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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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IF WE KNEW.

BY TORIA A. BUCK.

Arranged from an old poem.

If we only knew the losses
That beset our brother's way,
If we only knew the crosses
He must carry day by day;
Would we then reproach and chide him
Just for lack of thrift and gain,
And thus fill his heart with sorrow,
And his life with bitter pain?

If we knew the clouds that hover
In the skies so bright and fair,
Were upheld by God's own fingers,
And his blessings rich and rare;
Would we shrink from every shadow
On the dewy daisies cast,
When they're only guardian angels
Sent in mercy, flying past?

If we only knew the story
Writ in hearts with burning pain,
Would we doom them back to gory
Haunts of shame and woe again?
For the heart that beats the lightest,
Oft conceals a tale of woe;
And the tear-washed cheek is whitest,
As the blessed angels know.

Let us put aside all malice
That can darken other lives;
Let us yield unto the erring
All the good that yet survives;
So that when the kingdom cometh,
And the earth shall bloom again,
We can say, "Dear Father, judge us
As we judge our fellow-men."

Handolph, N. Y.

The Sermon.

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

SANCTIFICATION, OR HOLINESS.

(Concluded.)

BY ELD. G. D. BALLOU.

THOSE who claim a sinless character remind me of the man who had a reputation for being a great lawyer. When asked once to tell the biggest lie he ever told, his prompt reply was, "A lie? I never told a lie in my life!" This capped the others. So it is with those who claim sinlessness. They commit the most heinous of sins, because, as we have seen, they make God a liar and render their own hearts void of truth. Those who have fallen into this snare of Satan seem so burdened with their extra holiness that they cannot rest, are spreading the delusion everywhere. If their work progresses for a few years to come as it has for a few years past, they will have no use whatever for the Bible. Satan will no longer keep the word of God in the back-

ground, and it is impossible for him to counterfeit it; so his only chance to hinder the cause of God is by counterfeiting the work of the Spirit of God. This he can do successfully; because people generally know so little of the word that they cannot tell the spurious from the genuine work of the Spirit. Satan can bless those who are living in open violation of God's word, and make them feel very happy. This satisfies the carnal heart, and weakens the obligation to obey God's law. If men can be happy without obedience, why should they obey? Already miracles are being wrought among those who openly trample upon God's holy law, and the people are beginning to cry out that this is the mighty power of God.

The Lord is about to do a mighty work in the earth. The end is near, and the remnant of his people are to be gathered out of all nations and prepared to meet Jesus in peace when he comes. They will be a sanctified people (1 Thess. 5:23); and the means of their sanctification will be obedience to the commandments of God and the faith of Jesus. The Lord's work has begun, and Satan has issued his counterfeit. The Lord will lead his people by the way of the cross and through the fiery furnace, to purify and cleanse their characters, and fit them for the kingdom. Satan will lead his hosts along the attractive, easy way. They will have little to do save to shout and feel happy and proclaim their own holiness and sound the "peace and safety" cry. Satan will continue his work, suiting his plans to the wants of the case till the whole world are taken in his snare. The conflict has already begun, and will end only with the coming of the Lord. Satan hates God and the Bible, which leads men to God; and we may be assured that every effort to set the Bible aside, and substitute something else in its place, no matter how insidiously it may be made, is of Satan. He is wise and crafty, and lays his plans deep. He has for years been infusing the idea into the masses that good feeling and happiness were prime evidences of the work of the Spirit of God. Excitement and religious frenzy pass for high spiritual attainments. Now he is able to pour out his blessings. The world is ripe for his snare, and all who are not fortified by the word of God will be taken by him.

5. What is the proof of our holiness? and how may we know we are sanctified?

These are questions which no holy man of Bible times ever asked. It shows a lack of faith in God's word and promises. We are, if Christians, children of God. Dutiful children love their parents, trust in them, and try in all ways to please them. A father says to his son, "It will please me much, my boy, if you will to-day in my absence clean up the door-yard." That boy, if he has been properly educated to obey, will promptly set about fulfilling his father's wishes. Does he question whether his work will please his father? Has not his father said he would be pleased? Does the boy have any other object than to please his parent? Does he go about the task questioning whether or not his father will approve his labor when he returns? By no means; he knows his father will be pleased, for he has said it; and this gives him joy in the performance of every part of his task. And when the task is done, he does not expect any extra assurance that his work is approved.

Love of approbation has too large a place in many Christian characters. God has said that he favors the obedient, that it pleases him to have his children obey. He says he will send his Holy Spirit to dwell with those who love him and keep his commandments. He has promised to accept us when we seek him with the whole heart. His

promises are eternal and immutable; nothing in earth or heaven can stay them when the conditions are fulfilled. We should not concern ourselves so much with watching for their fulfillment as with seeing that the conditions are complied with. When we have done our best to please, then it is our privilege to know that our service is accepted. This assurance should sweeten all our service, whether it consists in some naturally pleasant task or in bearing heavy crosses for Christ. We dishonor him by waiting till we are miraculously informed of our acceptance before we take any pleasure in his service. If we do in this way it is evident that our pleasure is not drawn from the service but from the approbation. That is too much like serving for pay. Already we owe a debt of gratitude we can never discharge. Better for us to attend to this first. The Lord has dealt well with us in the past; should we not render him the service of our lives and trust him for the future?

The full evidence that we are the children of God lies in the fact that we have from the heart performed all known duty to the best of our ability. He has decreed from eternity that he does accept such service; then the performance of duty is full proof of our acceptance. When we obey, we know we are his children, because he says it a thousand times, all through his word. If we do not believe it, we dishonor him, and rob ourselves of all the pleasure there is in his service. This knowledge comes by faith; it is the full assurance of faith. Two or three plain testimonies on this point will not be amiss. 1 John 1:7 says: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Also chap. 2:3: "And hereby we do know that we know him, if we keep his commandments." Again, "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by his Spirit which he hath given to us." Chap. 3:24.

These scriptures set forth the truth on this point. We know first that he accepts of us, because we obey him; secondly, that he abides with us, by the presence of his Holy Spirit. It will be well here to recall the truth before brought out, that the Spirit of God comes as a comforter only to those who obey the word of God. When we are more anxious for the approbation of God than to perform duty, he cannot safely let his blessing rest upon us, and we cannot feel that holy comfort that we would enjoy if, like Job, we would say, "Though he slay me, yet will I trust in him." We should serve him and praise him for what he has done for us, and not value our feeble efforts so highly that we shall feel grieved if he does not constantly work a miracle to show his approval of our course. The Lord is worthy of our highest praise for past blessings; and we should serve and honor him even though he should cast us off at last. Such a consecration and such motives God will honor.

The reader will remember that one definition of sanctification made it consist in supreme love to God. If we love God with all the powers of our being, that is supreme love; and the only way we can surely know the character of our own love is by our course of conduct with reference to his precepts. "For this is the love of God, that we keep his commandments." 1 John 5:3. And this supreme love of God is perfected by our continuing in obedience. "But whoso keepeth his word, in him verily is the love of God perfected." Thus we see that no matter what view we may take of the matter, true sanctification rests on the foundation of loving, faithful obedience.

There is another important idea in addition to the primary idea of obedience to divine law. We must have the spirit of earnest labor for the salvation of perishing men, or we are not sons of God. Without the spirit of Christ we are none of his. When we serve God with a pure heart, and live for no other object than to be co-workers with Christ, it is right for us to feel sure that God accepts us; yes, even to know it with full assurance of faith. But modesty and humility would forbid our proclaiming our own holiness. God knows all about our cases; and our fellow-men will discern by our actions and conversation whether we are holy or not; and it will not increase our stock of virtue to tell the world how holy we are. Even Christ refused to be called good, much less did he exalt his own righteousness. How careful, then, ought his children to be about lauding their own virtue!

But is it not evidence that we are holy if we feel satisfied with our experience, and think we are doing well in the cause of God? This is the best proof that we know very little of the work of grace. When we have done all, we are to say that "we are unprofitable servants." Luke 17:10. The child of God loses sight of self and self-exaltation. God, Christ, heaven, truth, eternal life, and the salvation of his fellow-men will crowd out all thoughts of satisfaction with his own efforts or goodness. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Our feelings are no sure guide in any case. They cannot be trusted in the affairs of this life, much less in spiritual things. They fluctuate with the weather and with changes in our food, and are modified by our hopes and fears. I have never yet found a blessing pronounced on those who merely feel happy, live happy, or die happy. The apostles and prophets never speak of their feelings. With them it was all faith and action. Zeal and devotion, apart from obedience, are no proof of acceptance with God. Some of Paul's brethren had a zeal that was not according to knowledge (Rom. 10:3); and they were going about trying to establish their own righteousness. Paul also found some very devout persons at Antioch; but they added nothing to Paul but affliction and persecution. Acts 13:50. Satan, with all his workers, is very devout and zealous in his own cause. Christians ought so to be in the cause of God; but these qualities should be coupled with faith, obedience, and humility, or they will only work condemnation.

Joy should not elate, nor sorrow discourage, the Christian. God is his father, and he should know that God metes out that which is best. If joy comes, give God the glory; if sorrow, praise him for it; he knows best. The true Christian does all that lies in his power to honor God, and trusts his case in his hands. If overcome by human weakness, he falls helpless at the foot of the cross, and pleads for mercy and divine aid.

Holy men will not live all their lives in a state of condemnation. Their testimonies will not be a repetition of regrets and leanness. They have submitted their wills to God, and are doing their best to serve him; and while they may feel condemned and deeply penitent when some unknown sin is revealed to them, yet their penitence is so thorough, and their faith so strong to grasp God's promise of forgiveness, that they find rest to their souls. It is wrong for professing Christians to live in a continual state of condemnation. Sin, must lie at the door; at least the sin of unbelief; and besides their lives and testimonies are exceedingly discouraging to younger Christians.

If Christian Sabbath-keepers would have the Lord account them holy, and number them with the wholly sanctified remnant, they must heed the faithful counsels of the spirit of prophecy and have the word of God stamped upon the mind, written upon the heart, and woven into every fiber of the character. Obedience should be the watchword. All should understand thoroughly the doctrine of holiness as revealed in the Scriptures; otherwise they will not stand against the subtle wiles of Satan. Let the word of God be exalted by its transforming power on the life and character. "Let the word of Christ dwell in you richly." Col. 3:16. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it

shall be done unto you." John 15:7. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Meditate upon these promises, and upon the instrumentalities God uses in the work of sanctification, and you will be able to stand though all the powers of darkness should engage to oppose, and the heavens gather blackness, and the earth tremble under your feet. God has promised to be the hope of his people in the trying times before us. Let us trust his word and serve him faithfully. And let me close with Paul's words in 1 Thess. 5:23, 24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

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.

ST. JOHN THE AGED.

Republished by request.

[The following anonymous poem was found about eight years ago in a magazine published at Philadelphia. Its beauty of language, fervor of feeling, and exalted religious sentiment claim for it a wider circulation.]

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past, that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him, my Mas'er, oft,
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with his groans,
Refuse to bear me even through the streets,
To preach unto my children. 'E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they cannot see the tears.
God lays his hand upon me—yea, his hand,
Not his rod—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word he spoke,
Grow more distinct as others fade away;
So that I live with him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then he came and called me; then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had
Through harvest fields, and desolate, dreary wastes;
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore him. Lord! now I am weak,
And old, and feeble. Let me rest on thee!
So put thine arm around me closer still!
How strong thou art! The daylight draws apace;
Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal;
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me to my church once more,
There let me tell them of a Saviour's love;
For by the sweetness of my Master's voice
Just now, I think he must be very near—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So raise up my head.
How dark it is! I cannot seem to see

The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
"My little children! God so loved the world
He gave his Son; so love ye one another;
Love God and men. Amen." Now bear me
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so
What call the flock my name? The Holy John
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul at even,
When in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it glows
As when we mounted toward the pearly gates
I know the way! I trod it once before.
And hark! it is the song the ransomed sung,
Of glory to the Lamb! How loud it sounds
And that unwritten one! Methinks, my soul
Can join it now. But who are these who crowd
The shining way? Say! joy! 'tis the eleven
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James
I am the last. Once more we are complete,
To gather round the Paschal feast.

My place
Is next my Master—Oh my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom. There shall I abide.

THE REVISED BIBLE.

BY ELD. G. C. TENNEY.

ONE of the most important works accomplished in this age of remarkable events is that proposed by the revisers of the Bible; a work conceived and executed in behalf of the cause of sacred truth. Two circumstances at least combine to give it full importance being realized by many even of the most reading people. One of these is a strong trust of anything like an innovation upon a word which has been read and revered. Its very phraseology has become so closely tied with its teachings that it cannot be parted with without exciting the apprehension of the reader. Besides this, denominations and individuals have their own views of Bible truth which have become more or less dear to them. And any important change in the Scriptures would be likely to upset some of these theories which involve the religious faith of some. There is, perhaps, no other class to whom this consideration would apply more than to S. D. Adventists, whose faith rests upon an almost entirely literal interpretation of the Scriptures.

But it was not the object of the revisers to introduce a new version of the Bible; and even of the language have been avoided, especially in the Old Testament, except where the sense demanded. And the changes have been so generally of so unimportant a nature as to cause no little disappointment. And the intention which the work was anticipated has sensibly since the results have become known. The disappointment which every lover of Bible truth can well endure. It should be a cause of gratitude, and should really enhance the value of the work a thousandfold. For had it been otherwise, and the long-cherished truths and facts of the Bible thrown out of harmony, it would have resulted in an evil of which we can form no conception. It is certain that no greater calamity could have befallen the cause of religion at the present juncture than that the Bible should be thrown into confusion by the appearance of a rival and contradictory version. Such an event would fill its enemies with delight, and its friends with doubt and anxiety, and would send the remnant, who still cling to the old-fashioned faith in God's word, into a state of fragments. It is therefore a great comfort that even though the earlier translations of the Scriptures were accomplished under circumstances not the most favorable, the spirit of heaven controlled the work to that extent that experience, criticism, and learning of three centuries cannot essentially modify it.

God's word is a rock. And the work of the revisers tests its firmness without producing a quiver. Every one has now an opportunity to examine this work for himself; but as many have not done so, it may not be out of place to make some specific observations which a brief reading will notice. Head-lines and chapter headings

nsed with, and a logical division into paragraphs substituted for that of chapters and verses. Marginal numbers, however, indicate the chapter and verse to correspond with the authorized version. The Psalms are divided into five books, each closing with an evident period, at the end of the 41st, 89th, 106th, and 150th psalms. Poetical books and quotations are arranged in lines after the manner of blank verse. The proper name, "Azazel," is used instead of "scape-goat." "Tent meeting" is substituted for "tabernacle of the congregation." The Hebrew word *sheol* and the Greek word *hades* have been frequently, but not invariably, substituted for "hell," when referring to the place of the dead. These are some of the general changes most noticeable. Most of the verbal changes are such as not to alter the meaning at all, though some do change the sense. The most important verbal change coming under my notice is found in 1 John 5 : 7, 8, which in the authorized version reads, "For there are three that record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, the water, and the blood; and these three agree in one." In the revised version we have "For there are three that bear witness, the Spirit, the water, and the blood; and the three are in one;" the remainder of the text being a well-known fraudulent interpolation in the interests of the doctrine of the trinity.

There are some changes in those passages which are generally used in behalf of the peculiar doctrines held by S. D. Adventists, and it will be of interest to notice the most important of them. In the account of the creation, we read that "the earth was waste and void," and that "there was an evening, and there was a morning, one day"; and "there was an evening and there was a morning, the second day," etc. In the fourth commandment we read, "The seventh day is a Sabbath unto the Lord thy God." Dan. 7 : 25 : "He shall think to change the times and the law." Rom. 14 : 6 : "that regardeth the day regardeth it unto the Lord," but does not reverse the statement as in the margin. The sixth commandment reads, "Thou shalt do no murder," which doubtless expresses more literally the meaning of that pre-

In Deut. 31 : 23 Moses commands the Levites concerning the book of their law : "Take this book of the law and put it by the side of the ark of the covenant," instead of "in the side," as in the authorized version. Ps. 19 : 7 reads, "The law of the Lord is perfect, restoring the soul." Ps. 119 : 165 : "Great peace have they that love thy law; they have none occasion of stumbling." Isa. 57 : 1 : "If they speak not according to this word, surely there is no morning for them." Isa. 42 : 8 : "It pleased the Lord for his righteousness' sake to magnify the law, and make it honorable." In the margin, "Make the teaching great and glorious." John 3 : 4 : "Every one that doeth sin doeth lawlessness; and sin is lawlessness." Job. 14 : "All the days of my warfare would I till till my release should come." (The future tense is given in the margin.) Job. 17 : 13-16 : "If I look for *sheol* as mine house; if I have said my couch in the darkness; if I have said corruption, Thou art my father; to the worm, Thou art my mother and my sister; where then is my hope? It shall go down to the bars of *sheol*, when once there is rest in the dust." Eccl. 3 : 21 : "Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?"

"Incorruption" is placed for *immortality* in 1 Tim. 2 : 7; 1 Tim. 1 : 17; and 2 Tim. 1 : 10. Ps. 109 : 20 : "The enemies of the Lord shall be as the excellency of the pastures," with the more familiar reading in the margin. Isa. 25 : 8 reads, "He hath swallowed up death forever." This injures the sense of 1 Cor 15 : 54, which is a quotation of this language. In 2 Thess. 2 : 7, 8 we read, "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he whose coming is according to the working of Satan," etc. Dan. 7 : 9 : "I beheld till the thrones were placed, and One that was ancient of days did sit." Verse 11 : "I beheld at that time because of the voice of the great words which the

horn spake." Dan. 11 : 40 : "At the time of the end shall the king of the south contend with him." Verse 45 : "And he shall plant the tents of his palace between the sea and the glorious holy mountain." Zeph. 1 : 18 : "For he shall make an end, yea, a terrible end of all them that dwell in the land."

It will be seen that some of these changes seem desirable for the sake of harmony, many of them are indifferent, and none of them militate against the harmony of present truth. There are two passages that have been so changed that while they do not oppose the positions taken by S. D. Adventists, they may be considered as withdrawn from their support by the revision. One of them is Job. 19 : 25-27, which in the revised version reads : "And after my skin hath been thus destroyed, yet from my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. My reins are consumed within me." Upon this passage there was serious disagreement among the revisers. "More of time and correspondence was spent on these few lines than on any book in the Bible." The final decision, however, seems a very fair one, as it is a compromise, and leaves the sense ambiguous, and by no means necessarily opposed to the doctrine of a literal resurrection. The expression "from my flesh" accords with other scriptures full better than the marginal one "out of my flesh" found in the authorized version. The other text referred to is Rev. 22 : 14, which reads in the revised version, "Blessed are they that wash their robes" instead of "Blessed are they that do his commandments." This change grates on the ears of every lover of present truth, not that it disproves any of its teachings, but this text, reading as it always has, and placed at the close of the sacred volume, forms a beautiful sequel to the sad story of transgression with which human history opens, and which has debarred a whole race from access to that tree whose fruit and leaves bring healing to the nations, and ward off the approach of death and pain.

The decision of the Revision Committee is by no means a clear one. The following letter may be of interest as showing that the familiar reading rests upon the authority of the earliest laborers in Bible translation :—

"42 Bible House, N. Y., June 23, 1885.

"DEAR SIR : The change in Rev. 22 : 14 from 'Blessed are they that do his commandments' (A. V.) to 'Blessed are they that wash their robes' (R. V.) is due solely to the difference between the so-called *Textus Receptus* and the critical text of the revisers. Thus :—

"Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, (P. R.)

"Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν.

"The two clauses are near enough alike as written in Greek to explain the various readings.

"The above is in answer to your query of Jan. 17th, addressed to Dr. Schaff. Very truly yours,

"SAMUEL M. JACKSON,
Associate Editor, Schaff-Herzog Encyclopedia."

The *Textus Receptus* (received text), the basis of the King James version, expressed the best opinions of that age upon the authenticity and relative correctness of different MSS. And the critical text of the revisers is the same thing, with the additional light of MSS. which have been discovered within two hundred years. These later discovered authorities are supposed to be of earlier origin, and therefore of more authority. In the present case, however, there is room for doubt upon this point, as it is quite certain that some of the very earliest MSS. contain the words which are translated, "do his commandments."

On this point we quote the following from "Thoughts on Daniel and the Revelation," pp. 786, 787 :—

"Instead of the reading 'Blessed are they that do his commandments,' some translations, including the revised version, have, 'Blessed are they that wash their robes.' On this point Alford's 'Testament for English Readers' has this note : 'The difference in the readings is curious, being in the original that between *poiountes tas entolas autou*, and *plunontes tas stolas auton*, either of which might easily be mistaken for the other.' In view of this statement it is not surprising, perhaps, that this difference of reading is found. But there seems to be good evidence that the first is the original, from which the latter is a variation by the errors of transcribers. Thus the Syriac New Testament, one of the very earliest translations from the original Greek, reads according to the common English version. And Cyprian, whose writ-

ings antedate any extant Greek manuscript (Ante-Nicene Library, vol. xiii, p. 122), quotes the text as reading, 'Blessed are they that do his commandments.' We may therefore safely consider this as the genuine reading."

Doubtless the hand of God was in the movement for a revision of the Scriptures. And while the changes suggested are not of a startling nature, we can well afford to forego our natural desire for such developments, and gratefully accept this grand testimony of the reliability of God's unchanging word.

"UNDERSTANDEST THOU WHAT THOU READEST?"

BY ELD. M. E. KELLOGG.

THESE were the words Philip addressed to the eunuch, as traveling homeward from Jerusalem he read from the prophet Isaiah. He was reading some of the most wonderful prophetic descriptions of the Messiah that had ever been penned; and though he was a man of "great authority," did not know even whether the prophet was speaking of himself or some other man. But he had a teachable spirit, and in reply to Philip's questioning, said, "How can I, except some man should guide me?" Under Philip's instruction the light broke into his mind. He learned the true meaning of the prophetic words, accepted the Saviour, was baptized, and went on his way rejoicing. He was in the dark, yet ready for the reception of truth, even from a stranger who was evidently his inferior in rank and social position. Though he did not understand, he did not want to remain in ignorance, and he received gladly the light thrown upon the word by Philip.

There are those to-day who have the same desire to know the truth, and when some Philip opens to them the meaning of the Scriptures they receive it with all thankfulness.

A young lady, occupying a high social position in one of the Eastern States, recently became much exercised upon the "mark of the beast." She saw there was a conflict coming, and she was anxious to understand it that she might escape the judgments of God, which she saw would fall upon the worshipers of the beast. She made it a subject of prayer. She consulted the ministers, but they could not tell her, any more than the scribes and Pharisees could have told the eunuch the meaning of the prophecy of Isaiah. By and by a Philip appeared. Her mind was open to receive instruction. He was ready to communicate, and almost as quickly as the eunuch comprehended Christ in the prophecy of Isaiah, she saw the third angel's message, the Sabbath reform, and kindred truths for the last days. She went on "her way" to the distant West rejoicing. But all are not thus willing to receive light.

While holding meetings in Vermont not long since, a prominent member of a popular church sat in his wagon near the tent, while the speaker inside was describing the sanctuary in heaven and the work of our High Priest there; and while listening to the presentation of these subjects he became very much disgusted, said it was preposterous for any one to pretend to know what is in heaven, and that we had no business to try to find out the meaning of those things! To the question, "Understandest thou what thou readekest?" he would have replied, "No, and I do not believe you do." No Philip could explain the "deep things" of the book of Hebrews to him. He did not understand the meaning of the references to the priesthood of Christ and the sanctuary in heaven, and tried to gauge others' knowledge by his ignorance. And oh! how few of the teachers of the present day are able to present the true meaning of the word of God! Upon this very topic, the priesthood of Christ, they need as in the days of Paul that one teach them again the first principles of the doctrine of Christ. Heb. 5 : 12.

Not long since I read an article upon the book of Hebrews, written by one of the "great ones" for the Sunday-schools, which were just then studying this important letter. After discussing at length the author of the letter, and from the "style of writing" concluding it could not have been Paul, the writer at length gave birth to the wonderful and original thought that "from the frequent allusions to the temple service in this book, it is evident that it was written before the destruction of Jerusalem!" All the idea this man gained

from the allusions to the temple service, was that the temple at Jerusalem was then standing! Nothing of the sanctuary in heaven and the work of our great High Priest there came to his mind. According to this reasoning, if the temple had been destroyed when the letter to the Hebrews was penned, there would have been no "allusions" in it to the temple service! Is it any wonder that the people who have such teachers should be in the dark? "Can the blind lead the blind? Shall they not both fall into the ditch?" If some Philip should approach this "master in Israel" with the question, "Understandest thou what thou readest?" would he be willing to be guided into the true meaning of those "allusions," and would his mind grasp the great truth there conveyed of the priesthood of Christ, and his ministry in the sanctuary in heaven—the true tabernacle which the Lord pitched and not man? If he had the spirit of the eunuch, he would. He would sit like Apollos, the eloquent man, at the feet of some humble disciple, while he expounded to him the way of God more perfectly. Oh for more candid inquirers for truth, and for more Philips to explain the true meaning of the word of God!

THE WORTH OF PRAYER.

BY ELD. JOHN BYINGTON.

SOME two months ago a son in Albany, N. Y., sent me the revised Bible, which had just come from the London press. I thought I would read it through by course, and have just finished the Old Testament. I learn nothing so very essential in the late revision. The way of salvation is made very plain in our good old Bible. But in the Bible history of the people of God two important facts have been very encouraging to me. However trying the circumstances, it has always turned out well with obedient ones that have trusted in God let come what would; and they have always been a people of fervent, prevailing prayer.

The life of Elijah is threatened by King Ahab, but he continues to pray, and it rains not for three years and six months. Again he prays until his servant goes seven times to look for a cloud, and then comes a plentiful shower.

The decree of Darius was, that if any man should pray to any god except to the king for thirty days, he should be cast into the den of lions. Now when Daniel knew it, he went into his chamber, and kneeled down, and prayed and gave thanks to his God as he had done aforetime. Brother, sister, have you set times for prayer in your closet every day? Again, Daniel could not tell Nebuchadnezzar his dream till he and his brethren, Hananiah, Mishael, and Azariah, had a prayer-meeting to ask mercies and help of the God of heaven concerning the secret. The answer to their prayer now lights up our pathway to the everlasting kingdom.

Some have said it was not best to have daily family prayer, for we should thereby become formal in our prayers and worship. Why not omit our daily meals, lest we should become formal in our eating? Dear brother, as soon go without your breakfast as family worship in the morning. Now is the time when the church should be given to fervent, effectual prayer.

"YE SAY THE WAY OF THE LORD IS NOT EQUAL."

BY HELEN L. MORSE.

THE word of God is by many taken at a discount and his justice impugned, because of a reputation for partiality for the Jews to the exclusion of every other nation. This assumes God a monster who has an unreasonable prejudice toward most nations, and takes a malicious pleasure in exterminating them, and, from mere whim or caprice, in favoring Israel. Indeed, it is often claimed that he deliberately planned without reason to honor and exalt the seed of Abraham; and as deliberately arranged without provocation to mercilessly destroy the Canaanites, Hivites, Amalekites, Egyptians, and other nations. These presumptuous and superficial impressions are luring many, very many, to eternal ruin. But the means to correct them is right at hand; and if those who advocate or indulge these theories would read the Bible

through *once*, it would seem that they must see that God's dealings with nations, as with individuals, have always been in strict accordance with his decree, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

Only a brief record is allotted to the first twenty-five hundred years after creation; but in that we are told of the tests to which Abraham was submitted; how he was ordered first to leave all his possessions and his idolatrous kindred, and become a homeless wanderer, and afterward to offer upon the altar his son, whom he so much loved. It is written that "he went out not knowing whither he went," and also, "now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me;" and because of this, and that it could be said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment," God could declare, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Gen. 18:18.

Space is not given to relate in detail how long God's mercy and forbearance were extended toward those rebellious nations; but we read of a king, one of the mightiest, that, when God sent unto him his servant with a request in his name, insolently replied, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2); and he persisted in his presumptuous refusal even after his own subjects declared, "This is the finger of God." It is stated that the long-suffering of God waited in the days of the Amorites and prolonged their probation for four generations, until the cup of their iniquity was filled up. Gen. 15:16. The Philistines showed their knowledge of the true God, and also their defiance of him, when the ark was brought into the camp, and they were afraid: "For they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness." 1 Sam. 4:7-9. They tested God to know if it were his hand that smote them, or whether it was "chance that happened unto them" (1 Sam. 6:9); and God by a wonderful miracle testified to his power, and they stood condemned "themselves being judges." Then we have the caution of Moses to Israel (Deut. 9:4), "Speak not thou in thine heart after that the Lord thy God hath cast them [these nations] out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out before thee."

Thus when it was demonstrated that these people would worship a God of their own make, that they would make their children pass through the fire, that they would pollute, corrupt, and destroy themselves, that every imagination of the thoughts of their heart was only evil continually, the equality of God's ways is further manifest in their extermination, which shows him not as a heartless tyrant, but as the "King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Dan. 4:37.

Then we take the record of those whom it is claimed have their reward by lineal descent, and their salvation secured by the terms of God's covenant with Abraham. According to God's dealings with his people, they were tested, disciplined, humbled, faithfully reprov'd, solemnly warned, severely threatened. When they sinned, he rebuked and left them; when they repented and sought him, he delivered them; until at last they, too, were brought to face the solemn fact that the mercy of God has its limits and its bounds, beyond which it is not safe to venture. We find Christ searching out every honest soul, whether a Roman centurion's servant, or Syro-Phenician or Canaanitish woman. We see the publicans and harlots pressing into the kingdom of God, while the priests, Pharisees, and lawyers,—the pillars of the Jewish nation,—are left out. We see Christ weep over Jerusalem, and hear him utter his touching appeal: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy chil-

dren together, even as a hen gathereth her chickens under her wings, and ye would not!" when his love met no response, his entreaties on unheeding ears, and it was said, "All day I have stretched forth my hands unto a disobedient and gainsaying people," their chance as a nation was indeed past.

God again shows the equality of his dealing assigning them a place in the ranks of the nation who have forgotten God, and declares, "because of unbelief they were broken off." "But now Christ Jesus, ye who sometime were far off, made nigh by the blood of Christ." Eph. 2:13. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. If those who are so ready to listen to the representations of blasphemers and cavilers, and the indifferent and ignorant, as to God's plan for the destruction of the heathen, the restoration of the Jews, and the inequality of his ways generally would let his word speak for him, and let it be said to them, they might reverence and adore him, they now deny and reproach. They might be addressed to themselves the gracious invitation, "Whosoever will, let him take the water of life freely." Sinner, prisoner of hope, of whatever condition, rank, or calling, God addresses you in his words, "Cast away from you all your transgressions, whereby ye have transgressed; and give you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord; wherefore turn yourselves, and live ye." Jer. 18:31, 32.

Battle Creek, Mich.

BE LIKE CHRIST.

BY E. HILLIARD.

How few Christians make it the real aim of their life to be like Christ. What trifles are the carnal nature. Not unfrequently we see across individuals who entertain malice in their hearts toward their neighbors, and even toward their brethren and sisters. And they always find an excuse for their ill feelings. It would be foolish, indeed, to harbor feelings of hatred without any provocation. Without any occasion or offense, there would be no opportunity to manifest the spirit of Christ. The example of meekness and forbearance that he set us was developed under the most aggravating circumstances.

Quite often we hear the expression, "I don't know as I can feel as I once did toward Brother or Sr. J." My brother, my sister, what has your path that is so much greater for you than for your neighbor? Look and forgive than what our Saviour did. Has some one betrayed your friendship? Remember Judas betrayed Christ into the hands of a cruel mob. When he came forward and desired to kiss him with a kiss, the Saviour did not speak in harsh and angry tones. He knew his kiss was a treacherous kiss; and yet he did not let the title by which Christ addressed him: "wherefore art thou come?" How different a spirit from that manifested by some who are so ready to be like him! How little it takes to stir up and fan to a flame the fire of passion. Our little vexations with those of Christ's spirit will be ashamed ever again to say you cannot love toward certain ones that kindness and love that were so prominent in the character of the blessed Lord.

If we once view our sins as God views them, we shall feel that if we can only be forgiven we will forgive our most bitter enemies. No matter how deep the offense, or how deep the injury, we should be ready to say as did the martyr Stephen when his persecutors were pelting him with stones, "Lord, lay not this sin to their charge." He had no feeling of revenge, although he was suffering the most excruciating pain, and that, too, unjustly. He was actuated by that meek, forgiving spirit that was so characteristic of Christ, even though his enemies were committing the greatest sin against him that a sinner could commit—taking his life.

To be like Christ means perhaps more than we are aware. Paul says, "And be ye kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you." Eph. 4:32. Now if we are willing to forgive for Christ's sake hath forgiven us, we shall be willing to lay down our life rather than cherish feelings of hatred or revenge.

The Home.

Persons may be as plants grown up in their youth; that our may be as corner-stones, polished after the similitude of a stone. — 1st Cor. 13:12.

COURAGE, FAINT HEART.

God, I am so weary of it all,
I would rest me for a little space.
There no great rock where the shadows fall,
That I may cast me down and hide my face?

Dark and strive, sore-burdened and afraid;
The road is flinty, and the way is long;
A weak staff whereby my steps are stayed
Bends like a reed when bitter winds are strong.

I sink in terror from the endless task,
I look with horror on the barren land,
I ask, as only hopeless hearts can ask,
The meaning of my days to understand!"

"Weary!" and who is not
That bears life's burdens faithfully! Trudge yet
A little longer. When your sun has set,
You will have reached the spot
Where you may rest.

"Afraid!" Afraid of what?
What does earth hold that can compare
With God's omnipotence? Trust to his care,
Make faith in him your staff —
It will not bend.

Poor soul! And don't you know
Without the work and strife and weary days
You would not long for rest? These are God's ways
That win you from the life below
Up to his rest.

You "shrink"! O coward heart!
You've hut a day's work in a day to do.
The meaning of the days you'll sometime know;
Your task lies with each part—
To do it well.

"Hopeless!" When heaven remains?
You are not willing to be led;
You would know where and why you go, and dread
The trackless, barren plains
That lie beyond.

SPEAK REVERENTLY.

Prince Bismarck, the great German
man, was a lad, his father overheard him
of the Emperor as "Fritz." He reproved
the familiarity, and added: "Learn to
reverently of his majesty and you will grow
used to think of him with veneration."
His words made a deep impression on the boy
and was never effaced. Even in his old age he
never his voice and assume a respectful tone
when he speaks of his sovereign. If a message
came to him from the palace, either verbal or
written, he always stands to receive it.

A lesson is the custom of this great states-
man, boys who speak so lightly, if not profanely,
of the King of kings!

A fault is not confined to them! The grow-
ing reverence of the age is very marked. The
words of God are bandied about in the daily
talk as lightly as if they were the words of a
jester. Some fine-spun piece of political
travesty, which parodies a scene in the Scriptures,
is often found in a morning paper, and it is
not over by thousands. The travesty will
never be associated with the sacred words,
but it is in the minds of the young.

A page picture in our best illustrated news-
paper morning represented St. Peter as seated
in an armed chair before the gate of heaven,
his eyes hanging by his side, busily reading the
paper, and deciding not to admit certain par-
ticulars was only one of many similar pictures.
It is enough that Christian parents should
hide their smiles over such caricatures, or
mildly deprecate the irreverence. They
should set their faces like flint against them.
The course would be felt, as in the case of
Bismarck.

It is very easy to lower our standard of rever-
ence for anything. We have only to speak of it
in a light way. There is nothing like

it to take the life out of the most precious texts of
Scripture. We may repent of such a sin with bit-
ter weeping, but those words can never be again to
us what they were before. We may have cut
down a bridge that we may some day vainly long to
cross.

A gentleman of keen wit used often to point
his remarks with some apt quotation from the
Bible. A friend, who greatly admired him, was
present in his last hours, and asked with deep
sympathy, what was the future outlook.

"Very gloomy, indeed," was his response.
Surprised and deeply pained, he hastened to
quote some precious promises suited to the solemn
hour.

"I've spoiled them all for myself," was his an-
swer. "There is not one but is associated with
some jest."

His light went out in darkness, although his
name was on the church roll. What a lesson is
here for all who are willing to be taught by it!
Lay it to heart!—*Life-Boat.*

HE DID NOT THINK.

Down in the fire-room of a big steamer that was
lying recently at the wharf in New York, a young
man was told to do a certain piece of work in con-
nection with the pumps. There were two pumps
close together in the room; one was for feeding
the boiler, the other to use in case the ship should
take fire. This latter one was capable of throw-
ing a volume of water as large as a man's body.

The young man, who had been employed on the
ship for three years, and had always proved him-
self efficient and reliable, was the only person left
in charge of the fire and engine rooms. After
the order was given to attend to the work neces-
sary for the engine pump, he removed the cap from
the fire pump. In a moment he discovered his
error, but the force of water was so great that he
could not replace the cap on the pump. Without
a word he ran to the deck, jumped ashore, and
took the cars for his home in another State.
The water soon filled the hold of the vessel, and
in spite of every effort the steamer sank. Thou-
sands of dollars' worth of damage was done to the
engine and furniture of the cabin and state-rooms,
and the vessel was prevented from sailing on the
usual date, thus causing another loss to the own-
ers, and great inconvenience to the public.

What do you suppose was the man's answer to
the questions as to the cause of the accident? "I did
not think."

You see, he had not learned, when a little boy,
to give his whole attention to the work in hand.
"Whatsoever thy hand findeth to do, do it with
thy might." And to do with all the power of
which a man or woman is capable, it is necessary
to learn to give full attention when a child, whether
it be work or play; if it is worth doing at all, it
is worthy of the whole attention. Never make
"I did not think" an excuse for a stupid action.
It is the part of wisdom to think.—*Christian
Union.*

MARRIED PEOPLE WOULD BE HAPPIER.

If home trials were never told to a neighbor.
If household expenses were proportioned to re-
ceipts.

If they tried to be as agreeable as in courting
days.

If each would try to be a support and comfort
to the other.

If each remembered the other was a human be-
ing, not an angel.

If women were as kind to their husbands as they
were to their lovers.

If fuel and provisions were laid in during the
high tide of summer work.

If both parties remembered that they married
for worse as well as for better.

If men were as thoughtful for their wives as
they were for their sweethearts.

If there were fewer silk and velvet street cos-
tumes, and more plain, tidy house dresses.

If there were fewer "please darlings" in public,
and more common manners in private.

If men would remember that a woman cannot
always be smiling who has to cook the dinner,
answer the door-bell half a dozen times, and get
rid of a neighbor who has dropped in, tend to a
sick baby, tie up the cut finger of a two-year old,

gather up the playthings of a four-year old, tie up
the head of a six-year old on skates, and get an
eight-year old ready for school, to say nothing of
sweeping, cleaning, dusting, etc. A woman with
all this to contend with may claim it as a privilege
to look and feel a little tired sometimes, and a
word of sympathy would not be too much to ex-
pect from the man who, during the honeymoon,
would not let her carry as much as a sunshade.—
Saturday Evening Mail.

MORAL COURAGE.

HAVE courage to discharge a debt while you
have the money in your pocket.

Have courage to do without that which you do
not need, however much your eyes may covet it.

Have the courage to speak your mind, when it
is necessary you should do so, and to hold your
tongue when it is prudent you should do so.

Have the courage to speak to a friend in a
"seedy" coat, even though you are in company
with a rich one and richly attired.

Have the courage to own you are poor, and
thus disarm poverty of its sharpest sting.

Have the courage to tell a man why you will
not lend him your money.

Have the courage to "cut" the most agreeable
acquaintance you have when you are convinced
that he lacks principle. A friend should bear
with a friend's infirmities, but not with his
vices.—*Christian Witness.*

STOP MY PAPER.

1. *Selfishness* said: Do it. You will save by it
and be the richer.

2. *Economy* said: Do it. Your expenses are
large. You must take in sail somewhere, and
here is a good place to begin.

But I had other advisers, and told the above-
named to be quiet, while I heard other

1. *Intelligence* said: In fifty issues of
during the year, you will have every
food for your intellect, both in temporal
and eternal matters. History, biography, sci-
ence, philosophy, home and foreign matters, household knowl-
edge, learning old and new, etc., will spread
a respectable portion of their stores before you, and
you cannot but be wiser before the year ends; and
besides this, you will receive most timely instruc-
tion upon religious topics, and a comprehensive
view of the progress of God's work in the earth,
which no other paper in the land can give.

2. And *Benevolence* said: You are not any too
large-hearted now, and if anything can melt the
ice of selfishness, and expand the heart with true
fervent good-will to men, it will be such a picture
of the world's sins, wants, and miseries as, during
twelve months, it will lay before you.

3. And *Spiritual Wisdom* said: There is
scarcely any better commentary on the Bible than
a good religious periodical. Ten thousand bees
will bring forth the honey. Prophecies are rapidly
being fulfilled, divine promises are being per-
formed, Bible doctrines confirmed, providences,
illustrating the sacred record, constantly occurring,
missionary operations in all lands successful, etc.;
all these bright clouds will sail over your hori-
zon so that in fifty weeks you will get fifty times
that number of the lessons of that wisdom that
cometh from above.

4. *Personal Piety* said: A higher type of the
Christian life should be the history of the year;
and you cannot get anywhere, save from the Bible,
more varied and pressing and affecting appeals
for the higher life of the soul than are contained
in the weekly sheets of a good religious periodical.

5. *Conscience* here appeared, and gave *Selfish-
ness* a frown that caused a hasty exit of that
personage, and bade *Economy* be wiser in coun-
sel next time, sustaining all the above appeals
in behalf of the cause they plead, and making me
feel that I must do something for Jesus and for
my own spiritual wants, so I will go out among
my neighbors and persuade at least five of them
to send with me for the REVIEW for a year. I
have the conviction upon me that such an effort
would directly further the closing work of the gospel
of Christ, which is so dear to my heart; while to
withhold my name would be to withdraw my sup-
port from it. What? stop the REVIEW? No!
never!—*Adapted from Christian Cynosure.*

Special Attention.

SIGNIFICANT.

BRO. J. CLARKE writes from St. Louis, Mo., that the workers in the mission in that city enjoy their work very much, and the Lord is blessing them. He adds a significant item in regard to the Catholics which shows a tendency too plain to be overlooked by any one who is not spiritually asleep. He says:—

"Roman Catholics are very influential here; and what is alarming is that Protestants seem to be asleep to the designs of the papal power. The tendency seems to be rather to unite with that church. The Y. M. C. Association here is composed of both Catholics and Protestants; and when Pastor Sequin, of Chicago, came here to lecture against the Jesuits, he met with no encouragement, and returned discouraged. Thus events are slowly but surely ripening for that thrilling epoch when the two-horned beast will do his last work."

A NAPOLEONIC PREDICTION.

[For the information of the reader before he peruses the following interesting article, we will say respecting the characters brought to view, that the Barry Edward O'Meara mentioned was Napoleon Bonaparte's favorite physician. He was born in Ireland about 1780. Being on board the *Bellerophon* when Napoleon was taken prisoner, the latter requested that O'Meara might accompany him to St. Helena as his surgeon. He remained there till 1818. The "Paul" mentioned was emperor of Russia. In the language addressed by Napoleon to O'Meara, "When Paul was so incensed against you," he addresses him as the representative of the English government, and simply means the emperor of Russia was incensed against O'Meara. O'Meara consulted Napoleon in regard to the invasion of India. The whole document is a remarkable evidence of the patience and persistency with which Russia pursues her designs, and also of the foresight of Bonaparte. Bro. H. Williams copied and sent the article to Sr. E. T. Palmer, by whom it is forwarded for the REVIEW. It is taken from the bulletin to the *St. Thomas Commercial and Shipping Gazette*, of Monday, June 29, 1885.—Ed.]

Barry O'Meara's half forgotten record contains a passage or two worth raking up just now. His illustrious patient indulged a prophetic vein respecting the future relations of England and Russia. In May, 1817, he told the doctor the day would come when Russia would either invade India or throw herself on Europe. Addressing O'Meara as an incarnation of his country, he said: When "Paul was so incensed against you he asked me for a plan for the invasion of India. I sent him one with detailed instructions." Here Napoleon showed on a map the different points from which a Russian army ought to start, and the proper routes to take, and added that the port of departure should be somewhere in the Caspian Sea. Russia, continued the captive emperor, must either collapse or increase, and the natural supposition is that she will increase. According to the probabilities, she will be obliged to seize India. Irresistible conditions impel her in that direction. She will have to make the attempt if only to provide plunder and occupation for her Cossacks, and Kaimucks, and other barbarians, and "*par l'eviter une revolution en Russie.*" The doctor objected to this opinion that the distance was great, and Russia had not the money requisite for so vast an enterprise. To this the emperor replied that the distance was nothing, that it would be easy to transport the commissariat on camels, and that the Cossacks might be trusted to forage sufficient provisions for themselves. As for the money, Russia would find that when she had arrived in India. The mere promise of the sack and spoil of a few wealthy cities would draw hordes of her barbarian subjects to her standard.

Rising on a further wind of prophecy, the prisoner of St. Helena went on to forecast the time

when Russia would have Constantinople, part of Turkey, and all Greece. Mistress of Constantinople, Russia will become a great maritime power. From that vantage she will force a quarrel on England, she will march upon India with 70,000 "bons soldats" and 100,000 "canaille de Cosaques" and other semi-savages, and England will lose India. Napoleon remarked that he had endeavored to prevent what he foresaw from the aggressive power of Russia, and to that end wished to revive the Kingdom of Poland, but was foiled by the imbeciles of English Cabinet, who—let living diplomacy listen!—by their policy, "*ont agrandi la Russie au lieu d'agrandir leur pays.*"

SHOULD A SMALL CLASS RULE THE NATION?

WHY should a few persons claim the right to override the laws made for all? In this fair and free land we boast of all men's equality before the law. There are over fifty millions of us who, according to this, stand upon the same legal level. No one can legally have any advantage over another in the administration of the civil government. This is our theory of government, and it is beautiful in theory. It is the *ne plus ultra* of equity. Justice herself could not frame a more beautiful ideal. But how is it in practice? Are all, in fact, treated alike by the administrators of law? There is a very manifest and unreasonable exception made in favor of a few thousand liquor dealers. These men claim, and the claim is allowed, to exercise peculiar and special privileges granted to no other class, occupation, or trade in the land. In what particulars?

1. That of poisoning others.

This privilege is denied to all other classes. The butcher that sells unwholesome meat is arrested the moment the fact is made known. The grocer that sells poisonous canned goods, habitually, is shut up at once when the cruel practice becomes public. The ragman is not even permitted to sell old rotten rags infested with disease. But the liquor seller deals in nothing but poisonous wares, and claims that he shall have license from the government to do this thing. He commends his poison to deluded customers, and sweetens and prepares them so as to make them pleasant, that he may induce the more to drink and destroy themselves. He does not warn his victim of the danger by telling him there is poison and death in the cup, but the reverse. Yet his claim to do this is granted. He is licensed, and so obtains an indulgence granted to no other class of men. He has a kind of monopoly in the death-dealing business, by which so many hundreds of thousands of strong, healthy, and brilliant men are brought to premature graves.

2. These liquor dealers claim the privilege of carrying on their work on the Sabbath. We have Sabbath laws. All other classes are required to observe them and refrain from their business except as a necessity on this day. The farmer must leave his plow in the furrow, and the merchant shut up his doors, and the mill cease its grinding on the Lord's day. But the liquor business claims the right to go on as usual on that day. Too generally it is permitted to defy the law and disturb the quiet and peace of the community by its noise and rioting.

3. It demands special indulgence in the matter of taxes. All other classes must promptly pay their taxes when due, according to law, or suffer the legal penalties for non-payment. But bonded warehouses have been standing full of strong drink on which the legal revenue has not been paid. The liquor interest demands exemption from the legal penalties in such cases. The government waits patiently the convenience of these delinquents, but seizes the widow's goods for taxes at once to make sure the revenue.

Now we may properly inquire on what grounds such claims are put forth? The country might perhaps afford this bonus or special favor if the business produced such extraordinary good results as to justify it. But is it so? It eats up the hard earnings of the poor. It wastes and squanders the wealth of the rich. It consumes the bodies of valuable citizens, and disables them for their share of the burdens of the world. It crazes the brain and unfits the mind for the wise management of any business. It turns good and peaceable citizens, men and women, into demons, endangering life and property on every hand. It is constantly turning happy homes into bedlams of crime and sorrow.

It takes the youth of our land and educates for the jail, the penitentiary, and the gallows; it perverts the fountains of justice, and corrupts the isolation. It hinders education and the progress of society. It corrupts political action, and engenders free institutions. It inflames the passions and makes men harder to govern, increasing the necessity for more laws, officers, and gallows. Thereby it greatly increases the burdens of taxation. It consumes vast quantities of good, wholesome food, given to sustain, not to destroy, life. It hinders the progress of the world, and destroys men's souls in sottishness. It blights the flesh, spoils the breath, and destroys the image of the human form, especially of the young, and renders it hideous and loathsome. It brings money, poisoned with the curse of the law, into the possession of a few, to be squandered on their lusts, or to be left as a burning plague of sterility. These are some of the things which favored business does for the nation and the world. Do they present a valid claim for preference? Should the business should be pampered and protected against its violations of all laws human or divine? Is this the good in all this? Is it not a dead weight, in all respects, with no compensating features, and astonishing that it can find advocates among any reasonable class of people.—*Christian Inquirer*.

THE AIMS OF ROME.

THE gift of \$300,000, by Miss M. Caldwell, toward the construction of a university near the Soldiers' Home in Washington, indicates a well planned and gigantic effort to give a national character to the Romish Church in America. We are not alarmists. The strength of Romanism in this country is as great as it was seventy-five years ago. We are more to fear from infidelity and so-called liberalism than from Romanism. But we believe that the great and confident expectation on the part of the Romish Church to secure a national supremacy, and that unless there is a reaction against its belief, sloth, and ritualism of our churches, all of which are drifting toward Rome, we shall see a complete nationalization.—*The American*.

"A little balm, and a little honey, spices and myrrh, almonds."—Gen. 43: 11.

—Folded hands never win conquests.

—Outward service alone is of no value.

—There is not a single moment in life we can afford to lose.—*Goulburn*.

—We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
—*Whittier*.

—If thou art not born again, all thy reformation is nought; thou hast shut the door, but the thief is still in the house.—*Boston*.

—Can't do little? It's enough;
Do it well, and let it be;
It will count as much as more,
When thy Judge requires it thee.

Little talent well improved,
Little service rightly done—
Be it all thy Master asks,
Brings the victor's palm and crown.

—If thou art wise thou knowest thine own weakness, and thou art ignorant indeed if thou knowest not thyself.—*Luther*.

—The smallest deed may tell the truly brave;
The smallest skill may serve a life to save;
The smallest draught the thirsty may relieve;
The slightest shock may make a heart to grieve;
Naught is so small that it may not contain
The rose of pleasure or the thorn of pain.

—There are many whose tongues might soothe
Multitudes, if they could govern their tongues.—*Prentice*.

—As the earth sometimes, because of its distance from the sun, deprives the moon of the light from the sun, leaving it in darkness, so for us it sometimes happens that the divine rays from Heaven, which are so much nearer to us that we see no light

Our Tract Societies.

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

PREPARING THE WAY.

BY M. B. DUFFIE.

Speeding forth the warning message,
Flashing light to darkened lands !
Ne'er was such a solemn mission
Placed within poor human hands.
Christ is coming, signs proclaim it,
Read it in the furnace gleam ;
Hark, the flying wheels repeat it !
List, the voices of the steam !
Hear the chorus of the presses,
Hear the throbbing engine say,
Christ is coming ! haste thee, haste thee !
He is near ! make no delay !"

Hither, thither glide the workers,—
Anxious faces, here and there ;
Busy hands prepare the message,
Earnest lips now breathe a prayer.
Belts and pulleys join the anthem,—
Hear the busy folder ring !
Hark ! the valves now click in chorus,
Telling of the coming King !
Hear the chorus of the presses,
Hear the throbbing engine say,
Christ is coming ! haste thee, haste thee !
He is near ! make no delay !"

As they scoffed when righteous Noah¹
Sought to build the safety ark,
So to-day they spurn the warning ;²
Still the world is in the dark.
Hark the cry ! 'tis "peace and safety !"³
Where the watchmen, are they dumb ?⁴
Can they read the signs unfurling ?
Do they warn of wrath to come ?⁵
Hear the chorus of the presses,
Hear the throbbing engine say,
Christ is coming ! haste thee, haste thee !
He is near ! make no delay !"

We must man our every life-boat,
Stem the downward rushing tide,
Throw some rope of earnest effort,
Help to rescue, cheer, and guide.
Souls are sinking,—must they perish ?
Let us bend a prayerful oar :
We may save by strong endeavor,—
We may help them reach the shore !
Hear the chorus of the presses,
Hear the throbbing engine say,
Christ is coming ! haste thee, haste thee !
He is near ! make no delay !"

ILLINOIS TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

Members	335
Reports returned	152
Members added	8
Missionary visits	253
Letters written	269
Signs taken in clubs	115
New subscriptions obtained	66
Pp. tracts and pamphlets distributed	22,751
Periodicals distributed	3,069
Short-term subscriptions obtained	125
Received on membership and donations	\$28 27
" " " " " " " "	\$159 55
" " " " " " " "	\$150 93
" " " " " " " "	\$130
" " " " " " " "	\$127 46

LIZZIE S. CAMPBELL, Sec.

DAKOTA TRACT SOCIETY.

The seventh annual session of the Dakota Tract Society was held in connection with the camp-meeting at Sioux Falls, June 24-30, 1885.

First MEETING, JUNE 24, AT 9 P. M.—President in the chair. On motion the reading of the minutes of the last annual meeting was waived for the present. The Chair being authorized to appoint special committees, afterward named them as follows: On Nominations, N. P. Nelson, Jacob W. Ransom; on Resolutions, G. B. S. B. Whitney, G. C. Tenney.

On motion, meeting adjourned to call of Chair. Second MEETING, JUNE 28, AT 9 A. M.—The minutes of the last meeting and also of the last annual meeting were read and approved. The report for the past year was called for and is as follows:—

Members	249
Reports returned	843
Members added	139
" " " " " " " "	19
Missionary visits	3,902

No. of letters written	1,899
" " " " " " " "	194
" " " " " " " "	95
" " " " " " " "	20
" " " " " " " "	25
" " " " " " " "	682
" " " " " " " "	533
" " " " " " " "	36
" " " " " " " "	379,772
" " " " " " " "	13,918
" " " " " " " "	88

CASH RECEIVED.

On membership and donations	\$ 288 36
" " " " " " " "	977 22
" " " " " " " "	311 53
" " " " " " " "	912 97
" " " " " " " "	7 50
" " " " " " " "	2,385 30
" " " " " " " "	211 30
" " " " " " " "	446 14
" " " " " " " "	68 25
" " " " " " " "	91 75
" " " " " " " "	51 75
" " " " " " " "	75 25
" " " " " " " "	45 90
Cash to balance from last year	264 37

Total, \$6,137 59

CASH PAID OUT.

To S. D. A. Publishing Association	\$1,716 53
" " " " " " " "	490 65
" " " " " " " "	85 74
" " " " " " " "	350 00
" " " " " " " "	76 25
" " " " " " " "	18 75
" " " " " " " "	15 60
" " " " " " " "	15 59
" " " " " " " "	62 25
" " " " " " " "	92 25
For depository building	2,188 08
" " " " " " " "	110 00
" " " " " " " "	24 50
" " " " " " " "	88 39
" " " " " " " "	17 50
" " " " " " " "	24 38
" " " " " " " "	17 22
" " " " " " " "	4 63
" " " " " " " "	4 48
" " " " " " " "	20 00
" " " " " " " "	21 37
" " " " " " " "	30 16
" " " " " " " "	158 44
Cash on hand to balance	504 83

Total, \$6,137 49

FINANCIAL STANDING.

Value of bound books on hand	\$ 502 82
" " " " " " " "	87 83
" " " " " " " "	204 22
" " " " " " " "	136 51
Due from districts on book account	239 38
" " " " " " " "	360 19
" " " " " " " "	516 76
" " " " " " " "	225 50
Value of real estate	2,688 08

Total, \$4,661 26

Due S. D. A. P. A., June 25, 1885	\$670 18
" " " " " " " "	409 87
" " " " " " " "	45 08
" " " " " " " "	23 28
" " " " " " " "	7 29

Total, \$1,155 70

Balance in favor of State Society, \$3,805 56

The Committee on Resolutions then presented the following report:—

Whereas, We recognize in the sale of publications one of the most important means of getting the light of truth before the people; and—

Resolved, That we urge upon all the importance of the sale of this book, and that we recommend that proper persons devote their whole time to its circulation.

Whereas, The articles of Sr. White in the Signs of the Times create an interest in its readers to purchase and read her writings; and—

Resolved, That we recommend that a re-canvass be made of all who have read the Signs, and an effort be made to sell "Vol. IV.," and to secure a renewal of subscriptions to the paper.

A motion was made to adopt the first resolution, when the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 29, AT 9 A. M.—The first business was the consideration of the resolutions left over from the last meeting. Remarks were made on the first resolution by Eld. Butler, who

strongly recommended the canvassing work and the sale of "Thoughts on Daniel and the Revelation" as being the cheapest and best method of getting the truth before the people. Elds. Underwood and Starr also made remarks on the same subject, after which the resolution was adopted. The second resolution was spoken to by Elds. Starr, Butler, and Underwood, after which it was unanimously adopted.

Another resolution was introduced, reading as follows:—

Whereas, We have been admonished by the Spirit of God that none but those who have trained the intellect to grasp the truths of the Bible will stand through the last great conflict just before us; and—

Resolved, That we repent of this neglect and that we earnestly enter upon a systematic study of the Bible evidences of our faith and hope through the aid of our publications, Bible readings, and the word itself.

The resolution was adopted. The Committee on Nominations then presented the following report: For President, A. D. Olsen, Vilas, Dak.; Vice-President, S. B. Whitney, Bridgewater; Secretary and Treasurer, Alice H. Beaumont, Vilas; Directors: Dist. No. 1, D. N. Abbott, Beresford; No. 2, E. O. Burgess, Parker; No. 3, E. Clough, Badus; No. 4, A. N. Starr, Iroquois; No. 5, L. C. Nelson, Bridgewater. These names were considered separately and the nominees elected to their respective offices.

Meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 29, AT 7 P. M.—Remarks were made by Bro. Clough stating that he could not fill the office of director of Dist. No. 3, at present. After remarks by several of the brethren it was—

Voted, that the appointment of director for Dist. No. 3, be referred to the President.

On motion meeting adjourned sine die.

A. D. OLSEN, Pres.

ALICE H. BEAUMONT, Sec.

CLEVELAND MISSION.

We are happy to announce to our brethren in Ohio that we have at last opened our mission rooms in the city of Cleveland. For many months we have been planning to do this, but difficulties prevented. In order to have a place for meetings and Bible readings, and to make a home for the laborers, we rented quite a large house on Bridge St., the best location we could find on the west side. Brn. Penn and Cottrell have been laboring there a few weeks, with fair success, considering the hard times. Thousands of men are out of employment on account of the strikes, with no prospects of any improvement during the coming fall and winter. Many who would like to buy our reading matter say that they can buy nothing but the bare necessities of life. The brethren who labor there are selling "Thoughts," "Sunshine" and Signs, as well as holding Bible readings. Several appointments have been made for readings, and some are deeply interested in the subjects presented.

Of necessity, this new mission now calls for the expenditure of much means, and all who have pledged to the mission fund should remember that but a small part of the pledges has been paid. All who are ready to pay their pledge may send it to James Rowe, Clyde, O., stating what it is for. We also request our brethren throughout the State, especially farmers, to send free-will offerings of fruit, vegetables, flour, dried fruit, etc. Some have an abundance of these things that they can donate and never feel it, while money may not be so easily obtained.

Do n't get the idea that these donations are for the personal benefit of the laborers; they will give an account of them to the auditing committee. Our brethren should feel that this is their mission, and that they should have a personal interest in sustaining it. Have no fears that you will overstock the workers with the good things that God is so bountifully bestowing upon you this season. We hope to have several more to labor with us in the near future. All communications should be sent to No. 230 Bridge St., Cleveland, O. Brethren, pray that much success may attend this new mission.

E. H. GATES.

—I notice when a man begins to doubt portions of the word of God, he soon doubts it all.—Moody.

1 Isa. 54: 17; 2 Tim. 4: 3, 4; 3 Thess. 5: 3; 4 Isa. 56: 10, 12; 5 Matt. 15: 9.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 11, 1885.

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

A WORD MORE ON REVELATION 12.

In the REVIEW of July 7, we referred to Revelation 12, as proof that the lines of prophecy in the Revelation were not confined exclusively to things future, but occasionally went back a little into the past to find the commencement of the line of events which were to constitute the burden of the vision; and that in no other way could the prophecy of chapter 12 be explained, as it makes such evident allusion to the birth of Christ into this world, and the attempt by the Roman power to destroy him.

As the correspondent referred to, who cannot indorse this view, is still tenacious of his position, we offer a few words more concerning it, to remove from his mind the difficulties he thinks he sees in the position we hold, if possible, and if not, perhaps to benefit others.

The view he presents is that the "man child" of verse 5 is the papacy, and that it was brought forth when the papacy was elevated to supremacy in 538.

To this view there are insuperable objections:—

1. That the prophecy from Rev. 12:1 to 14:6, is one line, all will admit; and also that the leopard beast of 13:1-10, represents the papacy. Now if the "man child" of 12:5 is the papacy, it is the same as the seven-headed and ten-horned beast of 13:1-10. But the same power can never be represented by different symbols in the same line of prophecy.

2. John should have said, according to this view, I stood upon the sand of the sea, and saw the man child rise up out of the sea; but instead he sees a terrible wild beast.

3. A man child commissioned to rule all nations with a rod of iron, and caught up to God and his throne, certainly cannot symbolize the same thing as a wild beast with seven heads and ten horns, the mouth of a lion and the feet of a bear, full of names of blasphemy, and finally to go into captivity and to be killed with the sword; and all this, too, in the same line of prophecy.

4. The dragon stood before the woman to devour her child as soon as it should be born. Our correspondent says the child was brought forth when the papacy was raised to supremacy in 538. But that is the very time when 13:2 applies, and the dragon gave to the beast, the papacy, great authority and power. Standing ready to devour the child (the papacy), as soon as it should be born, and giving it its seat, conferring upon it the highest favor, raising it to supremacy and dominion, cannot certainly be the same acts on the part of the dragon, as the view of our correspondent makes them.

5. When the vision opens in chapter 12, the Church is standing in its greatest light, "clothed with the sun," the moon, the old dispensation, just past, or under her feet, and the crown of twelve apostolic stars upon her head. In connection with these circumstances the man child appeared. But when the papacy was established in 538, the Mosaic dispensation had been gone five hundred years, the twelve apostles had been dead for centuries, apostasy had darkened all the heavens, the light was being driven into obscure places, and the Church was going into the wilderness—very different certainly from the scene described in 12:1.

6. The dragon was not trying to destroy the papacy in 538, but was even waging wars to give it exaltation, honor, and power.

7. It is urged that Christ was not a child of the Church, but the papacy is; therefore the symbol can not represent Christ, but must signify the papacy. This is exactly the reverse of the truth. Christ was the child of the Church in the sense of being the son of David, and the seed of Abraham. But the papacy is in no sense the child of the Church. For, mark, the prophecy speaks of the true Church. And will any one say that the abominable system of popery is the legitimate outgrowth of the Church of Christ? If so, let him renounce his Protestantism, and go at once into the bosom of that church. No! That Church is the work of apostasy. Paul gives its parentage, when

he calls it "the son of perdition." Unless the Church is "perdition," the papacy is not the son of the Church.

8. The power that provided a place for the Church and protected her there from the power of the serpent, which was divine power, was the same as that which caught away the man child that he should not be devoured by the dragon. But divine power never exalted the papacy; it was the working of the "mystery of iniquity." It says indeed of the papacy that he "sitteth in the temple of God, showing himself that he is God;" but this is setting forth its own assumption and blasphemy; whereas the prophecy of Rev. 12 says that the man child was caught up to God and his throne. The place to which he was taken did actually contain the throne of God; and there was God himself. Does the papal Church contain God and his throne? If so, let us turn papists at once.

To hang with such tenacity upon so limited a view of Rev. 1:1, as to suppose that the book of Revelation can contain no allusion to the past, because it says "things which must shortly come to pass," is without any sufficient reason. We showed in our previous article that frequently in the prophecies the past is referred to, to find the development of its characters and the beginning of the chain of events. It is so in the seven churches and seven seals of Revelation, and it is so in the prophecy of Daniel. For instance, in Daniel 2, the prophet said to the king that God would make known to him what should be "in the latter days." Verse 28. Now according to our correspondent's principle, all that was shown to Nebuchadnezzar must take place "in the latter days" and be confined to them; the four kingdoms shown must all belong to the latter days; because it says "in the latter days," just as it says in Rev. 1:1, "things which must shortly come to pass."

So in Daniel 7. That vision was given in the first year of Belshazzar when the kingdom had passed its glory, and was just about to fall. But Daniel says, I saw four beasts rise up out of the sea. The first was like a lion. He saw that kingdom from the beginning. But more than a century of its existence was then in the past. When he first saw it, it was bold as a lion and had eagles' wings. But when the vision was given to Daniel, the wings had been plucked, and the kingdom had become weak and pusillanimous under Belshazzar.

Thus it is nothing uncommon, and nothing unaccountable that prophecy should refer to the past to show things that are future. Our preachers are constantly calling out the people to show them "things which must shortly come to pass" in our own country. And how do they do it?—They go away back to the past and establish a line of prophetic fulfillment, of which this is the culmination. Thus they show them future events.

But how, it is asked, can Rev. 12:5, refer to Christ, when at the time Christ was born into the world, the Church was not organized as described in verse 1? We answer, By a common figure of speech called "prolepsis," by which events are anticipated or thrown in a little out of their chronological order. The object of Christ was to ordain his Church. This was to be the immediate result of his coming into this world. He was to leave the Church thus organized when he ascended. Hence the Church is introduced in that condition. How could it have been presented otherwise? Then the prophet goes back a little to the work of the dragon and the birth of Christ and enters upon the regular line of events in the prophecy.

Yes, the Revelation was given to show things which must shortly come to pass; but the prophecy, like the runners in the games, occasionally steps back a pace or two to make a good start, and then immediately sweeps forward into the future.

NOTES AND QUERIES.

A CORRESPONDENT requests an answer to the following questions. Thinking that the same queries may arise in other minds, we take this method of responding:—

1. "Do you believe that *all* the Bible, wholly and fully, is sacred, divine, and the inspired word of God?"

ANSWER.—We believe that the whole Bible is the word of God, and that it is all sufficiently inspired to constitute it that word; that its historical statements are absolutely true; its morality, perfect; its doctrines, divine; and its prophecies, infallible. But these results do not involve the necessity of the same degree of inspiration throughout. For instance, in the his-

torical portions of the book, all that is necessary that the record be absolutely correct; and all that is necessary to secure this, would be that the Spirit of God should quicken the memory of the writer, to give him a true understanding of the bearing and relation of the events he had in mind, so that he could present a true view of them. This is what Christ promised to the writers of the Gospels, the Comforter, "shall teach you all things, and shall bring to your remembrance." John 14:26. A person thus influenced, would not need to be fully under the power of the Spirit as Moses was, when he was brought to converse with God as if face to face, or Isaiah or Ezekiel when rapt in holy vision, or Paul when let into the profoundest mysteries of conversion and redemption. This subject was clearly explained in Bro. Butler's late articles of inspiration, which we hope soon to see issued in form.

2. "Why do you not take the whole of the Revelation instead of skipping around mostly in Daniel and Revelation? Why ignore other portions of the Scriptures?"

ANSWER.—We ignore no part of the Scriptures. All is essential to the purpose for which it is given. At the same time there are certain portions which we bring to view the "present truth" for each generation; and it is wise in each generation to make certain portions their especial study. In this we are following the example of the "established." The present truth for this generation we conceive to be the closing fulfillments of prophecy. This is why we make these a specialty.

3. "Do you claim that at the present time the probation is open to those *only* who embrace Advent faith?"

ANSWER.—We believe that salvation is still open to all. This rule, like all others, has of course possible exceptions; but in reference to these we do not come within the province of human judgment. At the same time we believe that a special message—the third and last probationary message of Revelation 14—in the direct fulfillment of prophecy, is now going forth to the world. This message is designed to prepare the people for the closing of human history, which is now close at hand. There are, of course, multitudes of good Christians in every land, to whom the sound of this message has not yet come. Should their probation close before they hear it, they would not be judged by it. But if they hear it and reject it, then what? On the supposition that this is a special truth sent out for people to hear and obey, as we firmly believe, we would leave them one to answer this question. To reject light leaves the soul in darkness and error. This is an inevitable consequence, and brings condemnation and the disapprobation of God. To suppose otherwise would be to accuse God of trifling with his word—enjoining a truth upon the people under the severest penalties, yet approbating their conduct if they reject it, just the same as if they received it. The world is related to this truth the same as it has been to every other special truth. Take, for instance, the immediate work of the apostles after the ascension of Christ. They went forth preaching that there was no other name under heaven, except that of Jesus Christ, through which men could be saved. Once given, the message for the present time is what we are to be, and it would be no stronger to say that the message by which God designs to save this generation; and as they who rejected the truth in the past, did so at their peril, so they do now; and as then, those who do not have the opportunity of hearing the truth, will be judged according to the light they have.

Then why labor to make known the truth? Why not let the people remain in ignorance and so avoid the responsibility? The same question might be asked just as well in reference to any other truth, and thus an argument be built up upon the propriety of God's ever giving any truth to the children of men. But this would have been the case if the truth were not given; for without truth they could not be saved; that is one of the essential means of education and spiritual growth; new truth being opened for new generations all along the stream of time, adapted to the new wants of their ever changing circumstances. The truth of Adam's day was not sufficient for that of Noah; nor that of Noah for the days of Moses; nor that of Moses for the days of the disciples of Christ; nor that for the Reformation nor the Reformation for our time. Good is to be obtained by the present truth for each generation, otherwise to be secured, and dangers to be avoided.

which could not otherwise be discerned, God gradually by his own righteous omniscience the responsibility of each individual, during the time his messages of instruction and warning are going to the world.

"Did you in 1844 advocate or claim that the probation for sinners was closed after the 10th of the seventh month?"

ANSWER.—As Adventists in 1844 expected the end of all things on the 10th day of the seventh month, and looked for nothing further in this life, when that day passed, they were projected into an unknown future. It took them a little space of time to find their bearings. None but Seventh-day Adventists ever were found them. None of the Adventists for the time being knew what more they could do for the world; and they generally felt that their work for the world was done. Light on the subject of the sanctuary, which Seventh-day Adventists received, explained the situation completely, and set them on the track of a new message; while first-day Adventists cut the Gordian knot of their illogical position by giving up all the past as not being the work of God at all.

Only one position harmonizes the whole Advent movement, unifies all the prophecies concerning the coming events of time, and the final movements of the church, explains the past, makes clear the present, and throws a strong and steady light upon the future; and that is the position then taken, and ever since held with continually increasing clearness and confidence, by Seventh-day Adventists.

For a full and unanswerable explanation of the "shut door" question, see Bro. Butler's late articles in the REVIEW.

CONSCIENCE AND HORSE-RACING.

A BROTHER writes:—

"Will you please answer through the REVIEW whether it is right for S. D. Adventists to exhibit a colt or produce at fairs for premiums? For instance, you had a fine colt three years old, and in order to sell him, you should enter him at the county fair for a prize in his class, of course he would have to be driven on the track in company with others of his kind, and the best colt would get the premium. Now would it be any worse than to take honey, wheat, or anything else? If a man makes his living by buying and selling horses, that is, by buying colts and breaking them, and driving them till he can make a gain on them, and in order to sell, should show them at fairs, would there be any wrong in it?"

We understand the question our correspondent proposes amounts really to this: "Is it wrong to engage in horse-racing?" If there is any Seventh-day Adventist who thinks such a practice would not be wrong, or who thinks it would be an honor to his religious profession, let him speak. For our own part, if we had a colt to sell, we would sell him without going near the county fair, or—keep him.

IS THE END NEAR?—NO. 7.

THE TESTIMONY OF WICKED SPIRITS.

THE Bible teaches the existence of God, Christ, and holy angels. It just as plainly tells us of Satan and his host of wicked spirits. It represents the scenes of this world throughout the years of human probation as "a great controversy" between the powers of good and evil. Satan and his host are ever warring against the government of God, seeking to gain the victory and obtain complete possession of this earth, which sin entered soon after its creation. Here the conflict is still raging. In every crisis where God has wrought, Satan has been there to contend against his work. We see this in the general rebellion and deplorable condition of things in the antediluvian world just before the flood. It appeared again when God was about to bring his people out of Egypt, and plant them in the land of promise. Satan wrought through the magicians of Egypt to counteract the work of Moses, and hardened Pharaoh's heart, and deceived the people. We see the prevalence of evil spirits at the time of Christ's first advent, and in the apostles' days, when soothsayers and those possessed of demons seemed to be everywhere present; but they were cast out and rebuked by the power of God manifest through his servants.

We might enlarge upon these evidences of Satanic spirits in every great crisis, but these are sufficient to remind the student of the Bible of the truthfulness of the statement that Satan always works with great power at the time God displays the wonders of his grace. So it will be just before the second appearing

of Christ. Satan will come down with great power, knowing that his time is short. We will present the testimony of a few scriptures bearing upon this point: Matt. 24:24-27: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." This scripture comes in in a most interesting connection. The disciples asked the Saviour what should be the sign of his coming and of the end of the world. See verse 3. He then proceeds to give them a historical sketch of the gospel dispensation, bringing to view the coming of Christ in several places in the chapter. The scripture just quoted is placed "immediately after the tribulation of those days." Verses 21, 22. Nothing is plainer than that the tribulation which is here introduced refers to the great persecution which came upon God's people, "the elect," during that long period of papal persecution. This chapter brings us down to the second coming of Christ; and in the time when the people shall generally question the nearness of such an event, spiritualizing it away, some saying, Lo, here is Christ, or there, then this manifestation of Satanic power is seen. Then signs and wonders will be manifested that will deceive, if possible, the very elect. This is as much as to say, all but the elect, or true and faithful servants of God, will be deceived by the manifestations of Satanic power, inaugurated just before the Lord's appearance.

The apostle Paul many times refers to the same period. 1 Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." The apostle plainly declares that in the latter times (or last days) many will give heed to seductive spirits and doctrines of devils. Unless the seductive spirits manifest themselves and appear, certainly the people could not give heed to them; and unless Satan's ministers were especially prevalent, the doctrines of devils would not be promulgated. The language plainly implies that a system of religious teaching will spring up in the last days, in which the devils will manifest their Satanic cunning. The same thought is brought to view in the first part of the third chapter of Paul's second epistle to Timothy. He brings to view the last days in verse 1: "This know, also, that in the last days perilous times shall come." He then goes on to describe the condition of the religious world, how iniquity will prevail, and men will be careless in religious things, "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." He describes the state of corruption among religious teachers who will "lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth;" a class who teach a vain philosophy in which they claim great erudition, having much to say about science; but with all their learning, they will never be able to discern God's pleasure. He then describes their work. Verse 8: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." Jannes and Jambres were the two magicians that stood before Pharaoh and counterfeited the work of God through Moses. When he cast down his rod and it became a serpent, they did likewise, and by Satanic power wrought miracles before the king, and thus deceived him to his ruin. They continued their warfare against the truth, counterfeiting miracle after miracle. There the two forces were arrayed in conflict, Moses manifesting the miracles and power of God, and they the miracles and power of Satan.

Now, the apostle says that a class of teachers shall arise in the last days who shall resist the truth just the same as these magicians resisted it anciently. This cannot be unless special Satanic power is manifested at the time here under consideration, the last days. Hence we conclude that such evidences of Satan's power will be seen just before the end. We will also notice another statement of the apostle Paul in 2 Thess. 2:8-12: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the bright-

ness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Here we learn of the destruction that awaits this apostate power that has perverted the worship of God in the earth, which shall be destroyed by the brightness of Christ's coming. We also learn that the coming of Christ will be after the working of Satan with all power and signs and lying wonders. We must therefore conclude that an important sign of Christ's coming will be the lying wonders and signs which will be presented by Satan's power just previous to that event.

John in the Revelation also presents similar testimony (Rev. 13:13, 14): "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Here is a power to arise, as we understand, in the United States, that will perform in our midst the most astonishing miracles ever recorded in Holy Writ, the great miracle of Elijah,—which convinced the Israelites that Jehovah was the true God,—who called fire from heaven which consumed the sacrifice, which the prophets of Baal could not do. In the last days Satan "deceiveth them that dwell on the earth by the means of those miracles which he had power to do." It would be very easy to show that the two-horned beast brought to view here is simply the United States government, the last great power that arises in the history of mankind. This work of these wicked spirits comes up in this government. It must therefore be a last-day sign.

The final conflict is brought to view in Rev. 16:13-15: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The unclean spirits come out of the mouth of the dragon, Paganism; the beast, Roman Catholicism; the false prophet, fallen Protestantism after it has become wholly corrupt and God has withdrawn his Spirit from it. These unclean spirits could not come out of the mouth of these mighty powers unless they had first taken possession of them. These wicked spirits became the agents of their speech. In other words, these spirits of devils will take complete possession of the great religious bodies of Christendom, and Satan will speak through them to deceive mankind. They go forth working miracles to gather the kings of the earth together to the battle of God Almighty. What next? "Behold, I come as a thief." The hailstones of God's wrath will then descend; the crust of the earth will be broken up, and every mountain and island will flee away. If these scriptures do not all teach the manifestation of a wonderful Satanic power in the last days, surpassing anything ever seen in human history, then we greatly misread the word of God. Has such a power been manifest already? Of this we cannot doubt. The phenomenon of modern Spiritualism, as has been seen since its rise in 1848, has made a most remarkable record in our world's history. It is safe to say that nothing has been seen like it since man was upon earth. It has been before king's courts; and many monarchs of our time, if we can believe the public prints, believe and accept it. Its adherents are found among the rich and intelligent classes. Ministers of the gospel, as well as judges of the courts, legislators, and statesmen have received this new philosophy with great favor.

The older class of readers will remember the stir which was made by the mysterious "Rochester knockings" of 1848. Nearly every one thought it was only a transient humbug that would soon pass away. Today it numbers millions of adherents, as we have seen, among the most intelligent people of the world; and the study of its mysteries engages the attention of thousands, even as much as in the first years of its

appearance. Men of the greatest learning are appointed on committees to investigate as to the truth of this strange phenomenon. But they are utterly unable to explain it. We might pursue the matter much further, and bring evidence to show that actual miracles have been performed in thousands of instances by this power. But we have not as yet seen the most remarkable development of Spiritualism. The God of heaven has only permitted it to appear in such a way as to show its true character. It has denounced the Bible and the God of the Bible, denied Christ, ridiculed God's law and truth, shown its disrespect for marriage and purity, and taught, indeed, doctrines of devils. In this way it has shown its real character, so that no true child of God need to misunderstand its true nature. But already it has begun to clothe itself with a religious garb. Its leading men and teachers are becoming pastors of churches, and it appears in a new role as a religious denomination. It already ceases in a large degree to do that work of defamation that it has in times past. It desires to be recognized as a religious denomination; and it is already rapidly approaching the last stage of its development, when it is to deceive the world and if possible the very elect. How evident that we have reached the last days! The wicked spirits foretold by Christ and the apostles are on the stage of action doing the work announced eighteen hundred years ago. The spirits of devils working miracles are obtaining possession of the minds of the great and intelligent. The preliminary processes are all past, and we are rapidly hastening to the consummation. "Behold, I come quickly; hold fast that which thou hast that no man take thy crown." This is the true, tocsin for the hour. Dear reader, may you and I open our eyes to sense the rapid fulfillment of these prophecies. "The Lord is coming! Let this be the herald note of jubilee." G. I. B.

IS IT EGYPT OR CANAAN?

WHEN God brought ancient Israel out of the land of Egypt, it was with a high hand and an out-stretched arm. He brought great destruction on the Egyptians that his people might see his willingness to work for them. It was God who led them to the Red Sea, hedged in with mountains, that he might deliver them. He divided the sea, and the waters congealed on either side, and thus made a pathway for them. It was a path made by the power of God. Their enemies rashly followed and reaped the bitter consequences. In these things God designed to teach his people that if they would confide in him, and move forward as his providence might indicate, he would vindicate them under all circumstances. Notwithstanding this, when they hungered and thirsted, or met with difficulties, they murmured at the circumstances and complained at the hardness of the way. Finally, after about fifteen months they were brought to Kadesh-barnea. Of the distance to this place Moses speaks as follows: "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." This is a wonderful testimony, for it showed that they had been over a year in traveling a distance that might have been accomplished in eleven days. It was their murmurings and distrusting God's providence that had detained them so long. It was at this time and at this place that the twelve spies were sent to spy out the land. They were but forty days in journeying in the land of Canaan to give them a knowledge sufficient to bring a report to Israel of the land and the people. The destiny of the whole camp of Israel hung upon the testimony they would bring back, and the spirit in which it would be received. The whole number of the spies acknowledged that the land was a good one, and a desirable country to possess. They could do no less than this. It required two stout men to carry one cluster of grapes, which was but a sample of the fruitfulness of the promised land. "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." But said ten of the twelve, "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan."

Caleb and Joshua bore another testimony: "Let us go up at once, and possess it; for we are well able to overcome it." The ten said, "We be not able to

go up against the people; for they are stronger than we. . . . The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." But the two replied: "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us; fear them not." They felt that in the name of the Lord they could destroy them as they would consume a loaf of bread when hungry. One was the language of faith and the other of unbelief. The ten looked at the circumstances and left God's promises out of the question. But faith said their defense had departed from them. God had prepared the way by putting fear in the hearts of their enemies. The language of unbelief from the ten met a ready response in the hearts of murmuring Israel. They did not sleep that night. They "lifted up their voice and cried; and the people wept that night. . . . And the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! . . . And they said one to another, Let us make a captain, and let us return into Egypt." Here the sin of unbelief seemed to reach its climax. God was about to consume them in his anger, but through the intercession of Moses and Aaron their lives were spared. They were afraid that their children would be destroyed in the wilderness. It was then that God spake and said unto them, "Your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." This manifestation of unbelief fixed their destiny. They were allowed time and opportunity to repent, but not to enter the land of promise. After thirty-eight years more of wandering, their children were brought again to this same place, Kadesh-barnea. Here it was that Moses spake unadvisedly with his lips, and was deprived of entering the land of promise. He died in consequence of his sin, and was buried on Mount Nebo by the angel of God. Then God divided the stream of Jordan and brought them safely over. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come;" "to the intent we should not lust after evil things, as they also lusted."

It is now over forty years since we were brought into the wilderness of the people, for God to plead with us face to face. "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." He has given us his law as he did ancient Israel. Our existence as a people is an evidence of his love and power. The success he has given his truth in this world has not been because his people have been free from murmurings, or free from sins, or because they were many in number; for we are a few people and deficient in many respects. But God's mercy is infinite, and he is willing to save to the uttermost. We are now brought near the eternal inheritance, and God is waiting to pour out of his Spirit and make his people mighty in the earth.

There is a great work before us, and it should call out such gratitude of heart as would lead us to make any sacrifice that we may have the privilege of taking a part in the closing work. Australasia presents to us over four millions of English-speaking people who have never heard the sound of the third angel's message. They are among the most enterprising people of the world. There are more than a thousand libraries and public reading rooms that to all human appearance have opened their doors for the reception of the truth. The publishing interest is the right arm of our strength. We do not speak of Australasia because we think it the only important field in the world; for there are other missions and branches of the work which must be sustained. But we speak of it

because in some respects it has been most neglected. The people who have come here are mostly European. They have left those nations where enterprise was crippled, and freedom of thought was curtailed by the iron bands of custom which have bound them more than a thousand years. It is in view of this that they welcome every new publication that will open to them a new train of thought, and give them advanced ideas. There is more literature circulated than in any other portion of the world, and as great efforts put forth to educate and enlighten the people by this means as can be found elsewhere.

If God chose America for the beginning of a work that was to go to every nation, and kindred, and tongue, and people, because to its shores there were brought together a people, from every land under heaven, and because there existed a freedom that would not bind men's consciences, and because there was no settled custom that would prevent a freedom of religious sentiment, may we not reasonably conclude that he has a work to be done among four millions who have come from the same nations, speaking the same language, and struggling for the same liberty of thought. We believe that he has. Certainly his providence has prepared the way for the people of Australasia to read on the present truth. This work was done before we came to this country. But this work of placing our reading matter before the people could not be done without the help of those that are consecrated to the cause of God and his service, and all have means to do it. Could we have this within a few months' time, with the blessing of God we could, according to present prospects, place before the mass of the people that reading matter that would give them a knowledge of the solemn truths which God's providence has given to his people in America. And does not the responsibility of this work rest upon those to whom he has given such light, and imparted such an experience in his work?

The cause needs for helpers in this distant field men and women of faith, hope, and courage in God. We want those who are young, and who can endure hardness as good soldiers of Christ. We want those of experience who can counsel and direct as the work of the solemn truths of the third angel's message is established here. The time has come when men and women should consecrate their thousands to the cause of God; men of faith, that do not believe they must provide for their children and children's children, but who believe the Lord is coming, and will plan to meet the opening demands of his cause. The time has come when men should not say, "I will consecrate my houses and lands," and then quietly follow their arms and wait for God to send a purchaser who will pay their price and come to their terms; but will have an energy that they manifested in accumulating their property they should make openings to dispose of the same, so that the cause of Christ may speedily triumph and bear off the victory. Those among us who are wealthy, while accumulating their property do not fold their hands and passively wait till men come to them saying, "We will sell to you at your own price;" but they sought openings and shaped circumstances to their own interests. It is the same interest and the same energy in behalf of an enterprise that is worth a thousandfold more, which should now stir our souls. To dally now is eternal ruin. To move forward is salvation. We do not say that rash moves should be made, but we do believe that the same judgment, zeal, and earnestness manifested in the work of God as has been for our own personal interest, is demanded in these times. "The work which the church has failed to do in the time of peace and prosperity she will have to do in a terrible crisis, under most discouraging and forbidding circumstances. The warning that worldly conformity has silenced or withheld, must be given under the fiercest opposition of the enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and excite an indignation against them. This day is just before us." This testimony does not necessarily imply that we must wait until trouble does come; but it is the will of God through his Spirit to prepare now for the trying scenes before us. And if we do prepare, we shall faithfully perform the duties of the present hour. We say, therefore, to our brethren and sisters, let us speedily take steps toward the land of Canaan.

Fearful responsibilities rest upon those who have accepted the light of truth if they do not impart that light to others. We believe that we shall see a move toward the kingdom of God. S. N. HASKELL.

Progress of the Cause.

that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 129:6.

"THE ROCK THAT IS HIGHER THAN I."

BY J. M. HOPKINS.

(Ps. 61:2.)

When tempests toss my troubled soul,
And surging billows near me roll;
When sinking 'neath the whelming wave,
No friendly hand to help or save,
Oh then, like the psalmist, aloud will I cry,
"Lead me to the Rock that is higher than I."

When fiercest foes shall me assail,
And strength to meet them seems to fail,
No refuge, tower, or hiding-place
Within this dreary wilderness,
Oh then, like the psalmist, aloud will I cry,
"Lead me to the Rock that is higher than I."

When fierce temptations press me round,
When I in weakness shall be found;
When yielding to sin's artful power,
Thus falling in the trying hour;
Oh then, with the psalmist, aloud may I cry,
"Lead me to the Rock that is higher than I."

When earthly hopes like sinking sand
Shall pass away, and I shall stand
With no foundation here secure,
That will the day of wrath endure;
Oh then, with the psalmist, aloud will I cry,
"Lead me to the Rock that is higher than I."

O Christ! my refuge, rest, and peace,
My fortress, rock, and hiding-place;
My tower, my light, my Captain strong,
My heavenly manna, drink, and song!
Oh then, with the psalmist, aloud will I cry,
"Lead me to the Rock that is higher than I."

NORWAY.

In the month of May I visited Christiansand, Mandal, Risør, and Skien, holding a few meetings at each place. There are a few of our people at the named places, and they meet together on Sabbath when it is possible. They are anxious that an effort should be made in these places, that if possible they might accept the truth. We trust their wish will soon be realized.

On May 30, we organized a church in Drammen, and on the first Sabbath in June celebrated the ordinances. The morning, after a few remarks to those who expected baptism, we repaired to the water, where five precious souls were buried with their Lord. This was witnessed by many spectators, who looked on with interest; and many were favorably impressed. In the afternoon we celebrated the ordinances. It was a very solemn time, and all were happy to have such a privilege. There were three more baptisms the following Sabbath, June 13. The church numbers eighteen members; other are keeping Sabbath, who we trust will soon unite with us. We have tried to set before these friends the necessity of obeying the Lord in all things, even in returning to the Lord his due in tithes, which we expect all to pay. Some commenced before the church was organized. Bro. Oyen met with us June 20, and a new society was organized. The greater number were new, and the others no doubt will do so soon. We have tried to place before the friends the necessity of being laborers for God, and feeling a burden for others as well as for ourselves. May we all realize the necessity of being bright and shining lights.

During the week I have held meetings in different parts of the country, and then met with the friends in Drammen and Christiana on Sabbaths. In Sandness where I held twelve meetings, there are a few who are interested, and I expect they will soon obey the truth. At present I am holding meetings in Hønsberg, a little place thirty miles from Drammen. Attendance is small, and a very few are interested. I expect to remain here another week, and will present the main points of our faith.

My hope and courage are good. I realize that my weakness is in keeping near my Saviour, the source of our strength. How good that we can unite our weakness with his strength! E. G. OLSEN.

July 16.

NEBRASKA.

PONCA.—Closed meetings at this place last Sunday evening. Many voted that the commandments of God are all binding upon men to the present time; when asked how many would obey, only ten were willing to sign the covenant, being about one out of twenty. Nineteen-twentieths know their Master's will, but do it not. May the Lord have mercy upon them, and open their eyes, that they may see not only the claims of God upon them, but also the importance of doing the will of God. GEO. LESSENGER.

July 29.

H. SHULTZ.

IOWA.

BIRMINGHAM, MT. PLEASANT, FAIRFIELD, ETC.—Since our last report we have visited and held meetings in the above-named places. At Birmingham and Mt. Pleasant they have lately built new meeting-houses. Our meetings in both of these places were well attended. At Mt. Pleasant three were baptized, and four were united with the church. It seems that a course of lectures in both of these places would do good.

Our tent is now pitched in Keosauqua, Van Buren Co. This is a county seat, containing between eight hundred and one thousand inhabitants, situated on the Des Moines River. We are now presenting the Sabbath question. Some are convinced that we have the truth, and one has decided to obey. The weather has been extremely warm since coming here. The temperature for some days past has ranged from 90° to 104° in the shade. Our attendance through the week has not been as large as we should like, but on Sundays it has been very good.

July 31.

C. A. AND J. S. WASHBURN.

WEST VIRGINIA.

NEWARK, WIRT CO.—We closed our meetings at this place last night, having been here six weeks, and given fifty-three discourses. Twenty-three, mostly heads of families, have signed the covenant. Good attendance and order has prevailed throughout. An interest has been awakened for miles around, and urgent calls for preaching have come in from different places. Yesterday a man of influence and means, a member of the Christian church, came nine miles from Kanawha Station, on the B. & O. R. R., urging us to come and hold a series of meetings at that place, stating that they would bear all the expenses of the meeting, such as boarding, lumber for seating, etc. We accepted his offer, and expect to remove there at once, as we had prayed much for an opening of this kind. While at Kanawha, one of us will meet with the brethren at Newark each Sabbath, to instruct and encourage them in the good work. We hope, with the blessing of God, to organize a church here in the near future. We are of good courage in the Lord.

July 27.

C. H. CHAFFEE.
W. R. FOGGIN.
A. A. MEREDITH.

INDIANA.

AKRON AND GILEAD.—Finished our labor at Akron last evening, with a large attendance. Seventeen signed the covenant, and others are keeping the Sabbath. Book sales amounted to \$21.10; donations, \$14.95; expenses, \$22.16.

We came to Gilead to-day. The outlook here is not flattering. The town is very small, only about twenty houses; but it is surrounded by a rich country. Our courage is good, knowing that God can work with us. We need divine strength.

July 27.

E. E. MARVIN.
J. W. COVERT.
I. S. LLOYD.

NEW MARION.—We move our tent to Bryantsburg to-day, after having remained here eight weeks; and God has so blessed our efforts, that we leave a goodly number keeping the Sabbath. We have organized a Sabbath-school, taking ten copies of the *Youth's Instructor* and twelve copies of "Bible Lessons for Little Ones." The people are very anxious that a church should be built. The lot where our tent stood has been kindly donated for this purpose, besides \$125 in money. The truth has made a great stir for miles around, and we hope to see a good church established here. We have sold quite a number of books and tracts. Our donations thus far have amounted to \$15.97.

Our address for the present will be Bryantsburg, Jefferson Co., Ind.

July 29.

M. G. HUFFMAN.
T. G. HARRISON.
B. F. STUREMAN.

MINNESOTA.

DASSEL AND HUTCHINSON.—Sabbath, July 18, was with the church at Dassel, and spoke upon the subject of baptism. Three were baptized and united with the church.

Sabbath, July 25, was with the church at Hutchinson. Preached upon the subject of conversion. Three were baptized into the church.

July 31.

H. W. BABCOCK.

ALEXANDRIA.—Came to this place July 21. We have the tent pitched, and nicely seated to accommodate two hundred and fifty persons. Began services Sunday, July 26, with a fair congregation. Have given six discourses, and the interest to hear is increasing. Sunday evening the tent was filled. Since then the congregations have not been so large, owing to the extreme hot weather. Alexandria is a beautiful town of some 2,000 inhabitants, of an intelligent and enterprising class. The hand of the Lord is in the work, and friends are being made. The two

editors of the place have each given us the privilege of using a column in their papers each week, free of charge. In this way we can get the truth before several thousand who otherwise would not be permitted to hear. This week we gave a brief synopsis of the second and seventh chapters of Daniel. We find the few here still firm in the truth, and they are doing all they can to advance the interest of the meeting. We shall have a corps of workers engaged in canvassing and colportage work, and hope by God's assistance to accomplish a good work here. We hope so to connect ourselves with the work that when it triumphs, we may triumph with it.

Aug. 1.

JOHN W. MOORE.
E. A. CURTIS.
F. A. LASHIER.

OHIO.

NEWVILLE, RICHLAND CO.—Closed our labors at Independence July 26, and as a result of labor seven, mostly heads of families, stand ready to go forward in baptism at the first opportunity, and we still have hopes of others. Bro. Burkholder spent Sabbath and first-day, Aug. 1, 2, with these converts, and gives a good report of the meeting. We think best to continue to meet with them for a time. At present we are located at the above-named place, a fine location; and so far a good interest to hear is manifested. We labor in hope.

Aug. 4.

T. M. SHEPHERD.
J. S. LILES.
H. H. BURKHOLDER.

CAMDEN, SPENCER, AND CLEVELAND.—July 3-8 I was with the Camden church. The attendance of our brethren was not what we wished for, but we trust some good was accomplished. One young sister was baptized, and an elder ordained.

After leaving Camden I spent a few days at Spencer. At this place the new meeting-house was dedicated July 12. The house is 24x36 feet, and is a model of neatness. At the dedicatory exercises the house was crowded to its utmost, and the best of attention was given to the word spoken. A series of meetings held here when the farmers are not so crowded with work, would, I believe, result in much good.

From Spencer I went to Cleveland and spent a few days. Bro. Penn and Cottrell are canvassing and holding Bible readings. Considering the hard times and disadvantages caused by labor troubles in this place, their success has been fair. As we expected more laborers to assist in the work, we rented for mission rooms a house on Bridge St., No. 230. Sabbath-school and meetings will be held every Sabbath with the few brethren that are left in the city, and with such as become interested. Some are already deeply interested in the Bible readings that have been held. We hope and pray that God's rich blessing may rest upon the Cleveland city mission.

July 23.

E. H. GATES.

DAKOTA.

BROOKINGS.—We came to this place and began meetings in the tent July 10. The prospect has not been very good before us. This place has been canvassed for "Thoughts," but few who purchased have been out to meeting. A short time ago the Norwegian brethren (two or three families) started a paper here, advocating our doctrines. But their course was such as to turn many from hearing the truth, biasing their minds against us. Yet we have found friends, and our tent company has been quite well supplied with provisions. We have given thirty-one discourses, nine having been given in the Scandinavian language. As a result six Americans have signed the covenant, and others have promised to obey. There are seven or eight old Sabbath-keepers, also Americans, who will meet with them. We have hopes of some Scandinavians uniting with us in the near future. To God be all the praise.

We start for Watertown to-day. One of us will meet with this company on the Sabbath for awhile, and try to strengthen them.

Aug. 2.

GEO. H. SMITH.
M. STREMAN.
B. J. CADY.

IROQUOIS.—Sabbath, July 17, I met with this church, and had some very interesting meetings. At first the powers of darkness seemed to prevail; but the light came in, humble confessions were made, and the church resolved to live anew to the Lord and his truth. We believe it is the plan of Satan to bring in division and strife, filling our minds with his suggestions, and getting our hands busily engaged with his work, thus causing us to forget the Judgment hour and the work for the salvation of men. The true missionary spirit will be an antidote for this state of things, and we shall receive God's blessing as we earnestly engage in the work he gives us to do.

On Sunday five loads of brethren and sisters from Iroquois, with some from Spink county, met at Lake Byron near the residence of Sr. Adams, and we had meetings by the lake side. Some had not had such a privilege for a long time, and we trust the meeting was one of profit to all. May the Lord help us as a Conference to awake to a sense of the times, that we

may make earnest efforts to do the work he has given us to do. We have encouraging reports of the introduction of the truth in the Black Hills, and we know there are a few there who are trying to live the truth and bring a knowledge of it to their neighbors. We trust the way will soon open to sound the message there that it may bring out a people prepared to stand in the day of the Lord. A. D. OLSEN.

KANSAS.

TOPEKA.—We are still continuing our meetings here. The Lord is crowning our efforts with success, for which we feel truly grateful. There has been considerable opposition aroused of late. One of the ministers of the First Baptist church of this city occupied the tent a few evenings ago, in an attempt to vindicate Sunday worship from a Bible standpoint. A very large audience gathered to hear him, and at the close of his remarks the congregation called upon us to reply. The Lord gave good freedom in defending his precious truth, and the claims of his immutable law shone more brightly when brought face to face with papal usurpations. The people could clearly see that to attempt to bolster first-day sanctity with texts of Scripture, was indeed "daubing the [papal] wall with untempered mortar." We have no desire, however, to rejoice that the errors of the nineteenth century are subject to us, "but rather rejoice, because our names are written in heaven" (Luke 10:20); and that if faithful to the last we can say with the apostle that "henceforth there is laid up for me a crown of righteousness." 2 Tim. 4:8.

Our colporters are moving out in their branch of the work as rapidly as possible. Twenty-seven have signed the covenant, and several are keeping the Sabbath who have not covenanted to do so. There are still others who are investigating. We have sold \$44.85 worth of books, and received \$5.25 in donations. We desire always to be where we can step into the opening providence of God for the salvation of precious souls. Our address is No. 408, Sixth Avenue East, Topeka, Kan. W. D. CURTIS.
July 30. C. W. FLAIZ.

NEW YORK.

JAMESVILLE AND EAST ONONDAGA.—Closed our tent work at Jamesville July 26, having held forty-five meetings. We had good weather till the last week, and the people manifested a continual interest in attending and listening to the truth as presented. Four of the ten referred to in our last report began to keep the Sabbath without counting the cost; and finding the road unpopular, they turned back. Two others have since taken their stand, which makes the company eight in number. These show by their actions that they appreciate the precious light of truth that has come to them. Arrangements were made for a hall in which to hold Sabbath meetings. One of us expects to be with them every Sabbath, at least till camp-meeting. Our book sales, etc., amounted to \$17.69; donations and collections, \$30.57.

Our tent is now pitched at East Onondaga, and meetings are to commence the first of August. July 29. A. E. PLACE.
J. V. WILLSON.

UTICA, AUG. 3.—It has been five weeks since our meetings began here in the tent. A few laborers came here under the leadership of Bro. Miles some days before the tent-meeting opened. Since that time we have preached forty-six sermons, taken 135 subscriptions for "Vol. IV.," 185 for "United States in Prophecy," about 150 for the *Signs*, and 25 for the *Shimne*. Tract and book sales amounted to \$26.63 besides those mentioned above; and we received \$21.47 in donations. We have eight or nine workers in the field. Our company is larger than that, but not all can spend their time among the people. Some must "stay by the stuff," and provide for those who do go out. We have written for three daily papers, and two weeklies. The truth has had a wide circulation through the press. All the papers have printed synopses of the discourses. One of the weeklies goes into forty thousand families, carrying carefully written articles upon the history of our work and the Sabbath question. We have tried to do all we could to place our work before the people. There has been much precious seed sown, and it must bring forth a harvest.

We intend soon to circulate two or three issues of a paper containing about three sermons each upon the leading points of our faith. These will go to every house. The people are very slow to decide, and it seemed for a time that there would be but little fruit. But some are deciding almost every day now, and our faith reaches out for a large church here. We have already found many in the valley of decision; and we are every day finding new ones who are deeply interested. Many are thoroughly aroused, and are calling upon their ministers for an explanation of these things, which have until now been hid from their eyes.

Some of the children took the commandments to their Sunday-school teachers yesterday, and asked them to explain. Upon being unable to do so in one Presbyterian church, we were told that the teachers

called in the minister, who told them that "the truth has come to Utica; those people in the tent are right; the seventh day is the Sabbath;" and went on his way. A deacon in one of the churches answered in about the same way. These statements may not be correct, and yet they seem to come quite direct. There is an excellent interest, and we shall try to labor on as God gives us strength, and rescue as many as possible. J. E. SWIFT.

BRO. NEWTON S. TENNEY sends us the following report of the work in Batavia, dated Aug. 3:—

Last Sabbath was the second Sabbath meeting since the tent effort commenced at this place, and in addition to the six already reported by Eld. Robinson, others attended the meeting, two of whom signified their intention to walk in the light that God had so graciously given them. They are estimable people, and will bring influence and strength to the cause in this section; and indeed all that have thus far taken hold of the truth are among the better class.

There are still others of influence, who it is hoped will go forward and thus add to the little company such as shall be saved. One feature not so encouraging is the small attendance. Notwithstanding extra efforts have been put forth by the workers, the attendance has decreased; and although tracts have been sold, handbills and cards circulated, yet the number remains about the same. The people seem to have reached the time mentioned by Paul in 2 Tim. 4:3, 4. We learn, however, that the message, which has been given with power, has stirred up the whole village, and yesterday the Methodist minister told his congregation it was foolish to preach such nonsense; that "the world was going to be converted, and they were going to have a glorious time." Thus do they fulfill the Scripture, crying "Peace when there is no peace."

The tent is fitted up with folding seats. It is in the best condition of any tent we have ever seen, and commends itself to all who come, because of the comfort afforded, and its resemblance to a church, which we learn has been remarked by several who have attended; and, indeed, we wish other Conferences could see and pattern after the seats. We think all these matters should be taken into account, as they conduce to the comfort of those who attend, and commend the work to all who come. We learn that these seats were nearly all made by students at the Rome school, and are not expensive, as they thus helped to furnish the needed manual labor so much desired in all our schools, besides giving each student a chance to help practically in advancing the cause. The workers here are of good courage, and purpose to continue the effort to reach the honest-hearted.

COLORADO.

LONGMONT.—We have now been in this place six weeks, more time having been required for the establishment of the work here than if the tent effort of seven years ago had not been made, owing to the fact that that work was not left on a proper footing. Although this has proved to us a source of reproach and hindrance, yet the Lord has overruled to his honor and glory by finally bringing to a knowledge and acceptance of the truth about fifteen whom we believe to be honest; and there are others who we expect will soon take their stand with us. Not one of those who partially accepted the truth at the time of the former tent work are of this number. We regret that this is so, and have felt while remaining here that God calls for thoroughness as well as for activity on the part of his workers.

We have held several meetings in the farming districts adjacent to this place, and expect to industriously follow up this branch of the work during the next two weeks, after which, the Lord willing, we will pitch the tent in Loveland, not far from here, where our workers have already distributed reading matter and awakened some interest. Only two or three of those who have accepted the truth are from the other churches. Here, as elsewhere, the wine of false doctrine has benumbed the spiritual sensibilities of the great mass of professing Christians. Many of those who were not entirely safe from the influence of the truth have been sought out by the "blind guides," and either persuaded or ridiculed out of the idea of allowing these things to rest with any weight upon their minds. The clergy have concluded that to lay hold of the truth publicly, with an idea of staying its progress, would be like grasping the blade of a two-edged sword, whose handle was in the hands of an opponent. If the opposition were conducted openly instead of by stealth, more of the many who acknowledge that we have the truth would now take their stand with us; but numbers alone without honesty of purpose in the sight of God is not what we desire. We believe that if God's cause can be honored by only a few, it is better than to have it brought into reproach by many. To this end we have prayed that God would not allow those to become connected with us who will eventually prove a hindrance instead of a help.

We feel like seeking the Lord more earnestly than ever before, that the work here may be wrought in him, and that the divine impress may be left on all that we attempt to do for the furtherance of his cause in this State. W. M. OSTRANDER.

MICHIGAN.

BLENDON.—The friends of the cause will doubtless be glad to learn that the good work in Blendon is progressing. At the time of organization, May five more persons were baptized and united with believers to form the church, consisting at that time of twenty-one members. At the quarterly meeting July 4, a large company were present from surrounding churches. The meetings were interesting and precious seasons to those who honored God by credibly observing the day as his memorial rather than to be seeking doubtful pleasures with the giddy, loving throng. Two persons were accepted as members, having formerly received baptism. At the close of the Sabbath meeting we repaired to the grove where the tent was pitched last summer, and in the groups partook of refreshments from "tables" literally spread "in the wilderness." At five o'clock a company began to congregate on the banks of Grand River, where Eld. Root administered baptism to candidates, five of whom united with the Blendon church. This makes them a membership of twenty-nine, to which there will evidently be additions in the near future. We pray that, under the same blessing of God, many more souls may be brought to rejoice in the precious truth. May the Lord's harvest give courage and strength to the laborers. A. SMITH.

AMONG THE CHURCHES.—Since leaving the Starium (April 23), I have labored what I could among the churches in this part of the State. I attended quarterly meetings at Hillsdale, Quincy, Coldwater and Jefferson. June 27, was at Hillsdale. The church has been increasing in numbers for the three years, until at the present time their house of worship is too small for them. At this meeting baptized four; seven were added to the church July 4, the Quincy and Coldwater churches united their quarterly meeting at Quincy. Had an excellent meeting notwithstanding the tumult arising from celebration. Three were baptized at this meeting who united with the Coldwater church. July 18, was at Jefferson. Celebrated the ordinances, had a profitable time.

July 18, came to Frontier with the tent, and immediately went to work to pitch the cotton meeting house. Being alone, it took me until the 16th to complete the arrangements and get ready for work. Commenced meetings Thursday, July 16. Eld. Guilford joined me at our first meeting, and he, a very efficient laborer and desirable companion, being in the midst of harvest, we had fears that we should not be able to get the people to attend. Our fears were groundless; for our tent is full every night, and sometimes it is too small to accommodate all. One good feature which characterizes our meeting is, we see the same faces nearly every evening. We are now presenting the Sabbath celebration. We cannot tell what the result will be, but hope for some fruit. M. S. BURNHAM.

July 28.

JACKSON.—Sabbath, July 18, was a good day for the church in Jackson. After the forenoon service the greater part of the congregation, teams having been provided, drove to a pleasant place on the banks of Grand River, about three miles east of the city where Eld. Van Horn administered the ordinance of baptism to eight willing souls. It was a quiet, solemn, and impressive scene. July 25 was also a blessed occasion. About forty adult Sabbath-keepers assembled where meetings are now regularly held. The Lord helped to feed the flock with the bread of life. After the sermon a half hour was spent in social meeting, nearly all present taking part. Some were keeping their first Sabbath, some a second, while others had been in the work a long time; but all were affected by the same sweet spirit, and while we heard thanks for the light of truth, saw tears of joy freely flow, the sentiment of hearts was, Praise God for what has been done in the past year.

Although difficulties have arisen, and at times success appeared uncertain, we have tried to labor in faith; and as a result, since entering this field a year ago, fifteen are obeying the commandments, many others confess the truthfulness of our doctrine. Eld. Van Horn has spent eight weeks in tent labor at this place, his efforts having brought some to a decision, and confirmed those who had already taken their stand. Although the attendance was small, evidence of much good was accomplished, and many who did tremble under the influence of the truths which were presented. Many regrets were expressed that it was known that he was called to leave us; but would not be selfish, for the great harvest field is one. Some faithful workers have been recently called elsewhere, thus leaving but a few here, with God's help we labor on, believing that there are others who will yet obey. The church has been strengthened not only in numbers but spiritually, and our brethren are full of hope and courage. H. W. MILLER.

—Never despair, but if you do, work on in despair.—Charles Lamb.

KANSAS GERMAN WORK.

SPENT July 18, 19 with the few brethren living in miles north of Hillsboro, and found five new Sabbath-keepers there. These were brought into the faith mostly by the faithful missionary work of our high brethren.

Last Thursday we pitched the tent, and began meetings one mile north of the Emigrant House, in Alexanderwohl. The congregation averages about 25, and the interest is some better thus far than here we were before; but it is more difficult to hold meetings among the Germans than among Americans, as they work hard, and seem to have but little time to devote to anything else. We expect by God's blessing, to see some fruits of our labors. Our course in the Lord is good. Will the friends of the cause remember the German work in their prayers.

July 28.

S. S. SHROCK.
C. D. LAUBHAN.

CANADA SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the third annual session was held on the Lennoxville camp-ground June 26, 1885, at 10 A. M., Bro. D. M. Wilson in the chair. Prayer by Eld. J. B. Goodrich. As the Secretary was absent, Sarah Owen was chosen Secretary *pro tem*. Minutes of last session were read and approved. The Chair appointed the following Committee on Nominations: John Hammond, John Martin, Eugene Armstrong. Adjourned to call of Chair.

SECOND MEETING, JUNE 30, AT 5 P. M.—Committee on Nominations reported as follows: For President, Darwin Dingman; Secretary, Emma Dingman; Executive Committee, Darwin Dingman, Andrew Blake, and D. M. Wilson. The names were considered separately, and the nominees elected.

A letter was read to the Sabbath-school workers, from W. C. White. Its object was to set forth the importance of teaching our children benevolence. Some very appropriate suggestions were given, as to how we can make the Sabbath most interesting to the children, so that it may not become tedious. Excellent remarks were made by Elds. Farnsworth and Goodrich in regard to the importance of the Sabbath-school work. Eld. Farnsworth recommended that all who were interested in this work should take the *Sabbath-School Worker*.

Adjourned *sine die*. D. M. WILSON, *Pres.*
SARAH A. OWEN, *Sec. pro tem.*

INDIANA STATE QUARTERLY MEETING.

ELD. COVERT and Eld. Bartlett, being the only ones of our ministers not engaged in tent labor, were the only ministers present at our State meeting held July 10 to Aug. 3. Eld. Bartlett in his first discourse, at the beginning of the Sabbath, pointed out the dangers of being self-sanctified and entreated all to be reconciled to God. On the Sabbath several were in from neighboring church. The good Spirit was present at the social meeting, light and freedom were manifested, and all felt to praise the Lord and take new courage.

Eld. Bartlett spoke in the evening, illustrating his way by lessons drawn from the life and times of Elijah. Sunday the tract and missionary work was taken up, and from the fact that at the meeting in the spring the work was mapped out that was to continue until the fall meeting, there was not much that could be done at this time. But the question of "holding monthly meetings to consider the missionary work, and to make contributions for a more vigorous carrying out of all right enterprises connected with the spread of the message," was brought up for consideration, and considerable enthusiasm was manifested; and since some of the churches have already decided to follow the above plan it was determined to carry out this movement in all the societies in this Conference. Much enthusiasm was manifested by Eld. Bartlett's report of the work being accomplished at the Indianapolis mission, after which he was surprised to find liberal donations spontaneously made for the work there.

By request Eld. Covert in the evening spoke to a full house, upon the two covenants. His discourse was well received, and greatly strengthened the brethren, who go home from this meeting fully determined to put their shoulders to the wheel of the great work of present truth, and to work more devotedly for the Master till he comes. Oh that this spirit may go from church to church and from heart to heart, till we all come up to do the work that is for us; and it cannot then be said of us that "Two years behind" stands recorded against us in the ledger of heaven. Pray for the work in this State. W. A. YOUNG.

TO KANSAS MINISTERS.

ARTICLE IV., section 2, of the Constitution of the Kansas Conference of S. D. Adventists reads as follows: "When any church or scattered brethren wish ministerial labor in their vicinity, their call shall be made to the Executive Committee." If all parties had procured and faithfully read the Year Book, it probably would not have been necessary to say anything on this point. But I wish to say to ministers:

You should be examples in trying to faithfully carry out the requirements of the Constitution. And when you have strong appeals to go to this church or that, stop and consider whether to decide that matter yourself, or follow out the constitutional provisions by referring the matter to those who have the general oversight in the Conference.

Our State is divided into districts, and these districts are assigned special ministers. When any district or church in any district wants help, where an assignment of this kind has been made, the Executive Committee virtually says to that district, Make your wants known to the minister having charge of your district. But should a church or district feel that their minister is not the proper person to give them the special help they need; then it would be in every way proper to appeal to the Executive Committee for such help as would meet their wants; but not to *individual* ministers. I will illustrate by one case: A certain elder felt that his church needed help. He wrote to the minister having charge; he also wrote the president of the Conference, as did the minister in charge. The elder also wrote to another minister. The Conference Committee sent one of their own number to the relief of the church in question. But judge of his surprise, and also of the surprise of the president of the Conference, to learn that this third minister had responded at the expense of about one hundred miles of travel. He and one of the committee met there about the same time.

Now that this way of doing business is disorderly no one will for one moment deny, although the intentions of the elder and minister may both have been the very best; but the steps taken by *both the elder and the minister* were irregular, and contrary to the plain declaration of Article IV., section 2, of the Constitution of the Kansas Conference.

To avoid disorder and irregularity, both ministers and elders should be in the front ranks, trying to carry out the requirements of our good Constitution, thus bringing everything into a channel of system and order. The Committee feel that they want the special help of ministers and elders to correct every irregularity of this kind. I might add a word further, that the committee, where assignments have been made of districts to certain ministers, do not expect other ministers to go into that district to labor with the churches, unless by special arrangements with the minister having charge, or by the request of the Conference Committee. J. H. COOK, *Pres.*

TO KANSAS MINISTERS AND CHURCH TREASURERS.

I WISH to say a few words to our ministers and church treasurers especially, to try to correct a growing irregularity in the matter of collecting tithes. For years we have tried to have the tithe sent direct to the State treasury; but we have never fully succeeded in impressing the minds of our brethren with the necessity of strictly observing these regulations. Now as our Conference is rapidly increasing in numbers, and the amount of means or tithe increasing also, it becomes more and more necessary that strict business principles be faithfully carried out. To bring this about without unnecessary friction, I would make this request of our ministers: When church treasurers propose paying the tithe to you, please tell them to send it direct to A. G. Miller, Box 162, Topeka, Kan. Ministers are not treasurers, neither are they an auditing committee to disburse this fund.

Sometimes money is offered to the minister where the probabilities are that if he does not take it, it would never be sent to the treasury. Such cases are not of common occurrence, and are exceptions to the general rule. Here the minister might be justified in accepting it. But in all ordinary cases please advise them to forward it at once.

To the treasurers I would say, If the minister calls for the tithe you have on hand, just say to him that it is contrary to your instructions to comply with his request, and you would much prefer not to do it for that reason. Ministers *should* not run out of means, and be under the necessity of calling on the church treasurer, nor of setting an example of disorder or of irregularity in this direction. When money is due the ministers, there is no trouble in getting it through the proper channel; but if they fail to do this by neglect on their part, let them borrow till they can bring it about in the proper way. Our State Treasurer, who has served us faithfully for years, would be much pleased if these instructions were faithfully carried out, and thus save much perplexity growing out of a lax way of doing business.

In these remarks I do not include the Executive Committee. They have the disbursing of the funds between the sessions of the State Conference, when an auditing committee is appointed for a final settlement once a year. I might state many reasons why it is very necessary that these requests and Conference regulations be faithfully carried out; but presume that it is not necessary, and that parties concerned only require to have their minds called to the facts; so we drop these remarks as timely suggestions. Aug. 2. J. H. COOK.

TO THE BROTHERS AND SISTERS IN ILLINOIS.

DEAR BROTHERS AND SISTERS: Wishing "above all things that thou mayest prosper and be in health,

even as thy soul prospereth" (3 John 2), and being unable to visit you in the interest of the health and temperance work, we have thought to try to "stir up your pure minds" by letter.

The word of God is not silent upon points of truth pertaining to the health of the body. From such texts as Rom. 12:1; 1 Cor. 3:16, 17; 10:31; 2 Cor. 7:1, we learn that God regards the health of his people; that we may dishonor him by our eating and drinking; that our bodies are the temple of God, and that he who defiles this temple, "him will God destroy." And in Dan. 1:8 we are made aware of the fact that we may defile our bodies by what we eat and drink.

Before the birth of John the Baptist, who was to be "great in the sight of the Lord, to turn many to the Lord, and to prepare a people for the Lord," the angel Gabriel was sent to give directions with reference to his diet. And the Lord himself gave instruction in regard to Manoa's diet before the birth of her son Samson. If the subject of diet is of so great importance as to engage the attention of these two exalted heavenly beings, can we afford to give it only a passing thought?

Luke 21:34 contains a solemn admonition to those who are living near the close of time. "Take heed," (there must be some danger) "lest at any time your hearts be overcharged with surfeiting [a fullness and oppression of the system caused by excess in eating and drinking—*Webster*.] and drunkenness, and cares of this life, and so that day come upon you unawares." And as if this were not enough, the Lord by his Holy Spirit has given us special light upon this subject. We present a few quotations from this source for your careful consideration:—

"The health reform is a branch of the special work of God for the benefit of his people." "Every true and real reform will bring us nearer to God and heaven, closer to the side of Jesus, increase our knowledge of spiritual things, and deepen in us the holiness of Christian experience."

Surely the health reform is a "true and real reform" if it is a "branch of the special work of God for the benefit of his people," and will therefore bring us "nearer to God and heaven," etc. Is not this a condition which we all desire? Then why not take advantage of the means God has provided?

Again we read: "I saw that the reason why God did not hear the prayer of his servants for the sick among us more fully was, that he could not be glorified by so doing while they were violating the laws of health. And that he designed the health reform and Health Institute to prepare the way for the prayer of faith to be fully answered."

These are solemn truths. Have you been wondering why God did not manifest himself among us in a more marked degree by the gift of healing, in answer to the prayer of faith? Wonder no longer. The fault is with us. God is ready to fulfill on his part, but we have failed to accept the light he has given us on this subject, and thus deprived ourselves of this great blessing. Disease is increasing on every hand, but God designs that his chosen people shall be a healthy people. When he called Israel out of Egypt, he told them if they would obey his commandments he would take away all sickness from them, and put none of the evil diseases of Egypt upon them. See Deut. 7:11-16. Is God less willing to work for his people now than he was then—a people whom he is fitting up for translation? No. When God speaks, he means something; and may he help us to take heed. If "Adam lost Eden by indulgence of appetite, and we must regain it by a denial of the same," it is high time for us to commence the work; for to many the task will be a severe one.

Brethren and sisters, what we want is, for you to "think on these things." We also recommend to you the careful perusal of Bible reading, No. 14. Compare it with the admonitions given us through the "Testimonies," and come to the camp-meeting with a spirit of labor and a willingness to walk in *all* the light of present truth, no matter how great the sacrifice. The Lord helping us, we mean to give the subject more thoughtful consideration there, and arrange for more systematic labor in the future. If you have labored any in this branch of the work,—distributed reading matter, secured subscriptions for *Good Health*, obtained names on either of the pledges, held Bible readings, or lectured,—please report the same to the Secretary, Mrs. Ida W. B. Hibben, at Byron, Ogle Co., Ill. Also send in your dues. We need means.

WM. T. HIBBEN, *Pres.*

—Pray for a short memory as to all unkindnesses. —*Spurgeon*.

—Christians often ask, What's the harm in doing this or that? When they get the right spirit they inquire, What's the use?—*D. I. Moody*.

—Every good and holy desire, though it may lack the form, hath in itself the substance and force of a prayer with God.—*Hooker*.

—Let no passing fashion mislead you. Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter eternity without a wreck. Use no timber that will not bear storm. Never sleep while you skirt the reefs.—*Joseph Cook*.

Special Meeting Department.

TENTS FOR NEW ENGLAND CAMP-MEETING.

We can secure tents for those desiring to rent them for the two weeks of our camp-meeting, at the following rates:—

10x12	\$2.90
12x16	4.25
13x23	5.80

Send your orders to Mrs. E. T. Palmer, South Lancaster, Mass. D. A. ROBINSON.

ATTENTION! NEW YORK.

We would call special attention to the fact that the New York Central and West Shore Railroads are liable at any time now, to return to the old rate of two cents per mile, on account of the latter road coming under the control of the former. Unless this is done before this notice reaches our brethren, we would recommend that all who live near these roads, who expect to come to our camp-meeting, purchase round trip tickets to Syracuse, Aug. 17, if they issue them *good for thirty days*, as they do now. Be sure to ask your agent if such is the case. Such tickets will then be good to return on as late as Sept. 15, when our meeting closes. If our brethren can secure the very low rate of one cent per mile by purchasing round trip tickets good for thirty days from Aug. 17, it is certainly worth the trouble of looking after promptly at that time. Those who do this, should of course take great pains to preserve their tickets, and not lose them. M. H. BROWN.

SPECIAL MEETING FOR LABORERS IN NEW YORK.

AFTER due consideration, it has been decided to have a meeting of the workers in New York, to begin Aug. 26, on the camp-ground at Syracuse. The object of this meeting is to seek the Lord, plan for the carrying forward of the work during and after the camp-meeting, study the Bible, read the "Testimonies," prepare the ground, and make ready for the camp-meeting. Besides the workers, we desire the attendance of the superintendent, the camp-meeting committee, those who are coming from the churches to assist in preparing for the camp-meeting, and those who desire to unite with us in the work above-mentioned. It will be a kind of Biblical Institute, and the special object of this preparatory meeting is to make our camp-meeting a great blessing to our people in this Conference, and give a new impetus to our work. We shall gladly welcome all to this special meeting who will unite heartily in carrying out its objects. Please bring, if possible, bedding, dishes, stoves, and suitable tools. Tents will be provided. M. H. BROWN.

HOW TO REACH THE SYRACUSE CAMP-MEETING.

THIS important annual meeting will be held not far from the ground occupied last year. It will be located this year on Kennedy St., one block west of South Salina St., and is reached by the Oakwood horse-car line, the same as last year. Passengers coming over the West Shore should follow Salina St. (starting from the east end of the depot) south, across the canal to Railroad St., where they can take the Oakwood horse-cars to Kennedy St. without change. From the New York Central, and the R. W. & O. R. R. depots go east two blocks, and from the D. L. & W., one block, to the same line of horse-cars, which run every twenty minutes, with only five cents fare; and small parcels, with limited amount of hand baggage, will be allowable. Trunks and large parcels should be sent to the camp-ground by *Judd's Baggage Express*. Trunks will be carried for ten cents each way, and hand baggage *free*. Judd is our authorized agent for the transportation of baggage, and our brethren will find him gentlemanly and reliable. His men all have his name on their caps. Remember the name and these directions.

TO THE BRETHREN IN NORTHERN NEW YORK.

We have secured the same reduction on the R. W. & O. R. R., as last year: They will sell regular tickets from all stations on the road to Syracuse. By calling at the office of the Conference Secretary on the camp-ground, any one will be furnished with a stamped certificate, which, when presented to the ticket agent in Syracuse, will entitle the holder to a return ticket at one cent per mile. Those coming from Ogdensburg, Norwood, and De Kalb Junction, will be furnished with return tickets *free*, because of the greater distance. Reduction will be granted on other railroads. Particulars next week. M. H. BROWN.

BELOIT CAMP-MEETING.

This place is so well known to Kansas people that a description of it would hardly be necessary, except for persons coming from a distance. It is situated in

Mitchell county, some two hundred miles west of Atchison, on the Central Branch R. R., a branch of the Union Pacific which runs to this place from Solomon City. We have been making efforts to obtain special rates on the Central Branch, but it is not certain that we shall be successful. If the correspondence terminates favorably before the time of the meeting, notice will be given through the REVIEW. Let each person coming on the Central Branch obtain a certificate of the agent where he takes the train, stating that he has paid full fare from said point to camp-meeting, and we may be able to send you back for one-third fare. But come prepared not to be seriously disappointed if you get no reduction. On the Kansas Pacific we do not expect special rates. To those who contemplate coming we would say: Come at the commencement, prepared to stay till the close if possible. But if this is not possible then don't come till you can stay till the close, except where families are so situated that only part of them can attend at once, as it unsettles, disturbs, and discourages those left behind.

TENTS.

There will be a few tents on the ground to rent. Two large tents will be pitched for meetings; one for the Americans, the other for the Scandinavians.

LABORERS.

Elds. John Gibbs, Marshal Enoch and wife, O. A. Johnson, and the writer will be on the ground; and Elds. Rosqvist and Mikkelson are expected, who, with Eld. Johnson, will labor with the Scandinavians. We have requested that a laborer from the General Conference attend, but cannot say how that will be. There will be a provision stand on the ground, and we now expect to have a dining hall. We bespeak a general attendance of our people from that section of the country for which this meeting has been appointed, and will be very glad to see as many from other points as can make it convenient to come. J. H. COOK.

NEW ENGLAND CAMP-MEETINGS.

AFTER carefully considering the matter and counseling with Eld. Canright, Sr. White, and others, it has been thought best to hold our camp-meeting in Worcester instead of Lynn, on the same ground we have occupied the past two years, and to have it continue only one week. Several circumstances contribute which seem to make this change advisable. The interest in the tent-meeting at Worcester is such that it would be unwise for Eld. Canright to leave the work there even to attend our camp-meeting, if it were held away from this place. There are now over sixty Sabbath-keepers in Worcester, half of whom have but recently embraced the Sabbath; and there are many others deeply interested. It is hoped that a camp-meeting here will do much toward strengthening and settling these in the truth. It will also give them an idea of the nature of our work as nothing else can. It will be necessary to take steps at once toward the erection of a meeting-house in this city, which work can be carried forward as it could not if the camp-meeting were held elsewhere.

Another thing that has an important bearing on the question is, the scarcity of laborers for the Eastern camp-meetings. With Eld. Canright in Worcester, Eld. Butler unable to attend our meeting until the last week, and Eld. Farnsworth at the Maine meeting, as he no doubt will be, it would leave our meeting destitute of laborers for the first week. By making the change now proposed, there will be scarcely a break between the tent-meeting and the camp-meeting at Worcester; and since it will continue only one week, it will secure to us a strong corps of laborers all through the meeting. We trust that our brethren in Essex county and in the vicinity of Lynn will make the best of the change that they can, and that many of them will decide to attend the meeting at Worcester.

In view of the fact that our meeting will hold but one week, there should be a general turnout at its very commencement, and all should come with the determination of remaining till the close. The meeting will begin on Wednesday, Sept. 2, and continue till Tuesday morning, Sept. 8. Come, brethren and sisters, to our camp-meeting. Come praying that God will help us, and show us of his salvation. We need this as we never have before. Persuade all you can to come with you. *Come at the commencement, and stay till the close.* More particulars next week, about railroad fares, etc. CONFERENCE COMMITTEE.

DIST. NO. 6., INDIANA, ATTENTION!

You will notice by the REVIEW that our State camp-meeting is to be held Sept. 24 to Oct. 6. I take this early opportunity of calling your attention to the importance of having your tract and missionary reports all ready and sent to Ed. Wilson at Farmersburg, Ind., at least one week before the meeting. Quarterly meetings should be held so that all tithes may be collected and forwarded to the State treasurer, Dr. Wm. Hill, Rochester, Ind., in time for said meeting. Brethren and sisters, let us be more faithful in this matter than we have been in the past, lest the curse

spoken of by the prophet Malachi fall upon us 3:9. Let the scattered brethren also forward tithes and offerings. And let all look well to missionary work, so that we may have a report each one.

We are very anxious that such should be the case for this district has been slack heretofore in important work. I greatly desire the work in the State to be fairly represented by reports. We, or shall we not, be disappointed? Our district is indebted to the State Society about twenty dollars, and we would like our brethren to be ready to pay the debt. D. H. OBERHOLTZER, Dist. Secy.

News of the Week

FOR WEEK ENDING AUGUST 5.

DOMESTIC.

—Caterpillars have appeared in the cotton fields of several counties of South Carolina, and the boll-worm in two.

—Near Lampasas, Texas, the discovery has been made of a large and apparently inexhaustible bed of bituminous coal.

—A school of immense devil fish has been disturbed in the harbor of Galveston for two weeks past. Several were captured.

—The Congregation Mishkan Israel, Boston, possess a scroll copy of the Scriptures in Hebrew, presented several years ago by Sir Moses Montefiore.

—Robert Gibson, of Macon county, Missouri, is believed to be the oldest man living. He is 119 years old, and has nearly 400 descendants, in five generations.

—The colored people of Quitman, Ga., burned their church to drive away the fleas. They succeeded in getting rid of the fleas, and the church, too.

—A furious rain and hail storm passed over the county, D. T., Sunday evening, damaging 2,000 bushels of wheat.

—About 400 men attempted to shut down by force the mill of Rust Brothers & Co., at East Saginaw Thursday. They were put to flight by the police.

—An incendiary fire at Mount Auburn, Ill., destroyed all the business houses of that town with the exception of the post-office.

—John D. Spreckels, President of the Oceanic Steamship Company, told a San Francisco reporter Monday that he understood the Pacific Mail would withdraw their Hawaiian steamers Nov. 1.

—As a result of prohibition in Iowa, the State Temperance Alliance has received letters from 340 townships through eighty counties, showing a decrease of 5000 since July 4, 1884.

—The annual reunion of Texan ex-Confederates was held at Fort Worth, Wednesday. The Hon. J. Reagan delivered the principal speech, in which he eulogized Jefferson Davis.

—A cyclone passed down Loup Valley, Neb., Wednesday evening, which nearly wrecked the town of Ord. Buildings were blown down, crops demolished, and general destruction extended for a great distance.

—A large crowd assembled Thursday from Appomattox Court House and draped in mourning the house of General Grant and Lee signed the terms of surrender in 1865. The draping will remain thirty days out of respect to General Grant.

—Business failures throughout the country during the last seven days, as reported to R. G. Dunn & Co., amount to 162 for the United States and 18 for Canada, as compared with a total of 201 last week. All sections show a reduction of business casualties.

—The New York *Daily Bulletin* estimates the amount of gold in the United States and Canada during July at \$9,000,000, an increase of one-third over the average for the previous years. For seven months of the present year the total has been \$60,000,000.

—President Cleveland Tuesday notified a large number of cattlemen who called on him at the White House that he would not modify his recent order for the sale of the cattle from the leased lands in the Cheyenne and Arapahoe reservations.

—The schooner James A. Garfield, which arrived at San Francisco Thursday, twenty-six days from the Arctic, was crushed by the ice and twenty-two lives lost, including that of Rogers, first officer, and Thomas Pease, third officer.

—Half a mile along the water-front of Toronto, Ontario, by boat-houses, lumber yards, elevators, and manufacturing establishments was destroyed by fire Sunday night. A number of vessels were burned, among them a fleet of ferry boats. Henry Wort, a private watchman, perished in the flames, while a number of sailors were scorched.

—A cyclone passed over Philadelphia, wrecking several steamers, and destroying an immense amount of property. Several lives were lost. The storm then passed to the west side. In its ravages in Camden scores of houses were unroofed, and damage to business along the river front was enormous. Crossing to Delaware it cut a swath three hundred yards wide near Smyrna, miles of property was destroyed.

FOREIGN.

The British are strengthening their army in India by forcing the infantry and cavalry of the native troops.

The United States Consul at Vera Cruz says the yellow fever is fast increasing at that place. Forty-six deaths were reported within the past two weeks.

Soudan journalists are erecting a memorial to their colleagues who fell in the Soudan. Of the twenty-six engaged in the field six lost their lives.

The Princess Beatrice's wedding cost twice as much as Duke of Albany's, and the expenses had to be paid by Queen, as the bridegroom was nearly penniless.

An earthquake shock in Tashkend, Asiatic Russia, killed several cities. In Belvodsk a church was shaken to pieces while it was crowded with worshippers, a large number of whom were killed.

A dispatch received in London from the Afghan frontier says a collision between the Afghans and Russians is not improbable. The work of fortifying Herat against a possible Russian advance is making rapid progress.

There is an intense feeling among French-Canadians in Montreal's conviction. While the English people are generally satisfied with the result, the French contend that the trial has not been fairly conducted. Subscription lists are being rapidly filled at Montreal to secure funds to enable them to make an immediate appeal.

The maximum of the cholera epidemic in Spain thus far seems to have been reached Wednesday, Aug. 5, when there were 4,282 new cases, and 1,570 deaths. It is officially admitted that Marseilles is stricken with the plague, several cases of cholera were lately reported in the hospitals, but the authorities and newspapers kept matter quiet.

Obituary Notices.

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

BAILEY.—Died on Drummond's Island, May 22, 1885, of heart disease and dropsy, Minnie Janette, eldest daughter of Warren and Cora Bailey, aged 15 years, 3 months, and 15 days. C. E. BAILEY.

BERNARD.—Died of cholera infantum, near Springdale, Ark., July 13, Willie, adopted son of Thomas and Elizabeth Gilbert, aged 13 months, and 24 days. We trust he will be brought forth in his first resurrection to immortal life. Words of comfort were spoken by the writer to a large and attentive audience. J. G. WOOD.

BECK.—Died in Bonaparte, Iowa, July 12, 1885, after a painful illness of about three weeks, Ina G., daughter of John Q. and Emma B. Beck, aged 6 years, 8 months, and 21 days. Ina was a good little girl who took great pleasure in attending the Sabbath-school. Funeral services were conducted by G. W. Barber (Methodist). S. M. WHITLOCK.

BOWEN.—Died in Westville, N. Y., June 26, 1885, of consumption, Sewell, in the seventy-third year of his age. He observed the Sabbath many years, and was constant in his devotions. His quiet and inoffensive life was noted by all, and his friends have hope in his resurrection. A large number were present to listen to remarks by the writer on the subject of the resurrection. H. W. LAWRENCE.

FARNSWORTH.—Died in South Lancaster, Mass., June 15, 1885, of cholera, my brother, Benton Farnsworth, aged 23 years and 6 months. The disease took a malignant form, and he died after an illness of only four days. Several years ago Benton gave his heart to God, since which time he has tried to live a consistent Christian life. We are called to lay him away, in the bloom of manhood, to rest, in Jesus, till he shall call all his children from death to glory and immortality. E. W. FARNSWORTH.

HARVEY.—Died of paralysis, July 9, 1885, my brother, Herbert J. Harvey, of Granville, Vt., aged 36 years and 3 months. Herbert has been a great sufferer for many years, having been deaf and nearly blind. During the last year he learned to love the Bible and Sr. White's writings, and gave us the evidence that he was trusting in Jesus. Just as the day was closing he quietly fell asleep, and his sufferings were forever ended. Funeral discourse by Eld. Dean. E. W. HARVEY.

RHODES.—Died at Smith Center, Kan., May 17, 1885, of congestive pneumonia, Bro. Jeremiah Rhodes, in his fifty-fourth year. His death was very sudden, he having been ill only about twenty-four hours. He has been in McLean Co., Ill., Oct. 22, 1851. In 1854 he removed to Smith Co., Ia., and in 1874 to Smith Co., Kan., where he resided up to the time of his death. In his fifteenth year he united with the Christian (Campbellite) church. About fourteen years ago he professed a belief in present truth. A large congregation of neighbors and friends assembled at the funeral service. Discourse by the writer, from Job 14:2. We hope to meet our brother in the first resurrection. N. J. BOWERS.

GARDNER.—Died in Monterey, Mich., July 23, 1885, of hemorrhage, Harriet N. Gardner, aged 55 years. St. Gardner had been in failing health for several months, but the end was quite sudden, and to her family and friends unexpected until a few hours before it occurred. She was prepared for death, and spoke of it calmly and without fear. Her last utterance, scarcely audible, but understood by her daughter, was, "Precious Saviour!" A large circle of relatives and a concourse of sympathizing friends attended the funeral, at the house of worship in Monterey, July 30. WM. C. GAGE.

HOFF.—Died of congestion of the lungs, at his home near Bowling Green, Ohio, May 17, 1885, Henry Hoff, aged 87 years. He was born and first married in England; came to America in 1835, and in 1837 to Wood county, Ohio, where he resided until his death. He married his second wife in Wood county, whom he buried in 1880, since which time his only child, a daughter, has taken care of him. He was converted when eighteen years of age, and joined the Primitive Methodist church in England. Since living in America he has been identified with the M. E. Church; but two years ago, under the labors of Eld. Gates, he united with the S. D. Adventists. His life was one of constant devotion to the cause of religion, giving liberally of his time and means. He had been a great sufferer for many years, but as long as strength was left him he was always to be found in his place at the house of worship. He died as he had lived—praising the goodness of God. Funeral discourse by Rev. G. H. Priddy (Methodist), from 1 Cor. 15:20.

LENK.—Died at Battle Hill, McPherson Co., Kan., July 13, 1885, my sister, Mrs. Josephine Hall Lenk, wife of Adolf Lenk, aged 31 years, 11 months, and 24 days. She took a severe cold last winter, from which she never recovered; and other diseases set in which finally terminated in quick consumption. She was baptized at the age of fourteen, at Alma, Mich., and at the time of her death was a member of the S. D. A. church at Ithaca, Mich. She came to Kansas one year ago last December, to help care for her aged father in his last days;

but now she is taken and he is called to mourn. She expressed a desire to live, but was resigned to the will of God. She was very patient in all her sufferings, having been confined to her bed nearly three months. At the times of her greatest suffering she longed for the end to come. She expressed no fear of death, and died without a struggle. She leaves a loving husband, to whom she was married only last March, an aged father, four sisters, three brothers, and numerous friends, who mourn, but not as those without hope. Remarks at the funeral by Eld. Jones (Presbyterian), from Heb. 9:27. HELEN W. GEORGE.

Appointments.

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

NOTHING preventing we will meet with the people at Tenthassen, Minn., Aug. 29, 30. The brethren there will make arrangements for the meetings. Would be glad to meet a large gathering of our people in that part of the State. O. A. OLSEN. H. GRANT.

Publishers' Department.

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

The P. O. address of Eld. M. H. Brown, until further notice, is 52 Crouse Building, Syracuse, N. Y.

The address of Bro. L. B. Haughey and myself, until further notice, is Mt. Vernon, Knox Co., Ohio. D. E. LINDSEY.

RECEIPTS.

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

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

Books Sent by Express.—William Müller, M V Thurston, J E Swift, R A Burdick, Harry Rutledge, Laura A Grover, Peter Wall, J S Fairchild, A W Bather, D M Canright, Sarah Hansen, Eld W J Stone, Mrs G B Starr, H P Holser, Peter Ring, B J Cady, E Van Deusen, Emil Johnson, John Remell, R J Stureman, T S Parmlee, C P Bodwell, H E Hansen, G B Starr.

Books Sent by Freight.—H P Holser, Julius Jensen, A T Robinson, J H Dorch, Review & Herald, Neb T & M Society, E W Whitney, Clara E Low, W A Young, L C Chadwick, Geo R Drew, Sophia Wahlberg.

Cash Rec'd on Account.—Minn T & M Soc per Mary Heilson \$1600.00, Penn T & M Soc per O P Gallaway 263.03, N Pac. T & M Soc per C L Boyd 49.71, Tenn T & M Soc per J H Dorch 11.00, Ind T & M Soc per W A Young 40.21, Mich T & M Soc per H House, 163.80, Neb T & M Soc per Emma Saxton 53.10, B C S S per Fred Russell 63.83, Neb T & M Soc per S E Whiteis 250.00, N E School per a friend Lodi Wis 17.00.

S. D. A. Soc.—Mrs C L Shelton \$20.00 (shares).

Inter. T. & M.—Lou C Ingraham \$1.00, Mrs S P Flack 10.00, F R Dunlap 10.00.

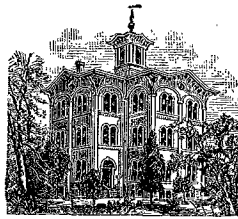
English Mission.—Byron Tripp & wife \$2.00, a friend Lodi Wis 17.00.

Australian Mission.—C F Wilcox \$5.00, Mrs Ellen D Hanny 1.00, Mrs W S Sanford 5.00, a friend Lodi Wis 17.00.

Scandinavian Mission.—A friend \$5.00, Catharine Norstrom 1.00.

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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

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

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:31, arrives at Detroit 11:45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. MAY 25, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and stations like Chicago, Port Huron, Detroit, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPOICER, General Manager.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and stations like Toledo, Dundee, Tecumseh, Jerome, Homer, Marshall, Ceresco, Battle Creek, Augusta, Yorkville, Monteth, Allegan.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

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Table with columns for TRAINS, LEAVE, and ARRIVE, listing train names and times like Javenport Express, Council Bluffs and Peoria Fast Express, Kansas City, Leavenworth, and Atchison Express, Minneapolis and St. Paul Express, Kansas City, Atchison, and Leavenworth Express, Peoria Accommodation, Council Bluffs Night Express, Kansas City, Leavenworth, and Atchison Night Express, Peoria Night Express, Minneapolis and St. Paul Fast Express.

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

The Review and Herald.

BATTLE CREEK, MICH., AUG. 11, 1885.

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Iowa, Des Moines,	Aug. 18-24
Kansas, Beloit,	Aug. 20-30
Maine, Portland,	Aug. 20 to Sept. 1
New England, Worcester, Mass.,	Sept. 2-8
New York, Syracuse,	Sept. 3-15
Illinois, Aurora,	" 9-15
Michigan, Jackson,	" 17-29
Indiana, Logansport,	Sep. 24 to Oct. 6
Nevada, Carson City,	Aug. 27 to Sept. 7
California, Stockton,	Sept. 18-28
Southern California, Santa Ana,	
Ohio, Springfield,	Oct. 1-13
Kentucky, _____,	Oct. 14-20
Nebraska, Lincoln,	Oct. 14-20
Missouri, _____,	Oct. 14-20
Colorado, _____,	Oct. 21-27
Tennessee, _____,	Oct. 21-27

A sermon from sister White next week.

The tenth annual catalogue of Battle Creek College is now ready. The time for the beginning of the next school year—Sept. 2—is hastening on, and friends should order the catalogue at once, to complete, intelligently, their arrangements to attend.

Vol. I, No. 15, of *The Present Truth*, Great Grimsby, England (July, 1885), came to our table a few days ago. It well maintains its character as a lively, interesting journal and a sterling advocate of the "present truth." We are happy to know that it enjoys throughout England the high reputation it deserves for mechanical execution. Ten thousand copies of this paper going out monthly cannot fail to have their effect.

We give occasionally some of the kind words we receive from our friends in relation to their ap-

preciation of the REVIEW; first, because it is an encouragement to the workers in the Office to know that their labors are doing good to others; and secondly, because there are many who will themselves better appreciate a good thing when they know that others appreciate it. A subscriber from Minnesota sends pay that the REVIEW may visit his home another six months for the reason that "home would not be quite home without it."

The "Solsken i Hemmet," the late Swedish edition of "Sunshine" published at the REVIEW Office contains 200 illustrations, has 128 pages, and is good reading for old and young. Price, \$1.50. Who will introduce it to their Swedish neighbors, and at the same time interest them to take the Swedish paper for one year? The book will recommend itself.

CORRECTION.—In the sermon last week, second page, first column, middle of column, read, "Isa. 65," instead of, "Isa. 55." Also in the seventh line of the following paragraph, read, "normal" instead of "nominal."

NOTICE.

Two volumes of bound REVIEWS, vols. 29 and 31, have by some means disappeared from our files in the Office, and we can find no trace of them. These are of great value to us to make our files complete; and we call attention to the matter in this way that our friends may look over their books and whoever shall find them may return them to the Office.

ON THE WAY TO EUROPE.

THE party for Europe left Battle Creek for Massachusetts, July 28. We have since learned that they made arrangements to sail from Boston Aug. 8. The company consists of Mrs. E. G. White, Eld. W. C. White, wife, and little daughter, sister Sarah McEntfer, who goes as the assistant of sister White, sisters Rasmussen and Stein, who go to Norway to help in the work there, and two of Bro. Bourdeau's children. Before leaving, Bro. White expressed to us the possibility that they might be absent a year. Be their stay longer or shorter, reports from them will be looked for with interest.

THE "GREAT CONTROVERSY" IN THE FIELD.

WE have received from the office of the *Signs of the Times*, Oakland, Cal., a specimen copy of "The Great Controversy between Christ and Satan," by sister White, as it is now prepared to be circulated everywhere by subscription. The volume covers the time from the destruction of Jerusalem to the end of the world. Of the matter of the volume our brethren have from time to time spoken freely, and we need add nothing more in this respect, only to say that we do not think any too much has been said, or can be said, in commendation of what this book contains. It is bound in cloth in neat and attractive style, and contains a steel portrait of the author, and twenty-one relief plate illustrations. The following is a list of them: Jerusalem in the time of Christ—Early Christians in the Catacombs—Penance of Henry IV. at Canossa—Waldensian Missionaries—Wycliffe, Huss, Jerome, Knox, Tyndale—Jerome led to martyrdom—Luther's protest against indulgences—Luther, Melancthon, Calvin, Zwingle, Frederick III.—Luther before the Diet—Luther at the Wartburg—Reformers preaching in the fields—Cranmer, Rogers, Ridley, Latimer, Bradford, Hooper—Wesley, preaching in the fields—Scene in the French Revolution—Wesley, Whitefield, Bunyan, Fletcher, Miller—The Ten Virgins—Christ healing the demoniac—Proclaiming the dogma of papal infallibility—The earth made desolate—"A little child shall lead them."

We are glad to see the book brought out in this form. The illustrations will help greatly to make it attractive and salable; and we trust it will have a wide circulation. Already those who have worked with the book to some extent report good success. For particulars to canvassers; address Pacific Press, Oakland, California.

"FACTS FOR THE TIMES"

HAVE you seen a copy of this new work just issued from our press? It is rapidly being bound, and orders are daily filled from various parts of the country.

It is a good book. It treats upon the cardinal of present truth, bringing in a great multitude of testimonies from the pens of those not of our faith substantiating its motto that "Admissions in truth, from the ranks of its enemies, constitute the highest kind of evidence." It is all that it could be, "A collection of valuable historical extracts, a great variety of subjects, of special interest to Bible student, from eminent authors, ancient and modern." This excellent book is a kind of encyclopedia on the faith of Seventh-day Adventists.

It is a nice book. The work is gotten up in a style, is well arranged, printed on good paper, new electrotype plates, and is neatly bound in a green cloth cover with gloss inked front and back stamp.

It is a cheap book. Its price is but fifty cents, and it will be sent post-paid for this small sum.

This book in the world's market sells for one dollar, and does not contain nearly as much reading as the publishers placed a low price on the work to increase its circulation. It should be widely scattered, and contains hundreds of important facts bearing upon the signs of the times and evidence of the approaching end, well calculated to stir a godless world, arouse a sleepy church. In looking over the filled pages, one will be surprised to see the amount of testimonies here presented, which have an unmistakable bearing on the leading doctrine dear to this people. And there are many who would read this book who will read no other. Then let it be circulated. Let it be on hand at all remaining camp-meetings; let reading-rooms be liberally supplied; let the private libraries of our people be replenished; and let this little cyclopaedia of facts in the interest of truth be liberally circulated in all neighborhoods where the doctrines of the Seventh-day Adventist people are known. Whoever circulates this book will be assisting in the work of the third message. Address REVIEW AND HERALD, Battle Creek, Mich.

IMMORTALITY AND PROPHETIC DIAGRAM.

THERE has been considerable inquiry from time to time, whether the diagram of the 70 weeks and 1260 days, as found in "Thoughts on Daniel," p. 10, the tree illustrating Satan's first great deception, the immortality of the soul, given as a frontispiece to "Man's Nature and Destiny," could be had in a neat, suitable form for public meetings. We can answer that Eld. G. D. Ballou has published a chart form for the purpose named. They are graphed and printed on fine cloth 41 by 58 inches. This adapts them to the use of public speaking rooms of ordinary size, and they will be found useful in Sabbath-schools, and for those who are desirous of Bible readings. The prices are, for the tree, "First Great Deception," \$1.40; and for the "Prophetic Periods," 70 weeks and 2300 days, \$1.25. The prices, considering the quality of both the work and material, are very low. Address, for further particulars, or for the charts, Eld. G. D. Ballou, River, N. Y.

TO CANVASSERS IN ILLINOIS.

To all canvassers in the State of Illinois who have a desire to sell "Solsken i Hemmet," a work which has lately been published in Swedish at the REVIEW Office, will please correspond with the Chicago national Mission, 3652 Vincennes Ave., Chicago, and learn terms and name their territory.

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