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"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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#### MAN'S MORTALITY.

Long, beautiful poem is justly considered a poetical gem of order. The original is found in an Irish MS. in Trinity Hall. There is reason to think that the poem was written by the primitive Christian bards in the reign of King Diarmid, A. D. 554, and was sung or chanted at the last grand assembly of kings, chieftains, and bards ever held in the fastnesses of Tara. The translation is by the learned Dr. O'Donoghue.

Like the damask rose you see,  
Or like a blossom on a tree,  
Or like a dainty flower in May,  
Or like the morning to the day,  
Or like the sun, or like the shade,  
Or like the gourd which Jonas had—  
Even such is man, whose thread is spun,  
Drawn out and cut, and so is done.  
The roses wither, the blossom blasteth,  
The flowers fade, the morning hasteth,  
The sun declines, the shadow flies,  
The gourd consumes, the man—he dies.

Like to the grass that's newly sprung,  
Or like a tale that's new begun,  
Or like the bird that's here to-day,  
Or like the pearly dew in May,  
Or like an hour, or like a span,  
Or like the singing of a swan—  
Even such is man, who lives by breath;  
Is here, now there, in life and death.  
The grass withers, the tale is ended,  
The bird is flown, the dew's ascended,  
The hour is short, the span's not long,  
The swan's near death, man's life is done.

Like the bubble in the brook,  
Or in a glass much like a look,  
Or like the shuttle in weaver's hand,  
Or like the writing on the sand,  
Or like a thought, or like a dream,  
Or like the gliding of a stream—  
Even such is man who lives by breath,  
Is here, now there, in life and death.  
The bubble's out, the look forgot,  
The shuttle's flung, the writing's blot,  
The thought is passed, the dream is gone,  
The waters glide, man's life is done.

Like an arrow from the bow,  
Or like swift course of water's flow,  
Or like that time 'twixt flood and ebb,  
Or like the spider's fragile web,  
Or like a race, or like a goal,  
Or like the dealing of a dole—  
Even such is man, whose brittle state  
Is always subject unto fate.  
The arrow shot, the flood soon spent,  
The time no time, the web soon rent,  
The race soon run, the goal soon won,  
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,  
Or like a post that quick doth lie,  
Or like a quaver in a song,  
Or like a journey three days long,  
Or like the snow when summer's come,  
Or like the pear, or like the plum—  
Even such is man, who heaps up sorrow,  
Lives but this day, and dies to-morrow.  
The lightning's past, the post must go,  
The song is short, the journey so,  
The pear doth rot, the plum doth fall,  
The snow dissolves, and so must all.

—No cloud across the sun,  
But passes at the last, and gives us back  
The face of God once more.

—Kingsley.

### The Sermon.

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

#### SANCTIFICATION, OR HOLINESS.

(Continued.)

BY ELD. G. D. BALLOU.

I CAN find in the Scriptures no suggestion of a sudden transition from a state of sin and degradation to a condition of complete holiness. I have known many cases in which it was claimed that such a change had taken place, and in nearly every one of them it was not many months before they fell into a fatal relapse. All such spasmodic, emotional work is entirely void of any inspiration from "the spirit of a sound mind." 2 Tim. 1:7. It is unsafe for men to claim any qualities of character which God's word does not warrant. Those who do this will find themselves on dangerous ground, if their eyes are ever opened.

Some one may ask, Do you not believe in a second blessing after conversion? Yes, and a third blessing, and a fourth, and so on, until showers of blessings come down. The Spirit of God dwells with every obedient child of his, and its presence will be beyond any earthly comfort. But many mistake good feeling for the blessing of God. Truly, "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." But those on whom this blessing is poured out do not feel rich. God may regard them as being rich spiritually, but they will feel poor in spirit. It is with the possession of spiritual riches as with the possession of earthly wealth; the more a man has, the less he feels that he possesses. The blessing of God does not puff his children up; on the contrary, it humbles them, and makes them long for more of the fullness of God. Those who come to feel that the work in them is complete, are strangers to any hungering and thirsting desire for righteousness. Jesus Christ said that those who thus hunger and thirst should be filled. Those who feel a fullness without a hungering and thirsting must have a fullness from some other source than God.

There is much talk of sanctification and holiness in these days, but that holiness which does not come from the use of those instrumentalities which God has ordained, the chief of which is obedience to his word, and which does not increase by growth in grace, is not Bible holiness. Characters which do not constantly approximate more nearly to the divine are not worthy of heaven. Holy men must grow, or they will disobey the word and lose their holiness. Without obedience to every known duty revealed in the word, a profession of holiness is rank hypocrisy, and with this obedience there must be a greater assimilation to the divine nature and a consequent advancement in holiness.

This leads us to see how God can save those who have died with imperfections in their characters. When one who has lived a life of careful obedience to all the truth revealed to him, is called to lay off his armor, the Lord accounts him perfect, because the nature of his surroundings and the capabilities of his being would admit of no higher degree of moral excellence only as probation might be lengthened, and the powers of being expanded by further exercise. God forgives and saves such of his children because they have done what they could.

3. The characters of holy men in Bible times furnish ample illustrations of the working of true sanctification. The holy patriarchs and prophets and apostles were men of like natures as ourselves, subject to temptations, and liable to commit sin. Angels spake with them face to face, and God wrought miracles for them; yet sins are recorded against nearly every one of them after God had in the most marked manner favored them. Instance the drunkenness of Noah, after God had preserved him through the flood; the adultery of David, after God had called him a man after his own heart; and hear Daniel confessing his sin, and Isaiah acknowledging himself to be a man of unclean lips. We might speak of scores of less note whom God recognized as his children, yet who were guilty of great sins. It was only through the riches of God's mercy that they obtained pardon. If you wish to hear the penitential pleading of David, read the fifty-first psalm. All these men had to confess their sins in order to obtain mercy. Yet they are called holy men, and that because they showed integrity of character by doing all in their power to correct the evil traits of their character in response to the offers of God's grace.

It is a comfort to know that a true record of these cases has come down to us. Had these men been portrayed as spotless in purity, to the minds of all reasoning men and women it would have been the strongest evidence against the authenticity of the Scriptures. If God could be gracious to Elijah, who was subject to like passions as we are (James 5:17), and hear his prayer, he will listen to the penitential pleadings of his children in these days.

The Corinthian church has already been referred to, but we will do so again, because it presents an example which shows most emphatically the relative perfection of Christian sanctification. In 1 Cor. 1:2 Paul speaks "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." And chap. 6:11 says, "And such were some of you; but ye are washed, but ye are sanctified." Though the apostle evidently regarded the brethren as sanctified, yet he reproves them earnestly, and instructs them carefully in regard to many important duties. He scarcely has a word of commendation for them throughout. Who is so blind that he cannot see that sanctified men must carry forward the work of repentance and reform.

There are some professedly holy ones now-a-days whose professions and experiences as they tell them do not correspond well with those of the Bible characters we have cited. They profess and proclaim that they are holy. This the ancient children of God never did. They say they have no temptations; but the people of God mentioned in Heb. 11:37 were tempted, and our Lord Jesus Christ was tempted. These modern holy ones have no need of the Lord's prayer, "Forgive us our sins;" for they claim to live without sin. This is quite different from the experience of the faithful children of God of old. Those whom God forgives may be very joyful and happy in God; but that is no evidence that every sinful tendency is rooted out of their natures, and that they will never have another temptation, nor commit another sin. Holy men of old were tempted, and holy men in these days will be tempted. It is not a sin to be tempted. So long as a man, aided by the Spirit of God, keeps the entire powers and faculties of his being as far as he is conscious of them, set apart to the service of God, and has a measure of the Spirit of Christ, that man is a sanctified man, no matter

how many temptations he may have, or how many sins of ignorance he may commit. If he sins wittingly, he loses his sanctification, and is just as much worse than common sinners as his spiritual experience has been above theirs (see Eze. 33 : 12, 13, 18); and if he ever gets back into the favor of God, he will have to put forth a much greater effort than any common sinner.

4. Holy men never boast about their goodness and holiness or about the purity of their own hearts. Bragging about one's possessions betrays weakness of character; but when one brags about his holiness or Christianity, it seems contemptible and disgusting. Such exaltation of self betrays an entire absence of humility, and is the only evidence needed that the character is not holy; for no man can be holy without humility. Boasting is excluded by the law of faith. Rom. 3 : 27. An intelligent faith in Christ gives a man a view of his own character in contrast with Christ's; and his own vileness makes him abhor himself. Job was one whom God called upright and perfect; yet he lacked in humility. But when God revealed himself to him by calling attention to his infinite works, Job was humbled and cried out, "I abhor myself, and repent in dust and ashes." Job 42 : 6. Job understood clearly that claiming perfection would only prove him perverse. "If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall prove me perverse. Though I were perfect, yet would I not know my soul; I would despise my life." Chap. 9 : 20, 21.

The apostle Paul once or twice expresses his hope of eternal life; but there is nothing boastful in his words. They only express the full assurance of faith. Whenever he speaks of his own experience or qualifications, self is unconsciously hidden behind the work of Christ. There were some anciently who boasted of their holiness. See Num. 16 : 3-5. Korah and his company set up the claim that they and all the congregation were holy. Moses told them the Lord would show who were his and who were holy. This last thought should have great weight with us. It is the Lord's prerogative to account men holy. They have no right to claim it themselves. In Isa. 55 : 3, 5 is introduced a class of people, who, among other pious things that they do, claim to be holier than other people. The Lord says of them that they are a "smoke in my nose," and in verses 6 and 7, he says he will recompense their iniquities into their own bosom. In Luke 18 : 11, Jesus speaks of some who even thank God because they are so pious and good. But the poor publican, who acknowledged himself a sinner, received greater favor from God than the other.

It is a dangerous thing for a man to proclaim his own righteousness. God is the Judge who decides all cases; and it becomes men to avoid presumption and spiritual pride. It is not becoming even for good men to publish the claim that they have not consciously committed a sin for a certain specified time. This is the nominal condition of all truly good men, and why should any one boast of such attainments. Love of approbation enters largely as an ingredient into such boasting. It approximates toward the Pharisaical spirit, yet some blindly go far beyond this, and on the strength of 1 John 3 : 9 claim that it is impossible for them to commit sin. This text asserts that "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." The stone of stumbling in this text is the word "cannot." Its use in other instances shows that it does not necessarily convey the idea of absolute impossibility. It only indicates the presence of a restraining power which completely checks an inclination to commit sin. Joseph, when under temptation, resisted, saying, "How, then, can I do this great wickedness, and sin against God?" which was equivalent to saying, "I cannot do this great wickedness." Here was a strong expression of inclination and purpose, not of power or ability. When a young convert is invited to join his associates in some sinful amusement or pleasure, he does not answer, "I will not;" he uses the stronger expression, "I cannot," to show his abhorrence of the evil. While the incorruptible seed, the word of God, remains in him, his inclinations are to do right, and these inclinations exercise a controlling power; but the time may come when the word no longer abides in him; then his incli-

nations lead him into sin. It is for this same reason, too, that the sinner says he cannot do right; not because it is impossible for him to do right, but because he permits his inclinations to control him. The apostles used the same expression when commanded not to teach or preach any more in the name of Christ. "We cannot but speak the things which we have seen and heard." Acts 4 : 20. No more need be said to show that in 1 John 3 : 9 the word "cannot" is used with reference only to inclination and purpose, and not to the power and ability, to sin. Indeed, we so use this word constantly in all our intercourse.

These modern boasters pay but little attention to what the same apostle says in 1 John 1 : 8, 10. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make Him a liar, and His word is not in us." These are the words of one who was Jesus' bosom friend. If those who claim sinlessness had the word of God in them, they would not deceive their own souls, and make God a liar. Obedience to the word is a small part of their creed; if they only "feel" some strange influence within them, they are satisfied without testing their controlling spirit by the word of God. Jesus says man should live "by every word that proceedeth out of the mouth of God." Matt. 4 : 4. It is our duty to try the spirits. I have seen some of these cases where the word of God was but gently applied, when immediately they had no further use for the word. "The Spirit leads me," was their rallying cry; and who doubts it? But it is not the Spirit of God; for the Spirit of God never would disarm itself by throwing aside its own sword, "which is the word of God." Eph. 6 : 17. Again, when the word of God no longer sustains them, the cry is raised, "I've got the witness right here [placing the hand on the breast]; my heart tells me I am right." But what does the word of God say? "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17 : 9. "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered." Prov. 28 : 26. There is no wisdom in trusting to our own understanding. There is no safety for those who forsake the word of God and trust their own feelings and impressions. They will become the sport of evil spirits, and go down to ruin at last.

(Concluded next week.)

## 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.

### TAKE MY HAND.

BY MRS. L. D. A. STUTTLE.

TAKE my hand, O loving Saviour,  
Take my trembling hand in thine;  
And I care not though the breakers  
Dash around this bark of mine.  
As thou still'st the raging tempest  
On the stormy Galilee,  
Speak sweet words of cheer and comfort,  
Dearest Master, unto me.

Take my hand. Yes, I can trust thee;  
Be my Pilot evermore;  
Lead me on to that blest haven  
Where the ills of life are o'er.  
Take my hand. O do not leave me;  
Guide me to that Beulah land;  
Off the snares of sin deceive me—  
Blessed Saviour, take my hand.

"Fear thee not; I ne'er will leave thee,"  
Hear'd I thus the Master say;  
"I will safely guide and keep thee,  
Gently lead thee all the way."

Bancroft, Mich.

### CRUMBS.

BY S. O. JAMES.

"Give ye them to eat." Matt. 14 : 16.

If I can have but one kind of food, give me bread; if I may read but one book, give me the Bible. I cannot do to-morrow's work to-day, but I may do that to-day which will greatly affect my record for to-morrow. To yield to a sore temptation is human, and is more easy than profitable.

Jesus preaches to us by his Spirit, that we may

preach to others by a godly life. Entertain the Lord at all times, and let him guide thy household continually. It does not stand to reason that we enjoy God's temporal blessings better in sin than in obedience. Union with him sweetens everything. If you want sorrow of heart, food of grief, etc., you have only to decide that "the way is hard saying" (John 6 : 60); that the way is narrow, or in other words that Christ is not sufficient. That which may cause death to the body, God can use to lighten the life of the soul. Only as we realize how richly we deserve God's wrath do we appreciate the exceeding riches of his mercy. It is mercy to us that we are enabled to show mercy to others. Consecration placed upon the altar, and vigilance keeps it there, must not only become earnest, but must remain so. When Jesus is revealed, faith will say, "You so," and unbelief, "I was afraid of you," we could but have a glimpse of the possible life, and a perfect view of things as they are for a moment, no doubt we would stand stiffly where often we yield.

## THE FLOOD.

[A CORRESPONDENT from France kindly sends in for the REVIEW the following article on the flood. It is part of an article which appeared in "Life from the Dead," by C. M., pp. 146. It will be found interesting and instructive, presenting a seemingly well sustained scientific hypothesis which beautifully confirms the biblical narrative of that great catastrophe.—Ed.]

"The sons of God saw the daughters of men that they were fair: and they took them wives all which they chose." "And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of the heart was only evil continually." "And the Lord said, I will destroy man whom I have created from the face of the earth." "But Noah found grace in the eyes of the Lord." "Noah was a just man, perfect in his descents" (נִרְוָה, families).

The sources and extent of the flood are set forth with a terrible precision: "All the fountains of the great deep were broken up, and the windows of heaven were opened. And the waters prevailed upon the earth." "And the flesh died that moved upon the earth, every man; all in whose nostrils was the breath of life, of all that was in the dry land died." "Noah only remained, and they that were with him in the ark."

Yet there are many who think they believe in the flood, who make profession that they believe, and who deny that "all the hills under the whole heaven were covered," that "every man" died save Noah and they that were with him; who prefer to set above the word, explicit, reiterated, and unqualified words of "modern science," which teaches that a universal deluge is impossible and absurd. Nevertheless, there is no speech nor language where the voice of that catastrophe is not heard; no nation, nor tribe, black, copper-colored or white, without the tradition of it; no myths from Thibet to America of which it is not the center and starting point; no country, from the shores of Carpentras to the banks of the Seine, or the braes of Scotland where the memory of that event, and of the tens of thousands over whom the surging waters swept, does not survive in Pagan Festival of the Dead, or Christian Vigil of All-Hallows, or in the All-Souls.

Modern science says, as Peter prophesied would, "All things continue as from the beginning of the creation." But this it "willfully is ignorant of, that by the word of God the heavens of old, and the earth standing out of the water in the water; whereby the world that then being overflowed with water, perished; but the heavens and the earth which are now, by the word are reserved unto fire." Modern science says a universal deluge was impossible because we cannot conceive of any "efficient cause"; and forty, nor forty hundred, days of any number of inches of rain could raise the sea level by an inch, because rain is but the recondensed evaporation from the sea, and having come from it, cannot increase its volume by returning to it. "No doubt ye are the people, and wisdom shall die with you." The Scripture does not say that it was rain that swathed the world in deluge; nor

that the earth was wholly submerged at part at the same time. The rain and accompanying meteorological disturbance were second and attendant on the immediate cause, the breaking up of all the fountains of the great deep.

By what anterior cause? There is an antecedent cause not only conceivable—science to the contrary notwithstanding—but also very expressly stated in the Scripture itself, in the traditions of immemorial, and lastly in the latest discoveries of science itself. Science is so far right at least there is but one conceivable efficient cause; and a sudden, violent change of a large amount in the inclination of the axis of rotation of the earth, with reference to the ecliptic.

Place, that prince of philosophy and science, the conception of this, when he wrote a century ago of the "consequences of a sudden shock to the earth": "Its axis of rotation and its diurnal motion would be changed; the oceans would leave their levels and rush toward the new equator; the majority of men and beasts would perish in the universal deluge; entire species would be annihilated; and every monument of human industry be in ruins."

This is the very description that we have by the mouth of the eye-witness Shem, who thus in the 1st of Job records the words of the Lord: "Who hath up the sea with doors when it brake forth, as when it issued out of the womb? . . . And said, unto shalt thou come, but no farther? . . . Thou commanded the morning since thy days are, the varying time of sunrise now that since the polar axis is oblique? and caused the day-spring [that is, the now varying place of the equinox] to know his place; that it might take of the ends [the poles of the axis] of the earth, the wicked might be shaken out of it? . . . Thou bind the sweet influences of Pleiades, loose the bands of Orion? Canst thou bring forth the signs of the Zodiac in their season? or canst thou alter the position of the heavens and constellations, when thou sawest them altered when the wicked were cut out of the earth?"

The heart of the ancient myths lie the venerable traditions which were handed down from the lips of our first progenitors. These traditions are still there, the glimmering light of the far-primitive truth for the Gentile nations, who have turned away from the God of truth, but were never without some ray of his presence. The tradition is, that the angle of the earth's axis was changed. Another tradition, wide-spread and in various forms, is of a continent which disappeared under the ocean. Look at the map, and you will find what may be the remains of it, at and about the Antarctic circle. Modern science infers that the solid crust of the earth is a shell of considerable thickness, with immense cavernous spaces beneath, charged with gases in high tension; and, in the motion of the magnetic pole, that the internal mass—the *terrella*, or lesser earth, of Hall—probably revolving on its own independent axis.

Hence, the sudden lapse of a mass of the crust would instantly affect the relation of its axis of rotation, which would "heel over" until it found its new equilibrium. La Place tells us what would happen to the "oceans"; and as for these "hills under the whole heaven," the highest is only 5½ miles; to the whole earth, only as much as a grain of sand on a globe of three feet in diameter. Here, then, is a series of causes which, at least, is conceivably efficient. Science, though it has not yet found out whether the axis shifted suddenly, or only by slow secular change, nevertheless has found out that it *has* shifted. Most people wonder what was the advantage of the late Arctic expedition, and what they secured by going. They might ask what was worth ten expeditions, the publication of Holy Writ, and the confusion of the mind that maintains that "all things continue from the beginning of the creation."

The naturalist of the expedition, Captain H. W. Hayden, reports: "Miocene beds, including a seam of coal, were found to exist as far north as 44° N., and the shales and limestones of this formation yielded abundant examples of the flora of that epoch, thus proving the existence at a comparatively recent geological period [mark this] of a temperate climate within 500 miles of the pole. Coniferous limestone beds form the promontory of Joseph Henry. Post-pliocene beds, of great thickness, were found, some of them at a height of

1,000 feet above the sea level, showing that a great and rapid change in the elevation of the land must have occurred. This rapid elevation of a large area of the crust in the Northern hemisphere may have coincided with the sudden extensive depression, as already indicated, at the antipodes. This aggravation of the displacement in the distribution of the earth's external mass, would still further affect the angle into which the polar axis would be thrown.

Another officer, Mr. H. C. Hart, reports that "no less than from twenty to thirty species of flowering plants were obtained between 82° and 83° N."

In a lecture on the results of the expedition, Mr. Clements Markham summarizes the reports of this part of the subject as follows:—

"It has long been known that at Disco, ten degrees farther south, there had been, in a comparatively recent geological period, forests growing with fifty or sixty different species of arborescent trees, some evergreens, though mostly deciduous. The expedition discovered excellent tertiary coal at 82° N., and brought back impressions of leaves, showing that luxuriant forests had once grown so near the pole as that. The wonder did not stop there; for unless there had been such a change in the axis of the earth as astronomers declare to be impossible [“Where wast thou when I laid the foundations of the earth? saith the Lord.”] those forests must have been exposed, no matter how warm the climate at that period, to a darkness extending to 140 days out of the year. . . . Other explorers had discovered wood with the bark on in the now frozen regions of Bank's Land and Prince Patrick's Island, and which had evidently grown where it was found, showing how extremely rapid must have been the changes of climate which had taken place over the polar area." So, then, the last word of science is that the axis *has* shifted, and apparently not by slow secular motion, but by a change extremely rapid. Thus, at even, when the sand is nearly run out, science begins to find that the word written four thousand years ago was "more or less" true.

But there is another grand theory, tolerably old now, as things go in the capacious store-house of scientific imagination, ye!ept the "glacial theory." This was invented by the apostles of the "gospel of dirt," to account for the surface, abrasion, and deposit of "boulder clay," over vast areas of the north of our hemisphere, by the action of enormous accumulations of glaciers. Time was made for slaves. Science is free; therefore, science cannot be chained to a modicum of time. So for this species of jack-planing by the slow-moving ice, certain aeons of years, by no means nicely to be reckoned, are necessary to be assigned. The specific advantage of this manner of reckoning is, that Bible chronology, and all that, are left "nowhere."

Why may the effects not have been produced in a few months by the returning action of the "oceans, which would leave their levels"—the breaking up of all the fountains of the great deep—by a sudden change in the direction of rotation? Cuvier, another philosophic scientist (as distinguished from the mere specialists of the present day), was so sensible of the overpowering evidences of an immense catastrophe having produced a violent change in climatic conditions, that he concluded with reference to the glacial and other theories which involve slow secular motion, that "they are altogether inadequate to account for catastrophes which must necessarily have been sudden;" and that "it is of no importance whether they be true or false, for they explain nothing; since no cause acting slowly could possibly have produced sudden effects."

With poets, the moon is a metaphor for change, fickleness; sometimes showing one shape, sometimes another. Her very surface, we are told, is unsettled, passing through volcanic trouble of one or another kind. Astronomers know to their cost how difficult it is to resolve the eccentric complexity of her motion, and every astronomer who wants a name is bound to have his special "theory of the moon." It is very strange that the moon is taken as a type of *unchange*, in psalm 89. As the throne of David was to be established on earth, commentators agree that the text should be rendered, "established forever, as the moon and faithful witness in heaven." Witness of what?

By the theory of annular nebular condensation, we have to suppose that the plane of the orbit of

a satellite would primarily be nearly in that of the equator of its planet. Hence, the orbit of our moon being inclined to the ecliptic only 5° 9', we infer that this was approximately the former inclination of our own axis; and that the present difference between the two, which is also the difference of the magnetic pole, is the measure of the change which occurred in the position of our own 4700 years ago, the moon being the witness.

The obliquities of the axes of the planets of the solar system are so variant that they cannot be co-ordinated by any known cosmic law. The inference is that the obliquity is in each case a special provision. Again, if the axis of the "world that then was," before the flood, was nearly vertical, or, as astronomers prefer to phrase it, if the plane of the equator nearly coincided with the ecliptic, day and night would be nearly equal, and temperature in a given locality equable, or nearly so, throughout the year. In the zones between 10° and 80° N. and S. might be found many a wide paradise, where torrid heat and cruel winter, with rude boreas and horrid euroclydon were perhaps unknown. So men might live to the age of Methuselah, and, if they had not eaten of the apple, longer. We know from the genealogies how quickly the alternations of heat and cold of the "earth which is now," sapped the stamina of the post-diluvians and shortened the duration of life more and more; and from our own knowledge, how hard it is to eke out the little span of "three-score and ten." Any intelligent physician or practical physiologist will tell you that it is the changes of temperature which make the real "battle of life." Why do the weakly go to the Island of Maderia, or the south shore of Moray Firth, but to escape the rigor of thermal changes, and grow another sheaf of months before the dreaded scythe cuts all clean to the stubble? Yet while we are the very victims of the rebellion that brought "the flood upon the world of the ungodly," men aver the whole thing was a myth; or, at most, extended over some small territory.

Excellent people, who "are not as other men are," will tell you that the rigors of winter and of variable climate are a providential spur to the activity of men, compelling them to work for food and shelter, whether they will or no. Most true! But you will always observe that the placid teachers of the doctrine are themselves well-housed, with comfortable income, leisure, books, free to cultivate the mind and soul by exemption from the drudgery of digging. No man ever preached that doctrine as a "final truth" who has wanted bread, cowered over a handful of coke embers for a little warmth, shivered to the inmost marrow with utter bitter misery, while snow the depth of his naked ankles hindered the work by which he tried to live; nor any man with a soul athirst to learn the meaning of God's works, but shut out from knowledge by the bondage of common toil. You know on which side the majority is. Tell me, now, do you seriously believe that this is a normal condition of the earth, which makes it a material impossibility for the mass of humankind to pay to heaven a dividend of even half per cent? That is a doctrine of the nether mill-stone.

It was not so in the beginning. Man, made in the divine image, had dominion over all the earth. It will not be so in the "new earth" of which you may read in the Apocalypse: "There shall be no more death, nor sorrow, nor pain. He will give unto him that is athirst of the fountain of the water of life freely." Delving and toiling, then, are to give place to the study and contemplation of the beneficent works of God, whose "tabernacle,"—whose overt presence,—is to be "with men." Liberated from the bondage of toil, they will be free to learn of him, and offer the continual sacrifice of praise. Here, on this earth, will our "heaven" be.

But now man is the slave of the disorder he himself brought in by rebellion; chastisement upon chastisement. First the ground was cursed for his sake. In the "sweat of his face" must he eat bread; yet his rebellion grew. Then the "Lord said, I will destroy him;" and send the "flood upon the world of the ungodly." He would not "again curse the ground any more for his sake"—the first curse still remaining—but "as yet all the days of the earth [marginal reading], seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," until He "make all things new."



Noah found favor. He was a righteous man, a man of just dealing, and perfect in his descents; his blood uncontaminated by unnatural conjugation of the "sons of God," who "left their own habitation." Noah was a preacher of righteousness; the first thing, the last thing, the only thing accounted of by the righteous God. That is the burden of the whole message of the divine word, in the law and in the gospel.

### CONTRADICTIONARY POSITIONS.

BY ELD. R. F. COTTRELL.

It would be truly amusing to view in panorama the various and conflicting positions taken against the Sabbath of the Lord, were it not for the fact that they are trifling with a matter of the most solemn importance, involving a question of duty to God,—a question which must have a bearing upon the decision of their eternal destiny. I will present a few of these positions, in hope of arresting the attention of some, and saving them from being ensnared in the net which is spread in their pathway. These are not the positions of various individuals, but most of them are often taken by the same person, and that, too, in the course of one conversation. Here is a sample:—

1. The Sabbath has been changed from the seventh to the first day of the week.
2. The Sabbath precept has been blotted out.
3. Those who keep the Sabbath are seeking to be justified by the law, and are fallen from grace.
4. Every one should be fully persuaded in his own mind whether to keep the Sabbath or not.
5. We cannot tell which is the seventh day.
6. The commandment only requires the keeping of one day in seven, no matter which.
7. For want of an accurate chronology the seventh day has been irrecoverably lost.
8. It has been demonstrated by Aker in his chronology that Sunday is the original seventh day, the true Edenic Sabbath. (If that is so, I suppose we may keep the seventh day, and not fall from grace.)

9. In sailing around the world we gain or lose a day. (This objection has no bearing against Sunday-keeping.)

Taking all these points into consideration, it seems conclusive to some minds that, whether we regard Sunday or not, we are not bound to keep what they call "the old Jewish Sabbath." In presenting the above contradictory objections, one after another, they are like the Irish lawyer who said, "Well, if it plaze the court, if I am wrong in this, I have another point that is equally conclusive." The opposers of the Sabbath, failing in their argument on one position, always have another point *equally conclusive*. Oh that they might see and repent of their presumptuous folly before it is too late!

### SOME MEDITATIONS.

BY A. O. TAIT.

WE have a system of divine truth so gloriously grand that human words seem very inadequate when we try to express all there is in the third angel's message, which we are trying to herald to the world. We have the Sabbath, a monument of God's infinite wisdom in establishing a memorial that will at once point out the true God and expose all false ones; it has ever been, and is still, the delight of his people. The clear light upon the nature of man, which protects us from the superstitious and debasing vagaries of paganism, is something for which we should continually give thanks. The inheritance of the saints, about which inspired poets and prophets have sung and written, is presented to our minds in the sublimest language of Holy Writ: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." "In thy presence is fullness of joy; at thy right hand there are pleasures

forevermore." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." How sublime! How cheering! How full of comfort! When we find ourselves tossed about in this world of disappointment and sorrow, how our souls can feed on these blessed texts. Such promises should be as nuggets of gold in the treasury of every Christian. And what shall we say in regard to the perpetuity of spiritual gifts, the sanctuary, atonement, Judgment, resurrection, and all the long list of sacred themes which unite to form the one great harmony of present truth?

These all instinctively lead our minds to that which is the sublimest of all—the second coming of Christ. We have again and again traced down the prophecies pointing to that event, and what do they say?—"He is near." We have looked with anxious and inquiring eyes for the signs he said would precede his coming, and, lo! they are in the past. We have turned our eyes toward the East, and have beheld the angel ascending, "having the seal of the living God," and have been carefully watching his work for more than thirty years. We have also been watching the "angels standing on the four corners of the earth," and have seen how, true to God's word, they have thus far kept back the nations from a general war. But now as we look at the commotion in the political world and see how angry its powers are become, it would seem that the time has almost come when they are to withdraw their controlling power. Yes, and there is the working of Satan, and his wrathful warfare against the commandments of God and those who are trying to obey them. The end is not far before us. The evidences are too strong and clear to be mistaken.

From the above musings I raise my eyes to see a church, knowing and professing these things, all aglow with zeal for so great and grand a truth. But my expectations are not met. The Laodicean lukewarmness, notwithstanding the quickening influence of such an inspiring doctrine, seems to hold it as in the chill of death.

The time seems so short, and the work so great! Can it be possible it will be accomplished? Yes, the Father has told the number that will be sealed, and the generation in which it must all be done. And although the generation in which this great work is to be accomplished is bowed with age, while the work is still great and the laborers few, and many of that few lukewarm, faith speaks out in confident tones, The workers will come from somewhere, and the work will be done. But how our hearts sadden when we think how probable it seems that this army of workers will come from those who are yet outside the ranks, while those who are now professing this great faith, and to whom the Lord is loudly calling, "Go ye also into the vineyard," may be found wrapped in the mantle of worldliness when it will be said, "The harvest is past, the summer is ended, and we are not saved." Brethren and sisters, in view of these things, shall we not bestir ourselves?

### TO THE SISTERS EVERYWHERE.

BY ELIZA H. MORTON.

IN the work of God women have ever acted an important part. Their tender sensibilities, ardent natures, and devoted hearts rendered them in the days of Christ peculiarly susceptible to divine impressions, and caused them to feel a heavy burden for the welfare of others. In these days when the great plan of salvation is well-nigh accomplished, and the years of time almost ended, we find a similar spirit, and noble, brave, God-fearing women everywhere are taking hold of the work of warning the world.

In answer to a late appeal to the sisters in Maine in behalf of the Portland mission, sisters in other States have responded and sent words of cheer, and in a few instances small sums of money. The vigilant missionary society in Portland thanks those sisters for their kindly interest. The work is one, and God wants his people to have hearts large enough to feel for the world. The old "Pine Tree State," where the light of present truth first began to gleam, groans under a weight of prejudice; and nothing but the mighty power of God can break down opposing influences, and give victory to his people. Many tokens of divine favor have

been manifested, and God is willing to work in East and in the West and in the North and in South. Amid the worldliness of great cities precious jewels lie hidden from the careless eye, the Spirit of the Most High has promised to come in like a mighty wave and reveal the honest heart.

Sisters in Maine and sisters everywhere, you help prepare the way for the blessing. You are messengers of the Lord. You can exert an influence potent in its power, silent though that influence may be. God wants his children to have noble impulses, and a wideness in their character and deeds of love "like the wideness of the sea."

God tests character by simple means. Those who really desire to labor will discover a way to work. Little deeds of disinterested benevolence are recorded in the "book of remembrance," and will bear precious fruit to the glory of Him who "noteth the sparrow's fall." The time for work will soon be over. The solemn ministration of the Lord is well-nigh completed. The truth is going to the ends of the earth. Every soul may be a lamp to enlighten the world. O ye in whom the flame of devotion burns dimly, awake! arise! and let your brightness shine. Build up holy characters by the reflex action of worthy deeds, and hasten the coming of Him for whom the ages have waited.

Portland, Me.

### HONOR FROM GOD.

BY VESTA J. OLSEN.

ONE of the prominent characteristics of men of all ages has been a desire for the honor and praise of their fellow-men. All who have labored unceasingly for the good of others have had this trait to overcome, and it has ever stood in opposition to that charity "which seeketh not her own, is easily provoked, and that thinketh no evil." It was this spirit when Korah and his company rebelled against Moses, and he said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3. Jesus met the same disposition in his work, and in speaking to the Jews he said, "How can ye believe, which receive honor of men, and seek not the honor which cometh from God only?" John 5:44. The pride, vanity, and self-love of the Pharisees presented an obstacle which even the Redeemer of the world could not surmount; for they loved the praise of men more than the praise of God, and they would not come to him that he might give them life. John 12:43; 5:40. A doctrine that called for self-denial, cross-bearing, and identification with the humble Nazarene, they could not tolerate. They received the honor they sought at the expense of the favor of God.

Luther met the same spirit in the Reformation, and it caused him more perplexity than Rome and its councils and the prospect of a martyr's death. Even the disciples of Christ, with the only perfect Model before them, let the spirit of emulation and pride enter their hearts, and though it had been rebuked again and again, still just before the betrayal and crucifixion of the Lord, after all the tender words of counsel, the same spirit remained, "and there was also a strife among them, which of them should be accounted the greatest." Luke 22:24. This spirit has ever been a stone of stumbling even to those who would labor for the Lord and the advancement of his cause. When any good has been done, and there is reason to believe the work of God is advanced, how apt we are to think that we are quite important factors in the cause, and that much of its success is due to our efforts. If at such times others speak our praise, our inward thought should be, *God knows*, who sees as man seeth; and perhaps, after all, our work has been poorly done in his sight.

God's word contains many promises to the humble, contrite ones, and many warnings and rebukes to those who feel their sufficiency and are proud in spirit. We need that integrity of heart which will enable us to work at all times as though the eyes of God were upon us, and have our minds fixed upon the time when the books shall be opened and we be judged by the things which are written in them.

—Enjoy present pleasures in such a way as not to injure future ones.—*Seneca*.

## The Home.

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

### "I'M HURRIED, CHILD."

Oh, mother, look! I've found a butterfly  
Hanging upon a leaf. Do tell me why  
There was no butter? Oh, do see its wings!  
I never, never saw such pretty things—  
All streaked and striped with blue and brown and gold.  
Where is its house when all the days are cold?"  
Yes, yes," she said, in absent accents mild,  
"I'm hurried, child!"

Last night my dolly quite forgot her prayers;  
And when she thought you had gone down stairs,  
Then dolly was afraid, an' so I said:  
Just don't you mind, but say 'em in the bed;  
Because I think that God is just as near.  
When dolls are 'fraid, do you s'pose he can hear?"  
The mother spoke from out the ruffles piled:  
"I'm hurried, child!"

Oh, come and see the flowers in the sky—  
The sun has left; and won't you, by and by,  
Dear mother, take me in your arms, and tell  
Me all about the pussy in the well?  
Then tell me of the babies in the wood?  
And then, perhaps, about Red Riding Hood?"  
Too much to do! hush, hush, you drive me wild!  
"I'm hurried, child!"

The little one grew very quiet, now,  
And grieved and puzzled was the childish brow;  
And then it queried: "Mother, do you know  
The reason cause you must be hurried so?  
I guess the hours are little-er than I,  
So I will take my pennies and will buy  
A big clock! Oh, big as it can be,  
For you and me!"

The mother now has leisure infinite;  
She sits with folded hands, and face as white  
As winter. In her heart is winter's chill.  
She sits at leisure, questioning God's will.  
My child has ceased to breathe, and all is night!  
O heaven so dark that thou dost grudge my light!  
O life! O God! I must discover why  
The time drags by."

O mothers sweet, if cares must ever fall,  
Pray do not make them stones to build a wall  
Between thee and thine own; and miss thy right  
To blessedness, so swift to take its flight!  
While answering baby questions, ah! you are  
But entertaining angels unaware;  
The richest gifts are gathered by the way  
For darkest day.  
—Emma Burt, in *Michigan Farmer*.

### THE MEASURING ROD.

GRETA BROWN was one of the brightest, most  
enthusiastic and popular girls in Miss Gerry's  
school. She stood first in her classes, she led the  
games at recess, she was the president of the "Five  
Clock Tea Club," and she was most sought as a  
partner in the Friday dancing class. Into all these  
things, and in fact into whatever she undertook,  
she put an overflowing enthusiasm which insured  
success in all. There was, however, one thing  
which Greta Brown undertook into which she did  
not throw this same charming enthusiasm and  
energy which worked such wonders in everything  
else. What that one thing was you will see before  
I finish this story.

One bright Sunday morning in June Greta  
changed her new suit and went to church. Her  
pastor, Dr. Milliken, preached from the text, "Grow  
in grace;" but to tell the truth her thoughts were  
not very much on the sermon. They ran some-  
thing like this:—

"Grow in grace," 2 Pet. 3: 18. Well, I'll re-  
member the text for grandma. How pretty these  
rows of gilt braid do look on this gray dress,  
but I must have this cuff altered. This waist  
fitters badly, now I am sitting down. How ugly  
that Graham's bonnet is, and how sober she looks!  
What can Dr. Milliken be saying? 'Growing unto  
the stature of a perfect man.' What does that  
mean?" And then her thoughts ran off on to  
something else. (Of course you, my reader, are  
very much shocked, as well you may be; for you,  
certainly, never had thoughts like these in church!)  
But after all, the words, "Grow in grace," did  
 somehow stick in Greta's mind.

Now, when she came home, her brother Mark  
 happened to tell the story of King Frederick of  
 Prussia, whose hobby it was to collect the tallest  
 men from all parts of Europe for his famous guards,

and who rejected every applicant for that much  
coveted position unless he measured a good deal  
over six feet.

When Greta went to sleep that night Dr. Mil-  
liken's text and Mark's story mixed themselves up  
in a most curious way as a dream, the strangest  
one of all the strange dreams she ever had. And  
here it is, just as she herself told it to her aunt the  
next day.

"I dreamed that I was on my way to school,  
when suddenly I noticed a great crowd collecting  
on the green. People were hurrying to and fro,  
and when I asked what all this commotion was  
about, a girl said:—

"Why, don't you know? It's Measuring Day!  
and the Lord's angel has come to see how much  
our souls have grown since last Measuring Day."

"Measuring Day!" said I, measuring souls! I  
never heard of such a thing! and I began to ask  
questions, but the girl hurried on, and after a little  
I let myself be pressed along with the crowd to the  
green.

"There in the center, on a kind of throne under  
the great elm, was the most glorious and beautiful  
being I ever saw. He looked just like the great  
angel on the stained-glass window in our church;  
he had white wings; his clothes were a queer  
shining kind of white, and he had the kindest and  
yet most serious face I had ever beheld. By his  
side was a tall golden rod fastened upright in the  
ground, with curious marks at regular intervals  
from top to bottom. Over it, on a golden scroll,  
were the words, '*The measure of the stature of  
the perfect man.*' The angel held in his hand a  
large book, in which he wrote the measurements  
as the people came up on the calling of their names  
in regular turn. The instant each one touched the  
golden measure a most wonderful thing happened.  
No one could escape the terrible accuracy of that  
strange rod. Each one shrank or increased to his  
true dimensions—his spiritual dimensions, as I  
soon learned, for it was an index of the soul-growth  
which was shown in this mysterious and miracu-  
lous way, so that even we could see with our eyes  
what otherwise the angel alone could have per-  
ceived.

"The first few who were measured after I came  
I did not know, but soon the name of Elizabeth  
Darrow was called. She is the president of the  
Aid for the Destitute Society, you know, and she  
manages ever so many other societies too, and I  
thought, Surely Mrs. Darrow's measure will be  
very high indeed; but as she stood by the rod, the  
instant she touched it she seemed to grow shorter  
and shorter, and the angel's face grew very serious  
as he said:—

"This would be a soul of high stature if only  
the zeal for outside works which can be seen of  
men had not checked the lovely secret graces of  
humility and trust and patience under little daily  
trials. These, too, are needed for perfect soul-  
growth."

"I pitied Mrs. Darrow as she moved away with  
such a sad and surprised face to make place for  
the next. It was poor, thin, little Betsy Lines,  
the seamstress. I never was more astonished in  
my life than when she took her stand by the rod,  
and immediately she increased in height till her  
mark was higher than any I had seen before; and  
her face shone so, I thought it must have caught  
its light from the angel's, which smiled so gloriously  
that I really envied poor little Betsy, whom before  
I had rather looked down on, for she dresses so  
meanly and looks so forlorn. And as the angel  
wrote in the book he said: 'Blessed are the poor  
in spirit, for theirs is the kingdom of heaven.'  
And Betsey passed on, and Dr. Milliken took her  
place.

"I knew he would measure well, and he did;  
and the angel said: 'How beautiful are the feet  
of him that bringeth good tidings of good, that  
publisheth salvation. Winning souls for Christ  
is the surest way of winning soul-growth for thy-  
self.'

"And then, Aunt Jay, I began to tremble my-  
self, for when had I tried to win any souls for  
Christ? After the first few weeks of the revival  
two years ago, when I joined the church, somehow  
I began to lose my interest in religious things;  
and I thought that if I kept on going to church  
and Sunday-school, and saying my prayers, and  
reading a chapter in the Bible every day, I was  
doing all that was necessary for a young Christian;  
and I never thought much about growing in grace

or trying to win souls for Christ. So I began to  
tremble lest my turn should come; but just then  
Hal Drayton's name was called, and I thought,  
'Surely his mark will be nearly as low as mine;  
for he is the jolliest boy I know, and just as fond  
of games and good times as I am, and just as  
ready for a lark.'

"But here was another surprise. He measured  
nearly as high as Betsy, and the angel said, with  
a sweetness that thrilled me through and through,  
'And no man shall despise thy youth: be thou an  
example of the believers in word, in conversation,  
in charity, in faith, in purity; and such the Lord  
loveth, and such shall grow speedily toward the  
stature of the perfect man.'

"And then I knew that Hal had cared more  
for his religion than I for mine, and I longed to  
get away before my turn should come, but I  
seemed to be held fast.

"The next was Lillian Edgar, who dresses so  
beautifully that I have often wished that I had  
such clothes and so much money. The angel looked  
sadly at her measure, for it was very low; so low  
that Lillian turned as pale as death, and her  
beautiful clothes no one noticed at all, for they  
were quite overshadowed by the glistening robes  
beside her.

"And the angel said, in solemn but gentle voice,  
'Oh, child, why take ye thought for raiment?  
Let your adorning not be that outward adorning  
of putting on of apparel, but let it be the ornament  
of a meek and quiet spirit, which is, in the sight of  
God, of great price. Thus only can ye grow like  
the Master.'

"Old Jerry, the cobbler, came next—poor,  
clumsy, lame old Jerry; but as he hobbled up the  
steps the angel's face fairly blazed with light, and  
he smiled on him and led him to the rod, and be-  
hold! Jerry's measure was higher than any of the  
others—even than Dr. Milliken's! The angel's  
voice rang out so loud and clear that we all heard  
it, saying: 'He that humbleth himself shall be ex-  
alted: whosoever shall humble himself as a little  
child, the same is the greatest in the kingdom of  
heaven.'

"And then, oh! Aunt Jay, my name came next,  
and I trembled so I could hardly reach the angel;  
but he put his arm around me and helped me to  
stand by the rod. As soon as I touched it I felt  
myself growing shorter and shorter, and though I  
stretched and stretched and strained every nerve  
to be as tall as possible, I could only reach Lillian's  
mark—Lillian's! the lowest of all, and I a mem-  
ber of the church for two years!

"Oh! Aunt Jay, I grew crimson for shame;  
and I whispered to the angel, 'Oh, give me another  
chance before you mark me in the book so low as  
this. Tell me how to grow; I will do so gladly,  
only do not put this mark down!'

"The angel shook his head sadly. 'The record  
must go down as it is, my child. May it be higher  
when next I come. This rule will help thee:  
Whatsoever thou doest, do it heartily as unto the  
Lord, in singleness of heart as unto Christ. This  
one thing do: press toward the mark. The same  
earnestness which thou throwest into other things,  
will, with Christ's help, make thee to grow in  
grace.'

"And with that I burst into tears, and I sud-  
denly awoke and found myself crying. But, oh!  
Aunt Jay, I shall never forget that dream. I was  
so ashamed of my mark."

Do any of my readers know any girl like Greta  
Brown, who throws more enthusiasm into every-  
thing else than the one most important of all, the  
growth of her Christian character?—*Hester Wol-*  
*cott, in N. Y. Observer.*

—Fortune lost, nothing lost; courage lost, much  
lost; honor lost, more lost; soul lost, all lost.

—Leave God to order all thy ways,  
And trust in him whate'er betide;  
Thou'lt find him in the evil days,  
Thine all-sufficient help and guide.  
Who trusts in God's unchanging love,  
Builds on a rock that naught can move."

—To trust God when our warehouses and bags  
are full, and our tables are spread, is no hard thing;  
but to trust him when our purses are empty, but  
a handful of meal and a cruse of oil left, and all  
the ways of relief stopped—herein lies the wisdom  
of a Christian's grace.

## Special Mention.

### WHAT RUSSIA WANTS.

THE New York *Independent* of July 30, 1885, speaks of an editorial in the *Moscow Gazette* as follows:—

"Russia, says an inspired editorial in the *Moscow Gazette*, has reached the furthest limit she desires in Central Asia, and fears nothing so much as the growth of an unwieldy territory."

To which the *Independent* replies: "We do not believe a word of it. That Russia wants Afghanistan and Persia both, it needs only the denial to make certain."

### TROUBLE IN THE PAPAL CAMP.

THERE is a family jar in the one "indivisible, universal, holy, Roman Catholic Church." The pope and the Ultramontanes have fallen into a quarrel. Cardinal De Pitra and the *Journal de Rome* have taken occasion to eulogize Pius IX. at the expense of Leo XIII., commending the course of the former, and thus condemning the comparatively liberal and conciliatory course of the latter toward the Italian government. Cardinal De Pitra reflected severely upon the papal policy, whereupon the pope wrote a letter giving the cardinal a severe castigation and promptly suppressed the *Journal de Rome*. But it would be vain to expect any long continued movement in the direction of progress and reform on the part of the papacy; and the London *Tablet* remarks that the late movements at the vatican "manifestly should not give rise to an expectation or a hope that the Roman Pontiff's will reconcile themselves to the oppression [?] under which they have lived indignantly for fifteen years."

### AMERICAN COMPETITION.

An English view of the situation, is given in the following from the London *Globe*:—

"A reduced American tariff means closer competition against this country in the neutral markets of the world. Every diminution of that tariff will give new impetus to American productions, and will be equivalent to additional tightening of the screw of international competition. Unfortunately for this country, there are other elements in the industrial condition of the States which will act to our detriment. One of these is the silver question, the other is the superior mechanical equipment of American industry, and the more satisfactory relations prevalent between capital and labor in that country. But our great fear as to the industrial future of this country, in its inevitable rivalry with the United States, lies in the more perfect organization of our competitor. The American is *par excellence* a mechanical inventor. His natural ingenuity, fighting against the artificial enhancement of prices, resulting from the prevalent fiscal system, has driven him to seek relief in mechanical assistance. He had compensation for dearthness of material in cheapness of production. Every workman in every manufacturing center is stimulated to study and master the machine under his charge, with a view to improving it. Mechanical development is part of the character of the nation. We may be sure that the country which produced the grain elevator, the oil pipe pumps, machine-made watches, the high speed printing machines, the ring frame, and other inventions without end, will develop still greater creative powers under the stimulus of a growing export trade. Where shall we be then? The relations also between the capitalist and labor classes in the States are more of a nature to encourage production and to develop the capacities of rising generations. Greater attention is given to the physical and moral well-being of the American artisan than is considered to come within the sphere of duty of the British or European manufacturer. A certain spirit of emulation pervades the laboring classes on the other side of the Atlantic, in the place of the leveling down to a general average which prevails in this country.

The American artisan works for himself, knowing that his success will be recognized and encouraged. He seeks to rise, and his industry progresses with him. Are we doing all we should and all we might do on this side to keep pace with this progressive movement? We fear not, and yet such social advance leaves an indelible mark on its generation, and expresses itself industrially in good merchandise and low prices."

### AFRICA AND THE WHISKY TRAFFIC.

THE greatest achievement yet made by the forces of civilization in the dark continent, writes an English correspondent of the *Interior* from Zanzibar, "is neither missions nor emancipation, but the success that has crowned its efforts to introduce drunkenness among the native population. Foreigners," the writer continues, "must seem a funny set to Syud Burghash and his subjects. We persuaded them by a plentiful display of force to suppress the slavery, which their law approves and allows, and at the same time we make them admit the liquor, which is the abomination of their faith. . . . By the English treaty 'no articles whatever shall be prohibited from being imported into or exported from the territories of his highness the Sultan of Zanzibar, but the trade between the dominions of her Britannic majesty and those of his highness the Sultan of Zanzibar shall be perfectly free, subject to the . . . duty upon goods, and to no other.' The duty referred to is a duty on imports, and is limited to five per cent. The treaties with the United States, and with France and Germany and other European countries, contain clauses identical with that quoted. In consequence of this clause there is an unlimited and increasing traffic in liquor. The Sultan sees the mischief that is being wrought, but is helpless to check it. . . . As the treaties stand at present, the trader is legally entitled to import any quantity and any quality of liquor for which he is prepared to pay the stipulated *ad valorem* duty. He is surrounded by savages whom he quickly teaches to consume any quantity and any quality of stuff, and so it is only to be expected of him as a trader that he should exercise his legal right to the full."

"The liquor traffic," continues the *Interior*, "is already the largest interest in the Congo trade, so that both from the East and West a deluge of the most poisonous and maddening liquors is poured into the dark continent. We expressed a hope that the destruction which this traffic would entail upon all legitimate trade, by impoverishing the natives and by destroying their capacity as producers, would be so apparent to the European governments that they would prohibit it; but all the evidence goes to show that European commerce is as blind to its permanent interests as it is void of conscience. It makes the struggle of the missionaries to elevate and enlighten the Africans almost hopeless."

### A FRENCH SUNDAY MOVEMENT IN EUROPE.

A FRENCH Sunday movement has been set on foot in Switzerland, to secure in said country, in France, and in those parts of Europe where the French language is spoken, a more strict observance of Sunday as the Sabbath. The heart and center of this movement is Geneva, the renowned city of Calvin, the great French reformer of the 16th century. It has organized a society similar to that in the States, so far as securing the great end in view is concerned, which publishes a quarterly advocating its principles, called, *Le Bulletin dominical, Organe de la Fédération internationale pour l'Observation du Dimanche*: The *Dominical Bulletin*, Organ of the International Federation for the Observance of Sunday. Besides this quarterly, a weekly has just appeared at Vevey, Switzerland, entitled, *Le Jour du Repos*,—*The Day of Rest*. This newspaper appears on Monday to avoid being taken to its subscribers by *facteurs* on Sunday, in imitation of the example of *La Chambre Haute*, a religious monthly published in France.

The editor of *Le Jour du Repos* speaks thus in his prospectus: "Here are the principal points which shall be treated in my journal: 1. The perpetual obligation to observe the fourth commandment; 2. The great importance of this commandment; 3. The necessity of adding sanctification to the cessation of all secular work; 4. The importance of the word of God which is powerful to

combat profanation (important on the religious side of the question); 5. Obedience to the law of God even under the new covenant; 6. The necessity of works of charity on the Lord's day; 7. Temporal and spiritual blessings resulting from its observance; 8. The curse that rests on those who profane it; 9. The importance of Sunday in the work of missions among the heathen; 10. The good example that Christians can do by their example."

It will be readily seen that this programme presents capital admissions in favor of the Sabbath and against first-day observance; for the fourth commandment, which it so highly extols, enjoins the observance of no other day than on which God rested, and which he blessed and sanctified,—the seventh day, answering to the day of creation week. Although this plan presents to us who keep the seventh-day Sabbath the handle of the sword of truth which must molish the Sunday institution in the eyes of the honest, yet it will, in connection with the *Bulletin Dominical*,—which treats the subject more from a civil and legal stand-point, calling for legal enactments,—exert a powerful influence in favor of Sunday movement on the uninformed, and those who prize the traditions and customs of men more than the truths of God's word.

*Le Jour du Repos* resorts to the threadbare stories of accidents and calamities on Sunday, which, though they would make every day Sabbath in the eyes of every unbiased and reflecting mind (for accidents happen every day), nevertheless exert the same influence in favor of Sunday-keeping that they did in the Dark Ages, especially so as they are backed up by Sabbath wonders that will sweep the masses. And Sunday movement in the States is doing much to ripen affairs in Europe. The crisis is forcing upon us with all its realities. We have no time to lose if we would make visible the Creator's sign of royalty throughout the earth. May we be true to God in this last conflict between truth and error.

D. T. BOURDEAU.

Geneva, Switzerland.

(Signs please copy.)

## Our Basket.

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

—What God calls a person to do he will call him through.

—Reformers look small in the eyes of the world; they are so far in advance, but large in the eyes of God, they are so much nearer to him; for real reform is Godward.—*John Milton*.

—For who that leans on His right arm  
Was ever yet forsaken?  
What righteous cause can suffer harm  
If He its part has taken?  
Though wild and loud,  
And dark the cloud,  
Behind its folds  
His hand upholds  
The calm sky of to-morrow!

—It is much easier to meet with error than to find truth; error is on the surface, truth is hidden in great depths; and the way to seek does not appear to all the world.—*Goethe*.

—Our lives are songs; God writes the words,  
And we set them to music at pleasure;  
And the song grows glad, or sweet, or sad,  
As we choose to fashion the measure.

We must write the music, whatever the song,  
Whatever the rhyme or meter;  
And if it is sad, we can make it glad,  
Or if sweet, we can make it sweeter.

—Whatever our place allotted to us by Providence, that for us is the post of duty. God estimates not by the position we are in, but by the way in which we fill it.

—Sustain and comfort yourself in the Lord, and be strong in his power if you are under the Lord's crosses, for you are in the beaten and common way to heaven!—*Rutherford*.

—The blind and cowardly spirit of evil is ever telling you that evil things are pardonable, and you shall not die for them; and that good things are impossible, and you need not live for them. And if you believe these things, you will find some day to your cost that they are untrue.—*Ruskin*.



## Our Tract Societies.

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

### DEEDS, NOT YEARS.

'Tis deeds, not years, that make a life  
Seem long upon the earth.  
A man may live till fourscore years  
Be counted from his birth.  
But when at length he bows his head  
To nature's last great call,  
A marble shaft will merely tell  
He lived, and that is all.

Another, living half that time,  
Will fill with deeds his span;  
And though he dies, he still will live  
Within the heart of man.  
No crumbling marble to remind;  
No sculptured shaft he needs;  
His is a lasting monument  
Of fair and noble deeds.

'T were better if we spent less time  
In sinful, idle scheming,  
As planning some absurd career,  
Or of a mission dreaming;  
And more in doing kindly acts  
To make life's burden lighter;  
Thus, though our stay be short on earth,  
Our deeds would make it brighter.

—Sel.

### DAKOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

of members .....	364
" reports returned .....	243
" members added .....	11
" " dismissed .....	6
" missionary visits .....	1,074
" letters written .....	569
" Signs taken in clubs .....	194
" Stimme " " " .....	95
" Harold " " " .....	20
" Tidende " " " .....	25
" trial subscriptions obtained for Signs ..	106
" new subscriptions obtained .....	173
" pp. tracts and pamphlets distributed ..	83,187
" periodicals distributed .....	3,285
sh received on membership and donations, \$74.38;	
ok sales, \$220.66; on periodicals, \$306.87; on general	
\$53.13; on \$10,000 fund, \$610.00; on tent fund,	
05; on depository fund, \$45.90.	

ALICE H. BEAUMONT, Sec.

### OUR MISSIONS IN VERMONT.

We are sure it will be gratifying to all our brethren and sisters in the State to know that we have very encouraging reports from our missions in Burlington and Rutland. In each of these places we have rooms where several workers who are canvassing, visiting, holding Bible readings, etc., find a home. A sister laboring in one of these places expresses the wish that each one of the company were able to do the work of a dozen efficient workers. She says, "I put in all the time I can, and find many precious souls who will, I believe, give the truth." She speaks of finding quite a number of aged and blind who love God and to whom she is going to send her little daughter to teach the word of God and our works.

To pay rent, suitably furnish rooms for these missions, and meet running expenses, even with the closest economy, demands means. Pledges to our reserve fund which we should have to use for this purpose come in so slowly that we have to rely heavily on the tithe treasury, which under the present pressure must soon be empty, unless the plan for the payment of tithes shall be adopted by all our members. Our brethren and sisters who are not called from their comfortable and happy homes to work, can furnish many in the line of provisions and articles necessary in house-keeping. Who and how many of our friends will bring to our camp-meeting some gifts for these missions, such as bedding, towels, dishes, and a score of other things, which thoughtful and liberal-hearted sisters will call to mind as necessary? Or who at the camp-meeting will inquire into the wants of the missions, and lend a helping hand on returning home? Money will always be acceptable, and gratefully received. Above all remember the work and workers of our prayers at the throne of grace, that souls may be gathered to the Saviour. Every phase of physical, moral, and religious world seems to call to us, Make haste in bearing the last message.

A. S. HUTCHINS.

### CANVASS FOR "VOL. IV."

I HAVE canvassed about two weeks. Have sold thirty-three copies of "Vol. IV.," three of "Early Writings" (Danish), several of "United States in Prophecy" (German), and have taken three subscriptions for the *Signs*. Have held several Bible readings, with good interest. My courage is good, and I desire to be found when the Lord comes doing the Master's will. PETER CHRISTIANSON.  
*Sparta, Wis.*

### TO MISSIONARY WORKERS.

DEAR BRETHREN AND SISTERS: Are we awake to the dangers that are thickening around us? Time is so short, and yet the most of God's people are still unprepared and unwarned. What a great work is yet to be done! Oh for more of the spirit of sacrifice, more of the burden of souls, more zeal and energy in the work! As we see the great world rushing so blindly and so wildly on to destruction, so careless of impending danger, even anxious to be left to sleep, why do we not feel the spirit of Jonah as he went through the streets of Nineveh, crying, "Yet forty days, and Nineveh shall be overthrown." We have a message for the people as really as did that ancient prophet, and we shall feel God's displeasure just as surely as he did if we neglect to do our work faithfully. The blood of souls will be required at our hands.

Are there not many, even in our own ranks, that are at ease in Zion? many at ease upon their farms, or in their comfortable homes? Oh, when shall we awake, and arouse from our stupidity? "The great day of the Lord is near, it is near, and hasteth greatly." Let us strive to labor patiently, carefully, and prayerfully, watching every opportunity to put forth an effort to save precious souls.

Satan is cunning. Now that he has lulled the great mass of professors to sleep in their beautiful and costly churches, covered with pride as with a shield, so that those who were bidden cannot taste the supper, he is busy at work trying to ensnare those that are in the highways and hedges, lest they be compelled to come in that God's house may be filled. Oh that we had half the activity and energy of this wily foe!

Burlington, Vt.

E. M. PEEBLES.

## Bible Readings.

"Search the Scriptures."—John 5 : 39.

### SCRIPTURAL CONVERSION.

BY ELD. R. F. COTTRELL.

#### 1. FROM what does Jesus save his people?

"Thou shalt call his name Jesus [i. e. Saviour]; for he shall save his people from their sins." Matt. 1 : 21.

#### 2. On what conditions are men to be saved from sin?

"He that believeth and is baptized shall be saved." Mark. 16 : 16.

#### 3. Is faith, then, a fundamental requirement?

"Without faith it is impossible to please him; for he that cometh to God must believe." Heb. 11 : 6.

#### 4. Must faith be joined with confession in order to secure salvation?

"The word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10 : 9, 10.

#### 5. What must be obeyed in order to be freed from sin?

"Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6 : 17, 18.

#### 6. What is the doctrine of which a form or model is to be obeyed?

"Moreover, brethren, I declare unto you the gospel, . . . (1) That Christ died. . . (2) That he was buried, and (3) that he rose again." See 1 Cor. 15 : 1-4.

The form of this doctrine must resemble it; must have a death, a burial, and a resurrection.

#### 7. In conversion, who are reckoned dead?

"Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6 : 11.

#### 8. What is sin?

"Sin is the transgression of the law." 1 John 3 : 4.

#### 9. Will those dead to sin, live any longer in it? will they transgress the law?

"God forbid! How shall we that are dead to sin, live any longer therein." Rom. 6 : 2.

#### 10. Describe the form of burial and resurrection of those who are dead to sin.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verses 3-5.

#### 11. Does this signify a total renunciation of sin?

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6.

#### 12. What other term did the apostles use to represent this death to sin which must precede burial by baptism?

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2 : 38.

#### 13. How does Isaiah describe repentance and remission of sins?

"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1 : 16-18.

#### 14. Does the apostle also require this turning from sin?

"Let not sin therefore reign in your mortal body." Rom. 6 : 12.

#### 15. How does he identify the law by which sin is known?

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7 : 7.

#### 16. Is there any law, except the ten commandments, that says, "Thou shalt not covet?" Ex. 20 : 3-17.

#### 17. Does the faith of the gospel make void this law?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3 : 31.

#### 18. Do the apostles require obedience to every precept of that law?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." Jas. 2 : 10, 11.

#### 19. Does that law require the keeping of the Sabbath?

"Remember the Sabbath day, to keep it holy." Ex. 20 : 8.

#### 20. Which day is the Sabbath?

"The seventh day is the Sabbath of the Lord thy God." Verse 10.

#### 21. Is it a transgression of that law to do our work on that day?

"In it thou shalt not do any work." *Ibid.*

#### 22. Is it a transgression of that law to work on Sunday, the first day of the week?

"Six days shalt thou labor, and do all thy work." Verse 9.

#### 23. Does the law act a part in conversion?

"The law of the Lord is perfect, converting the soul." Ps. 19 : 7.

#### 24. Will one who has been thoroughly converted from sin, break any precept of the law? Which?

—Be humble, and you will never want for guiding.—D. Mulock Crank.

—A good man doubles the length of his existence; to have lived so as to look back with pleasure on our past experience is to live twice.—Martial.

—Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—H. Mann.

—Many people who suffer in warm weather from diarrhoea and flux might save large doctor's bills by taking a glass of hot milk two or three times a day. We know of one case of chronic diarrhoea effectually cured by this remedy,—a glass of boiled milk taken the first and last thing each day.

## The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 4, 1885.

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

### PERVERTED SANCTIFICATION.

By the so-called "holiness people," we are sometimes accused of misrepresenting their position, when we say that there are some Scriptures which they pervert into an attempted argument that they may come into such a position as to be incapable of sin. Thus one of them says: "If the brethren who attribute such teachings to them will take the pains to examine their teachings on this point, they will find not only the absence of all doctrines of this kind, but positive teaching that the blessing of sanctification is at all times liable to be forfeited by disobedience."

By their fruits, says the Saviour, we are to form our judgment of all classes of teachers. A little fruit goes a great deal farther in the way of evidence, than any amount of profession in the absence of any fruit. But when we show these people that they are every week breaking one of the plainest precepts of the decalogue, that instrument which Jehovah has given as a transcript of his will, and a rule of life for his creatures, are they ready to correct their practice in this respect and to make haste to obey? Not by any means. There is no class upon whom we find it more difficult to make any impression with the plain testimony of God's word, than upon this class.

Why are they so difficult to be reached?—Because they have in their own minds something which holds a position of greater importance than the word of God. Oh! they are sanctified! they have received the blessing of sanctification! they are saved, and "saved now" (a phrase harped upon *ad nauseam*)! they are accepted of the Lord! they are holy! they are led by the Spirit! they are all right!

Thus they inclose themselves in an impenetrable shell of self-righteousness. They completely shut their eyes and close their ears, that they can neither see nor hear. But do they consider the "blessing of sanctification" forfeited by such a course?—By no means. While as a matter of theory they may say that their blessing of sanctification may be forfeited by disobedience, as a matter of practice do they ever admit that they are disobedient?—We have never known them to. Virtually it amounts to this: The blessing may be forfeited by disobedience; but we never disobey; certain privileges may be lost by sin; but we never sin. What can be done to lead such people onward in the path of truth?—Nothing; for they do not hold themselves subject to any further instruction, except what they may receive through what they call the Spirit.

When a Sabbath-keeper, one whose conscience has been touched by the claims of God's holy law, and who in Christian loyalty to its claims has yielded obedience, comes in contact with this people, if he is true to his profession his first duty is, of course, to show them the light, and point out to them wherein they err therefrom. And when they shut their eyes to a truth which he sees to be so important and so plain, involving the great principle of obedience to God, how can he affiliate with them? Their shouts must be to him as hollow as sounding brass; their high professions, the climax of blind presumption. And under these circumstances, having done his duty to them, can he look upon them as possessing what they profess to enjoy? If he can, it only proves what is stated above, that the spirit that goes with this movement tends to lower the sense of obligation to God's word, benumbs the conscience to the importance of obedience, and commits the individual to a wild, blind, impulsive influence, which is not one of the fruits of the Spirit of God.

### THE CHURCH.—NO. 13.

In our examination of the subject of "the church," we have considered it as an organization, also the method of organizing a church, which is very simple. The church is not a complex system, and simplicity in its organization is to be expected. We have considered the ordination of officers, their qualifications,

and the extent of their authority and jurisdiction. Also church government, the reception of members, etc., the necessity of discipline, and its administration. We come now to a consideration of

#### THE ORDINANCES OF THE CHURCH.

As a general thing but two ordinances of the church are recognized; namely, baptism and the Lord's supper. It will be understood that this remark refers only to Protestant churches, for the Catholics have a number of sacraments which are not generally recognized as such by Protestants; and these are rejected with good reason, for they are not derived from the Scriptures. Amongst these are confirmation, penance, marriage, and extreme unction. Marriage is not a church institution; it is not peculiar to Christianity; it does not belong specially to any class or nation. Both the Sabbath and marriage antedate Christianity, being instituted before the fall; and therefore they belong to mankind as the posterity of Adam. Giving marriage exclusively to one class (as the Catholics claim that it belongs to the church), is on a level with the common practice of giving the Sabbath exclusively to the Jews. There is just as much reason for one as for the other, which is, in fact, none at all.

A few Protestant denominations accept three church ordinances; namely, baptism, the washing of feet, and the Lord's supper. Among these denominations are the Seventh-day Adventists. The Free-will Baptists formerly held to the washing of feet, but quite recently they have lost their faith and practice in this respect. They may not all have discarded it, but we know that many have; and representative men among them are using their influence against it. Of these rites we will speak in order.

It is quite uniformly believed that baptism is an *initiatory rite*; that is, that it is the rite by which we are inducted into the church. This view we accept. We do not hold that any person can be received into full fellowship, or can be fully a member of the church, until he is baptized. We do not know that there is any church which does not hold to this view except the Friends or Quakers, and the Universalist, which, however, we do not consider an "evangelical" church, as they reject the ordinances entirely as well as the very fundamentals of Christianity. And with these we might class certain "holiness bands" which are opposed to all organization and to all existing organizations, and which, also, entirely reject the ordinances of the church of Christ. We do not feel any very strong assurance that a body is entitled to the name of "a church of Christ" which so far ignores the authority of the Head of the church as to reject the ordinances which he instituted and commanded.

As we do not purpose in these articles to give even an outline or synopsis of our faith, or any dissertation on doctrines, we shall make no extended comments on the subject of baptism. We shall give only a brief statement of the most material points; those who wish to examine at length our faith on this subject, we refer to our work on "Christian Baptism."

1. *Baptism* is the anglicized form of the Greek word which signifies "immersion." Almost all words may be used in a secondary sense; some have meanings quite remote from the primitive; but remote shades of meaning are not admissible in precepts or rules of obligation. Baptism, however, has not a variety of significations. It is used in figures or illustrations, but not so as to change the original meaning; indeed, if the original meaning be lost, or the word be given a new or unusual signification, then the force of the figure is entirely lost. Dr. Moses Stuart, of Andover (Presbyterian), has abundantly proved in his work on baptism, that its signification is immersion.

We object to the use of the phrase, "a mode of baptism," as if there were different modes. There is a Greek word which signifies "to sprinkle," and it is never translated otherwise. It is never used in the Scriptures in reference to the ordinance of baptism. The saying that "sprinkling is a mode of baptism," is, in our estimation, equivalent to saying that "sprinkling is a mode of immersion!" Immersion only is baptism; sprinkling is not baptism at all.

The figure used in regard to baptism is that of a burial and resurrection. This will show the correctness of our remark that the force of the figure is destroyed if the signification of the word be changed. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. Im-

mersion will meet the idea of this text perfectly; pouring and sprinkling will not. Again: "We are baptized with him in baptism, wherein also ye are risen with him," etc. Col. 2:12.

The same may be said of *planting*. "For we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5.

The instances of baptism verify our statement: (1) Jesus was baptized of John in Jordan. (2) they went down both into the water, both Philip the eunuch; and he baptized him. And when they were come up out of the water," etc. Acts 8:38.

The question as to the proper subjects for baptism is easily settled if we confine ourselves to the reading of the Scriptures, without forcing unwarranted inferences upon them.

1. The Saviour said to his apostles, in the mission which he gave to them: "He that believeth and is baptized shall be saved." Mark 16:16.

2. "Then they that gladly received the word were baptized." Acts 2:41. This is in harmony with the preceding text.

3. "And they spake unto him the word of the Lord, and to all that were in his house. And in the same hour of the night, and washed his stripes; and was baptized, he and all his, straightway. . . . And rejoiced, believing in God with all his house." Acts 16:32-34.

Repentance is closely associated with faith. Repentance is a *turning*, or reformation of life; without faith there can be no reformation, for without Christ we can do nothing. John 15:5. Without faith it is not possible to please God. Hebrews 11:6. And without an amendment of life there is no true faith, for faith without works is dead. James 2:17, 20. And as faith, so repentance precedes baptism. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. And this conforms to the ordinance given down by John the Baptist in his ministry. Mark sets forth as "the beginning of the gospel of Jesus Christ." Mark 1:1. John said: "I baptize you with water unto repentance." And the record says they "were baptized of him in Jordan, confessing their sins." Matt. 3:6, 11.

It would certainly be contrary to the Scriptures to baptize any one who refused to repent, and who had no faith; it would be a solemn mockery. We believe that it is also outside of all Scripture warrant and only a mockery to baptize any who have not sinned, and who have not capacity to either repent or to believe. As baptism is a requirement, commanded in the Scriptures, it is a nullity if administered to one who does not or cannot recognize the requirement, or the obligation to obey.

And now, inasmuch as they who believe in the practice what they designate the baptism of infants, also believe that it is not allowed to repeat the ordinance, we believe that it is doubly wrong to baptize infants. For (1) it is outside of the Scriptures, a requirement, and therefore unauthorized, or willful disobedience. (2) It deprives the child to whom it has been administered of the privilege of obeying the commandment to be baptized when it becomes of sufficient age to repent and believe. In baptism, an individual does not obey the precept of the Saviour; and it must be wrong, and offensive to the Head of the church, which renders it impossible for an individual to obey the Saviour's commandment, when he believes and feels the obligation.

These, in brief, are the reasons why we believe that *penitent believers*, and they only, are proper subjects of baptism. Some have styled it an ordinance for "adult believers," but incorrectly, as *age* has nothing to do with the proper administration of the ordinance. Children who are old enough to know right from wrong, to feel that they are sinners, and that they need the Saviour, and who trust his love and his grace, and should be baptized. And no one can determine at what age this is possible. It may be at quite an early age, and each individual case must be determined by and for itself.

Having presented baptism as the subject of the first commandment, as all must admit that it is, a little more need be said as to its importance; for what can add to the importance of a commandment of the Lord? The commission of the Saviour includes it; the first sermon under that commission, specially inspired for the occasion, enjoins it; and all reference to it by the apostles shows their regard for this part of the gospel. "He that believeth



and is baptized shall be saved." Here is a precious promise—a large assurance—to the faithfully obedient. "Repent, and be baptized every one of you." This places it entirely outside of optional matters. It is not a question of education, or convenience, or preference, or feeling. It is a matter of law and of obedience only. But further: "If we have been baptized together in the likeness of his death, we shall also in the likeness of his resurrection;" another precious assurance, based upon obedience to the divine requirement. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. We have no time at present to comment on this text. Every word of it conveys an idea of the importance of this subject.

It has been suggested that a larger number may be gathered into the church if each one be allowed to do according to his own preference and feelings in such matters. We do not doubt it. There will be no difficulty in raising a large church if each be allowed to come in on the basis of feeling or personal preferences, without strict regard to the teachings of the word of God. But he who comes in on his own way or by his own method, will insist on having his way after he comes in! The church then may be large, but it is sure to be weak, selfish, and disorderly.

J. H. W.

#### LET US AIM AT THE VITAL POINT.

We refer in this heading to our methods of labor.

We have a great and important work to accomplish, the promulgation of the truth of God for these days, and the preparation of a people for the coming of Christ. We have a message to give and an important truth to disseminate throughout our world. There is but little time to labor, and a great work to be accomplished. We are much in danger of directing our efforts in such a way that we miss the point to be reached. This is true of our preaching.

In the earlier work of this message our ministers went out and spent but a few days in a place, preaching the truth; then they would remove elsewhere. Now we spend from six weeks to three months in a place, and cover almost every point relating to our views which has a bearing upon the questions at issue. Very likely a mistake was made in the earlier methods of labor that they did not remain long enough. But we must admit that those who came out under that kind of labor as a general rule were much stronger in the truth than those that have come out later. Had they remained a greater length of time, doubtless more would have been reached. But this method took hold of those who were truly honest and wanted the light more than anything else. In order to have the best results the truth must be strongly urged upon the people, and sent home with power and great earnestness. If we are truly in earnest, this very fact will have its weight. We have not time to beat all around the bush and dwell upon the unimportant points. We have a great work to accomplish, and but little time in which to do it. While this is true of preaching, it is equally true of every other branch of the work.

We are in danger of giving too much attention in our canvassing work to books which do not relate to the doctrines of present truth. There are a great many books in the world which may be said to be good. They are attractive and instructive and worthy of our perusal, and yet they do not bear particularly on the work in which we are engaged. Our business is to warn the world of the Lord's coming, and to prepare the people for that event. If this is not a burden-bearing message, we have no message; we should therefore put all our force right upon this subject. We have often questioned in our minds the propriety of spending so much time canvassing for "Sunshine at Home," when there is so much more importance attending the circulation of other doctrinal works. We do not mean by this that "Sunshine" is not a valuable book, and worth all it costs the purchaser, and contains much profitable and interesting instruction for the children, but yet it is not to be compared with "Thoughts on Daniel and the Revelation" and other doctrinal works which we have to bring before the people.

If young persons learning to canvass, sell "Sunshine" first, in order to prepare themselves to sell more important books, well and good, this is all right. If they can dispose of "Sunshine" and by so doing help to circulate the *Signs of the Times* or other religious reading, then the work is of value to the cause of God. Should the canvasser take it with him as he

goes out to sell "Thoughts on Daniel and the Revelation," to help pay his expenses, that he may be able to support himself with this book, it is all right; but we believe that our brethren who have gained an experience in the canvassing work, should devote themselves especially to the circulation of those books that bear directly on present truth. They are what the people need. We want to reach them and enlighten them on the truths of this message. Let none of our young canvassers be satisfied just to sell even "Sunshine" for the purpose of making money.

And if these principles be true in regard to this book, what shall we say concerning many of our brethren that are selling their service to those who are in the book business solely for money-making purposes. The world is full of books, and many of them afford valuable information on business forms, etiquette, history, and various other useful subjects, and may be worth all they cost the purchaser; but how can our brethren who might be useful in putting the truth before others, and who feel that they might be of service to God, content themselves with working for a salary when they might be bringing the truth before the people and saving souls for the Master. We are making the most strenuous efforts in every way in our power to impress upon our people, and especially upon our young people, the necessity of devoting themselves to the work of God. Large sums of money have been spent in seasons of instruction to bring these principles to bear upon their minds with the greatest possible force.

Our brethren of experience in the cause have spent anxious days and weeks in planning how to affect the minds of persons of talent, to get them to devote themselves to this work. And we feel that God's frown is upon us as a people because of a lack of devotion to his cause. We cannot but feel that a curse rests upon our young people of experience, who might be circulating works of special importance to enlighten the world of the approaching Judgment, who are devoting their God-given powers to the sale of works of minor importance. If such do not believe the truth, if you have no interest in it, we have nothing to say. Act as you see fit; but if we believe we are in the last days, that the Lord Jesus Christ is near, even at the doors, and that the world must be warned, God has given you a work to do; and for the sake of consistency and the cause of God do not permit yourselves to be turned away from this important object. We know that money-making inducements will be held out. We know that plausible arguments will be presented to the mind. We know that book agents and publishers will do their utmost to secure every young person of promise to work for them; but we appeal to the conscience in the fear of God, and we ask our people not to neglect their duty any longer. We speak especially to those who have attended our schools of instruction in these things, where they have had opportunities to prepare themselves for more efficient work. It gives us the greatest sorrow to see such turn away from the special work of the Lord for this time. We plead with our people to take hold in earnest and do work for the Lord Jesus Christ.

Eternity and the Judgment day, are just before us. We have but a little time in which to work. This principle applies to every branch of the work. We have a few earnest laborers, burden bearers, doing their utmost; but we have a vast amount of precious talent that is put to worldly uses which should be devoted to the cause of God. What can we do to reach these persons? May God's Spirit rest upon them, and they see the importance of the great truths which are committed to our trust.

G. I. B.

#### INDUCEMENTS TO ATTEND THE BATTLE CREEK COLLEGE.

We greatly desire to do all in our power to induce our brethren in the great Central Conferences to send their young people to Battle Creek to fit them for usefulness in the cause of God. We are endeavoring in every way possible to make our College worthy of the patronage of our people. Many hundreds have already gone out from it to labor in the cause; and there are large numbers of our young people who need the same opportunity.

Our people at Battle Creek are trying to make the expenses of the students as light as possible. And we are satisfied, after considerable investigation of the subject, that the expense involved in attending this school is less than that of almost any other in the land. We have before us a list of upwards of twenty

colleges, located in New England, New York, Pennsylvania, Ohio, Illinois, California, and Michigan. Most of these are about the same grade as ours. We will give a few figures illustrating the cost of attendance at some of these institutions. Take, for instance, the item of board: At two in the above list, board is \$4 per week. In ten of these institutions it ranges from \$3 to \$4 per week. In several more it ranges from \$2 upwards. At Battle Creek it is \$1.75 per week.\* In not a single college is board as low as in our own. Take the item of tuition: There are a very few where tuition is free, because they each have a large endowment fund which pays all expenses; but there are other items of expense even in these which bring the average cost above that of the Battle Creek College. In two of these, tuition averages from \$120 to \$150 per year. In four more, it ranges from \$75 to \$100 per year. In two more, from \$50 to \$75 per year. In six more, from \$25 to \$50 per year. In Battle Creek the average is \$20 per year for tuition. There are various other expenses also, such as room rent, incidentals, etc., etc.; but we have only space to speak of a few of the totals of various colleges. There are seven institutions where the average is from \$200 to \$390 per year. There are five where it averages from \$150 to \$200. There are seven others where it ranges from \$120 to \$150 per year; but there are none so low as our own College, where the average of total expense for the school year is \$117. Many more interesting figures might be given, bearing on the cost of attending these schools, but these will be sufficient to show that in the matter of tuition and total expenses, the Battle Creek College requires less than any of the twenty examples given; and these figures are taken from their own catalogues, where there is likely to be as fair a showing as possible.

We trust that these figures will be duly weighed. Upon the question of what school to attend they have a very important bearing with those who work hard for the means with which to obtain an education of the mental and moral faculties. It may cost a little more for some of our people living at a distance to come to Battle Creek; but we are satisfied there is no school where equal opportunities are granted for education, that can compare in cheapness of expenditure with this. And this is because special efforts have been made to favor our youth by keeping down the price of board and tuition.

It is well known to many of the friends of the institution that its receipts fail to meet the running expenses by many hundreds of dollars each year. It may be said, Why do we not make them greater so as to be able to meet the expenses? First, because it is not a money-making institution; secondly, it is designed to favor those in straightened circumstances in obtaining an education; thirdly, because we want to induce our young people to come here, where favorable opportunities are granted to obtain a knowledge of the truth, that they may have no excuse for not understanding it. Therefore great efforts have been made to keep the expenses within reasonable bounds. But this matter of pecuniary consideration is of small value when compared with many others. We shall not urge young people not of our faith to attend the College. They are welcome to attend if they will conform to the rules enforced at our school, and we will do our best to give them the worth of their money should they attend. But our school is designed especially to benefit the children of Sabbath-keepers; and where can they find such opportunities as at Battle Creek?

We speak, of course, only of students living within reach, who would not attend the Healdsburg College or South Lancaster Academy. We have no competition with them. They are excellent schools; but we are comparing the Battle Creek College with the worldly schools around us, those of other denominations. When our young people attend those institutions of learning, they meet with all sorts of influences, calculated to lead them away from the truth; especially is this true of denominational schools. Such influences are brought to bear upon them as very few of the young people at the present time can withstand and come out on the right side when they get through school. But here we have opportunities for religious and mental improvement, and for the preservation of health. There is also a large and interesting Sabbath-school which they can attend every Sabbath, thus giving them the most precious opportunities for the study of the Scriptures. The professors and teachers of our College are also Christian men and women who have the fear of God before

\* This price is for two meals per day only.—Ed.

them. Every influence is as favorable as we know how to make it to lead the student's mind in the direction of the solid, serious, and devotional.

We expect our College will become even more efficient than in the past; and its managers never felt more the importance of moral and religious influences as connected with education than at the present. Brethren and sisters in all parts of the field, will you not avail yourselves of these privileges and opportunities granted you, and send the dear youth under your charge where they may receive instruction which will qualify them for this life and the one hereafter?

G. I. B.

#### AUSTRALASIA.

AFTER five days' sailing we reached the harbor of Sydney, Australia, Sabbath, June 6. Eld. Israel and myself remained at this place while the others of our party went on to Melbourne. Sydney presents a far different appearance from Auckland, New Zealand. The buildings are more after the English style of architecture, and the customs of the people are more like English customs. We have visited the free public library, where we found thirteen of our principal bound books in their catalogue. The library has 60,000 volumes, and during 1884 it had 155,000 readers. In the Sailors' Home we found but a small library; but on the table were six of our pamphlets, all much soiled by use. On the first page of each was stamped the following: "From the International Tract and Missionary Society; Free Reading Room, 21 Boylston Place, Boston, Mass. A. T. Robinson, Manager." "Sailors' Home" had also been stamped on them. It was like meeting old friends.

The harbor of Sydney is one of the most beautiful and picturesque in the world. On the western side, where the coast is a little more steep, there is an unbroken line of wharves, used principally by the Intercolonial and other large steamers, and by coasters. Vessels drawing 27 feet of water can enter the harbor at low tide. It is not one unbroken expanse of water, but is broken up into capacious, open-mouthed bays by the numerous promontories jutting out from the coast. These bays are harbors in themselves; and some of them, chiefly those on the northern side, are the continuation of other harbors or rivers, which are navigable for several miles. The watery indentations that encircle the city permit the very heart of it to be easily reached by water. The number of vessels that left this harbor during 1883 to October, 1884, is said to have been 5,361. There are regular lines of steamers that go to America, England, France, India, and the islands of the Pacific, besides the sailing vessels that go to all parts.

Many features of Sydney bear striking resemblance to an English town. Some of the streets are narrow, tortuous, and without any pretention to modern architecture. There are, however, many fine buildings in the city, one of which is the Sydney University. It is an elegant structure, built of sandstone, (which is commonly used here for building purposes), and in the Gothic style of the fifteenth century. It is 135 ft. in length, 45 ft. in width, and 75 ft. high. It is situated on a gradual ascent, and presents a magnificent appearance, having a frontage of about 400 ft. On a cliff about 270 ft. high is situated the light-house, from which flashes every minute and a half the rays of one of the most powerful electric lights in the world. The house itself is 76 ft. high, and the light can be seen at a distance of thirty miles. There are in the city seventeen banks, all of them imposing buildings. There is also a beautiful public park of about 225 acres, thirty-eight of which are botanical gardens. The population of Sydney and its suburbs is 252,000. There are six daily, thirteen weekly, four bi-weekly, seven monthly, and three quarterly papers published here. The *Australian*, a weekly, has forty-eight pages. The office where one of the dailies is published has a printing and folding machine that turns, all printed and folded, 10,000 eight-page sheets an hour.

Other large places in New South Wales have direct connection with Sydney, this being the general commercial center for New South Wales. Parramatta, distant from Sydney fourteen miles, has a direct water and railway communication, and the boats and street-cars are running at all times of day. Parramatta, a place of about 10,000 inhabitants, is to Sydney about what Oakland is to San Francisco. The district is devoted mainly to fruit-raising. Its orchards have a world-wide reputation, and it is said that the large-

est orange trees in the world are here. Advertisements say that 10,000 oranges have been gathered from one tree in a year.

The islands in the Pacific Ocean which lie from one to two thousand miles from these commercial centers are spoken of by the people as familiarly as we do in America of traveling the same distance. The expense of traveling is more than in the United States. Instead of going by rail from thirty to forty miles an hour, one travels by water at the rate of ten or twelve miles per hour. The cost of living is not much cheaper here than in America, except that meats are cheaper, and clothing a trifle less expensive. Rents, which are paid weekly, are fabulous, exceeding those of the most expensive districts in American cities. An artist told me he paid for rooms on a second floor, \$4,000 a year. Labor is high, and one has to pay a corresponding price for what he buys. Business seems to be as active as in New York City, in comparison to the size of the city. As far as the natives are concerned, one sees no more of them here than he does of Indians in the United States.

When we arrived, evening after the Sabbath, we went to a telegraph office and asked when a dispatch would arrive at Massachusetts, U. S. A., and were told, "To-day, about this time." The distance it would have to travel would be about 12,000 miles. Two cables are laid between here and the mother country, and the papers have daily news from America as well as England.

The entire population of New South Wales is 895,533, about 300,000 more than all New Zealand. It has about 85 School of Art libraries, and 2,000 miles of rail road. It has 9,312 miles of telegraph, while New Zealand has about half as much. But it has 170 School of Art libraries, and 356 school libraries. No part of America, unless it be some of the New England States perhaps, has so many libraries in proportion to its inhabitants as Australia and New Zealand. New South Wales has about three times as much territory as New Zealand, but does not have as much enterprise. It is an older colony, and planted the first settlement in New Zealand; but in consequence of the natural advantages that New Zealand possesses over New South Wales in proportion to its population, the former has gone beyond the latter in almost everything. Its resources are greater. Grass is always green, and dry, parched land is never known.

We do not consider Sydney so favorable a city in which to reach the inhabitants as some others, it being a stronghold for Catholics; and save for the great emigration from all parts of the world, more like one of the most aristocratic of English towns; but more than any other island in the Pacific it possesses advantages that would aid in sending the truth by sea to many parts of the world. And in view of these advantages a city mission should be established here. A missionary would meet almost daily with men from Calcutta and other parts of India. These men are often professors of religion, and are willing to take any religious reading to their country. In this respect this country differs from America. Foreign publications are much in demand, especially if they contain something different from their own local news. This fact opens the way for our reading matter to be placed in all our public places, not only in the colonies, but in the different places where there are European settlements. But it seems that the most that can be done now is to put these publications where the masses can read them; then when canvassers and colporters come, the way will be prepared for them. The outward regard that the people here have for the Bible, will give those who conduct Bible readings access to many hearts. Judging from what we have had opportunity to learn, tents can be used here quite as successfully as in America; and they can be purchased as cheaply.

When we look at our small company and the field that lies before us, we can only say, We must have divine help to introduce the truth here, and the prayers of our friends in America; and we feel assured that we do have them. We are of good courage, and believe that God will for his name's sake vindicate his own work. I know of no reason for discouragement; for God can glorify his name in planting his truth in these islands in the Pacific Ocean; and the time has come for that work to commence. We have already heard of one that has commenced the observance of God's Sabbath from reading the paper sent from America. We have formed pleasant acquaintances with others also. We have evidences that God has gone before us, opening the way in a number of instances. We praise his name for this.

S. N. HASKELL.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126.

#### INTO AND THROUGH.

INTO the depths,  
Into the depths,  
Heart-angushed thou dost go, dear soul!  
Out of the depths,  
Out of the depths,  
Sore wounded by the foe, dear soul!  
But a secret's hid in the heart of pain,  
And if thou discoverest, loss is gain.  
From yesterdays to-morrows spring—  
Waving grain from a hard, dry thing.

Into the depths,  
Into the depths,  
Thus gold parts with alloy, dear soul!  
Out of the depths,  
Out of the depths,  
Thou'lt come with joy and strength, dear soul!  
With a holy chrism on lips and brow,  
And the service of heart and hand for now.  
The King's reward is promised, sure—  
"A crown for him who shall endure."

—Hannah Coddington, in S. S. Times.

#### ENGLAND AND WALES.

I HAVE closed my work in England for the present. The first year that we were in Grimsby I did considerable missionary work on ships as well as in town. Since then the chief work has been preaching in-doors and out. We have tried to take a broad view of the situation, and have aimed to get the message before as many as possible. In market places, streets, cross-roads, on ship-board, in private houses and in halls the truth has been proclaimed to the sands. From what we can learn, Bible readings, so popular among our people, and meetings in market places and streets, were first introduced among S. D. Adventists at Great Grimsby.

At all our meetings we have given opportunity for inquiry and objections, with satisfactory results. While seeking to appear not to court discussion, we have endeavored to let the people see that the angel's message could bear the test of the closest criticism, and that we were not ashamed of it.

By the blessing of God two companies and a scattered ones have accepted the message, and are now organized into two churches; one at Great Grimsby, and the other at Ulceby, about ten miles distant. Upwards of fifty, including a few Sabbath school children, have embraced the truth in North Lincolnshire. And from this broadcast sowing, confidently expect that other laborers will continue to reap. If so we shall hope to rejoice with them when the sheaves are gathered into the heavenly garner. It has not been a difficult matter to convince men of the truth, but there is a cross for poor people to bear who obey it. God bless those who have turned their feet from transgressing his holy law. When we consider that so many meetings have been held out-of-doors, at so little expense compared with tents, and that nearly every one is still holding out who commenced to obey, perhaps the results compare somewhat favorably with other fields where things are not so stereotyped, and where people have better opportunities to gain a livelihood.

Our brethren and sisters here are nearly all faithful in tithing, and are willing to sacrifice for the truth. Some of them have been very successful in the missionary work, and are still devoting themselves to it. Could the curtain be lifted so that our faithful American brethren and sisters, who have given of the hard-earned means to sustain the work here, could see matters just as they are, and hear the hearty gratitude which is often expressed by those who have embraced present truth, I am sure that it would greatly rejoice their hearts and encourage them to do all in their power to extend the message.

The work in England is not a failure. God has already blessed the labors of Elds. Loughborough, Inghs, and their families, and Sr. Thayer. Bro. Dr. has sold hundreds of dollars' worth of our publications, which have been taken by sea almost to the remotest bound. In different places people have accepted the truth through the labors of Eld. Durlan. The labors of Eld. Wilcox, aside from his work on the paper, have been a great blessing to the cause in North and South England. The *Present Truth*, which from month to month visits upwards of ten thousand homes, has already won the high distinction of being the neatest and best gotten up paper in the kingdom, and with the convincing arguments from the pen of our old and experienced writers which appear in each issue, it will be, as our other papers have been instrumental in bringing many to a knowledge of the truth. And now that Eld. Lane and wife and E. Andrews are also here to take hold of the work, can but think that the cause will advance more rapidly. Englishmen are cautious and sometimes slow to act, but they have hearts which can be touched and which beat in unison with truth and virtue.

personally, we would be ungrateful indeed if we did not appreciate their kindness. Their houses have been homes for us. We cannot forget their hospitality and we can but think that those who have opened their houses to us will yet open their hearts to receive the last message of mercy.

The work here has not been devoid of interest, but I have labored mostly alone I have written but little about it. There have been, and still are, difficulties on almost every hand; but they exist in some form in every field. What else could we look for if this is a work of warfare against sin and Satan? With all, I have never labored with better courage than in England. I have had no desire to quit the field, except a burden to see the message extend to the home of my ancestors.

In harmony with the recommendation of the General Conference Committee, with my family, I have been in Wales to proclaim the return of our loving Saviour, and to persuade men to prepare to meet him. In the principality, we commence to labor for a people one-third of whom cannot speak our language. We have rented a house which has two rooms on the first floor connected by folding doors. These will be devoted to mission purposes. Meetings will also be held in the open air. We hope by hard work, and in labor from house to house, to get a knowledge of the language, and at the same time find those who are willing to keep all the commandments. We have furnished many people for Utah. We will try hard to check this tide of emigration.

At present we can say but little about the Welsh people. We have visited one family to whom we had received a letter of introduction, and we hope that it will result in their accepting the truth. Are there others who have friends here? Please send us their addresses. May the Lord qualify us for the work until some more efficient laborers can be raised. In a short time we hope to have leaflets in the Welsh language. While we are laboring for those who can speak English we shall do our best to get the truth before those who speak Welsh, both by personal effort and by our publications, which we hope to see published in Welsh.

The people seem friendly, and by the large attendance at funerals that we have noticed, we are inclined to think that there is less aristocracy here than in England. It reminds me of my native land. Aberystwith contains the University College of Wales, and is called the "queen of Welsh watering places." We hope to have the prayers of God's people.

Aberystwith, July 13.

A. A. JOHN.

#### CANADA.

BELLEVILLE, ONT.—The tent-meeting continues in Belleville with increasing interest. Last night the Methodist minister closed his meeting just in time for the congregation to come to the tent, and the Lord helped me to set before them the law and the Sabbath taught by Christ and his apostles in the New Testament. The audience gave good attention. Pray that the word of the Lord may have free course and be glorified. I feel of quite good courage.

July 20.

T. M. STEWARD.

#### IOWA.

STEAMBOAT ROCK.—Our tent has been pitched in this village for some time. The attendance has been good, and the interest is deepening. Opposition is being manifested, and our work is to receive attention in the pulpit. In the providence of God, good is being done, and we expect that several will obey the truth.

July 28.

A. P. HEACOCK.

#### MASSACHUSETTS.

WORCESTER.—Another week has gone by, and still our interest is fair. Monday and Tuesday we reviewed the Disciple minister on the Sabbath and law. It had the most telling effect of anything in our meeting as yet. He was present with most of his members. He acted in a very gentlemanly manner, and acknowledged that he had received fair treatment. Since that, several of them are nearly convinced that we have the truth. Many are convinced of whom we hope. About twenty-five new ones are keeping the Sabbath. Probably some will drop out, but we hope others will take their places.

D. M. CANRIGHT.

#### MINNESOTA.

REDWOOD FALLS.—We now have our tent pitched and nicely seated in the center of the town, just away from the noise of the business portion, and have held two meetings. This is a place of about 1,200 inhabitants, located in a fine country, on a branch of the N. W. R. R. There are a few Sabbath-keepers here, who were pleased at our coming, and have convinced us of their pleasure by their kindness and help in many ways. May the Lord reward them by some of their neighbors turning to the truth.

July 23.

H. F. PHELPS.

A. H. VAN KIRK.

#### TEXAS.

IN company with Bro. W. T. Cruzen, I have held meetings in a small town in Cook county, commencing June 19, and closing July 19. The attendance during the first eight or ten days was quite large; but owing to the demand for labor in the cotton, harvesting and threshing grain, many did not attend regularly. One man has commenced the observance of the Sabbath, and has given up the use of tobacco, to which he had been a slave for forty years. Several others are interested, and we have hopes that some will yet take their stand for the truth.

W. T. JOHNSTON.

#### KENTUCKY.

MADISONVILLE.—We close our meetings at this place to-day, July 26, after an effort of over four weeks' steady labor. As the result, twenty-eight, all grown persons, have resolved to keep the Sabbath. We organized a church yesterday of sixteen members, twelve being baptized at that time. Among the number were several between the ages of thirty-five and fifty that had never before made a religious profession. The Lord was very near in our meeting on the Sabbath. We hope this company will prove faithful that others may be led by them to embrace the truth. Many more are interested. Book sales have been quite numerous. Eld. Saxby has his tent within ten miles of this place, and will look after and hold meetings with this company for some time to come.

G. G. RUPERT.

#### MISSOURI.

WARRENSBURG.—Closed our labors at this place last Sunday evening. The interest to hear has not been very great at any time since the meetings began. Since the course of lectures delivered here by Eld. Farnsworth two years ago last winter, many have decided to hear no further. The ministers of the place have done much by visiting, etc., to keep the people away; but none of them have preached against us. We are informed that the Baptist minister has promised to preach on the Sabbath question after we are gone. Since the meetings began one has been added to the church, two others have signed the covenant, and one or two more are keeping the Sabbath. Have received in collections and donations \$13.30. Our tent is now on the way to Springfield, for which place we leave to-morrow.

July 21.

R. S. DONNELL.

J. W. WATT.

#### MICHIGAN.

DIST. NO. 9.—Since my last report, I have visited nearly all the churches in, and some out of, this district. Have seen some evidence of the blessing of God, for which I am thankful. The tent is now pitched at Highland Station, Oakland Co. Meetings have been hindered some by the tent being blown down in a gale of wind and driving rain. I have faith that the present effort is in the line of duty, and hope for the blessing of God in the salvation of souls.

A. WEEKS.

MANCERLONA.—Our meetings have now continued nearly four weeks. Twenty-seven discourses have been given to date. We have had a moderate interest most of the time, but at present it is seemingly on the increase. Eight persons, all adults, are now keeping the Sabbath. One young man, who resides at Cadillac, has gone home fully decided to observe the Sabbath for the future.

Last Sabbath we held our first Sabbath meeting. About thirty were present. Evidently the Spirit of the Lord is working among the people.

July 22.

H. M. KENYON.

R. C. HORTON.

T. J. RICHARDSON.

#### WISCONSIN.

MARSHALL, DANE CO.—We began meetings here in the tent July 18. Our first meeting was a temperance lecture. We advertised thoroughly, and had three hundred or more at our first meeting. The farmers are in the midst of haying and harvest, and yet we have from one hundred to a hundred and fifty every evening during the week, some coming six miles. The best people of the village are taking the most interest in our meeting. We hope to labor so that we may see the salvation of a goodly number of this people.

July 28.

W. W. SHARP.

W. S. HYATT.

RACINE, JULY 28.—July 7 we pitched our tent in Racine, and began meetings in the Scandinavian language, which we continued about a week; and as but few Scandinavians seemed to manifest an interest to hear, and the American residents requested that meetings be held in the English tongue, we concluded to give a course of lectures in the English, and at the same time hold Scandinavian meetings. This we have done to the blessing of our souls and the good of others. The interest among the Americans is

not large, still there are some earnest inquirers after the truth, who have attended every meeting thus far. Last Sabbath two Danes, a brother and sister, were baptized and joined the church. We expect, as soon as we can, to devote our whole time to the Scandinavian work.

H. R. JOHNSON.

A. CHRISTIANSEN.

#### ARKANSAS.

CINCINNATI, SPRINGDALE, ETC.—The Lord is blessing the work in this State. In the face of opposition and persecution, some are uniting with God's commandment-keeping people. I spent several weeks in visiting scattered brethren south of the Arkansas River. Found them holding on to the truth. Spent two weeks in Logan county, holding meetings in Bro. J. E. Rust's neighborhood; some good was accomplished. I received many urgent invitations to preach in the surrounding country. Had intended visiting other lonely waiting ones, but felt compelled to return and assist Bro. Scoles in the tent-meeting at Cincinnati. Found Bro. Wellman in poor health. About forty at this place have signed the covenant and taken their stand for the truth. Others believed the word preached, but did not identify themselves with us for fear of the stringent Sunday law passed here by the last legislature.

We have just held our second quarterly meeting at Springdale; one more united with us. Our church building at this place is neat and convenient. There is a membership of about sixty. The outside interest here is still good. Bro. Scoles is with me, and renders valuable help. Bro. Wellman remains to follow up the interest at Cincinnati.

We expect to pitch the tent next week at Siloam Springs, Benton Co., Ark., which will be our address for several weeks. We are trying to draw near to God as trials increase. Our faith grows stronger in this great work of the third angel's message and all its kindred truths.

July 23.

J. G. WOOD.

#### ILLINOIS.

CHICAGO.—Have now been here two weeks. The weather has been extremely warm, and as the most of those attending our meetings are of the laboring class, and many of them have several miles to go to their work, before they get home and get their suppers it is almost too late for meeting; besides, many get so tired that they long for rest when their work is done. Nevertheless, considering these and other unfavorable circumstances, we have had fair congregations, and those who have attended have manifested much interest in the word spoken.

We have hitherto presented the prophecies and the signs of the coming of Christ. This week we intend to take up the law and Sabbath questions. We hope for some success.

J. F. HANSON.

L. JOHNSON.

ROCKFORD, BELVIDERE, AND ROSCOW.—At the meeting at Belvidere, brethren from Rockford and Hunter were present. One brother was baptized, uniting with the Rockford church. We celebrated the ordinances. All felt the truth of the Master's words, "Happy are ye if ye do these things." The following Sabbath, July 18, went to Roscoe. As there were some there that desired baptism that subject was presented. The Lord blessed his word, hearts were melted to tenderness, and tears flowed freely. Some who had thought but little about the subject decided to obey at this meeting. So on first day the subject of conversion was spoken upon, showing baptism to be one of the conditions of pardon. After the meeting we repaired to Rock River, where eleven were buried with their Lord in baptism, and arose, we trust, to walk a new life with him. Eight of these united with the church at Roscoe, and three at Rockford. Then followed a social meeting in which all took part to the number of about thirty. It was indeed a bright spot in the experience of the Roscoe church.

There seems to be an advance movement among our people in this part of the field. Our tithe for the last quarter in this district has been nearly double that of previous quarters. Is it not evident that the Lord will fulfill his part when we meet the conditions? (See Mal. 3:7-12.) There is a general feeling among our brethren that they must attend our coming camp-meeting. We hope this will be the largest gathering of our people that ever met in the State; and it will if all go that ought to go. In fact none of us can afford to stay away. May the Lord bless all in trying to attend. I am now at Byron, looking for an opening for the tent. Let all pray that the Lord may direct.

July 21.

J. F. BALLENGER.

#### VIRGINIA.

WAYNESBORO.—We came here with our tent July 6. This is a town of about 1,000 inhabitants, situated in a good part of the country, and at the junction of the Chesapeake and Ohio, and Shenandoah Valley Railroads, which make it a place of considerable life and business. Before our meetings began there were so many false reports circulated, and prejudice be-



came so great, that we did not know whether the people would attend at all. The man from whom we had secured the lot began to think he had made a bad bargain, but he agreed to let us try it awhile. We distributed our posters, and had at our first service about one hundred and fifty people in and about the tent. We gave them a friendly talk, telling them we prayed to, and worshiped the same God whom they served. Since that time our attendance has been good, averaging, perhaps, more than two hundred.

In our ninth discourse we began an investigation of the Sabbath question. A few arose in answer to the question, "How many believe the first day of the week is the true Sabbath of the Lord?" We requested one "thus saith the Lord" to sustain their position, and the Methodist pastor, who had arisen, announced that he would speak upon the subject at his church on Sunday. He claimed in his sermon that God never commanded the seventh day of the week to be kept; that the first seven days were "geological days;" that the Sabbath was part of the moral law (and yet he tried to make it a part of the ceremonial law); that the change had been made by divine authority (but gave no proof for it); that the early Fathers kept Sunday, etc. We reviewed his sermon on Monday evening. The Lord gave freedom, and about eighteen voted to abandon the unscriptural practice of Sunday-keeping, and keep the Sabbath of the Lord. The opposition has brought many to a decision by showing the fallacy of the arguments of our opponents.

We have good hopes that a church may be raised up at this place that will be an honor to the cause of God. The Lord has given much freedom in presenting his truth, and to him be all the praise for the good that may be accomplished.

July 21.

B. F. PURDHAM.  
R. D. HOTTEL.

## OHIO.

GARRETTSVILLE.—We closed our meetings here July 20, having given fifty-two discourses and several Bible readings. Our attendance was small from the first. Compared with the population of the town there are only a few who are church-going people, and many of them are stockholders in a mammoth skating-rink, built by the citizens of the village. We spoke quite plainly upon the demoralizing effects of skating-rinks, and we found that it was like touching the apple of the eye. However, the Lord blessed the word spoken to the good of a few souls. Nine new ones signed the covenant, nearly all of whom will have the REVIEW to read, and we hope all will in the near future. We sold \$20 worth of reading matter. We now go to West Farmington to pitch our tent, and shall return here occasionally and instruct this company till they are firmly established in the truth. Others seem interested who we believe will yet obey, if those who have made a start are faithful, and their lives are in harmony with the commandments of God and the faith of Jesus.

W. J. STONE.  
G. W. ANGLEBARGER.

BELLEFONTAINE.—We closed our meetings at this place the evening of July 19, and were disappointed in not having a better attendance. We were careful to notify the city of our meetings, twice distributing attractive bills; however, the majority remained at home. Although our congregations were small, the Lord blessed in the effort, and six or eight embraced the truth; others besides these signed the covenant. We were successful in organizing a small church, which could not have been effected had it not been for the few Sabbath-keepers who resided here before the tent came. Some, of whom we have strong hopes, seem halting between two opinions, giving the matter a close study. We sold about \$10 worth of books and tracts, and obtained two subscriptions for the REVIEW. As a whole our meetings were good, and several will soon unite with the church. If this company are faithful, the Lord will bless, and their number will increase.

On leaving this place some changes were made: Bro. Field goes to Columbus to assist in the tent-meeting there; Bro. Babcock and myself have our tent pitched in West Mansfield, a village of about 700 inhabitants, twelve miles from Bellefontaine. Began meeting evening of the 27th, with one hundred in attendance. Two evenings our congregations would have numbered three hundred. The people are anxious to hear. We hope for good results.

VICTOR THOMPSON.

## NEBRASKA.

WACO.—The quarterly tract and missionary meeting for Dist. No. 2 of this State was held with the Waco church July 18, 19. Besides the members of that church there were present members from various other churches. This meeting was one of the best ever held in the district. Bro. Reichard preached a strong missionary sermon, and after a Bible reading on spiritual gifts, he quoted from the writings of Sr. White concerning the necessity of our doing more in the missionary work.

First day at the business meeting the true missionary spirit was manifested in spirited testimonies, en-

couraging one another to renewed exertions in the work. We felt the sweet influence of God's Spirit in our meetings to a great degree. I fear our brethren do not realize the importance of these quarterly gatherings as they should; for by absenting themselves they lose an opportunity to renew their spiritual vigor. I pray that God's blessing may rest upon the seed sown in this district and elsewhere.

J. BUCKLEY.

BLOOMINGTON.—We pitched our tent here May 13, and held meetings until the 19th of July. The first two weeks were quite rainy and cool, preventing many from attending the first meetings; but after that the attendance was better, and the interest steadily increased until the close. The work moved hard until the last few weeks. There has been some public opposition, which only helped the people to see the beauty of the truth.

The last three weeks were mostly spent in presenting practical subjects, and in special meetings for the benefit of those who were the most interested. We held meetings for the young people by themselves, and like services for the older people. In these special meetings we tried to lay off all formality, and instruct the people in real experimental heart religion, afterward questioning them on the same. This enabled us to know how to help them. We are confident that much has been thus accomplished that we could not do in any other way. Instructions were also given as to how to study the Bible. This feature of the work seemed to arouse as much interest as anything we have done here. We are glad to say that all these young people for whom we have worked are now keeping the commandments of God, and have a real faith in Christ as their Saviour. Twenty-two have already signed the covenant, and others are keeping the Sabbath.

Last Sabbath six were baptized. At present as many more are ready for baptism. A Sabbath-school of thirty members was organized with a full set of officers. To-day we go to Franklin, about six miles from here, where we expect to hold a series of meetings; and we also expect to continue the work begun at Bloomington.

July 22.

O. A. JOHNSON.  
L. A. HOOPES.  
GEO. ENOS.

## KANSAS.

NEAR MOUND CITY.—Seven persons have thus far signed the covenant to keep all of God's commandments and the faith of Jesus; many others are convinced, and some are in the valley of decision.

J. W. BAGBY.  
S. K. GIBSON.

BENNINGTON, OTTAWA Co.—We came to this place, pitched our tent, and commenced meetings June 25. Bennington is a village of about four hundred inhabitants. Heavy rains have interrupted us some, but we have an average attendance of about sixty. The people are friendly, and seem to manifest a good interest in the truth and also in our temporal matters. Quite a number have attended nearly every meeting. We have given twenty-eight discourses, which have been listened to very closely. So far we have had only secret opposition, but that has been thoroughly practiced on the part of the Methodist minister, who has succeeded pretty well in keeping most of his congregation away from the meetings. Our invitations to call on the people at their homes have been more numerous than we could fill. The editors have shown us some favors in noticing our meetings favorably, and allowing about one column per week for an article on the principal points of our faith. We have sold \$1 worth of tracts, and received \$2.20 in donations. We hope to have such a connection with God that his blessing can attend our labors. Pray for the success of the truth here.

July 26.

J. L. ROUSSEAU.  
JAMES MORROW.

SALINA, MARQUETTE, NOBLE, ETC.—Spent June 20, 21 with the little company at Salina, and found them still keeping their light shining by Sabbath-school and Sabbath meetings.

I was at Marquette June 27, 28. Preached there twice on Sabbath, and organized a company of seventeen, consisting largely of Sabbath-keeping families who have moved to that vicinity, some from other Conferences. On Sunday preached to an attentive outside audience. July 1, 2, I spoke to small but attentive audiences at the school-house at Windham.

July 4, 5 I attended the quarterly meeting at Noble, where the brethren and sisters are trying to let their light shine. At the ordinance meeting the melting influence of the good Spirit of the Lord was manifest. Was at Sterling July 11, 12. This church, though much scattered, is making decided advancement. Some of the brethren came by team over fifty miles, although in the midst of harvest. Profitable meetings were held on Sabbath at Jarvis Creek, and on Sunday at Ashland school-house. The pressing harvest and heavy rains prevented further meetings during the week, but I spent the time, profitably I hope, in visiting some of the members.

The district quarterly meeting was held at Coopersburg July 18, 19, where I also met the brethren from Noble and Marquette, and spoke twice on the Sab-

bath, and held a social meeting, at which all felt was good to be present. Shall expect a good account from Dist. No. 8 during the present year, as many of the brethren and sisters have expressed a determination to honor God with their substance.

July 20.

JOHN GIBB.

## NEW YORK.

NORWOOD, ST. LAWRENCE Co.—We have had meetings every evening, Sundays at 3 p. m., and Sabbath days at 11 A. M. We begin to see the fruits of our labors. We know not how many will be gathered at last into the garner as the result of our efforts here, but we rejoice to see some take their stand on the side of truth. We have had seventy-five short-term, and a few full, subscribers for the Signs, and have sold and given away many pages of tracts. We will remain here a few weeks longer until the work is fully developed.

July 28.

H. H. WILCOX.  
GEO. W. BLISS.

BATAVIA.—Our meetings here have been in progress three weeks. The weather has been favorable there having been only one rainy night. The attendance has not been large, but very regular, and I have never seen more interest manifested than by those who come. We have made an earnest endeavor to awaken a more general interest by means of bills, notices in the papers, and the circulation of a little tract called, "Words for the Wise," containing short lessons on present truth. This is an old town, and people are slow to move; but we begin to see the effects of our labor.

The city papers have noticed us very favorably late, and we can see that the people are beginning to respect our work. I spoke last night on the United States in Prophecy. The subject had been well advertised, and a large and highly intelligent audience was present. I have announced to speak on other features of the same subject for three more successive evenings. This, I think, will greatly increase attendance.

A short time ago, one of the ministers of the town who has been preaching for the Baptists, but who is a believer in the advent, spoke in our tent, and endeavored to show that the seventh-day is not binding upon Christians. He opposed our work in other places several years ago. During the week, the arguments on the seal of God, who changed the Sabbath, etc., were given, all of which he heard apparently unmoved. But when the time for our first Sabbath meeting came, we were surprised and rejoiced to find this same man, with deep emotion, relate his experience, and acknowledge that he saw light and truth in the Sabbath reform, which he should obey. Several others were present, keeping their first Sabbath, and some have since promised to obey. I feel that the Lord.

At Buffalo the little company are becoming strong. Our dear Bro. R. F. Cottrell is now with them. His canvassing work is being carried forward. Bro. Harrington, a converted lake navigator, has published about forty tract and paper distributors on the lake which leave that port. There is a contribution box attached to each one. Bro. H. can thus make use of a large number of Signs, Good Healths, etc. He requests our brethren who have clean papers, 1884, or later, to send them for this purpose. Be sure to prepay the transportation of them. Address Alex Gleason, 13 West Huron St., Buffalo, N. Y.

July 27.

H. E. ROBINSON.

## INDIANA.

MARION.—Our quarterly meeting, July 18, 19, was well attended. More Sabbath-keepers were present than at any previous meeting held in the county, except camp-meetings. Eight were baptized in the beautiful Mississinawa River. A good spirit of love and devotion was manifested. Ten have signed the covenant as the result of tent work, and others are keeping the Sabbath. Meetings will be regularly held in the church, and the attendance will be largely augmented by new converts. The Lord has been good to us.

July 28.

J. P. HENDERSON.  
C. M. SHORTRIDGE.

CORUNNA, DE KALB Co.—This will be our last week here with the tent, as we expect to leave Aug. 8. Pleasant Lake, Steuben Co. Our interest is good. Last Sunday evening there were between seven and seven hundred present. There are at least twenty keeping the Sabbath, and others who will soon follow. Last Sabbath we had a most excellent meeting, some taking their stand for the time to obey all the commandments. We organized a Sabbath-school of about forty members, who will take a club of twenty Instructors. Next Sabbath expect to administer the rite of baptism. We have hall rented in which to hold our regular services, and all seem interested in getting it fitted up and ready to use.

The people have been very kind to us in furnishing provisions, in inviting us to their homes, and doing all in their power to make it pleasant for us. The country for miles around has been stirred.

Sunday finds the ministers in the several towns churches near us preaching against the law of and the observance of his holy Sabbath. The honest in heart have been led to search the Scriptures and we see good coming as the result. A short ago we reviewed one of their discourses before a large audience, showing how unscriptural were the positions taken. Next Sunday there will be another course upon the law of God in one of the most popular churches, which we expect to review at the same time.

We leave this place feeling that truly the Lord has been with us, and has blessed our labors here.

July 29.  
J. M. REES.  
O. C. GODSMARK.

HUNTINGTON.—I came to this place July 16. Huntington is a town of about 8,000 inhabitants. Myself and I have been busily engaged for two weeks at Silver Lake and North Manchester. At the latter place we obtained a good number of orders from the intelligent classes. Three meeting-houses had been built, for which the people had signed exchequer, or they would have done better by us. They were very kind, and some were glad to hear the truth, and would like to have a tent-meeting held there; though it would not be easy to get ground in a suitable location. I desire to do some good in the cause of the Lord in helping to spread the light of truth.

AUSTIN FIX.

POSEYVILLE AND OWENSVILLE.—We came to Poseyville July 8, holding our first meeting evening after Sabbath. We have now given thirteen discourses. Congregations have ranged in number from 150 to 400, and the interest thus far has been good. The people have abundantly cared for our temporal needs, and have donated quite liberally. Bro. Stureman has canvassed four days, and taken fifteen orders for "Sunshine" and two for "Thoughts on Daniel and the Revelation."

Three more in Owensville have embraced the Sabbath since we left, making ten in all that have embraced the truth at that place. Met with them last Sabbath, and organized them into a worshiping band. A leader was elected, and they will hold regular Sabbath meetings. Others are deeply interested at this place. Through the kindness of the editors, the truth has been well advertised in this part of the State, and we trust that many will be led to embrace the truth.

July 20.  
D. H. OBERHOLTZER.  
N. W. KAUBLE.  
R. J. STUREMAN.

KEWANNA.—In company with Dr. Hill and Bro. Woods, director, I attended the district meeting at Kewanna July 17-19. There were five discourses besides social meetings, Sabbath-school, and other and missionary meetings. The ordinances were administered. We found the church in quite a good spiritual condition. They seem to be getting along without any "church tinker," and therefore devote more time to missionary work. As a result, several of their neighbors attended the meetings, and some were much interested. One joined the church, thus giving encouragement to their hearts. We spoke freely of the wants of the cause, and were much pleased to find a hearty response in a desire to help, expressed by a unanimous vote to hold monthly missionary meetings, and at each one give toward the support of the State tract society. When all our churches do likewise, we shall see the work rapidly advance in this State. I feel quite confident that this will be done. Both truth and duty are becoming so apparent that only the spiritually blinded fail to see these things. All lovers of the message will rejoice in the privilege of such frequent opportunities to where help is needed; and every penny is highly appreciated.

WM. COVERT.

#### DIST. NO. 12, KANSAS.

THE quarterly meeting of this district commenced on Friday evening, July 17, at the Timber Lake school-house. Quite a number were in attendance from the churches at Ward and Dora, and some of the scattered ones were also present. These with the church at that place formed quite a congregation of our people. Eld. T. H. Gibbs was with us, and with great earnestness and solemnity presented the truths so important at this time. As the signs of the soon coming of our Saviour were reviewed, and the importance of an individual preparation for that time and of warning the world of its coming doom were dwelt upon, the Spirit of the blessed Master came in, and the hearts of nearly all were touched; and we trust a deep sense of our responsibility was felt by all. Quite an encouraging report of labor performed during the quarter was read, though the report was not full at that time; but we are glad to say that full reports have since been received from all. Plans for future work were discussed, and much valuable instruction concerning how to work was given by Bro. Gibbs, which all of our workers should have heard. The purchasing of a tent to be used in this district the remainder of the season, was talked of, and \$48 subscribed toward it. It was decided to hold a camp-meeting in the south-east part of the State this fall, perhaps at Cherry Vale. The attend-

ance from the outside was good, and a good interest was manifested. In our last social meeting, Sunday evening, the Lord came very near by his Holy Spirit, and hearts seemed melted in contrition before him. Several not of our faith took part with us, two arose for prayers, and all felt to thank God and take courage. Courage, dear brethren, throughout the district. The work of God is onward, and we may be "workers together with him," if we will humble our hearts before the Lord and bestir ourselves.

C. McREYNOLDS, Director.

#### NORTH PACIFIC CAMP-MEETING.

IN harmony with appointment this meeting was held in the city of Portland, Oregon. The location was between the termini of the two leading street-car lines, which with their various branches made the grounds accessible from the different parts of the city. The outside attendance was good, and we trust that the way was thus paved for the future reception of the truth in many hearts. One of the leading artists of the city had pictures taken of our camp. Quite a number of these were sold; and as he will keep them for sale, the work will thus be advertised.

Notwithstanding the closeness of money matters, and the distance which some had to come, there was quite a general attendance of our people. Our tabernacle was 100x60 ft. in size, and there were forty-five family tents on the ground. These, together with our new book-stand tent and another tent, 48 ft. in diameter, which we designated as the "Institute tent," formed a city which to its occupants seemed near to heaven. One pleasant feature was the new faces whom we had never before seen at our meetings. Many who had formerly started for the kingdom, here re-consecrated themselves to God and to his cause; and twelve souls were buried with their Lord in baptism in Willamette River. The most of the preaching was done by Brn. Loughborough and E. J. Waggoner. With feelings of sadness the time of separation came, and that which by many was pronounced "the best camp-meeting ever held in Oregon" became a thing of the past. How many of us will meet where separation will never come?

July 20.

CHAS. L. BOYD.

#### CANADA CAMP-MEETING.

THIS meeting was held at Lennoxville, P. Q., according to appointment. The camp was located just on the borders of the village, in a grove, which the brethren had cleared by a great amount of labor. Brn. J. B. Goodrich, R. S. Owen, and myself were the only ministers present. The meeting was not large, sixteen tents being pitched on the ground. The Tract Society and Sabbath-school Association each held its annual session at this time, and we were glad to notice a lively interest taken in these branches of the cause. Usually the congregations were not large. On Sunday, however, about one thousand people came in, largely from the country, although a good many came in on an excursion train that was run on that day. These people paid the most respectful attention to the word spoken, and many of them became deeply interested before the meeting closed.

It was gratifying to see how readily the brethren took hold to assist in every undertaking. The social meetings were free, and the good Spirit of God was there; in the preaching also, the laborers enjoyed unusual freedom. There were but few youth and children present, and few that had never made a profession of religion, so we had not the opportunity to labor for the unconverted that we have at some meetings. The brethren in the Province of Quebec seem to be of good courage. There has been a large increase in the missionary labor performed the past year. Some young men are giving themselves to the canvassing and colportage work, and the efforts of the Secretary of the Tract Society and others has awakened a greater interest in this branch of the work than ever before.

We were sorry to notice, however, a sad lack in one respect in this Conference; and that was, a lack of funds to pay their laborers. And it seems to me that a Conference cannot be really prosperous as long as the tithes are not faithfully paid. The leading brethren throughout this Conference will do well to look after this part of the work, and cast their influence in the right direction. We were greatly embarrassed on account of a lack of means to meet the demands of the cause. But on the whole the meeting was a good one, and will be profitable to the cause in this young Conference. May God bless the brethren and sisters there.

E. W. FARNSWORTH.

—Do not criticize others but live up to the profession you make. There is a contagiousness in Christian fidelity.

—The best portion of a man's life is that devoted to little, nameless, unremembered acts of kindness and love.

—Mourning after an absent God is an evidence of love as strong as rejoicing in a present one.—F. W. Robertson.

## Special Meeting Department.

#### VERMONT CAMP-MEETING.

WE shall issue on the camp-ground free return checks over the following named railroads, to all having passed over them and paid full fare to attend our camp-meeting: C. V., and its branches, Missisquoi, B. and L., Bennington and Rutland, Montpelier and Wells River, St. J. and L. C., and Pass.

Do not call for nor accept returns when you purchase tickets. The Spiritualists hold their camp-meeting at Queen City Park, two miles south of the city, at the same time we hold ours. You do not want their returns, nor do you want to stop south of the city. Our ground is north of the depot, near the tunnel, at North Avenue. Cannot promise free returns over the O. and R. P. road.

A. S. HUTCHINS.

Those coming to the Vermont camp-meeting will take notice that the steamboat *Reindeer* will grant the same favor already secured over the leading railroad lines; viz., free return to all who pay full fare to the camp-meeting. This boat runs between Rouse's Point and Burlington, and touches at Fisk's, Adams', Gordon's, Plattsburgh, Port Jackson, and Port Kent. It leaves Rouse's Point at 7:10 A. M., and reaches Burlington at 11:15. Arrangements have also been made with hackmen Ready and McGraw, to carry passengers from the depot to the camp-ground for 10 cents. This arrangement is made with the understanding that these men have all the patronage of our people. On reaching Burlington, therefore, all who wish to ride to the camp-ground will step into the waiting-room at the depot, and ask for hackmen Ready and McGraw. Don't accept any others.

Arrangements for keeping a few horses on hay have been made, at 37½cts. per day, and stabling for a few more, if we furnish our own hay. Good baled hay will cost \$1 per hundred.

H. PEEBLES, for Com.

#### A MISTAKE.

I HAVE spoken of our camp-meeting as opening Aug. 13 and closing on the 24th. It should be as in the standing appointment, Aug. 13-25. Please come to remain until the close.

A. S. HUTCHINS.

#### TENTS FOR THE NEW YORK CAMP-MEETING.

TENTS can be rented this year at the following prices:—

9x12,	-	-	-	-	\$1.75
10x14,	-	-	-	-	2.00
12x17,	-	-	-	-	2.50
14x15,	-	-	-	-	2.50
18x25,	-	-	-	-	4.50
16x25,	-	-	-	-	5.25
24x31,	-	-	-	-	8.50

Orders should be sent in early, by Aug. 20 if possible, so there will be no delay in our preparations. Address me at Syracuse, N. Y., 52 Crouse Building. Ample provision will be made, at very reasonable rates, to lodge all who are so situated that they cannot order tents for themselves, or unite with others in ordering, provided they furnish bed-ticks and bedding for their own use.

#### HELP FOR THE NEW YORK CAMP-MEETING.

WE would request each church to select one or more good helpers at their meeting for choosing delegates, to assist in preparing the camp-ground and putting up the tents. The helpers should come Monday, Aug. 31, as early in the day as possible. We want our camp-meeting this year to recommend the truth, and give character to our work in Syracuse, and as far as its influence shall extend. To secure this end we should have all our preparations made before the meeting.

M. H. BROWN.

#### CAMP-MEETINGS FOR INDIANA.

OUR annual camp-meeting and Conference will be held at Logansport, on the same ground occupied last year, Sep. 24 to Oct 6. The General Conference Committee have kindly granted us our first choice as to time, and we have our choice in location. Being thus highly favored in these important particulars, we should now do all on our part to make the meeting a blessing to ourselves, and to as many others as possible by securing a large attendance. It is none too soon to begin preparations to attend. See that your tents are in good repair, and all essentials for your comfort and convenience in readiness. Let all who are able to do so own tents for themselves. Others may write to us, and arrangements will be made that none need stay away on account of lack of tent room.

The Southern meeting is to be held as a union meeting of Southeastern Illinois and Southwestern Indiana, at Marshall, Ill., immediately after the close

of our annual meeting. This will be fully as convenient for all who travel by railroad as was Farmersburg, being located on the Vandalia line, only sixteen miles from Terre Haute. This meeting is to be held at such a time as to favor the attendance of all our people in Southwestern Indiana. We desire to know how many tents will be called for by friends who attend that meeting.

WM. COVERT.  
New London, Ind.

#### TICKETS TO THE MAINE CAMP-MEETING.

THE Maine Central R. R. Company will have on sale at all its offices in the State "round trip excursion tickets" to the S. D. A. camp-meeting to be held in Portland, Aug. 20 to Sept. 1, for one fare to all who desire to attend the meeting. All passenger trains on the Maine Central Railroad, except "Flying Yankee," will stop at "Woodford's Station," where all leave the train. Be sure and have baggage checked for Portland, and bring checks to the camp-ground, where we will have teams in readiness to dray the baggage from the station at ten cents for each piece. When you step off the train at "Woodford's Station" (not Portland) take the street-cars, which will be awaiting each train, for Monjoy's Hill, the place of the late "Grand Army Reunion," and by showing your railroad ticket to the street-car conductor you will be taken to the camp-ground for six cents; otherwise it will be ten cents.

Those coming on the Grand Trunk Railroad can receive a certificate signed by the Conference Secretary—Timothy Bryant, North Jay, Me.—upon request to the leaders of the church or company where they live, or by addressing the State Secretary with stamp. Those on the G. T. R. R. buy tickets for Portland. Upon presenting your certificate to the station agent at any station from Bryant's Pond to Falmouth, you can buy a round trip ticket to Portland and return for one fare. Take the street-cars at the station, and by showing your railroad ticket to the conductor of the street-cars you can ride to the camp-ground for six cents. Those coming on the G. T. R. R. can have baggage taken to the camp-ground for ten cents each piece. Deliver the checks on the camp-ground. Those coming by way of the Portland and Ogdensburg Railroad will leave the train at the Maine Central Station, and will be met by Bro. S. H. Linscott, if notice is given when they will come. Deliver trunk checks on the camp-ground. All who take their baggage checks to the camp-ground can have baggage transferred for ten cents for each piece. The location of the camp-ground is not the same as last year, but Monjoy's Hill.

Those who desire to rent tents please correspond with S. H. Linscott, 133 Pearl St., Portland, Me.

A. O. BURRILL.

#### NEBRASKA CAMP-MEETING.

THE time for the Kearney camp-meeting is now decided upon, and the arrangements made for suitable grounds near the U. P. and B. & M. Depots and the business center of the city. A special effort is being made to reach the people of Kearney and surrounding towns, as well as our own people. A system of missionary work is now being carried on in the city, whereby each family will be visited from one to five times.

We expect to pitch a fifty-foot tent in the city, and begin a series of preparatory meetings July 30, to continue till the camp-meeting commences, Aug. 12. During this time a brief synopsis of our faith will be given. While these meetings are being held, there will be a sufficient number of small tents pitched to accommodate all that wish to improve this opportunity of attending a short series of meetings. We also call for several volunteers to come at least one week before the camp-meeting commences, to assist in pitching the tents and arranging the grounds.

The time for this meeting, Aug. 12-18, is very near at hand, and those who have not yet commenced preparations to attend should do so at once. There should be a large attendance at this meeting; all our people living south, southwest, north, northwest, and at a reasonable distance east of Kearney should attend. Brethren, you should come yourselves, and bring your children; try also to induce as many of your neighbors to come as possible. Soon these general and important meetings will be in the past. Soon probation will close; soon the faithful will enter upon their eternal reward, and the unfaithful will cry for rocks and mountains to fall upon them. We should not slight these favorable opportunities for religious instruction.

Our brethren living near Norfolk who failed to attend that meeting in June, do not realize the fearful mistake they made. We pray God that our brethren living within a reasonable distance of Kearney may not make a similar mistake. Circulars giving all the particulars concerning the meeting will be sent to all the churches in this State. These should be judiciously and promptly circulated, and if any should not receive as many as they need, or if any one is missed, they should order at once, stating the number they can use. Send orders to Mrs. A. J. Cudney, Fremont Neb.

Feeling the great need of God's blessing upon our

camp-meeting work, and of more spiritual life in our churches, we appoint Sabbath, Aug. 8, as a day of fasting and prayer, to be observed by all in this State who feel the need of a greater outpouring of the Spirit of God in our churches.

CONF. COM. per A. J. Cudney.

#### IOWA CAMP-MEETING.

WE have secured most beautiful grounds for this meeting, in the northern part of the city of Des Moines. The street-car lines run directly to the place, so that it is easy of access from the railroad depots, and from the main points of the city. The grounds are well shaded, and most beautifully located; I think I never saw prettier grounds for a camp-meeting, and they are given to us at most liberal terms.

The coming camp-meeting will be one of great interest. As time is passing on and the work of God is drawing to a close, these meetings become of intense interest to the people connected with the last solemn warning to the world; and we can but expect to see a corresponding degree of interest on the part of our people in their efforts to attend these meetings. You cannot afford to allow any slight matter to detain you from the coming camp-meeting; there is altogether too much at stake.

The camp-meeting, Conference, and Tract Society will open Aug. 12 with an evening service on that day. Therefore our ministers, delegates, and all that have taken part in the work or intend to the coming year, and as many more of our brethren and sisters generally as possible, should be on the ground at that meeting. The camp-meeting Committee will be on the ground before this time, to make preparations and be ready for your coming. But the camp-meeting proper, at which time help will be present from abroad, will not commence until the 18th. This gives us one week in which to seek God and prepare our hearts; and also to arrange business preparatory to the camp-meeting; so that when the camp-meeting proper commences we can have more liberty, and will not be rushed with so much business, but can give more attention to the spiritual interests of the meeting.

During this preparatory work we shall have religious services every day, and also business sessions of Conference; and between meetings, we will work on the grounds, complete the arrangements, pitch the tents, and make ready for the large gathering of the people at the camp-meeting proper. This will be a very important week. Our experience has been in the past that this preparatory work has been a great blessing to the people, and the camp-meeting proper.

Therefore we urge the attendance of all that can possibly come. Brethren and sisters, let us seek God. Ministers and people, let us humble ourselves before the Lord as never before. We must have his blessing. We need it now more than ever before.

Shall not the coming camp-meeting mark a new era in our individual experience, and in the progress of the work of God in our Conference? God would that it should be so; and it is our privilege to have it so if we seek him with all our hearts.

As you come to the camp-meeting, bring your children; bring your neighbors; bring all those who could be benefited by a camp-meeting, and plead that the Spirit of God may move mightily upon their hearts. I believe the Lord is ready to do great things for his people; and may we get into the place where we can receive all the blessing God has designed for us! All bear in mind that the meeting opens Aug. 12; the camp-meeting proper, Aug. 18; so we virtually have a two weeks' camp-meeting. Let all arrange accordingly.

O. A. OLSEN, Pres.

#### FARE TO THE IOWA CAMP-MEETING.

ALL railroads centering in Des Moines will return attendants at this meeting at one-third fare, if they have paid full fare in coming. The Diagonal and Wabash roads are not yet heard from, but no doubt they will do the same. On the Iowa Central attendants will be returned from Grinnell and Marshalltown, but they must each get a certificate from the agent of this road where they buy their tickets, and have it indorsed at the camp-ground, which will entitle the holder to return at one-third fare on this road.

A. R. HENRY.

Battle Creek, Mich., Aug. 3.

#### THE NEW YORK CAMP-MEETING.

THE time for our annual Conference and camp-meeting in New York is fast approaching. It will come at a favorable time for most of our people to attend, and we trust that all will labor and plan from this time forward to be present and share in the blessings of this important gathering. The President of the General Conference promises us good laborers from abroad, and our brethren and sisters should put forth every proper effort to secure the attendance of their relatives and friends, that they may be brought under the influence of the truth and Spirit of God. The children and young people among us should not be overlooked and neglected; but an earnest effort

should be put forth to give them the benefit of means of grace which our camp-meeting will afford.

We exhort our brethren and sisters not to let the cares of this life and worldly considerations blind their minds to the importance of providing themselves and their families with every possible opportunity to secure spiritual blessings, and prepare for the great events that are just before us.

The prospect is that the New York Central and West Shore Railroads will still be carrying passengers at one cent a mile at the time of our camp-meeting, which will greatly favor our people who live in these great thoroughfares. We trust that all will recognize the Lord's favoring providence in having cheap rates of travel, and not fail to improve the advantages given us. Particulars concerning reduction of fare on other railroads will be given in next paper, also the location of the camp-meeting, how to reach it.

M. H. BROWN.

## News of the Week.

FOR WEEK ENDING AUGUST 1.

#### DOMESTIC.

—Dr. Solomoy, a Mexican antiquarian, has written a book which purports to be a key to the Aztec hieroglyphs.

—About 3,000,000,000 cigars were made in America last year. Milwaukee contributed not far from 300,000 of these.

—Twenty-one cases of prostration, including four deaths, were reported in New York, Sunday, July 26, from the oppressive heat.

—Three hundred men employed at the blast furnace at the Joliet rolling mills, struck for an increase in wages Thursday.

—John Fangman, his wife, and three-year old son, died in Baltimore, recently, from the effects of the heat, caused by eating pork.

—Owing to the receipt of heavy orders, Shoenberg iron and steel works at Pittsburg will resume operations giving employment to 2,000 men.

—The family of Gen. Grant decided Tuesday to remain in Riverside Park, New York. It is probable the name of the park will be changed to that of Grant Park.

—The recent strike of street railroad employees at Cleveland, was supplemented Monday by the poisoning of several of the company's horses with croton oil, several of which have since died.

—Near Leadville, Colorado, Friday night, the engine and tender of a passenger train were wrecked by the explosion of a dynamite cartridge which unknown persons placed on the track. The passengers escaped unhurt.

—Dispatches from points in Texas state that complications are likely to follow the President's proclamation regarding cattle men, as many of the ranges are sublet to Texas firms for grazing, and their cattle also must be removed.

—A severe electric storm prevailed in Mt. McGregor Thursday evening. One bolt followed the electric wires into the Grant cottage and extinguished the light immediately over the casket containing the dead soldier. A portion of the plastering was torn away. Four persons were stunned by the fluid, but revived upon the application of restoratives.

—President Cleveland Thursday appointed the pallbearers for Gen. Grant's funeral as follows: Generals Sherman and Sheridan, Admiral Porter, Vice-Admiral Rowan, Generals Joseph E. Johnston, and S. B. Buckner, Hamilton Fish, George S. Boutwell, George W. Childs, John Logan, George Jones, and Oliver Hoyt.

—At Swanee on the Richmond and Danville Railroad July 27, a ditch train ran over a cow, throwing one from the track. In the car were fifteen negro train hands and six bars of iron. The car turned upon its side, and iron fell upon the negroes, killing seven and wounding three more.

—A tornado at Dubuque, Iowa, Tuesday afternoon, damaged buildings and other property to the amount of \$100,000. Lightning and wind at Minneapolis and vicinity destroyed structures and killed horses and cattle; a portion of the main building on the new fair grounds being wrecked and three men badly injured. Several buildings at Cummings, D. T., were blown down, and severe windstorms swept over Fargo and Hillsboro, D. T.

#### FOREIGN.

—The St. Petersburg *Svet* says the Afghans have 20,000 troops on the border.

—Italy is preparing a convention with England on suppressing the slave trade on the Red Sea coast.

—Thousands of colliers at Merthyr Tydvil, Wales, are idle, owing to the depression in trade.

—A dispatch from Cairo states that Khalefa Abdoola has assumed the leadership of the followers of the late Mahdi.

—The remains of Sir Moses Montefiore, the Jewish philanthropist, were buried at Ramsgate Friday in the presence of a vast assemblage.



Turkey is strengthening Tripoli by increasing the garrison by 2,000 men, mounting heavy Krupp guns, and sowing 3,000 torpedoes in the harbor.

Rear Admiral English states that the advantages of Congo country have been overrated, and that the government should not advise Americans to emigrate thither.

The Committee having in charge the matter of investigating the statements of the *Pall Mall Gazette* in regard to the charges of the *Gazette*.

Advices from London and St. Petersburg state that the progress is being made in the Negotiations between England and Russia, touching the Afghan boundary dispute, neither government being disposed to yield its claim.

De Lesseps says the Panama Canal will be completed in 1888. The Colon-Panama revolt has not affected shareholders. Two new contractors have offered to complete the work for \$3,840,000. The total cost of piercing will be \$4,000,000, to which must be added interest on capital, etc.

Up to the present time the cholera in the Old World has been steadily on the increase. During the months of March, April, May, and June, the number of cases reported was 28,044, with 12,347 deaths; from July 18 to 22 inclusive, there were 10,183 new cases, with 4,064 deaths; on Thursday, July 30, there were 3,168 new cases, and 1,000 deaths. The disease has broken out on the French coast, and has also made its appearance in Portugal.

## Appointments.

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

No preventing providence, I will meet with the church in Boston City, Ill., Aug. 15; Harpster, Ill., Aug. 16.

JAMES SAWYER.

The Vermont Tract and Missionary Society will hold its annual session at Burlington, in connection with the camp-meeting, Aug. 13-25.

A. O. BURRILL, Pres.

The next annual session of the Vermont Health and Temperance Society will be held in connection with the camp-meeting at Burlington, Aug. 13-25.

A. O. BURRILL, Pres.

The next annual session of the Maine Health and Temperance Society will be held in connection with the camp-meeting at Portland, Aug. 20 to Sept. 1.

R. S. WEBBER, Pres.

The New York Conference of S. D. Adventists will hold next annual session in connection with the camp-meeting at Syracuse, N. Y., Sept. 3-15. Every church should send its full quota of delegates, and not fail of representation in this important session of the Conference. Credentials should be furnished to each delegate by their church clerks.

M. H. BROWN, Pres.

A GROVE meeting will be held in Convis, Mich., near Lake, Sabbath and Sunday Aug. 8, 9. Adjoining churches are invited to attend. Eld. W. C. Gage will be one of the speakers. Good singing will be provided. Teaching, Sabbath, at 10:30 A. M. and 2:30 P. M. Temperance meeting in the evening at 7:30. Preaching, Sunday, at 10:30 A. M. and 2:30 P. M. We hope for a general attendance.

COMMITTEE.

## Publishers' Department.

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

Our address is Belgravia House, North Parade, Aberystwith, Wales.

A. A. AND E. C. JOHN.

### BUSINESS NOTICES.

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

FOR SALE.—I have for sale 60 acres best quality of prairie land, all in cultivation, within three miles of the Santa Fe R. R., and in neighborhood of the S. D. A. church at Sterling. Address me at Sterling, Rice Co., Kansas.

E. H. SEWARD.

FOR SALE.—A house and barn, with one-half acre of land. House in repair; seven rooms; plenty of water, and some fruit; within hundred rods of the S. D. A. church. Will sell for \$450, on terms. This place is very cheap for any one wanting a home. Address, W. J. Stone, Greensburg, Ohio.

### RECEIPTS.

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

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

Books Sent by Freight.—E. T. Palmer, L. H. Farnsworth, Elias Hies, A. D. Olsen, Mrs. Bettie C. Saxby, Clara Wood Gibbs, V. Berg, John Fix, H. E. Hansen, Gideon Brown.

Books Sent by Express.—G. S. Honeywell, Lillie D. Woods, T. S. Meale, J. M. Rees, John R. Ranson, Christian Kuhl, W. D. Curtis, Scheiper, Clara Saxton, H. E. Hansen, F. A. Drake.

Cash Rec'd on Account.—Mich T & M Soc per H. H. \$55.29, Ind Conf per S. J. Lecklider 3.75, H. T. & M Soc per L. S. C. 66.24, New England School per Dak T & M 15., Mich T & M Soc per H. H. 136.60.

S. D. A. E. Soc.—Olive Russell (shares) \$3., Dak T & M Soc 228.75.

General Conference.—Mrs. A. M. Cornell \$3.

Shares in S. D. A. P. Association.—A. H. Van Kirk \$10.

European Mission.—Kalamazoo S. S. per R. B. Owen \$5., H. C. Miller 4., Mrs. Cornelia Bailey 5., Winnie Janette Bailey (deceased) 15., Dak T & M Soc 228.75.

English Mission.—Dakota T & M Soc \$17.

Australian Mission.—H. C. Miller \$4., Mark Brown 5., Mrs. S. Winkley 9., Gridley 11 S. S. I., Dakota T & M Soc 51.50.

Scandinavian Mission.—Dakota T & M Soc \$228.76.

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Our own government, the youngest power in history, and the greatest marvel of national development—a nation which began its independent existence just one hundred years ago, with 85,615 square miles of territory and a population of about 3,000,000, but has now increased its territory to 3,678,392 square miles, and its population to over 52,000,000—is treated from a standpoint which will make it a subject of great interest to all. The author believes this nation to be a subject of prophecy—a prophecy which not only describes its present exalted position, but points out its future course and destiny.

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### TESTIMONIALS.

From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio:—

I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and, at the same time, the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work, for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.

From Prof. D. MOURVY, Principal Normal Department, Central Tennessee College:—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth, it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman, who has any cultured tastes for history, can afford to be without the knowledge it contains, or how any father or mother in this age of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.

### AGENTS WANTED.

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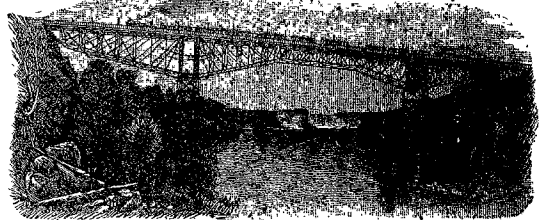
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## Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

### MICHIGAN CENTRAL RAILROAD.

GOING EAST.					STATIONS.					GOING WEST.				
Gr. R. Exp.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Ar.	Dep.	Pacific Exp.	Great R. Exp.	Gr. R. Exp.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Chicago Exp.
11:45	6:45	11:15	6:00	7:30	Ar.	Dep.	9:10	7:00	4:00	9:05	1:00	10:28	5:30	10:09
9:15	4:15	9:15	3:25	4:50	Ann Arbor		10:28	8:23	5:20	10:28	2:02	7:57	2:47	8:22
7:57	2:47	8:22	2:23	3:40	Jackson		11:55	9:58	7:17	11:42	8:01	7:57	2:47	8:22
7:57	2:47	8:22	2:23	3:40	Marshall		1:07	10:58	8:48	12:45	8:48	7:57	2:47	8:22
7:57	2:47	8:22	2:23	3:40	Battle Creek		1:35	11:29	9:22	1:31	4:08	7:57	2:47	8:22
6:45	1:42	7:23	1:15	2:32	Kalamazoo		2:32	12:06	10:20	2:16	4:38	6:45	1:42	7:23
.....	12:15	6:18	11:50	12:46	Niles		4:13	1:48	.....	3:45	6:48	.....	12:15	6:18
.....	11:11	5:17	10:48	11:43	Mich. City		5:40	3:22	.....	4:57	6:55	.....	11:11	5:17
.....	9:00	3:30	8:40	9:30	Chicago		8:05	6:00	.....	7:10	9:00	.....	9:00	3:30
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.	a.m.	p.m.

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 10, 1884.

GOING WEST.					STATIONS.					GOING EAST.				
Chicago Pass.	Mail.	Day Exp.	Pacific Exp.	Rock Exp.	Ar.	Dep.	Mail.	Day Exp.	Atlantic Exp.	Port H. Pass.	Chicago Pass.	Mail.	Day Exp.	Rock Exp.
.....	6:35	7:50	8:00	4:10	Port Huron	Ar.	10:20	1:25	7:50	.....	10:40	.....	6:35	7:50
.....	8:15	9:12	9:28	5:40	Lapeer		8:37	12:07	6:29	.....	9:12	.....	8:15	9:12
.....	9:07	9:55	10:06	6:20	Flint		7:50	11:35	5:55	.....	8:35	.....	9:07	9:55
.....	9:45	10:30	10:45	7:00	Durand		6:40	11:05	5:16	.....	7:20	.....	9:45	10:30
.....	11:00	11:32	11:50	8:35	Lansing		6:37	10:12	4:10	.....	6:00	.....	11:00	11:32
.....	11:40	12:08	12:25	9:07	Charlotte		6:02	9:55	3:32	.....	5:32	.....	11:40	12:08
.....	12:40	1:03	1:20	10:08	A BATTLE CREEK	Dep.	4:08	8:55	2:35	.....	4:35	.....	12:40	1:03
.....	5:00	1:25	1:25	pm	D		4:03	8:50	2:30	.....	4:35	.....	5:00	1:25
.....	6:45	2:10	2:17	.....	Vicksburg		3:14	8:10	1:40	.....	.....	.....	6:45	2:10
.....	6:45	2:10	2:17	.....	Schoolcraft		3:02	8:02	1:35	.....	.....	.....	6:45	2:10
.....	6:45	2:10	2:17	.....	Caseopolis		2:10	7:21	12:51	.....	.....	.....	6:45	2:10
.....	7:30	3:50	4:08	.....	South Bend		2:29	6:44	12:10	.....	.....	.....	7:30	3:50
.....	8:45	.....	.....	.....	Haskell's		12:07	6:27	10:41	.....	.....	.....	8:45	.....
.....	9:00	.....	5:27	5:52	Valparaiso		11:30	6:27	10:41	.....	.....	.....	9:00	.....
.....	11:20	.....	7:45	8:10	Chicago	Dep.	9:10	8:20	8:30	1:15	.....	.....	11:20	.....
a.m.	pm	pm	am	pm	Ar.	Dep.	a.m.	pm	pm	pm	a.m.	pm	pm	am

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, Port 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. SPIGHER, General Manager.

### MICHIGAN & OHIO RAILROAD.

GOING WEST.					STATIONS.					GOING EAST.				
No. 36.	No. 34.	No. 32.	No. 30.	No. 28.	Ar.	Dep.	No. 81.	No. 83.	No. 85.	No. 87.	No. 89.	No. 91.	No. 93.	No. 95.
.....	5:45	10:10	.....	.....	Lv.	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	6:40	11:02	.....	.....	Dundee		10:10	4:15	.....	.....	.....	.....	.....	.....
.....	7:16	11:39	.....	.....	Tecumseh		9:32	3:37	.....	.....	.....	.....	.....	.....
.....	8:25	12:48	.....	.....	Jerome		8:26	2:28	.....	.....	.....	.....	.....	.....
a.m.	8:42	1:06	.....	.....	Hanover		8:09	2:10	p.m.	.....	.....	.....	.....	.....
6:10	9:15	1:38	.....	.....	Homer		7:23	1:38	8:00	.....	.....	.....	.....	.....
6:37	9:44	2:05	.....	.....	Marshall		7:06	1:14	7:33	.....	.....	.....	.....	.....
6:49	9:57	2:17	.....	.....	Ceresco		6:49	1:02	7:21	.....	.....	.....	.....	.....
7:07	10:15	2:36	.....	.....	Battle Creek		6:30	12:44	7:03	.....	.....	.....	.....	.....
7:27	p.m.	2:56	.....	.....	Augusta		a.m.	12:27	6:43	.....	.....	.....	.....	.....
7:35	.....	3:04	.....	.....	Yorkville		.....	12:20	6:35	.....	.....	.....	.....	.....
8:18	.....	3:45	.....	.....	Monteth		.....	11:43	5:55	.....	.....	.....	.....	.....
8:50	.....	4:10	.....	.....	Allegan	Lv.	.....	11:20	5:25	.....	.....	.....	.....	.....
a.m.	pm	pm	am	pm	Ar.	Dep.	a.m.	pm	pm	a.m.	pm	pm	a.m.	pm

All trains run daily except

# The Review and Herald.

BATTLE CREEK, MICH., AUG. 4, 1885.

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## REMAINING CAMP-MEETINGS FOR 1885.

VIRGINIA, near Marksville, Page Co., Aug. 11-18	
Nebraska, Kearney, Aug. 12-18	
Vermont, Burlington, " 13-25	
Iowa, Des Moines, " 18-24	
Kansas, Beloit, Aug. 20-30	
Maine, Portland, Aug. 20 to Sept. 1	
New England, " 27 " " 8	
New York, Syracuse, Sept. 3-15	
Illinois, Aurora, " 9-15	
Michigan, " 17-29	
Indiana, Logansport, Sep. 24 to Oct. 6	
Ohio, Springfield, Oct. 1-13	
Kentucky, " Oct. 14-20	
Nebraska, Lincoln, Oct. 14-20	
Missouri, " Oct. 14-20	
Colorado, " Oct. 21-27	
Tennessee, " 21-27	

Opening a large card envelope which came to our address a few days ago, we were greeted with a fine photographic view of the camp-meeting just held in East Portland, Oregon. The camp presented a very pleasing view, with its group of neat and well arranged tents nestling at the foot of romantic hills covered with towering forests. Were there any process by which a plate could be produced with greater cheapness and facility than by those now in use, we should be happy to give our readers a glimpse of the pleasant camp-ground in Oregon. The view was sent by Bro. Boyd, for which he has our thanks.

We have received the first number of a small four-page sheet, entitled, "Words for the Wise," printed at the office which the brethren have established at Rome, N. Y. It is edited and published by H. E. Robinson, to aid him in his tent work in Batavia, N. Y. It is a neat, well-printed little sheet, advertising the tent-meeting on Washington Avenue, and filled with matter calculated to explain our position, allay prejudice, and interest the people in the

subjects to be presented at the tent. We trust it will prove an efficient help. Some seven hundred dollars are invested in the printing office at Rome, and the appearance of this paper speaks well for the proficiency already attained by the workers there.

We give this week another interesting sketch from Bro. Haskell. The reader probably noticed particularly the account which he gave last week of crossing the day-line. Many of our Sunday-keeping opponents contend that it is impossible to keep the Sabbath on a round world. However much trouble Sunday-keepers may have in keeping Sunday, we always knew that Sabbath-keepers would have no trouble in keeping the Sabbath. And so it has proved. Whenever that objection is brought up, we can tell them that Sabbath-keepers have been over that point where, in the circumnavigation of the globe, the count changes, and they found no difficulty. It so happened that the day to be dropped out was Sunday, which they could spare as well as any day of the week.

## THE TEXAS CAMP-MEETING.

A PRIVATE letter just received from Bro. Kilgore, gives some particulars in advance, from the Texas camp-meeting, which we take the liberty to lay before the readers of the REVIEW. The attendance of our people is the best ever witnessed in the State. Thirty-two tents were on the ground at the opening of the meeting, well filled with campers, and one of the large tents was crowded with families. Two large tents are pitched side by side and seated. On July 26, more than a thousand people from the surrounding country were in attendance all day. At the time of writing the meetings were growing in interest, being characterized by a cheering spirit of union and love. The different organizations had set their committees at work, and all were anxiously waiting the arrival of Elds. Butler and Olsen.

## A PROLONGED PICNIC.

DR. LEA W. MUNBALL preached a sermon at Robert's Park M. E. church, Sunday, July 19, 1885, in which he denounced the modern popular style of holding camp-meetings in no sparing terms. He is reported as saying that the modern camp-meeting is not like the old one. He declared that there are no genuine camp-meetings in this day. They are long picnics, places for recreations, where a lecture course is established, and they go through the form of religious services. There is no revival about them. They are not intended for the conversion of souls.

While this is not an overdrawn picture of many camp-meetings, let us see to it more and more that ours are not like them.

On the Sunday question he denounced the Sunday drug store, the Sunday cigar, which the professed Christian would buy in these drug stores (the Supreme Court of Indiana having decided that cigars come under the head of Sabbath "necessities"), the Sunday post-office service, the Sunday trains, and the Sunday newspaper. He said:—

"The American Sunday is going, and will soon be gone, unless the Church of God awakes to the situation."

## NOW READY.

This announcement can now be made concerning "Sunshine at Home" ("Solsken i Hemmet"), in the Swedish language. While this book passes for a translation of the English work, it is but just to say that there are quite a number of articles and engravings used which are not to be found in the original work. The object of this change was to better adapt the work to the wants of the Scandinavian people.

"Sunshine at Home," in its English form, is having a very large circulation. We have no fears but what the Swedish edition also will have an extensive sale. Beyond doubt it is altogether the best book of the kind in the Swedish language; and this is saying a great deal; for the Swedish nation has furnished some of the finest authors of the age. They especially excel in poetry and song, while in history and biography, and in many of the fine arts, the Swedes are fully up with their European neighbors.

The Swedish volume, like its English predecessor, is emphatically a household book, and will be read with equal interest by those with silver hairs, those

in the strength of manhood, the youth in their prime and the children of tender years. We are sure it does not contain one line which would encourage folly, or lead away from the great truths especially adapted to this time.

"Solsken i Hemmet," is made up of interesting biographies, natural history, Bible scenes, science, and good moral lessons, and choice Swedish poetry. Its general features it is a close representation of the parent work. It is printed on equally good paper, contains 128 pages, is embellished by nearly two hundred choice engravings, and is bound in an attractive dress. At the close is an advertising page, giving our Swedish publications on present truth, and the various health and temperance works. This is followed by other pages in English, giving all our juvenile works, and most of our religious books, tracts, and the various publications on temperance and health. Price, the same as in English. Address: REVIEW AND HERALD, Battle Creek, Mich.

## WILL IT BE OUR LAST.

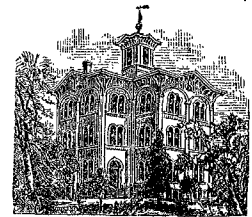
As we reflect on the ravages of death in our midst and the changes constantly occurring, and call to mind our soon-coming camp-meeting, the question arises in our mind, May not this meeting be the one that some of us will have a chance to attend? Three of our brethren and sisters who attended our last annual gathering of God's people have passed away, and we shall see them here no more.

Some feel a dread to attend the meeting for fear of the hot weather. But we are fanned with cool breezes borne across the expansive waters of the lake than at many of our homes. Thus far this season we have had comparatively few days of hot weather. Some dislike the water, but I think it safe to conclude that hundreds of our brethren and sisters at the homes, and not a few in Vermont, use a poorer quality of the year round. More regard to health in another direction would save sickness, our stomachs and minds would be stronger and better, and we should be more hopeful, happy, and useful. We suggest that our sisters prepare nothing but healthful food for camp-meeting, and that they prepare the same on the ground, avoiding green vegetables, unripe fruit, iced water; that they and their children observe regular hours in eating and resting, so far as practical eating and drinking to the glory of God; and I believe we shall be safer and happier than we could at home if duty bids us attend the meeting. Personally, we should be glad to see all our brethren and sisters, as we expect our labors in this Conference will soon close for the present. The rest of the summer is near. Let us seize the golden opportunity to obtain the crown of life.

This meeting we need for our spiritual benefit, and advancement in the divine life. Such occasions prove of great and lasting benefit to those who attend them aright. Come, brethren, come up to this feast of the Lord's people. Let not the humble, weak, poor remain away for fear of having no home. The poor have the gospel preached unto them. Come and hear it. A. S. HUTCHINS.

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