract Society, is another that should be in every house.

10. *A Child's Life of Luther*, a small volume, also published by the American Tract Society. It is excellent.

11. *The Old Red House*, a story of a mother's training of her children. Read it once, and you will want to read it again. The hardest heart cannot read it without weeping. Children listen to it with the greatest delight and profit.

12. *Uncle Tom's Cabin*. No young person should be denied the privilege of reading this excellent book. It is widely known, and its tone and lessons are rich and profitable.

There are many more excellent books which I would like to name also; but these will do to start with. I have given a list of a dozen books, each of them cheap and within the reach of any one, and just such as children and young people would delight to read. Any or all of them can be had at the REVIEW AND HERALD Office. Cut out this list, brethren, keep it, and supply yourselves with these books, one or two at a time, as you are able.

D. M. CANRIGHT.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

506.—LAYING JUDGMENT TO THE LINE.

What is meant by laying judgment to the line and righteousness to the plummet, as mentioned in Isa. 28:17? C. E. W.

The revised version reads thus: "I will make judgment the line and righteousness the plummet." The signification of the text is that God's unerring judgment and perfect righteousness are the standards employed in judging both the righteous and the wicked.

507.—SWINE'S FLESH PROHIBITED.

Will you please harmonize Deut. 14:8 with Rom. 14:14? L. T.

The first named text prohibits the use of swine's flesh as food. We fail to discover that the last-named text removes that prohibition, or in any way affects it. A little consideration will show that Rom. 14:14 must be taken with some restriction. One clause of the text reads thus: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." If it be claimed that this has reference to the use of flesh as food, then the text gives permission to eat the flesh of every living creature, including reptiles, lizards, and every creeping thing. This proves more than any person will admit, and more than is consistent with reason or decency. That which proves too much, proves nothing at all; hence we cannot allow that construction to be placed upon the text. Take the second verse of the same chapter: "For one believeth that he may eat all things." This must also be taken in a restrictive sense, else it proves too much. No one will claim for an instant that Paul intended to convey the idea that some believed every creature that lives upon the earth, in the earth, or in the water, was suitable for food. What, then, is meant by these references to the food question? By reading the entire chapter, it becomes very evident that Paul is speaking with regard to the observance or non-observance of Jewish or ceremonial customs, not only in the matter of holy days, feast days, sabbaths, etc., but also in the matter of sacrifices. His aim is to so harmonize these matters that the varied practice among the people will not be a source of trial and division. While he is careful to guard the rights of conscience, his most emphatic instruction is with regard to the rights and feelings of others. While admitting that those who feel in conscience bound to regard the ceremonial laws relating to meats and drinks and holy days may do so blamelessly, he is careful to tell them that "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Verse 21. There is a fact connected with the signification of the original from which the word "unclean" in verse 14 is translated, that throws light upon this matter. The original is *koimos*, which means "not sacred"; that is, having no atoning efficacy. Thus it is made very clear that the apostle is not discussing the food question. The references made to partaking of food relate wholly to the observance of Jewish customs that had grown up under the old dispensation. He does not rashly denounce them *in toto*, but rather tries to show that a regard for one another's best good is of more importance than a regard for those ceremonies.

—It is the test of genius to succeed where one does not have things just as he wants them. Any fool can eat soup with a spoon; but it takes genius to eat it with a one-tined fork.—H. L. Wayland, D. D.

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.

TRUTH LIVES ON.

Through the rugged march of time,
Marked with misery, sin, and crime,
Error stalks with upreared head,
O'er her fields of slaughtered dead;
But beneath her bloody tread
The truth lives on.

Warriors, strong and brave, of yore,
Drenched Judea's plains with gore,
And the land with war was rife,
For His tomb who hated strife,
In the teachings of whose life
The truth lives on.

Progress rolls her car along,
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy;
Though Herod live and Jesus die,
The truth lives on.

Burning fagots blazing high,
Gibbets towering to the sky,
Inquisition's rack and pain,
Slavery clanking loud its chain,—
Falsehood triumphs still in vain;
The truth lives on.

Underneath this load of wrong,
Truth still sings her triumph song.
Every true heart's mighty throes
Rolls away some human woe;
Error reels beneath the blow,
And truth lives on.

Fountains of the deep are stirred,
Mighty thoughts unloosed in word,
Till the living future's soul,
Bursting forth, will spurn control;
Shouts of freedom heavenward roll,
And truth lives on.

—Sel.

SOUTH AMERICA.

I VISITED the East Coast company Jan. 22-25. Met with the brethren on Sabbath, Jan. 23, and held three Bible readings. I conducted a reading service in which the brethren took part, which I concluded by a few brief remarks on the investigative Judgment. The Sabbath question was in full agitation on the coast. A sermon was preached against us Jan. 24, from the text, "Earnestly contend for the faith which was once delivered unto the saints." Jude 3. In the course of his remarks the speaker confused the two laws, making the blundering assertion that in Abraham's time there was no law. The friends felt that the effort made them firmer.

A supply of reading matter was obtained, and the town of New Amsterdam was thoroughly canvassed. This aroused the ministers so much, that of late sermons on the Sabbath question are numerous. The Catholic priest took the lead. He took the correct historic ground, that the pope changed the Sabbath to the first day of the week; that Protestants were shut up to accept the authority of the Church for the change, or keep the seventh day according to Scripture. On another occasion, the Methodist minister took as his subject the healing performed by the Lord on the Sabbath. He made the ridiculous statement that the Sabbath day on which Christ healed was Sunday; "for," said he, "some of the Jews asked the man if he could not wait until Monday to carry his bed." One London missionary minister warned his people not to have anything to do with the Signs. All of this led the people to inquire more for the truth.

The interest here is steady. A few evenings ago, representative men from the Congregational body visited us, one being a minister, who remained outside, and two Sunday-school teachers, who entered and remained until the close of our meeting. A Bible reading was being given on Dan. 2. I have given eighteen week-night discourses, besides the Sabbath services. The subjects embraced the prophecies of Daniel and John. I have reason to believe a good impression is made. My courage is good.

July 23.

THOS. E. AMSTERDAM.

NORTH PACIFIC CONFERENCE.

SEATTLE, WASH. TER.—We have pitched our tent in another part of the city, and are having a good hearing. Twenty have signed the covenant, all but five of whom are new converts to the faith. Others are keeping the Sabbath, to whom the covenant has not yet been presented. We have organized a Sabbath-school of over thirty members. Many more are interested, a goodly number of whom we expect will obey God; and we hope that in due time a good church will be organized here. CHAS. L. BOYD.

TENNESSEE.

□ TREZEVANT.—Closed our meetings at this place Aug. 15. Soon after pitching our tent, the Disciples commenced meetings in this place, and continued them a week. The Presbyterians then commenced a revival effort, which continued another week. These meetings, together with sickness in the place, caused our congregations to be very small; but considerable interest was manifested on the part of those who attended. One man said he had decided to arrange his business so as to keep the Sabbath. There are also others who we have reason to hope will obey.

S. FULTON.
J. Q. FINCH.

ILLINOIS.

MT. HOPE AND KEENVILLE.—We closed our efforts at Wayne City July 26, with no visible fruits of our labor. Came to Mt. Hope Aug. 1, where we have given fifteen discourses, and visited some. A fair interest is manifested, and a number admit the truth on the Sabbath and other points. Some of these we confidently expect will soon obey. We have spent the Sabbath at Keenville most of the time since June 21. Nine have been baptized at that place, and eight have united with the church. The brethren and sisters feel strengthened and encouraged. The interest at Mt. Hope will be followed up by Bible readings and visiting.

G. F. SHONK.
A. K. ATTEBERRY.

PENNSYLVANIA.

ROYER, BLAIR CO.—We left some interested ones at Martinsburg, but did not think it advisable to remain longer, as the six ministers of the small town used the stay-away argument quite effectually. Two of them came to Royer one day in advance of us, and tried to prejudice the people against us, but with little effect. Our tent has been full nearly every night, and sometimes many more have been present than could get in; and they continue to come, even after the testing truths have been presented. Book sales since coming here amount to \$33.50; donations, \$12.62. Some have decided to obey, and many more are deeply interested.

J. E. ROBINSON.
F. PEABODY.

INDIANA.

WALDRON.—Our meetings still continue with an increasing interest. We have been speaking on the Sabbath question for the last week, and the attendance has increased instead of decreased, as is often the case when introducing the subject of the Sabbath. We believe that here this is largely due to the fact that the editors of three of the leading county daily papers kindly occupy one or more columns of each paper with a full synopsis of every discourse delivered in the tent, which reports are read by thousands.

Several here kept last Sabbath for the first time. We hold a Bible reading every afternoon, at 3 p. m. From thirty to forty are in attendance each day, and a deep interest is manifested. We have sold some nine or ten dollars' worth of books and tracts, and received \$19.11 in donations. Our temporal wants are all cared for.

Aug. 30.

M. G. HUFFMAN.
O. C. GODSMARK.

DAKOTA.

DE SMET.—Since our last report, the attendance at our meetings has been good most of the time. Many have acknowledged the Sabbath to be right, but lack moral courage to obey. The greatest objection raised is that they cannot keep it and make a living. One man has signed the covenant, and intends to risk the consequences with the Lord. We have reviewed five opposition sermons in the tent. One minister has taken one of his members into his family, and forbidden her coming to our tent, only about six rods distant. She had just about concluded to keep the Sabbath. He is a minister of the gospel, but declared to her that Jesus kept Sunday. The "long-ropes" story has appeared in the paper, to which we shall reply in the same paper this week. We have hopes that others will yet obey the truth. We go to Arlington, this county, next week. Will our correspondents address us at that place until further notice.

G. H. SMITH.
M. M. RUITER.

NEVADA.

SINCE my last report, two have been immersed at Mason Valley, one at St. Clair, and one at Reno. The tent effort at Winnemucca was one of prolonged hard labor. Bro. Hutchinison sold thirty or more copies of the "Marvel of Nations," besides furnishing other reading matter, including "Thoughts" and the *Sentinel*.

Central Nevada is a costly country to live in, and hence to labor in; the redeeming feature has been

seen in donations, which have amounted to \$91.12. Bro. F. T. Lamb assisted for awhile at Winnemucca, then went to Unionville, where I understand he has secured eight names to the covenant, and that he hopes for as many more. Our labors resulted in five covenant names, besides five other verbal promises. Will they endure to the end? Being required to face Spiritualism, Mormonism, infidelity, etc., from church members, we were made to realize anew the worth of "the sword of the Spirit."

We are now at Dayton, where we hope to see another ingathering of souls to the fellowship of the "remnant;" especially so, as we expect the effort to close with our annual camp-meeting.

G. W. COLCORD.

GEORGIA.

AUSTELL.—The first tent meeting held in this State in the interest of present truth has just closed. The meeting was held by Bro. C. H. Bliss, and I was with him the last two weeks. As a result of the meeting, a church of seventeen members was organized, some of whom were keeping the Sabbath before the tent was pitched. Two more are now keeping the Sabbath, and others are very favorable. During the meetings, Eld. Bliss discussed the Sabbath question three days, with a Christian minister. It seemed that this could hardly be avoided. The discussion resulted in good, and decided some of the best members of that denomination for the truth. The interest is widening, and there are more calls for help than can be filled. Thus the Lord is opening the way in Georgia for the last message. The Southern field has as good, honest souls as any other; but the cause in the South will be slow in becoming self-sustaining. Many of the people are poor from various causes that could hardly be avoided. The brethren in Georgia have promised faithfully to pay an honest tithe. This will greatly help the work.

After closing the tent meeting, I went to Perry, Ga., on my way to Alabama, where I spent a day with Eld. Killen and family. This family have kept the Sabbath in this place eight years alone. We baptized the two sons, who are of an age to become useful laborers in the cause.

G. G. RUPERT.

KANSAS.

TOPEKA.—Since the camp-meeting, I have been laboring among the colored people in this place. Number of Bible readings held, 105; tracts distributed, 856; visits made, sixty. Aug. 1, I commenced a series of meetings in what is known as Tennessee Town, in southwest Topeka, a settlement of about two hundred families, with four churches. I gave twenty discourses, presenting the prophecies and the Sabbath. The attendance ranged from six to fifty, averaging about twenty. The number present the last evening was twice as large as on the first; but owing to the irregularity of attendance, I thought it best not to continue the meetings longer, and so closed them. I believe some good impressions were made, and I shall follow up the work with visiting and Bible readings from house to house. There are a few with whom I have been laboring who I believe are thinking seriously concerning the truth. I trust they will decide right. From a recent letter from Emporia, I learn that two more have taken their stand on the side of truth, as the result of Bible readings held there last winter.

Aug. 27.

C. M. KINNY.

TOPEKA.—We began a series of meetings on the corner of Seventh and Fillmore Sts., Aug. 6. Have had a good attendance. The *Daily Capital*, our State paper, publishes our sermons in its morning issue. The editor-in-chief seemed willing at first to give us some space; but now the editorial staff seem not only willing but anxious that a report be given of every sermon. They now give us over a column each day. By this means six or seven thousand copies of each sermon are sent broadcast over the State. We are now presenting the Sabbath question. Before us is, How many will break away from the world and obey this precious truth? It requires a far greater effort to move the class who are now in attendance than those who are in the more humble walks of life. The ministers of the popular churches are already very busy trying to induce the people to remain away. A new opposing element was introduced last Sunday night, in the way of a division of the Salvation Army. This is drawing some from our audiences. Six have already signed the covenant, and two more have promised to keep the Sabbath. Our collections so far this summer amount to \$44.67.

Aug. 25.

WILL D. CURTIS.

IOWA.

DES MOINES.—We closed our meetings in East Side, Aug. 15, after a stay of five weeks. The attendance and interest were not great. Some ten souls decided for the truth, while quite a number who had begun to obey through reading and mission work, had the first opportunity to hear; and we hope

they were much encouraged. We have had excellent Sabbath meetings. We are now located in West Des Moines, on the corner of Sixteenth and Crocker streets, and have given six discourses, with a good prospect before us.

Our new church building is progressing rapidly, and will be ready for use by the first of November. Much interest is manifested in the forthcoming discussion, and a large attendance is expected. Our health and courage are good.

Aug. 25.

J. H. MORRISON.
L. Mc Coy.

WINFIELD AND MORNING SUN.—At the time of our last report we were in Winfield, where we continued to hold meetings till Aug. 15. The people seemed for the most part candid and willing to hear, but were slow to move. Two persons have embraced the truth; others have bought books and are reading. The editor of the *Winfield Beacon* has kindly given us the privilege of publishing in his paper a condensed weekly report of our sermons. In this way many have had an opportunity to learn the reasons of our faith. We sold \$12.04 worth of books, besides distributing many of our papers.

We have now moved the tent about ten miles, to Morning Sun, Louisa Co., a town of nearly 1,000 inhabitants, where we have been a little more than one week, with a fair attendance thus far.

Aug. 27.

C. A. AND J. S. WASHBURN.

WILTON, ATALISSA, ETC.—Closed our meetings at Wilton Monday night, and pitched our tent at Atalissa yesterday, Aug. 25. Held our first meeting last night, when we were favored by an attentive audience. We are eight miles west of Wilton, in a village surrounded by a good farming community. At Wilton, twenty signed the covenant, five of whom had commenced to obey the truth a short time before the tent was pitched there. A few who did not sign the covenant are keeping the Sabbath. Arrangements for meetings and Sabbath-school have been made, and a club of ten *Instructors* ordered. Book sales amounted to \$19.42, and \$20.97 were contributed in money. Seven subscribed for the *REVIEW*. Notwithstanding the most determined opposition on the part of our enemies, the truth has been planted there, and we hope by the faithfulness of those who now represent the work, that the influence of the Third Angel's Message may be greatly increased.

Last Sunday, at a place three miles from Wilton, where we had labored some in connection with our tent meetings, a very bitter opposition discourse was given against us. We were present, and seemingly the minister was fearful that we might have an opportunity to defend the truth; for he threw in an extra appointment for 2 p. m. His audience, however, was not relieved till 5 o'clock. To meet the demand on the part of the people for a review, it was necessary for us at once to meet with them in a yard across the road. We hung up the chart containing the law of God on the side of a dwelling-house, and the Lord gave freedom in contrasting truth with error. Good was done.

Aug. 26.

H. AND L. T. NICOLA.

NEW YORK.

JEDDO (TOWN OF RIDGEWAY).—Since the brief report by Bro. Cottrell of the opening of our meetings here some five weeks ago, they have continued with unabated interest, and with but little decrease in the attendance, which has averaged, I think, fully 150, although the place is simply a farming community. Brn. Place and Robinson, from Buffalo, have each of them been present a portion of the time to assist in speaking, which has added to the interest; but the Lord has signally blessed the efforts we have tried to make in faith, and to him we offer all the praise. We still look for him to work according to his promise.

As yet, we are unable to know what fruit may be realized, and can only speak of that already seen. Some eight or ten persons have expressed a decision to keep all the commandments, and others seem to want to know and obey the truth. A remarkable feature of the interest is the liberality of the people, shown in supplying our needs and defraying the expenses of the meetings. Thus far, the entire expense of the meetings and our family of seven has been fully met, the donations in money and that as good as money being over \$50. We have also sold nearly \$50 worth of books, and might have sold many more if we had had more help. There are opportunities for Bible readings at a distance, where the people are not able to attend the meetings regularly. I think I never have seen a more favorable field for labor of any kind. Now there is expressed by some a desire that we should remain and build a church. Two lots (one, the finest in the place for the purpose) have been offered us as a donation, and another person, a Baptist, has offered to start a subscription list with \$100. We believe the Lord has a people here, and we desire faithfully to perform our part in reaching them with the truth.

One feature of the work has indicated strongly to us the interest and confidence the people feel in it; i. e., from the first, the children's meetings, which have been held Sabbath afternoons, have been well at-

tended. This certainly indicates a confidence on the part of the people, for which we feel very thankful; and I feel to say in this connection that this confidence is owing largely to the consistent life and labors in this community of our dear Bro. Cottrell, whose presence and prayers in our meetings here have been highly appreciated by ourselves and others. The Lord is good, and we are led by our experience here to trust him more fully than ever before; and we desire to use all the strength and ability he gives us to his glory.

E. W. WHITNEY.

WISCONSIN.

AMONG THE CHURCHES.—July 7 I was at Grand Rapids. A few here have kept up Sabbath-school and meetings against many discouraging influences. Some have given up the truth, and others have moved away, leaving but very few to maintain meetings. One family has lately moved here, which has been a source of encouragement and strength to this little company. The brethren at Pittsville will unite with them, which will be a help.

July 14, 15, in company with Bro. Sanborn, I visited Royalton. A large company has been raised up here during the past year, through the labors of Brn. Cady and Smith. A meeting-house has been built, which was dedicated at this time. Was at Maple Works July 21, 22. Some of the sisters have been holding Bible readings, through which one lady and her daughter have accepted the truth, and others are interested. A Sunday-school has been started, which has added somewhat to the interest. We expect some of the young people will give themselves to the work of teaching the truth to others; they are already studying with this object in view.

July 25, we were called to Plainfield. Two Seventh-day Baptists, Eld. J. W. Morton and Eld. Mc Learn, had begun meetings in the neighborhood, and were doing all they could to oppose our work by influencing the minds of the people both publicly and privately. Their meetings closed Wednesday night, and Thursday evening we reviewed their work before a large congregation. We tried to contrast what they had been doing with what should be done for the people in these solemn times, and we think the difference was seen. Bro. Sanborn held meetings here last winter, and as a result, several embraced the truth; but some who have lately taken hold became somewhat disaffected.

The Sabbath following, in company with the brethren we went to the tent where Brn. Westphal and Stuckrath are laboring among the Germans. A strong opposition has been waged by the Germans from the first. They sent for their bishop, and not succeeding in keeping the people away, offered the man on whose land the tent is pitched quite a sum of money if he would cause the company to leave; but that he would not do.

Aug. 7, 8, I was at Poy Sippi. Prof. Mc Learn had appointed meetings there to carry on the work already begun at Plainfield, opposition to Sr. White and her work being the principal theme dwelt upon. After his meeting, we spoke upon the subject of spiritual gifts to our people, both Scandinavians and English meeting together. We also reviewed his discourse Sunday evening before a large audience. Our own house of worship not being large enough to hold the people, the Congregational church was obtained. A good impression seemed to be the result of our effort.

We would advise our brethren to supply themselves with the pamphlet, "Objections to the Visions Answered," by Eld. U. Smith. With a knowledge of what this book contains, they will be able to meet any objection brought against spiritual gifts.

A. J. BREED.

CANVASSING IN MINNESOTA AND NORTH DAKOTA.

I COMMENCED canvassing in Moorhead, Clay Co., Minn., July 13. I worked four days in this city and vicinity, and took sixty-one orders. Also canvassed several small villages in North Dakota, with good success. I have canvassed in Moorhead eight days, and have taken one hundred and twenty-one orders for the "Marvel of Nations," "Vol. IV," and the "Life of Christ." As the people read the printed truth, may the Lord impress it upon their hearts. I realize that the field is great, and the laborers few. Soon the harvest of the earth will be reaped; and those who bring a few sheaves to the Master will be glad and rejoice in that day.

Aug. 26.

A. L. HOLLENBECK.

CAMP-MEETING IN HUMBOLDT COUNTY, CAL.

THIS camp-meeting was held from Aug. 4-12, in Eureka, the county seat, on the same ground occupied by the meeting of last year. There were about eighty of our people in attendance at the meeting. The camp consisted of a 60-ft. meeting tent and about a score of good-sized camping tents, which were arranged around the meeting tent in a hollow square. There was a fair attendance of the citizens of Eureka, and the deepest interest on the part of

our own people was manifested. The laborers in the meetings consisted of Brn. E. J. Waggoner, N. C. Mc Clure, P. Kent, Prof. S. Brownsberger, of Healdsburg College, and the writer. Forty-four meetings in all were held, besides the 8 a. m. meetings in the several tents and an interesting Sabbath-school. These meetings consisted of eight early morning prayer-meetings, seven meetings for the youth and children of the camp, sixteen discourses, four institute lessons, nine meetings for instruction in and explanation of various branches of the work. In some of these meetings there was a presentation of facts concerning the rise, progress, and financial workings of this cause.

The interests of education and the college were well set forth by Prof. Brownsberger and others. With the exception of the first one, the meetings for youth and children were also conducted by Prof. Brownsberger. The preaching was mostly of a searching, practical character, leading to self-examination and a greater consecration to God and his cause.

On Sabbath afternoon a call was made for those desiring to get nearer God, to come to the front seats, when nearly the whole body of our people present were moved. It was good to be there, and we all felt that we must have more of the tender spirit of Jesus; that we must learn more of the art of watching our own hearts instead of criticising our brethren. Many of our people said, "We had a good meeting last year, but this is still better." May the Lord grant grace to carry out the vows made, and then those permitted to attend camp-meeting another year will say of it, "Better still."

J. N. LOUGHBOROUGH.

THE OHIO CAMP-MEETING.

It was my privilege to be at this camp-meeting two weeks. It was located about one mile and a half out of Mt. Vernon, on the fair ground, adjoining the magnetic springs. There was an abundance of shade and plenty of pure, soft water. It was a very restful, retired place. It was the best location for such a meeting that I have seen this season. The order and arrangement of the camp were all that could be desired, and the weather was fine. The workers' meeting was largely attended; in fact, there were so many present that it seemed like the camp-meeting itself. Everything was done that could be, and nearly all the business was out of the way before the regular camp-meeting opened. This was a great relief.

There were seventy-three family tents on the ground, and about 550 persons present at the regular meeting. There was a good outside attendance all the time, with deep interest manifested by many. Sunday there was a large attendance. The preaching was done by Elds. Butler, Stone, Underwood, Gates, Lindsay, Guilford, Anglebarger, and the writer, Eld. Butler being present to labor from Thursday until Monday. The word was well received. The people were prompt in attendance at all the services. One reason for this was that they were given time to rest between services, which is not always done. The singing, led by Eld. Stone, was good. Much attention was given to the Sabbath-school work. V. H. Lucas was elected president of the Ohio S. S. Association, and will devote much of his time to the work. Eld. Gates was again elected president of the Ohio Tract and Missionary Society, which is doing a large amount of work in the State; but it is too much in debt. This should not be. Eld. Underwood was re-elected president of the Conference. He has the full confidence of the people, and the Conference is now in a better condition than it ever has been before. There were \$2,791 pledged on the one-hundred-thousand-dollar fund. Several dailies gave us full reports of the meetings, occupying two or three columns per day. Some 700 copies of these were sent each day by the brethren to the various parts of the State.

The baptisms were of special interest. As there was a convenient place for baptizing near the large tent, persons were baptized daily as soon as they were ready, from one to nineteen at a time, forty-four in all. The baptizing was mostly done after the sermon at night, which made it seem doubly solemn and impressive. This also left us all the time Monday for other important business.

The Ohio Conference now has forty-two churches, fifty-two Sabbath-schools, with 1,200 members, seven ordained and six licensed ministers, eighteen colporters, and four missions. Six tents are used in the State this season. The tithes amounted to \$6,338.

The meetings with the youth were most excellent. Only a very small number left the ground without taking a full stand for Christ. There are some devoted workers among the young people. One sister took charge of the children under ten years of age, holding profitable meetings for them twice a day. Nearly every one stayed till the meeting closed. This meeting was one of the largest and best camp-meetings ever held in Ohio, and among the best of the year.

D. M. CANRIGHT.

TEXAS CAMP-MEETING.

We arrived on the Texas camp-ground on Thursday morning, and found a large number of the brethren and sisters on the ground. Not understanding

fully the nature of a workers' meeting, they had labored hard to get the large tent and a number of family tents pitched. This afforded us more time for holding instruction meetings and decorating the grounds, in which all engaged with a good will, and seemed to appreciate the privileges they were enjoying in preparing both the grounds for the meeting and their hearts and minds for more acceptable service in the future.

Many said they were as greatly benefited by the workers' meeting as by the camp-meeting proper, and if compelled to miss one, they could not afford to miss the workers' meeting. At the commencement of the regular camp-meeting, a larger number of Sabbath-keepers were assembled than at any previous time in Texas; and before it closed, the number of campers increased to 350 or 400.

The outside attendance was very small, which gave us the privilege of laboring in a practical way for the benefit of our own people. The instructions given by Eld. Starr in the Bible work were timely and much appreciated, as were also the Bible readings and the practical instruction to the young people by Sr. Fannie Bolton.

On the Sabbath about 200 went forward for prayers, fifty of whom were seeking conversion for the first time. The Spirit of the Lord was present, and was manifested in the deep, heart-felt confessions which were made, while tears of penitence flowed freely.

On Monday, this labor was resumed, and twenty-seven willing souls were baptized by Eld. John Wilson. There being no suitable place for baptism within any reasonable distance of the camp, a font was made for the occasion, the water being supplied by the spring on the ground. The whole town of Midlothian is furnished with water drawn from this spring. Besides the labor bestowed upon the Scandinavians present, Eld. John Wilson assisted in the English preaching services. Bro. J. F. Bahler was present, and took charge of the health and temperance society. The business meetings were very harmonious. The finances are in good condition. The tract and missionary work and the canvassing work are prospering well, and the workers expect to deliver many books this fall.

Bro. H. Hayden was elected president of the tract society, and will act as the State agent for the coming year. Bro. W. S. Greer was re-elected president of the Conference. He was granted credentials and was ordained. The Spirit of God was present, and witnessed to the work in a very marked manner. The special appeals from Sr. White were read, and made a solemn impression upon the minds of all. Subsequently, when the calls were made for a one-thousand-dollar fund for educating workers for the State, and a fund of five hundred dollars for the General Conference, and a five-hundred-dollar tent fund, without urging, those present responded by pledging a total of over \$2,500, nearly \$150 of which were paid.

To say that we were glad to meet again the dear brethren and sisters in Texas, and also to see a number of new faces, does not express our feelings. The courage and hope with which they go forward, moves us to press on with greater zeal. If the laborers there will work in unison, and let the spirit of love move them in all their actions, God will bless their efforts, and give them an abundant harvest of souls.

R. M. KILGORE.

PROCEEDINGS OF UPPER COLUMBIA SABBATH-SCHOOL ASSOCIATION.

The first meeting of the regular annual session of the U. C. S. S. Association was called by the President, May 27, 1886, at 6:15 p. m. The Secretary being absent, the reading of the report of the last session was omitted. The brethren from abroad were invited by vote to participate in the deliberations of the meeting. The President made a few remarks with reference to the Sabbath-school work, and thought some advancement had been made during the year. He also suggested a question box for questions of general interest. Prof. Brownsberger gave some ideas and suggestions, which, if carried out, will cause a marked improvement in the Sabbath-schools throughout our Conference. He dwelt especially upon the necessity of thoroughness in learning the lessons.

The Chair, being instructed by vote, appointed the usual committees, as follows: On Nominations, Clarence Ford, George Rogers, and Wm. Semple; on Resolutions, S. Brownsberger, L. A. Fero, and Carrie E. Mills.

Adjourned to call of Chair.

SECOND MEETING, MAY 31, AT 5 P. M.—Nominating Committee reported as follows: Executive Committee, H. W. Decker, Pres., B. F. Winkler, Clarence Ford; Secretary and Treasurer, Mrs. Mattie A. Kerr, all of Walla Walla, Wash. Ter. Committee on Resolutions reported as follows:—

Whereas, There are many families in this Conference that are isolated from the churches, and cannot meet with them in their weekly Sabbath-schools; therefore—

Resolved, That we urge upon all such families the importance of holding family Sabbath-schools at their several homes, and suggest that they be conducted with the same

regularity, promptness, and system, and, so far as practicable, with the same form and thoroughness that characterize every successful Sabbath-school organized among our people.

Resolved, That we recommend that the officers and teachers in all of the Sabbath-schools within the limits of the Conference meet at stated periods at least once every month, for the purpose of consulting together how to promote the interests of their respective schools; and that foremost among the topics for consideration should be the improvement of the methods of class instruction, the best aids for S. S. teachers, and the spiritual condition of the school; and that this should be made a season of prayer as well as of consultation.

Resolved, That it is the duty of all regular teachers in our Sabbath-schools to employ all the aids within their reach, such as maps, slates or blackboards, books on methods of class instruction, etc., so that they may thus be prepared to do those in their classes the most possible good.

Voted, To adopt the resolutions by considering them separately.

After remarks by the leading brethren, nine subscriptions were taken for the *Worker*, and the resolutions were adopted.

Meeting adjourned *sine die*.

H. W. DECKER, Pres.

N. J. DECKER, Sec.

TO THE SEVENTH-DAY ADVENTISTS OF INDIANA.

DEAR BRETHREN AND SISTERS: I have just been examining the finances of our Conference, and comparing our receipts with the number of accounts to be audited at our next annual settlement. I see that unless there is about double as much paid in during the closing quarter as the average for the past three quarters, we cannot pay our indebtedness in full. You know that it is a grievous sin to withhold means that God says is his. There is no necessity for this Conference to fall behind with its laborers. If all would pay a tithe of their income, we could pay all who have labored, and have an abundance left in the treasury. I verily believe that we could employ twice as many laborers as we do now, and pay them as well as we have ever paid laborers in this State. This may seem an extravagant statement, but I think the following facts will demonstrate its truthfulness:—

We have about one thousand members in the Conference. Their average income cannot fall below \$100 each for the year. Their total at this low figure would be \$100,000, a tithe of which would be \$10,000. If we can raise \$5,000 for this year, we can settle our accounts with all.

I do not enjoy speaking of these things so much, but we must come up in this respect. No part of the world has been blessed with more bountiful crops of everything than has our State the present year. I know that what you have to sell does not bring a large price, but it brings you something; and a tithe of it all belongs to God, else I cannot understand the Bible. It is true that more of the tithe has been paid in during the last year than usual; yet it only averages one dollar per quarter to the member. Is it possible that our people are living on \$3.33 $\frac{1}{3}$ per month! But I know of many who are not paying anything. We have carefully watched this matter for the last year, and have a statement of everything that has been paid in since the last Conference closed. We also note the same in the churches as we visit from place to place in the State. In some churches the average is three dollars per quarter for each member. Some pay nothing, and some twenty-five cents. Some churches do not send a penny for six months at a time, but want a minister as often as they can get one. We shall send figures to quite a number, to remind them of what some do while others fail.

Our ministers and workers are laboring harder than they ever have before, and the interest is quite good with all our tents. At Indianapolis, where our Bible workers are meeting the people at their homes and in the mission, the interest is better than ever before. Our book sales are increasing, and workers are increasing in all branches of the cause so fast that it stirs our hearts mightily. The work is widening in every direction, and we are becoming known to the public generally, and they are in a measure apprised of the object and scope of our work. It is no time now to hold back and keep our light under a bushel. The times are fraught with things of too much weight for it to become us to deal with a stinted hand. I believe that angels of heaven are engaging with our workers, and stirring up the interest of the people; and if our people would but awake to a full sense of the things that belong to our peace, we could soon see the salvation of God. Some seem to be aroused and earnestly working; and my earnest prayer to God is that there may be such a stir made among us as was never before seen in the history of our cause.

What we desire to have you do is to pay up your tithe, so that we can settle with those we have employed in the work of God. Let every one pay a tithe. If you have been delinquent, pay up. I know of nothing that would rejoice the hearts of the members of the Conference Committee more than to see all come up to where they ought in this matter. But more, it would cause much joy in heaven. I know no bound to my anxiety over the prosperity of this

blessed cause. It weighs upon my mind till I lose many hours of sleep each week. What can be done to cause some to see their danger? How shall we proceed that all may be aroused to the realization of the fact that we are on the borders of the eternal world, and even now in the perils of the last days. Already our people are suffering imprisonment both in Europe and America for the truth's sake. Our chains are being forged, and shall we be indifferent to both our present and eternal interests while Satan musters his forces to persecute the laborers and hinder the work that we should now be doing with heart and soul, voice and pen? Is it possible that any are so blinded to their present and future welfare as to use for their own purposes even the money that God has intrusted to their care to forward his cause, and thus let his servants go unpaid? I am glad to know that our Heavenly Father is yet merciful, and willing to forgive those who will repent and ask for pardon.

WM. COVERT.

Special Notices.

NEW YORK CAMP-MEETING R. R. FARE.

PASSENGERS coming over the Ogd. & Lake Champlain R. R. will be returned at one cent per mile, the same as over the R. W. & O. R. R. We hope the brethren and sisters of Franklin and Clinton Cos. will all be present at this important meeting.

M. H. BROWN.

CAMP-MEETING AT SAUK CENTER, MINN.

THE time for this meeting is almost here. It will commence Wednesday evening, Sept. 29, and hold over the following Monday. The same grounds will be occupied as last year. For the first time the railroads give us reduced rates to our northern meeting; at least the Manitoba Road has consented to do so, and it is expected the N. P. will do the same. But take notice, it will be necessary to obtain of the agent where you buy your ticket a receipt showing that you have paid full fare to Sauk Center, which, being signed on the camp-ground, will entitle the holder to a return at reduced rates. Do not neglect to get this receipt. Now let all improve the opportunity to attend. Tents will be rented about the same as last year, from \$1.50 to \$2.50. Application should be made to F. A. Lashier, Sauk Center, Minn. Bring plenty of bedding and stoves as far as possible. We shall do all we can to make the camp comfortable and the meeting profitable. Good help will be present, and we trust we shall have a profitable time. The tent meetings at Sauk Center are bringing out some to obey the truth, and we hope the camp-meeting will help others to decide in its favor. Come prepared to help the cause financially if you are able.

MINN. CONF. COM.

MICHIGAN WORKERS' MEETING.

As has been announced, this meeting will begin one week before the camp-meeting proper, which will bring it Sept. 13. We hope all who ought to do so will avail themselves of the privileges of the workers' meeting; and we would especially urge directors, district secretaries, librarians, and all who have been engaged or are expecting to engage in any part of the T. and M. work to come. Let us all realize that the work of God is our work, and that this will be an excellent place to gain a preparation of mind and heart to engage in it more earnestly, and to enjoy the meetings which are to follow.

Special instruction is promised in regard to all the branches of the missionary work; and during this time there will also be opportunity to assist in putting the camp in readiness for the regular meeting. In order that this may be done, we would, in behalf of the camp-meeting committee, request churches and families to send representatives with their tents, so that they may be pitched during the workers' meeting. All who come should bring tools to work with. Now, brethren, it rests with you whether the necessary arrangements shall be made at the proper time, or the pitching and arranging of tents be left till after the regular meeting begins.

H. W. MILLER.

WORKERS' MEETING FOR MISSOURI.

As workers' meetings are proving a success in other Conferences, we have decided to have such a meeting before the annual camp-meeting and Conference at Harrisonville this fall. The camp-meeting will begin Sept. 29 and continue till Oct. 5. The workers' meeting will begin Sept. 23 and continue till the camp-meeting.

WHO SHOULD ATTEND?

1. The camp-meeting committee should be on the ground several days before the workers' meeting be-

News of the Week.

FOR WEEK ENDING SEPT. 4.

DOMESTIC.

gins, and have the grounds in readiness for that meeting. The remainder of the preparation will be done during the workers' meeting.

2. All the ministers, colporters, Bible workers, and canvassers that have been engaged in the work either the whole or a part of the year, should be present at the beginning of the workers' meeting.

3. All who expect to engage in any branch of the work in the future, or who want to learn how to labor that they may spend their spare time in working around their own homes, should be at the workers' meeting.

4. Those who are willing to spend a few days in helping to prepare the camp-ground and make it neat and attractive for those who attend the camp-meeting, will find plenty to do.

The time during the workers' meeting will be divided between religious instruction, instruction to workers, and preparing the grounds for the camp-meeting. We expect help from a distance to give instruction to workers.

This will be an important meeting for the cause in Missouri. None who ought to come should allow any trivial thing to keep them away from the workers' meeting. Instruction will be given, adapted to every one who may attend. Remember that the meeting begins Sept. 23, and be on the ground at its very commencement. DAN T. JONES, for Com.

THE MISSOURI CAMP-MEETING.

This meeting will be held at Harrisonville, the county seat of Cass Co., Sept. 29 to Oct. 5. A workers' meeting will be held before the camp-meeting proper, beginning Sept. 23, and continuing till the opening of the camp-meeting.

Harrisonville is the most accessible point by railroad of any central location for our people in the different parts of the Conference. Two lines of the M. P. R. R. pass through this place; one, east and west, the other, north and south; and the K. C., Ft. S. & G. passes through from northwest to southeast. These roads will land passengers at the place of meeting from almost any point in Southern Missouri, and they connect at Kansas City and Moberly with all roads in the northern part of the State, and at Carthage and Springfield with roads from Arkansas.

We have made the best selection of place and time that it seemed possible to make under the circumstances. Some will be quite a distance from the place of meeting, but we hope all will be satisfied, and that every one will make an effort to attend. This will be one of the most important meetings ever held in the State. The work is extending, and the calls that are coming in from parts of the Conference where nothing has yet been done, make it necessary to lay broader plans for future work. We shall depend on our brethren at the coming Conference to say what shall be done. Every church in the Conference should be fully represented by their very best members as delegates. Do not elect a brother or sister to represent you in Conference just because he or she expects to go to camp-meeting, but select the very best talent you have to represent you; and if they have much of the love of the truth in their hearts, or much of the burden of the work resting upon them, they will not disappoint you.

The quarterly meetings to close up the business of the present quarter and elect delegates to the Conference should be held by all the churches in the Conference Sabbath and Sunday, Sept. 18, 19. All delegates, church officers, T. and M. officers, Bible workers, canvassers, licentiates, and ministers, should be on the camp-ground at the beginning of the workers' meeting, and all those also who expect to engage in any branch of the work during the coming year.

Elds. Geo. I. Butler, D. M. Canright, and E. W. Farnsworth are expected at this meeting, and none of us can afford to lose the good instruction they will be able to give.

Tents can be furnished on the ground at the same rates as last year. All who want to rent tents will please write to me at once, at Kingsville, Mo., stating the number and size of tents wanted. Begin to plan at once to come to the camp-meeting. Times are hard, but you cannot afford, on account of hard times, to miss the blessing of this annual feast of tabernacles. Come to seek the Lord, and bring your children and friends with you. We expect the usual reduction on the railroads. Further notice in regard to this will be given in due time. DAN T. JONES, for Com.

NEBRASKA, ATTENTION!

The grounds selected for the Lincoln camp-meeting are located about one mile east of the post-office. Those coming by rail over the B. & M. Road will find street-cars at the depot, marked, "O. and East Lincoln." The cars will carry passengers to the camp for one fare, five cents. Those coming over the U. P. Road will have to walk two blocks east of the depot where they can take the same cars, or they can take a bus, which will cost more. Do not take any car marked "Capital City," as that line does not run to the grounds. A. J. CUDNEY.

—The colored people of the South claim to pay taxes on \$90,000,000.

—Natural gas has been found at Knowersville, near Albany, N. Y.

—Boston has 1,400 lawyers, of whom 100 to 150 do the bulk of the law business.

—Diphtheria is causing many deaths at Grove City, Ill. A large number of people are sufferers from the disease.

—Indianola, Texas, is said to be fast becoming depopulated, a great number of its people having decided to seek homes elsewhere.

—Nearly 200 dead bodies are taken from the rivers near New York City annually, a large proportion of which are never recognized.

—The new ten-dollar silver certificates will have upon them a well executed portrait of the late Vice-president Hendricks. They will not be issued before November.

—Natural gas was reached in Clinton, Ill., at a distance of twenty-seven feet. A light was applied to the gas, and several persons were severely burned.

—The Knights of Labor have made a demand upon the New York Central Road to increase the wages of all track laborers and repairers.

—The town of South Royalton, Vt., was almost totally destroyed by fire on the night of Aug. 30. The damage is estimated at \$160,000.

—Sunflowers have been raised for centuries in Russia and Tartary for fuel. They are now being cultivated in Dakota for that purpose. They make a good hot fire.

—Captain C. E. Dutton, U. S. A., has made a survey of Crater Lake, in Oregon. It is said to be the deepest in the country. It had never been seen before by white men.

—Parrotsville, Cockrell county, Tenn., is terribly afflicted by a disease for which the physicians can find no name nor remedy. Twenty-seven deaths have occurred within three days.

—Yellow fever is reported to exist at Biloxi, Miss., a summer resort. Two persons are said to be suffering from the malady. Another case is reported at Ocean Springs, an adjoining town.

—The earthquake at Summerville, S. C., caused fissures in the earth, from which a fluid of sulphurous smell exudes. Not half a dozen houses in the place are habitable, and the terror-stricken people are leaving for other points.

—Frost hardly waited for the departure of summer before it made its appearance in Minnesota, Dakota, Illinois, Indiana, and other States. Some damage was done to garden crops and grain.

—The Mexican foreign minister has caused to be issued throughout Mexico a circular bearing on the arrests of foreigners, giving instructions to officials as to the mode of procedure, and warning its judiciary to comply strictly with the provisions of the law.

—By the lockout of the clothing cutters at New York 10,000 persons will be thrown out of employment Monday. The fight was brought about by the demand made by the cutters that the employers should not give work to non-union men.

—The Chiricahua Indians and Warm Spring Apaches, in all 420, have been rounded up by Colonel Wade near Wilcox, A. T., and will be driven from the Territory. Chief Geronimo still maintains he is a big Indian, and asks for more favorable terms than unconditional surrender.

—At a meeting of anarchists held at Cleveland, Ohio, after the sentencing of the eight Chicago anarchists, speeches were made violently denouncing the jury by whose decision the latter were convicted, and vowing vengeance in case of their execution.

—A Mr. O'Reilly died recently, who forty years ago wanted to put up a telegraph line between Philadelphia and New York, but the railroad company refused him the right of way on the ground that the telegraph would enable people to do business without the railroad!

—Faulk county, Dakota, has never had a licensed saloon within its borders, but it has twenty-four Sunday-schools, with a thousand members. Hence it is no wonder that its record is: No bonded indebtedness, no criminal cases in the district court; no session of the court held there.

—The Board of Supervisors of the town of Lake, the scene of the explosions Sunday, has passed an ordinance compelling the dealers in powder and other explosives to remove their magazines outside of the town limits within thirty days.

—The large passenger steamer *Daniel Drew* was totally destroyed by the fire Sunday at Kingston Point, N. Y. The loss is \$150,000. The Chicago steamer *A. Booth* was wrecked Saturday night when abreast of Grand Portage, Lake Superior. The crew and passengers, who had a narrow escape, reached Duluth Sunday. The ill-fated vessel was loaded with fish.

—At 9:15 Sunday morning the magazine of the Laffin & Rand powder company, which contained 100,000 pounds of powder and 10,000 pounds of dynamite, located on Archer, near Johnson Ave., Chicago, exploded. One death has resulted, with four others likely to follow, besides which

twenty-five persons were painfully injured. The shock was felt all over the city.

—The earthquake which was felt throughout the eastern half of the continent on the night of Aug. 31, is the most extensive and also one of the most disastrous of any ever experienced in the United States. The heaviest damage is reported from Charleston, S. C., where so many buildings were shaken down as to render the streets impassable. There was also another severe shock at Charleston Friday night, demolishing two more buildings, and causing the greatest consternation. Since the first shock upwards of sixty deaths have been reported, and a much larger number are known to be more or less injured. The damage to property is placed at about ten million dollars. Earthquake shocks were also felt Thursday night at Grass Valley and Mercer, Cal., and Reno, Nevada.

—The town of Belle Plaine, Ia., is having a novel but not very pleasant experience with a flowing artesian well. A strong flow of water was struck Thursday at a depth of 185 feet, the water rising twelve feet above the surface of the well. While attempting to put in the pipe the force of the flow began to enlarge the diameter of the well, which process continued until an immense volume of water poured continuously from the opening, flooding almost the entire town. Immense quantities of sand are cast up, which it necessitates a force of men day and night to shovel away. The other wells in the town have stopped flowing.

—The largest stationary engine in the world is in Lehigh county, Pennsylvania, at the famous zinc mines at Friedensville. The engine is known as the "President," and as now run, with sixteen boilers, is of 5,000 horse power. There is no pumping engine in the world that can be compared with the monster. At every revolution of its ponderous wheels it throws out a small river. The number of gallons of water raised every minute is 17,500. Twenty-eight tons of buckwheat coal are consumed by the boilers every day. The driving wheels are thirty-five feet in diameter and weigh forty tons each. The sweep rod is forty feet long, the cylinder 110 inches in diameter, the piston rod eighteen inches in diameter, with a ten-foot stroke.

FOREIGN.

—Professor Winnecke, of Strasburg, the discoverer of nine comets, has gone mad.

—The great tunnel under the Severn was opened for traffic yesterday for the first time.

—The Russian press declare that Bulgaria can only be allowed to exist under Russian protection.

—Earthquake shocks at Malaga, Spain, Wednesday, caused some losses.

—During the riots in Belfast, 322 policemen were more or less injured; twelve officers were seriously wounded, and one chief constable was killed.

—At a meeting of Gladstonian members of Parliament at London Tuesday, an aggressive policy in favor of home rule was decided upon.

—The German papers say that the number of members of the Oriental Congress at Vienna will exceed 300. Of these, nine will be from America.

—A collision occurred on the South Austrian railway at Modling, Aug. 29. It is reported that the killed and wounded number forty.

—Zankoff and Grueff, the leaders of the revolutionary movement against Prince Alexander, have been condemned to die at Sofia.

—The cholera has broken out in Torre de l'Annunziata, an Italian city of 15,000 inhabitants. The deaths Thursday in the infected districts of Italy numbered forty-one.

—European journals foresee in the letters between Prince Alexander, of Bulgaria, and the Czar the speedy abdication of the former.

—It is rumored that the German emperor has intimated to Prince Alexander that circumstances will compel the striking of his name from the Prussian army roll.

—Loyal and revolutionist Bulgarian troops fought a battle at Radomir, Eastern Roumelia, the revolutionists being defeated with heavy loss.

—The Whitby (Canada) jail, the *Montreal Witness* says, is flying a white flag in token of there not being a single prisoner confined within its walls. This falling off in criminal traffic is attributed to the Scott Act.

—A correspondent of the London *Times* predicts that the long-expected war in Europe over the Eastern Question is about to take place, in which Austria, Turkey, and Bulgaria, backed by Germany and England, will fight against Russia.

—The present condition of the shipping trade at Glasgow is the worst on record. Thirty-four steamers and twenty-three sailing vessels are rotting at their docks, having been idle some two years. This state of affairs is attributed to low freights and the general depression in business.

—Owing to the report that Russia intends to establish a protectorate over Corea, Chinese war ships have been dispatched to Korean waters, and Chinese soldiers have entered Seoul in disguise. Rioting is in progress in the latter city.

—Prince Alexander has written to the Czar, stating that he is devoted to Russia, and is willing to surrender his crown whenever the Muscovite emperor demands it. The Czar replies that he does not approve of Alexander's return to Bulgaria. It is feared in Paris that unless Bismarck interferes war will follow.

*Daily. †Daily except Sundays. ¶Daily except Mondays.
‡Daily except Saturdays.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 7, 1886.

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[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.]

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REMAINING CAMP-MEETINGS FOR 1886.

ILLINOIS, Clinton,	Sept. 8-14
New York, Watertown,	" 15-21
Nebraska, Lincoln,	" 15-21
Nevada, Dayton,	" 15-22
Michigan, Grand Rapids,	" 20-28
California, Woodland, State Meeting,	Oct. 6-19
Kansas, Chanute,	Sept. 16-26
Missouri, Harrisonville, Cass Co.,	Sept. 29 to Oct. 5
Indiana, Wabash,	" "
Kentucky, Bowling Green,	Oct. 6-12
Kansas, Wichita,	" 7-17
Tennessee, Paris, Henry Co.,	" 13-19
California, Santa Ana,	Oct. 28 to Nov. 5
California, Santa Barbara Co.,	Aug. 25 to Sept. 1
Minnesota, Owatonna,	Sept. 8-13
Minnesota, Sauk Center,	Sept. 29 to Oct. 4
GEN. CONF. COM.	

CORRECTION.

A MISTAKE occurred in our last week's issue, in the notice to Dist. No. 8, Mich. The sentence which reads "On account of our increasing room," etc., should read "On account of our increasing work," etc. Our brethren in that district will take notice of this correction.

MICHIGAN CAMP-MEETING.

SPECIAL arrangements have been made with the St. Ry. Co. to transfer passengers to the camp-ground.

Purchase your street-car tickets of the elder of your church before leaving home, or from the camp-meeting agent at the depot; otherwise you will have to pay full fare. To reach the camp-ground, those coming to the Lake Shore depot should take street-car going east to Canal St., and there transfer to cars going south carrying a banner on the top marked, "Camp-ground." Those coming to the Detroit, Grand Haven, and Milwaukee depot should take street-cars to Canal St., and transfer to the above described cars. At the Union depot, pass to the east side of the depot, and take cars which will carry you (free) three blocks north, to Monroe St., then transfer to cars going east, carrying the above described banner. At the end of the horse-car line, all passengers will transfer to cars drawn by engine, which run directly to the camp. Thus those coming to the L. S. or D. & M. depot will have to pay three fares, and those from the Union depot two fares; but if you will procure tickets, it will cost you less than one fourth the regular hack fare.

Those coming with teams will find the camp just outside the incorporation, about two and one half miles southeast of the center of the city.

CAMP-MEETING COMMITTEE.

NOTICE.

As inquiry has been made about tents to rent at our camp-meeting, we wish to say that the Conference will have on the ground fifty new tents, all pitched, to rent at reasonable rates. These tents are all of one size, 12x16. Application for tents should be made to H. W. MILLER, 194 Sheldon St., Grand Rapids, Mich. These tents are large enough to comfortably accommodate from four to eight persons.

MICH. CONF. COM.

TO LABORERS IN THE MICHIGAN CONFERENCE.

THE Conference Committee needs an itemized report of work done by each laborer in the Conference as early as Sept. 15. There is a large number engaged in the different departments of the work in this State, and as our Conference is appointed for only one week, unless these reports can be had as early as we mention, it will be very difficult for the Auditing Committee to get through with this work. Therefore we request every person who has been in the employ of the Conference for any part of the Conference year, to favor us with an itemized report of all the time they have spent, and where and what was the nature of the labor performed, and all necessary expenses, receipts, donations, etc., as early as the date above mentioned. These reports can be sent to me, at Greenville, Mich., or to the Secretary, A. H. MASON, Battle Creek, Mich., or handed to one of us at the workers' meeting Sept. 15. We hope none will neglect this important duty.

J. FARGO.

NOTICE TO VERMONT ACADEMY STUDENTS.

UNFORTUNATELY I have lost the addresses of the students who were at the camp-meeting; therefore I cannot address each personally. I think more than twenty names were taken. Many among them desired the help of the Conference, and are expecting to take their immediate departure for South Lancaster. The Conference can only meet the regular bills for board and tuition. Car fare and incidental expenses must be met by the student; and whatever bills are paid by the Conference should be refunded at the student's first opportunity. If students are prompt in paying such bills, we can have a permanent fund for school purposes. Let all students remember this.

We desire to help those who have but the one object in view, to become effective laborers and burden-bearers for the cause. There may be those in various parts of the State having this in view who as yet have not communicated to us their desire for help. Such should do so immediately. Whatever limitations or exceptions must in our judgment be made, will be personal. All others whose names have been given us, can receive assistance as above stated. First term opens Sept. 8; second term, Jan. 3.

I. E. KIMBALL.

LATER KANSAS CAMP-MEETINGS.

OUR two remaining camp-meetings for this State will be held, one at Chanute, Sept. 16-26, the other

at Wichita, Oct. 7-17. A workers' meeting will commence on the preceding Friday of each meeting. We hope to see at these workers' meetings all who expect to labor in the cause in this State in any capacity. There will be on hand at both places a sufficient number of tents to accommodate those who wish to rent them.

J. H. COOK.

NOTICE!

WILL the brethren in Missouri please bring with them to the camp-meeting all their old papers—*Signs*, *Reviews*, *Sickles*, and *Sentinels*—that are clean and in good condition. We need all the old papers we can get, and it will save the expense of shipping if they can be brought to camp-meeting.

CLARA E. LOW, Sec.

THE DISAPPOINTMENTS OF WORLDLY AMBITION.

Now and then a case comes to light showing how utterly unsatisfactory is the result of trying to be popular with the world, of spending one's time and money to get into society. The special correspondent of the *Springfield Republican*, writing from Washington, once related a case of a family which illustrates this point. He says:—

"Every one knows of Leiter. He is a big dry-goods merchant in Chicago, and, as near as I can make out, a first-class one. But he has made a great deal of money, and last winter he came here with the intention of going into society. A good many other people come here with the idea that money will open all doors to them, but very few go on that theory so thoroughly as have the Leiters. First, they took the great house that bears Mr. Blaine's name, at \$1,000 a month, and began to entertain. They did it 'not wisely, but too well.' Everybody was invited to their house. It is but fair to say that everybody went. Society danced to their music, quaffed their champagne, flattered their hosts, and praised their cook. But more, while doing this, they laughed at their oddities, poked fun at the portraits of mythical progenitors hung on the walls, and gaped the grammatical and other delinquencies of the dry-goods people. Perhaps this is not so bad,—in a quiet way. But this winter the thing has become a common joke, and the *faux pas* of the Leiters forms one of the meaty pieces of gossip always on tap to amuse and instruct. It is the joke all over town. Their sayings and doings are quoted like a veritable Mrs. Malaprop, until it has become quite unendurable. And the people who act the worst are the ones who have been most kindly treated at their house. The result will be that the Leiters will probably make this their last winter in Washington, and the same role will be played next time by others."

How much more happy this family would have been, had they been contented to live in the sphere to which they were adapted, and to use their means for the good of their fellow-men and for the glory of God! When people set their hearts on merely gaining popularity and happiness, they seldom find it.

D. M. CANRIGHT.

ARGUMENT ON SABBATON.

By this tract of 24 pages all the mystery attached to this term, as related to the Sabbath question, is effectually cleared up. Price, 3 cts.

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