

Advent Review

AND SABBATH HERALD.

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

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THE ANVIL OF GOD'S WORD.

Have I paused before a blacksmith's door,
And heard the anvil ring the vesper chime;
Looking in I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"One," he answered; then with twinkling eye,
"The anvil wears the hammers out, you know."
"So, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Though the noise of Paine, Voltaire was heard,
The anvil is unworn, the hammers—gone."
—The Current.

The Sermon.

Be ye therefore before God, and the Lord Jesus Christ, who
is the quick and the dead at his appearing and his kingdom,
THE WORD.—2 Tim. 4:1, 2

THE LORD'S COMMAND TO WATCH.*

BY MRS. E. G. WHITE.

Take ye heed, watch and pray; for ye know not when the
Son of man is as a man taking a far journey, who
gave authority to his servants, and to every man
he commanded his porter to watch. Watch ye therefore;
ye know not when the master of the house cometh, at even, or at
midnight, or at the cockcrowing, or in the morning; lest coming
suddenly he find you sleeping. And what I say unto you I say unto all,
Mark 13:33-37.

These words of the Saviour are brought before
us to show the importance of being always on guard.
When we take into consideration the value of
the words, uttered by Him whom we expect soon
to come in the clouds of heaven with power
and great glory, we should be vigilant; lest
we find us sleeping; and hence the ad-
vice, "Watch," "watch"; . . . lest coming sud-
denly he find you sleeping." There is no safety in
a state of stupor or calm indifference. There is no
safety in placing our affections upon the earth or
in things. We want to work for our best
interests, not only for time but for eternity. We
must act like sensible men and women, working
in impulse, nor from passion, but from an
sense of duty. We do not want a sensa-
tion or an emotional religion, but one that leads
to the performance of sacred duties, and that brings
to daily communion with God,—a religion
which lists in his service all our powers and all
we possess; one that leads us to do his will,
not our own; to forsake our carnal inclina-
tions and be led by the divine mind.

There is an important work for every one to do;
that work must be performed with reference
to the decisions of the Judgment and the coming
of the Son of man in the clouds of glory. What-
ever we may take our attention in the common
of life, we want to constantly be mindful of
our duty and obligation to God. The things of
this world must not be suffered to drop out of mind,
for a thousand other things may press them-

selves upon our attention. Our great work here is
to press the triumphs of the cross of Christ to the
very gates of the enemy. Such a work requires
untiring vigilance. And to do this, we must have
a living connection with Jesus, the great conqueror.

Christ said to his disciples: "Let your light so
shine before men that they may see your good
works, and glorify your Father which is in heaven."
This is the work we have to do, let our light shine,
that others may see our good works, and glorify
God. This is one of the express claims which is
binding upon us, to keep all the commandments of
God; and this claim is to be satisfied only by a
thorough obedience to his divine law, in the first
four precepts of which is set forth the duty of lov-
ing God supremely, and in the last six, our duty
to our fellow-men. This holy law of rectitude and
right, how just are all its requirements! We
must acknowledge its claims, and seek to form
characters that will be in harmony with the will of
Him who gave it, doing all we can to help others
do the same. If we are indifferent to his claims,
we not only imperil our own souls but those of
others around us.

Some seem to think that there is a certain amount
of virtue in expressing their dissatisfaction in what-
ever is being done by others; and those who do
the least to properly represent the cause of the
Master, and who will not bear responsibilities, are
the very ones that will do the most grumbling. To
them things either go too slow or too fast. Some
one takes hold of the truth; they take upon them-
selves the work of criticising them. They neglect
the interest of their own souls, neglect to make
straight paths for their own feet. They fix their
eyes upon the errors of their brethren, talk about
them, exaggerate them, brood over them, and live
upon them; and it is like living upon husks; they
receive no strength, and their souls are as destitute
of the love of God as were the hills of Gilboa of
dew or rain.

There was Judas; Christ permitted him to be a
member of the church, notwithstanding his covet-
ous, envious character. He had some traits
that might have been used to the glory of God;
but he did not try to overcome the defects in
his character. Christ bore with him long and
patiently, setting before him in his lessons general
principles; but he failed again and again, until
finally all the strength of his moral powers was
gone. He had the same lessons set before him
that were given to the other apostles, which would
have set him right had he made a right use of
them; but he did not sustain a right relation to
Heaven. Christ knew his true condition, and gave
him an opportunity. He connected John with the
church, not because John was above human frail-
ties, but that he might bind him to his great heart
of love. If John overcame his defects of character,
he would stand as a light to the church. Peter, if
he corrected his faults, would inherit the promises
of God. And Jesus said to him, after his resur-
rection, notwithstanding that he had but a few
days before denied him, "Feed my sheep," and
"Feed my lambs." He could trust Peter now; for
he had obtained an experience in the things of God,
he had found out that he could trust no longer in his
own strength, that his strength must be in God.

You know how it was with John; when he saw
his Master slighted by the Samaritans, he was in-
dignant, and inquired of Jesus if they should not
call down fire from heaven upon his enemies; but
Christ said he had "not come to destroy men's lives,
but to save them." John was constantly learning
to copy the life of Jesus. He was learning in
Christ's school. He says, "God so loved the

world, that he gave his only begotten Son, that
whosoever believeth in him should not perish but
have everlasting life." Thus it was, lesson after
lesson Christ gave to his disciples, that they might
know the will of the Father, and shine as lights in
the world. John and Peter were men whom God
could trust, but Judas was not. They had received
and heeded the lessons, and gained the victory;
but Judas had failed at every trial. He saw his
faults, but instead of correcting them revenged
himself by picking flaws in others around him.
And you see by his sad fate, my brethren, that that
is not a safe business for the sons and daughters
of God to engage in. I counsel you to be kind, to
be courteous, to let no feelings arise against your
enemies. You can gain no spiritual strength by
talking about the defects of those around you; but
if you continue to do this, like Judas you will
eventually separate yourselves from God and his
work. Paul says to Timothy, "Take heed unto thy-
self;" that is, seek God first for thyself. Let us
individually turn our attention to ourselves, dili-
gently guard our own souls, and set a Christ-like
example before those whom we would criticise.

Let us remember that others' faults and defects
are very poor food. Christ said, "If ye shall eat
my flesh and drink my blood," ye shall have eternal
life. We must grow up into Christ, we must be
partakers of his divine nature. Just as the branch
is joined to the vine, and partakes of the nature of
the vine, so we must be daily receiving nourish-
ment from the True Vine, our Lord Jesus Christ.
We must be in Christ and he in us; then the de-
fects will disappear from our characters. The
closer we live to Jesus, the more we shall reflect
in words and character his image. And the farther
we separate from God, the farther we live away
from the light of life, and, as the sure result, become
perverse, dictatorial, hard-hearted. We should make
it a life work to gather up the divine rays of light
that come from the throne of God, and scatter them
upon the pathway of others. Many choose the
darkness, and walk in it. If you separate from
Jesus and walk in the darkness, where he cannot
impart his strength to you, you are alone to blame;
and then you complain of your cold and fruitless
lives. Jesus does not want you to be unhappy. I
beseech you, come close to him, and freely receive
from him his grace and peace and love, that you
may be filled with light, and go forth shedding that
light upon all around. When you have sanctified
your own life, your every act will be to attract oth-
ers, not to yourself, but to Jesus.

It is in this time of probation that we are to pre-
pare either for eternal life in glory, or for perdi-
tion. It is here that we are engaged in the work
of character-building; and if we succeed, we shall
merit from the Master the welcome, "Well done,
thou good and faithful servant." Christ has gone
into the most holy department, and has left us
word to watch and pray, lest he return suddenly
and find us sleeping. The character which we are
now making will come in review before God before
Christ leaves the sanctuary. Here God will see
what characters we have been building for time
and eternity. How shall we stand before the great
Eternal? How many sheaves will we have brought
to the Master through our earnest efforts?

To every man is given his work, and that work
is not to be looking for faults in others, nor to be
seeking to imitate the world. Says the apostle,
"Ye are dead, and your life is hid with Christ in
God." This means more than we think it does;
dead to worldly interests, dead to worldly ambi-
tions. What a position is this! Christ died that
all heaven might be brought within our reach, that

Man delivered at Healdsburg (Cal.) College, March 14, 1885.

we might through such a divine provision be able to form characters for the future immortal life. We now have it our work to climb the ladder of progress, and urge our ways into the kingdom of heaven. We are to go on from strength to strength, and make it our first consideration to seek the kingdom of God and his righteousness, pursuing such a course as will stimulate others to do the same.

All have defects of character to overcome, and therefore no human being can be your pattern. You should not feel content to do merely as others do. If they do not live out the truth, will it excuse you for disobedience? You should not imitate their example; you should try to help them by a right course of living before them. Individually you stand before God as though Christ died for you alone; and you must render your account to him for yourself. But not only for yourself alone are you responsible, but for that soul over whom you have an influence, and for whom God has paid such a price. If you neglect your duty in this matter, what will be your portion in the day of God? How do you think the unfaithful ones will feel to see the nations of the saved walking within the portals of the city of God, and they themselves shut out? But how shall we feel, if we can look around and see many in the kingdom as the results of our labors? We shall be able to swell the songs of glory, saying, "Worthy, worthy, is the Lamb that was slain, and liveth again." No one shall go into that city unless he is pure in heart. Everything that is polluting, everything that defiles, is outside the city. All who enter there pass in as conquerors. They hold the palm branch of victory in their hands, and they wave it before the throne, singing praises to the Lamb of God.

The greatest conquest for every one of us will be to overcome self, to bring self into obedience to the law of God. This is our work; are we doing it? Are we working to save others by our influence? Do we hold ourselves as God's servants to labor for others? Do we entreat them to flee from the wrath to come? Do we convince them by our course of action, by our every word, that we have been made partakers of the divine nature, and that we are copying after the divine Pattern? If so, we shall surely win souls to Christ, we shall be living epistles known and read of all men. Even if you should never utter one sentence to tell others of the truth, yet if you are circumspect in all your ways, they will see that you have been with Jesus, and learned of him. They know you, for you are read of them. Just as surely as you come into this condition of consecration to God, you will be daily unfurling the banner of Christ, and presenting the light of truth wherever you go. But the truth will burn in your hearts so that you cannot keep still, you are obliged to give it utterance; you must advocate it to all who will hear you.

There never was a more solemn and important time than this present period. You may look back, and you will see that there has never been a time when we were doing as much as we are to-day. Notwithstanding this as a people, the lay members of the church especially are not doing one fiftieth part of what they might and ought to do. From all the ships sailing to all parts of the globe, the truth might reach all nations of the earth. Those who are doing this work will bind it off with their prayers; and, mingling their tears with their prayers, they will labor and weep before God, that these communications may reach the people and affect their hearts, and that the power of the truth may teach the word to the people. But we want greater consecration, hearts that will intercede with God, and have self sacrifice and zeal in this work. And when you desire to make presents, when you want to devote means to gratify and please yourselves, when you want to hoard your means, fearing you will come to want, I want you to think of that eternity that is before you, and the work you have to do before you can enter into it. I want you to think of that Judgment before which you are to stand and render an account to God for the deeds done in the body. And with the Judgment before your eyes, I want you to think of the money you are spending foolishly, to please the taste or for worldly gratifications, and of the souls that are perishing all around you for the truth which God has intrusted to you to spread over the earth, that others may not famish for the word of God. I have no time nor means to spend carelessly. Men and women are taking sides.

The law of God is almost entirely made void in the land; and God calls for every man, woman, and child to fight the good fight of faith. He calls for every talent to be employed now. It will be fatal to your souls to be indolent or slothful servants. He has not left it alone for those who minister in the word and doctrine, to bear the burdens and employ their talents. He wants every one of you to put your powers to work for the upbuilding of his kingdom.

The third angel's message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must remember that this angel represents the people that have this message to give to the world. Are you among that people? Do you really believe that this work in which we are engaged is truly the third angel's message? If so, then you understand that we have a mighty work to do, and that we ought to be about it. We must sanctify ourselves by a strict obedience to the truth, placing ourselves in right relation to God and his work. As the truth goes forth, Satan intensifies his zeal to defeat its progress by presenting pleasing delusions. As we urge the truth, he urges his errors. He will stir up his agents, in view of the coming of the Lord, to go out and cry, "Lo! here is Christ, and lo! there is Christ. And here arises this superstition, and there arises that heresy. And tell me, what are we to do about it? I will tell you: we can become familiar with the Bible, and read what saith the Lord. Not only the ministers but all who love and fear God are to do the Master's work; and that is to let the light that he has given you shine before all. Here are two companies; one of them is being bound in bundles to burn, the other is being bound by the cords of truth and love. Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. And this work will increase more and more, and Satan will work to divide and separate God's people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. Here we are in the waiting time, in the day of God's preparation. Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, "Watch and pray; for ye know not when the time is." And what Christ said to his disciples, I say unto you, "Take ye heed, watch and pray," that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom.

—We never graduate in religion; because the nearer we are to God, the more we see there is to be learned.—*M. H. Seelye.*

—The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—*Bishop Butler.*

—Usually the eyes of the Christian should be directed forward; it is foolish to try to live on past experience; it is a very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.—*Spurgeon.*

—Annihilate not the mercies of God by the oblivion of ingratitude; for oblivion is a kind of annihilation; and for things to be as though they had not been, is like unto never being. Make not thy head a grave, but a repository of God's mercies.—*Sir Thomas Browne.*

Our Contributors.

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

PSALM XCI.

BY MAY WAKEHAM.

WHILE the tempests rage around us,
And the sky is dark above,
We may hear a sweet voice calling,
Telling us in tones of love:

"Him that maketh me a fortress,
And a refuge from the storm,
I will keep from every danger,
I will save from every harm.

"I will take him 'neath the shadow
Of my everlasting wing,
Make my truth his shield and buckler,
Make him fear no evil thing.

"Though a thousand fall beside him,
Thousands more at his right hand,
Only with his eyes he'll see it,
In the conflict he shall stand.

"He has set his love upon me,
Therefore will I hear his voice,
When he calleth, I will answer,
And will bid his heart rejoice.

"I will show him my salvation,
Fill him with my fullest love;
With long life will satisfy him,—
Yea, an endless life above."

Sloan, Ia.

THE HIGHWAY OF TRUTH.

BY ELD. R. F. COTTRELL.

WE are living in the last days of this dispensation, as the united voice of all the great prophecy testify. All who make the lines of the successive prophecy of the books of Daniel and Revelation their study are Adventists; they see from the fulfillment of these prophecies that the close of the dispensation is at hand, and that the nations shall be dashed in pieces as a vessel. None who carefully note these prophecies and their fulfillment in the history of nations fail to see this truth; and doubtless it is the fear of being called "Adventists" that the majority of public teachers ignore them, and are entirely silent in regard to them.

The car of Providence is constantly moving down the track of prophecy, and we may be sure that the next station is the temple of this highway of the great nations of the world. There is also a highway for the people of the world in these last days to travel in, laid down by prophecy eighteen hundred years ago. Providence has a special train upon this track, which comes moving onward, and never rolls backward. Adventists of 1844 were all on board. From 1844 to 1845 all Adventists were agreed in the fulfillment of prophetic time—"Unto the thousand and three hundred days, then the sanctuary be cleansed." This prophecy ended in 1844; and on the strength of the angel message of Rev. 14: 6, 7, was pronounced: "Fear God, and give glory to him: the hour of his judgment is come."

All Adventists at that time were agreed in their proclamation. There was no dissent among them. Neither was there dissent in the second message, that concerning the fall of Babylon,—the message which called out the Adventists making them a separate people. But the disappointment came at the end of the day, a scattering of the previous united flock resulted. Their faith must be tried. Some held their faith. Others strayed into numerous paths, prominent among which was an attempt to compute the computation of the Heaven-sent message, the setting of a new time for the ending of the days and the coming of the Lord, events which were still associated together. And when one would pass, they would set another, and each time, of course, abandoning their former position as an error, till the world are disgusted with the name of Adventists, as well they might, such were a true sample of Adventists.

It still stands upon its firm foundation, the word of the Lord. Some of these professing the faith and wearing the name of Adventists, have gone in this direction; and that; some denying the resurrection of the just; some teaching the doctrine of human probation in ages to come, beyond the resurrection; and some arriving at the doctrine of the universal restoration and salvation of mankind, after waiting for years the Scriptural doctrine that "all wicked will God destroy." Many of them say that the ten commandments have been abolished, and some have embraced the doctrine of nominalism and Universalism. Various winds of doctrine have driven many souls out of their course. They have lost their reckoning, and see no guiding star. They are afloat on the trackless ocean of error without chart or compass to guide them in the perilous deep. It is to benefit such, if possible, and all others who read and are in need of help, that this article is written. My friends, the highway of prophetic truth did not end in 1844. The 2300 days did not end with the Heaven-sent message announced it to the world. Then the High Priest of the gospel dispensation entered upon the concluding part of his administration in behalf of those who come to God through him, in the sanctuary or true tabernacle which the Lord pitched, and not man. Heb. 8; The blotting out of the sins of all his people, first to last, is the cleansing of the sanctuary, work which is not yet finished. After the message declaring "the hour of his judgment is come," the announcement of the fall of Babylon, which brought us to the end of the prophetic days of 1844, the careful reader will observe that the solemn and decisive message was to follow, of "the third angel," with the final testing message to mankind.

It is a historic fact that the first and second messages had been announced previous to, and in, 1844. It is certainly now the time that the third message should be sounding somewhere on the earth. If the awful warning against the worship of the beast and his image, clothed in the prescribed terms of Rev. 14:9-12, is nowhere on the earth to be found, then the Adventism of the present day is an utter failure, and may as well be given up once. But if there is a people believing and heeding the fearful warning, in the very terms given down in prophecy, you may be sure that they are the people who are on the track of prophecy—the highway prepared for the people of God living in the last generation. It is safe to believe the word of God as he himself interprets it by his providence. He marked out in prophecy the succession and acts of the great empires of the earth, in his guiding and controlling providence all have been exactly fulfilled, except their final overthrow. He also marked out in symbolic prophecy the experience of his people in proclaiming the messages of probation, with the solemn and awful warning of coming wrath. These messages have all been announced in the given order. He has redeemed his word of promise; and we are left without excuse if we neglect to heed and obey. The word of the Lord is solid rock; all is sinking sand.

WHAT IS COMING.

BY H. E. ROBINSON.

TRAVELER.—Halloo! Watchman! Ho there! What of the night? As I have been coming along this deep valley I have seen strange sights and heard fearful sounds, which have filled me with alarm. Perhaps from your position on that high mountain you can better tell the cause. Just as I started on my way the sun suddenly became dark, and I had to go my way for several leagues. I thought I would travel at night by the full moon, but that, too, went out in total darkness, and soon the stars shivered over my head like leaves of autumn. Watchman, what of the night?

WATCHMAN.—I, too, beheld the scenes you describe; but away over yonder mountain range, I discern the reflection of the first rays of the rising sun of Righteousness, before whose brightness the hosts of heaven veil their faces. Traveler, the morning cometh!

TRAV.—I saw a little company of earnest people holding a large book, rapidly turning the leaves and pointing upward, as if calling attention to some-

thing in the sky. Sometimes they wept, then again rejoiced. Watchman, who are they?

WATCH.—Traveler, knowest thou not the "brethren," who patiently watch through the dark night for the coming dawn? They are the children of light. Behold! the morning cometh!

TRAV.—But, watchman, I have seen them slighted and mocked by those around, and looks of hatred and angry gestures cast in their direction; albeit they minded them not, but seemed to run to and fro, at first as if in loving haste, but afterward with looks of fear. Watchman, can you also this explain?

WATCH.—These are the remnant, who feel the wrath of the dragon because they will not worship him or his, but keep God's commandments. Traveler, see! the glorious morning comes!

TRAV.—Why, then, pray tell me, are the nations in unrest, full of distress and perplexity, and even the elements in commotion, the sea and the waves roaring?

WATCH.—Ah! traveler, the coming morning cloud has a dark side toward Egypt's host, and their chariot wheels drag heavily. The night also cometh.

TRAV.—But they seem secure as the cry of "peace, peace!" is heard, and unite again in merry pleasure with those who have a form of godliness, heeding not their peril. Watchman, may I run and tell them of the coming night?

WATCH.—Quickly go through the lanes and hedges, cry aloud and spare not. Many will turn away their ears; but compel thou some to come with thee. Haste, for, lo! "the morning cometh, and also the night; if ye will inquire, inquire ye; return, come."

AN EXHORTATION.

BY ELD. S. OSBORN.

"We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10:29. When the children of Israel, under the leadership of Moses, were about to take their journey out of the wilderness of Sinai, according to the commandment of the Lord, the above language was addressed to Hobab by Moses, his son-in-law. It seemed that Moses loved his wife's people, though they were Midianites, and for this reason he wanted them to go along with him. But Hobab said, "I will not go; but I will depart to my own land, and to my kindred." Moses entreated him not to leave them, and said to him (verse 32), "And it shall be, if thou go with us, yea it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." Thus we see with what importunity God's children are exercised toward those who are without, that, peradventure, God will bring them in. The language of the text is applicable to-day to all of God's children who are desirous of his favor to those who are without the camp.

Dear reader, if you are one of those who have tasted that the Lord is gracious, if you have been made to mourn on account of indwelling sin, if you are tired of the struggle and battle against sin, "come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Have you ever felt in reality that you love the Lord? that you love his cause? that you love his people? that you love his word? If so, why tarry longer in the fields of sin and rebellion, while the Saviour is lovingly beholding you, and in pleading tones saying, "If ye love me, keep my commandments?"

Dear reader, do you feel that you are heavy laden with sin, and yet laboring to obtain a better hope, a hope to be reconciled, to be worthy of his yoke? If this is your condition, hearken to the gracious invitation of our Saviour, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30. All who have ever obeyed the Saviour from a sense of his love, have realized the truth of these precious words from the lips of our adorable Redeemer. Do you feel, dear reader, within yourself that you are little and insignificant? Jesus says, "I am meek and lowly in heart." Oh, what a precious friend is Jesus! He knows our weakness and our every grief; for he was tempted in all points as

we are. He was "a man of sorrows, and acquainted with grief;" and he knows how to succor those who come to him for relief. For "in all their afflictions he was afflicted, and the Angel of his presence saved them, in his love and in his pity he redeemed them." Yes, even when there was no eye to pity and no arm to save, Jesus was the mighty one upon whom help was laid, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Jesus, who knew no sin, died upon the cross, a sin-offering for us.

Go to Calvary's rugged cross; view him suspended between the heavens and the earth. See the great luminary veil its face in midnight darkness for three long hours, right at the time of mid-day. Hear him saying, while the weight of the sins of the whole world is upon him, "Eloi, Eloi, lama sabachthani;" that is to say, "My God, My God, why hast thou forsaken me?" And then he gives up the ghost. Oh, what a sacrifice! Oh, what suffering! Oh, what love for poor fallen man! Dear sinner, in view of such unbounded, unselfish love, will you not cease from sin and rebellion against God, who has done so much for you? Come with us. "We are journeying to the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Will you come? Oh! will you enlist with us under the blood-stained banner of Prince Immanuel, and become a soldier of the cross, a follower of the Lamb? Let me entreat you to fight the good fight of faith and lay hold on eternal life.

Time is short. The day of God is upon us. The character must be formed soon, or it will not stand the test of the Judgment. Dear brethren and sisters, let us be faithful to our duty, and form perfect characters, that it may be said to us, "Well done" when the Lord comes to make up his precious jewels. I feel I must be ready. I must have a home among the redeemed. I cannot afford to lose the precious boon of eternal life. The very thought of that glorious existence is precious to my soul.

Harris Station, Obion Co., Tenn.

DEAD-RECKONING*.

BY M. WOOD.

"Dead-reckoning" is a technical phrase commonly used by those who "go down to the sea in ships," and one of the several methods used by nautical men to determine their position upon the trackless ocean. But the skilled mariner seldom if ever resorts to this unreliable method of navigation. It is a common occurrence upon long voyages for captains to be out of sight of land for several weeks and even months; and yet the practical man, by the use of his charts, scales, rules, parallels, etc., will make a designated point of land with almost incredible accuracy. This is not brought about by guess-work, but by careful investigation of their charts, and mathematical calculation. It is true the epitome, sextant, and chronometer are brought into requisition. In fact, without this book and the instruments just mentioned, it would be extremely difficult, if not impossible, for the seafaring man to rightly locate the position of his vessel. But those sailing by dead-reckoning frequently make sad mistakes; they overrun or fall short of their reckoning, and instead of making the desired haven they fall into a labyrinth of inextricable difficulties. We also see illustrations of this all around us. We have all entered upon the voyage of life. God has provided us with a chart (the Bible) and compass (the Holy Spirit) with which to guide our frail barks clear from all shoals of presumption and reefs of despair; neither is there danger of being lost in the fog, and, when the fog clears away, compelled to take a new departure, as these dead-reckoners frequently are obliged to do, to their shame. We would naturally suppose that they would abandon such a theory, and accept the only reliable method given under heaven of ascertaining their whereabouts on the sea of time.

The sacred chart and compass will guide us aright. For instance, we will take our departure from the Babylonian kingdom, represented by the head of gold of the metallic image of Dan. 2, which

*Dead-Reckoning—The method of determining the place of a ship from a record of the courses sailed as given by compass, and the distance made on each course as found by log, with allowance for leeway, etc., without the aid of celestial observations.—Webster.

became connected with the people of God by the capture of Manasseh, king of Judah, B. C. 677. The next landmark we make is that represented by the breast and arms of silver,—the Medo-Persian kingdom,—which succeeded the Babylonian kingdom B. C. 538. Our next landmark is the Grecian empire, symbolized by the sides of brass, which ruled from B. C. 331 to 161. See Dan. 5 : 30, 31 ; 8 : 5-7, 21. We now leave Grecia and direct our course toward Rome, represented by the iron legs of the great image of Dan. 2, which point we make B. C. 161, and sail down the stream of time to 483 A. D., to the completion of the division of the Roman kingdom into ten parts. We might produce additional testimony to prove the reliability of the chart the man of God employs, but time and space forbid. See Dan. 7. Without the slightest discrepancy we have made every point precisely at the time appointed.

Having reached our destination, we will now take a new departure from the papal supremacy, A. D. 538. By a careful study of the chart, we find that a time, times, and a dividing of time (Dan. 7 : 25 ; 12 : 7 ; Rev. 12 : 14), forty and two months (Rev. 13 : 5), or a thousand, two hundred, and three-score days (Rev. 12 : 6), are given for this voyage, which would necessarily bring us to A. D. 1798, each day being reckoned for a year. Here, as elsewhere, we find our reckoning correct ; for at the appointed time or ending of the 1260 days, or years, the papal supremacy receives its death wound by Berthier, a French general, who entered Rome and carried the pope into exile, where he died the following year. See Rev. 13 : 3. We could never make these landings by guess-work, nor by dead-reckoning.

With your permission, dear reader, we will now enter upon just one more voyage, which seems to be the most difficult one for dead-reckoners, although to the practical man it is the clearest and most interesting one laid down upon the prophetic chart. Our point of destination is the sanctuary at the time of its cleansing. The Master informs us that at the end of the 2300 days, or years, this point would be reached. Although this is the longest period of time found on the chart, we are not left like a drowning man to catch at straws, nor to drift hither and thither without any definite object in view, first taking a departure from one point, then from another, and another, until it is impossible to determine whether we are in mid-ocean or nearing the shining shore. To say that the Master had given us a certain period of time in which to make the voyage without giving us a starting point, would be to charge him with the height of inconsistency. Therefore we will go back, if you please, to B. C. 457, and take our departure (Ezra 7) when the decree went forth for the restoration of Jerusalem, from which the seventy weeks and 2300 years are to be dated. The seventy weeks, or 490 years, are a part of the 2300 years, and the events which were to transpire in the seventy weeks furnish a key to the entire voyage. In seven weeks, or 49 years, from our departure, we were to make our first landmark ; in sixty-nine weeks, or 483 years, our second ; at the beginning of the 70th week, the third ; and in the midst of the 70th week, our fourth landmark.

Our brethren who have crossed and recrossed the Atlantic doubtless have noticed the bulletins which were hung up in some conspicuous place, showing the position of the ship at noon every day, when they would make port, etc. So our Captain has not left his people to guess at their position, but has given them definite time in which to reach each station by the way. Now let us see if we can prove this. The first division of time is seven weeks, or 49 years, which were to reach to the accomplishment of the work of re-building the street and wall of Jerusalem. As we took our departure from B. C. 457, seven weeks, or 49 years, would bring us to B. C. 408-9, just 49 years from the going forth of the commandment (Ezra 7) to restore and build Jerusalem.

Prideaux' "Connections," vol. 1, p. 322, says : "In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy." To take our departure from B. C. 536, or B. C. 519, we should fall short many years of our first landmark. And to take our departure from B. C. 444 would indeed be like sailing by dead-reckoning ; for in one case we should fall short, in the other case we should overrun. And since we have made our first point as foretold that

we should, by taking our departure from B. C. 457, therefore we still cling to the good old chart, and head our gallant ship toward the point marked "Messiah the Prince," which we are to reach in sixty-nine weeks, or 483 years, from B. C. 457 ; they consequently end in A. D. 27. Luke gives us the following significant language : "Now when all the people were baptized, . . . Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased." Luke 3 : 21, 22. (Margin, A. D. 27.) Jesus himself declares the time fulfilled (Mark 1 : 15), evidently meaning the sixty-nine weeks of the prophecy of Daniel, as no other prophetic period can be found terminating at the time of Christ's anointing.

Thus far we find indisputable harmony and a degree of pleasure in tracing down the several lines upon our prophetic chart. But we have only reached the 70th week, in the midst of which the Messiah was to be cut off. This event is so fully established by eminent writers and chronological dates, that the most skeptical are forced to admit that the crucifixion took place in A. D. 31. This being in the middle of the 70th week, we have but to retrace our steps three and a half years to find where the 69 weeks ended, and forward from that point three and a half years to find the termination of the whole period of seventy weeks, or 490 years. Thus we are informed by the Author of our chart that the 490 years are a part of the 2300 years, and were to be cut off ; therefore take 490 from 2300 and there remain 1810. And as the 490 years reached 34 years into the Christian dispensation, we must necessarily add the 34 years to the 1810 years, which would bring us to 1844, or the cleansing of the heavenly sanctuary. Thus we have reached the point for which we started without losing our reckoning, or meeting with a single obstacle in our long voyage of 2300 years. Our confidence in the divine chart remains unshaken ; and we are still of the opinion that the chart which points out the old paths is the only reliable guide given under heaven or among men, and that by following the courses laid down thereon, a shipwreck of faith would be impossible. May we abandon every false theory and sail our craft upon principles that will bear the most critical scrutiny. Though we have not entered port, we must ever bear in remembrance that time (prophetic) is ended, that we are in the patient waiting time, and that soon the command will be given, "Open ye the gates, that the righteous nation which keepeth the truth [not false reckoning] may enter in." God grant that we may anchor at last in the heavenly haven.

MAN NOT IMMORTAL.

BY GEO. THOMPSON.

THERE is perhaps no text oftener quoted to prove the inherent immortality of man, than Gen. 2 : 7. It is not strange that it should be so ; for this passage tells of what man was made, what was given to him after he was formed, and what he became. And certainly if man ever possessed immortality, it was when the searching eye of God rested upon him after he came from his plastic hand, and he was pronounced "very good." Gen. 1 : 31. God formed man of the dust of the ground, and breathed into him the breath of life : and by these acts of his Creator, man became a living soul. Gen. 2 : 7. Now we believe that man became a living soul, but we protest against the course of those who insert the word "immortal," and cause the text to read, "And man became an immortal soul." That which was formed out of the dust is the man ; and it was that which became the living soul.

If man was endowed with immortality at creation, the beasts were also ; for both were created exactly alike. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air ; and brought them unto Adam to see what he would call them ; and whatsoever Adam called every living creature, that was the name thereof." Gen. 2 : 19. Mark well the fact that out of the dust of the ground man was formed, and out of the ground the beasts were formed. Oh ! but, says one, the beasts have not the breath of life like man. Let us see : turning to

Gen. 7 : 14, 15, 22, we read, "They, [Noah family] and every beast after his kind, and cattle after their kind, and every creeping that creepeth upon the earth after his kind, every fowl after his kind, every bird of every kind, and they went in unto Noah into the ark, and two of all flesh, wherein is the breath of life, came two by two unto Noah, unto the ark ; all that was in the dry land, died." But, says objector, it does not say that they became souls. Neither does it say that Eve became a soul (Gen. 2 : 21-23), but none deny that she did ; and why may not the same reasoning be applied to the beast ? But the term "soul" is applied to the beast ; for under the pouring out of the plague every living soul in the sea dies. Rev. 18 : 6 ; see also Num. 31 : 28.

How infinitely proper are the words of Solomon when he says that "a man hath no preeminence above a beast. . . . All are of the dust, and turn to dust again." Eccl. 3 : 19, 20. Pass that all Scripture is profitable for doctrine. (2 Tim. 3 : 16). Then in harmony with the Bible, believe that immortality has to be sought (Rom. 7), and will only be bestowed on the right and will not be bestowed till the resurrection. 1 Cor. 15 : 51-54.

Willow Hill, Ill.

THE CHRISTIAN LESSON.

BY J. M. HOPKINS.

PERHAPS there is no lesson more clearly and simply taught in the Holy Scriptures than the difference between the religion of Christ and the pleasure-loving, self-indulgent world there is the difference. Of necessity this must be so, for the world is under the dominion of Satan. He deceives and controls the hearts and actions of men. Being under his control, they love not the Lord God ; they are selfish like him whom they serve. Unlike the unselfish Jesus, each one seeks his own, not the interest and welfare of another, but leaves only a thorny path for the humble follower of Christ. Like Jesus, their lives must be marked with toil, self-denying consecration, and devotion to the cause of truth. He who accepts the Christian life must expect, not a home of luxury and grandeur, but of ease and self-gratification, but in many instances the lot of the outcast and homeless wanderer. Who truly follows Christ accepts all the trials, care and self-denial and painful, lonely work and fatigue which characterized the life of Jesus. He accepts, not the costly robes of wealth and luxury, but the purple and scarlet robe of the cross at Calvary. He accepts, not the costly wines of the rich and great, but the gall and vinegar ; not the praise and flattery of the world, but the scorn and cruel mockings of the ungodly ; not the earthly pomp and glory, but the crown of thorns ; not the petting and caressing of his fellow men, but submits to be smitten and spit upon.

All this is implied in the language of Jesus : "If any man will come after me, let him deny himself and take up his cross daily, and follow me." Luke 9 : 23. Such has ever been the portion of the most true and devoted servants of Christ, and will be the lot of those who, in the few remaining years of this earth's history, are faithful to the cause they have espoused. May God help us to be strong-hearted and true, self-denying and consecrated, that when Jesus comes we may be proved of him, and be permitted to share his glory. Let us remember that "if we suffer with him, we shall also reign with him ; if we deny him, we will deny us."

—A good illustration of the insufficiency of the pursuit of wealth to make a man either content or happy, is afforded in the life and experience of Stephen Girard, the celebrated millionaire of Philadelphia, Pa. This eccentric and worldly man wrote the following lines to a friend :—

"As to myself, I live like a galley slave, constantly occupied, and often passing the night out sleeping. I am wrapped up in a labyrinth of cares, and worn out with cares. I do not know fortune. The love of labor is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day that when it comes I may be enabled to sleep soundly."

The Home.

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

GRATITUDE.

For every day whose close as now
Finds me still sound of limb and strong,
With eyes the whole wide world to scan,
Ears quick to catch the glad earth song;
In fervent thanks my voice I raise,
And for each gift the Giver praise.

So many suffering ones there are
Whose days are one hard strife with pain,
Who, restless, long for morning's light,
Then sigh for evening's shades again;
Or, faint with languor, long years spend,
And, wasting slowly, wait life's end!

For every day which finds me still
Unscathed by shock of sore distress,
Disaster, pestilence or death,
The Hand that shields me will I bless;
For earthly good, for love's fond ties,
Long as they last shall thanks arise.

So many sorrowing ones there are
Whose heavy eyes are wet with tears;
O'er fond hopes crushed, o'er loved ones lost,
O'er want and woe and anxious fears,
Or, unsuspected, pass us by
With hearts that beat in agony!

O Christ! than all earth's good most dear,
Whate'er befalls me, still be mine,
And make me unto sorrowing hearts
A tender messenger of thine—
That day by day my life may be
One constant song of praise to thee!

—Sel.

ALONE.

"SILENTLY the shades of evening
Gather round my lonely door,
Silently they bring before me
Faces I shall see no more."

My mother used to sing this hymn in the long summer evenings, as we sat in the door-way of our country home. There were other verses, but only one left its impress on my memory, and so deeply that to-night I can almost hear her sing just a little tremulous with age, sweetly and sadly singing it to plaintive old "Stockwell." She used to love the twilight hour and the mournful music; while I, in my girlish buoyancy of feeling, used to wonder how she could, and, impatient of her gathering darkness, would beg her to stop singing and "tell me a story," "play proverbs," or "light a lamp." She would always comply, hoping that by praying, I know, that her little girl might not know the loneliness that found expression in the sad hymn.

But scarce twenty years have gone by, when, lo! the same dread experience that came as a black shadow into the life of that mother, blighting fond hopes and plans, has come into my own life. The best earthly friend and counselor has fallen by the way; and strange as it would have seemed to me in those merry days of old, I find myself sensing the same sad sort of pleasure in the twilight hours of solitude. The hand of him on whose judgment I had learned to rely so much, in whose affection I had lived and been satisfied, has dropped from mine, and I am left to go on alone, and, when the busy day's work is done, to sit down, in my thoughts, alone.

But am I alone? I want to tell you, *you*, especially, dear sorrowing ones, who are many, I know, passing through the same shadow; I want to tell you one of the lessons God is teaching me. It came to mind so forcibly a few nights ago, "You are not alone; Jesus is very near you, good angels about you. God from his throne 'high and lifted up' in the heavens, with his infinite vision look down and see, and single you out from the multitude of 'his own,' watching over and caring for you."

These were sweet thoughts, bringing such comfort. I know his Spirit gave them to me; and now, when I read my morning chapters, I find deeper meaning in his word, precious consolation in his promises, scarcely a page that contains not the passage that seems meant for me. I have read them many times before, and admired, but they did not speak to my heart, as they do now. The Lord is *nigh* unto them that are of a

broken heart; and saveth such as be of a contrite spirit." "Behold, the *eye* of the Lord is upon them that fear him, upon them that hope in his mercy." "Cast thy burden on the Lord; he *will* sustain thee." "I will *never* leave thee, nor forsake thee."

O dear lonely ones, if we can only apply to ourselves these precious inspired utterances when we sit down alone at the end of the day, or in the crowd, where sometimes, you know, we feel the most lonely, I think it will cheer us to look up to God, and feel that, somehow, though we may not understand the way, the dear Lord knows all about us. We can trust in him, for he careth for us; and we shall find sweet comfort in singing to ourselves that other old-time hymn,—

"Jesus, lover of my soul,
Let me to thy bosom fly.

* * * *

Leave, oh leave me not alone!
Still support and comfort me."

Sanitarium.

MRS. C. J. LAMSON.

A DIVINE LESSON IN ECONOMY.

"ANYWAY, it does n't say anything in the Bible about being economical," said a young friend of mine, in a way that was meant to be very conclusive.

She had just been listening, not very patiently, I must admit, to quite a long lecture on economy in some small particulars, which, like most young people, she was inclined to overlook, and it was with the air of one having an unanswerable argument that she retorted:—

"I believe you think economy is one of the cardinal virtues, Aunt Maria. Anyway it does n't say anything in the Bible about being economical."

"I can show you a passage where our Saviour himself teaches economy," answered Aunt Maria, placidly enjoying the young girl's astonishment. "My spectacles are up stairs, but I think I can tell you where to look for it. Take my Bible, and turn, if you please, to the sixth chapter of John, and read the twelfth verse."

"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost," read the young girl. "Now where do you find the lesson of economy in that passage, Aunt Maria?" she asked. "Of course the disciples gathered up the fragments in this case, because there were so many people there that might get hungry again, and there was nothing to feed them with; but I don't see how you can apply that to every day life and ordinary circumstances."

"Don't you suppose that if our Lord could make of five barley loaves and two small fishes an abundance for five thousand people, besides the twelve baskets that were gathered up afterward, that he could by another miracle have provided more food for them when they should be hungry again?" said Aunt Maria. "I believe that our Lord uttered those words, 'Gather up the fragments that nothing be lost,' to teach us care and economy in small things, to set us an example in the matter. I know that economy is a thing most people practice very little, and I am not sure that a great many do not think it synonymous with meanness and stinginess, but it is a very different thing. Some of the most liberal people I have ever known have practiced the most careful economy all their lives, that they might be able to give liberally to every charitable object. I believe all the want in the world is caused by a corresponding waste somewhere else, and that people have great need to learn the lesson taught so long ago, 'Gather up the fragments that nothing be lost.' There are so many ways in which to practice economy that are altogether neglected. True, the saving may be very small, but 'many a mickle makes a muckle,' and in time all these little savings will amount to a great deal. Nothing is too small to be worth saving. If we do not need to save for ourselves, there are many others in the world who need all the help we can give them, and it is, to my mind, downright sinful to waste when so many want. The food that is wasted in some households would go far toward supporting many a poor family; and if the pennies we wasted in a year could all be gathered together they would swell many a charitable fund. You need not be niggardly or close in your economy. The more you save by care in lit-

tle things, the more you will have to give away; and if you are fond of making others happy, and relieving their distress, it will be an incentive to you to be economical. It is just as easy to cultivate habits of carefulness as of wastefulness, and the younger you are, the easier it will be to form them. There is n't any waste material in nature. Everything is utilized in one way or another, and when it has fulfilled its mission in one form it becomes of use in some other; but nothing is ever suffered to go to waste. In her laboratory and workshops Nature finds use for everything. Now, I wish I could impress you with the importance of economy, and make you feel that nothing is too small to be worth saving. Look on it as a positive duty—one inculcated by the Saviour—and see that nothing which could be made of use is suffered to be wasted through carelessness or neglect. 'Gather up the fragments that nothing be lost.'—Minnie E. Kenney, in *Christian at Work*.

HOUSE KNOWLEDGE FOR BOYS.

THE Governor of Massachusetts, in an address before the Worcester Technical School, June 25, said some words that are worthy of noting. He said: "I thank my mother that she taught me both to sew and to knit. Although my domestic life has always been felicitous, I have, at times, found this knowledge very convenient. A man who knows how to do these things, at all times honorable and sometimes absolutely necessary to preserve one's integrity, is ten times more patient when calamity befalls than one who has not these accomplishments."

A commendation of "girls' work" from such an authority emboldens the writer to add a word in favor of teaching boys how to do work that may be a relief to a nervous, sick, worried, and overworked mother or wife, and be of important and instant use in emergencies. A hungry man who cannot prepare his food, a dirty man who cannot clean his clothes, a dilapidated man who is compelled to use a shingle nail for a sewed-on button, is a helpless and pitiable object. There are occasions in almost every man's life when to know how to cook, to sew, to "keep the house," to wash, starch, and iron, would be valuable knowledge. Such knowledge is no more unmasculine and effeminate than that of the professional baker.

"During the great civil war, the forethought of my mother in teaching me the mysteries of household work was a 'sweet boon,' as the late Artemus Ward would say. The scant products of foraging when on the march could be turned to appetizing food by means of the knowledge acquired in boyhood, and a handy use of needle and thread was a valuable accomplishment."

Circumstances of peculiar privation compelled the writer, as head of a helpless family, to undertake the entire work. The instruction of boyhood enabled him to cook, wash, starch, iron, wait on the sick, and do the necessary menial labor of the house in a measurably cleanly and quiet manner. This knowledge is in no way derogatory to the assumptive superiority of the male portion of humanity; a boy who knows how to sweep, to "tidy up," to make a bed, to wash dishes, to set a table, to cook, to sew, to knit, to mend, to wait on the sick, to do chamber work, is none the less a boy; and he may be a more considerate husband, and will certainly be a more independent bachelor, than without this practical knowledge. Let the boys be taught house work; it is better than playing "seven up" in a saloon.—*Scientific American*.

HINTS TO THOSE WHO WILL HEED THEM.

If your seat is too hard to sit upon, stand up. If a rock rises up before you, roll it away, or climb over it. If you want money, earn it. If you wish confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Don't be content with doing what another has done—surpass it. Deserve success and it will come. The boy was not born a man; the sun does not rise like a rocket, or go down like a bullet fired from a gun; slowly but surely it makes its round, and never tires. It is as easy to be a leader as a wheelhorse. If the task be long, the pay will be greater; if the task be hard, the more competent you must be to do it.—*Good Cheer*.

Special Mention.

THE EASTERN QUESTION.

THE Eastern question is so ably handled in "Thoughts on Daniel and the Revelation" that little or nothing need be said to make the matter plainer to those who have studied that work. But we wish briefly to show that the history of the past fifty or sixty years, so far as the Eastern question is concerned, all goes to prove the correctness of the author's views of this question. It is defined in this work to be the "driving of the Turk into Asia, and a scramble for his territory." It is well known that for a great many years Turkey has been the bone of contention among the nations of Europe, requiring so much attention of the powers as to be called the "sick man of the East," and has only existed by the sufferance of other nations. In fact, there has been a constant "drying up" or declination of this empire just in accordance with the prophecy* of Rev. 16:12. To show the former extent of Turkey, the reader is referred to "Thoughts on Daniel and the Revelation," pp. 296, 297, to prove that it is but "the shadow" of what it was sixty years ago. When we consider the former greatness of this nation, and compare it with its present condition, containing only 2,000,000 square miles of territory, with a population of 16,000,000, we can see the force of the prophetic words.

Russia has 7,000,000 square miles of territory, and a population of 80,000,000. This empire comprises a large part of the habitable globe. Extending from the Baltic Sea across the whole breadth of Europe and Asia to Behring Strait, and from the north pole to the clime of the fig and pomegranate, Russia has thus far been chiefly instrumental in the curtailment of the power of Turkey, holding on her a mortgage of \$552,000,000. It will be well to look for a moment at the movements of Russia in the past, in carrying out the will of Peter the Great† and Catharine the Great, and which, in brief, consists in founding commercial dominion by the monopoly of the commerce between Europe and Asia. "In 1696 Peter the Great took the Sea of Azov from the Turks. Next Catharine the Great won the Crimea. In 1870, when all the Western nations were watching the Franco-Prussian war, she announced to the powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand years ago, to all intents and purposes, a *mare Russicum*." *Thoughts*, p. 292.

To prove that this same Eastern question was in the process of solution many years ago, and that God designs that it shall be worked out, we quote from the *Advent Herald*,‡ published at Boston and New York, February 29, 1846, as follows:—

"There is no subject which now excites a deeper interest in England, and indeed with all thinking men throughout the continent of Europe, than what is there called the Eastern question. Russia and England are now playing as important a political game as ever excited the Eastern hemisphere. Russia, with an ambition which knows no bounds, with resources almost inexhaustible, with secret policy intriguing at every court in Europe, seeks to extend her territory over all of Central Asia, and to outvie ancient Rome in the extent of her dominions, and in the majesty of her power. England trembles at the gigantic acquisitions of her great northern rival. She sees, with a degree of dread which she can neither appease nor conceal, the Russian power crowding closer and closer upon her East Indian possessions, and contemplates with irrepressible anxiety the rapidly increasing navy of the autocrat, threatening soon to supercede her in her ancient sovereignty of the seas. To thwart the designs of Russia is now the object of English diplomacy. And there is at the present time a contest going on between those two powers, which, though it has excited but little attention on this side of the Atlantic, is an all-engrossing subject of interest in every cabinet of Europe."

All who read the present history of those two

* For a full exposition of this text see "Thoughts on Daniel and the Revelation," pp. 713-719. † For "will" in full see p. 291. ‡ The writer, Rev. J. S. C. Abbott.

great powers know that there is now a greater "irrepressible anxiety" in respect to this question. But as our object was to briefly show what Russia has accomplished, we will quote more from Mr. Abbott's article (speaking of Russia's ambitious projects in carrying out the will of Peter the Great): "To do this, she must first so extend and strengthen her central power, as to have nothing to fear from the other nations of Europe. She must so enlarge and perfect her navy as to wrest from Great Britain the scepter of the ocean, and she must subjugate Turkey, make Constantinople her third capital, and fortify Gibraltar's rocks at the Dardanelles."

In regard to the downfall of Poland, Mr. A. says:—

"The imperial autocrat poured into the ill-fated territory his resistless armies. They swept over Poland with hurricane fury. One wild shriek vibrated upon the ear of Europe, so deep and piercing that it even passed the Atlantic wave, and rolled along our shores, and Poland was no more. Her armies were massacred. Her nobles were driven into Siberian exile. Her cities and villages became the property of Russia. Her population of twenty millions of inhabitants were transformed into the subjects of the grasping conqueror, to swell his armies, and to fight his battles; and her annual revenue of twenty millions of dollars was emptied into his overflowing treasury."

Again he says:—

"Let us now turn to the East, and note the acquisitions of this gigantic empire in that direction. There is a large promontory jutting into the Black Sea from the north called the Crimea. The possession of this promontory is important to any power that would control the commerce of the Black Sea. Turkey owned it. Russia wanted it. She took it. And when Turkey remonstrated, Nicholas very significantly pointed to his guns and his troops, and advised the Sultan to keep quiet. Mahmoud took the hint and exercised discretion, that 'better part of valor.' From the year 1828 to 1832 the distant solitudes of Circassia resounded with the din of the most determined and murderous war. The explosions of Russian artillery rivaled the thunders of heaven, as they reverberated around the summits of the Caucasians. Army after army were cut up in those Thermopylae fastnesses, but still new thousands were poured into the doomed country, till, at last, numbers and discipline triumphed, and the brave Circassians were vanquished; and this country became by right of might, a province of rapacious Russia."

The *Toledo Blade* of July 23, 1885, in an article entitled, "The New Afghan Trouble," says:—

"It is impossible to say what will be the outcome. It seems to be a plain proposition that England must fight for her Indian empire. If she enters upon the struggle before Herat falls into Russian hands—and it assuredly will be in their possession soon, unless England chooses to fight—the war will be fought out on Afghan territory. If she enters on a waiting policy, the scene of conflict will be on her own territory, in the valley of the Indus."

In conclusion, it is plain to be seen that the formal "driving of the Turk into Asia" depends upon the success of Russian arms. But it will be done; for the prophet (Daniel 11:45) says: "He shall come to his end and none shall help him."

Again we quote from "Thoughts on Daniel and the Revelation," p. 298.

"The *Paris Temps* of May 31, 1883, gives a glimpse of the view it takes of the Turkish question in these words: 'Mr. Gladstone, by taking Egypt, has not only lost the good wishes of France, but has re-opened the Eastern question, and furnished Russia with a pretext for accomplishing her immense projects, the last step in which will be the conquest of British India.' On the same page we read (the author commenting upon Dan. 11:45): 'Time will soon determine this matter, and it may be but a few months. And when this takes place, what follows?—Events of the most momentous interest to all the inhabitants of the world.'"

WM. PENNIMAN.

THE SOCIAL OUTLOOK.

WM. HUNT, of N. Y., writes to the *Iowa Tribune* of July 29, 1885, as follows:—

"The way things are drifting, violent revolution

§ See Chap. 12 to learn what these events will be.

and anarchy are near at hand as sure as anything. Nothing can prevent this but the adoption of Edward Kellogg's monetary plan, in substance, limiting to a reasonable amount the land which corporations or individuals may own.

"What is the situation?"

"First; we have the Socialists organized throughout the world, intelligent, with a positive aggressive policy. That policy is to confiscate all capital property, so-called—that is, all real estate, roads, canals, factories, etc., shall become government property, and be administered for the welfare of the people. This, they say, can only be accomplished by force; that the present civil government, held by capitalists and administered in the interests of capitalists, must be destroyed by the mill uprising of the people—by powder and dynamite. They are determined on the fight, are secretly making vigorous preparations for it, and are only waiting for a favorable opportunity.

"Secondly; we have, on the other hand, the Bonaparte class of lords and capitalists and their dependents, with positive theories and purposes directly hostile to the Socialists and to interference with vested rights. They have no idea of justice but that of legal, conventional justice. Practically they claim that might makes right. They have faith in the military and police; faith in their almighty dollar to bribe one part of the people to shoot down the discontented and rebellious.

"Between these two classes there is an irrepressible conflict, and we can look to neither for a solution but a bloody one. And whichever may finally triumph, republican liberty, as we understand it, would be gone, and we would be either under a capitalistic, military, despotic oligarchy, or socialistic despotism.

"Let us be wise while yet it is day."

Our Basket.

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

—Give what you have. To some one it may be better than you dare to think.—*Longfellow*.

—Have a purpose in life, and having it, throw it into your work such strength of mind and muscle as God has given you.—*Carlyle*.

—The "world" never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.

—The Lord upbraideth not the child of prayer,
Who pleads for lacking wisdom, and for grace;
From such he never takes his loving care,
Nor turns his face.

The prayer unwavering in the Saviour's name,
The plea for mercy, and the earnest cry
Ascend, as erst arose the incense flame
To God on high.

O prayer, the saints' delight, the golden key
That doth unlock the treasury of the Lord,
Would that our hearts were ever given to thee,
With one accord!

—L. Squire.

—Praise is not always sweet, nor is censure always bitter. The moral value of either depends greatly upon the moral value of the person who proffers it. When one is praised, then, or when one is blamed, is it not worth while to ask oneself who does it? and from what motive?—*St. James*.

—Praise not thy work, but let thy work praise thee;
For deeds, not words, make each man's memory stable.
If what thou dost is good, its good all men will see.
Musk by its smell is known, not by its label.

—Saadi.

—I never prospered more in my small estate than when I gave most. My rule has been, first, to contrive to need, myself, as little as may be, and to lay out nothing on need-nots, but to live frugally on little; secondly, to serve God on the competency which he allows me to myself, so that what I have myself may be as good for the common good as that which I give to others; and thirdly, to do all the good I can with the rest. And the more I have practiced this, the more I have had to do it with; and when I gave almost all, more came in, I scarcely knew how, and what least expected.—*Richard Baxter*.

Our Tract Societies.

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

OUT OF DARKNESS.

BY ELI. D. D. SANTEE.

Out of the sunset is sunrise born ;
Out of the darkness shall come the morn ;
Out of the clouds shall come the sun ;
Resting is sweet when labor's done.

Skies are the clearest when storms are past ;
Christ is the nearest when clouds o'ercast ;
Faith is the sweetest when darkness comes ;
Joy is completed when victory's won.

OHIO TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

of members	359
" reports returned	155
" members added	7
" " dismissed	15
" missionary visits	275
" letters written	312
" Signs taken in clubs	126
" new subscriptions obtained	148
" pp. tracts and pamphlets distributed	90,254
" periodicals distributed	3,285
Cash received on membership and donations, \$26.74; on sales, \$58.16; on periodicals, \$165.33; on other funds, \$10.00; at Gilboa, Portage River, St. Mary's, and McDonough, \$10.00; total, \$261.53.	
Mrs. Ida Gates, Sec.	

IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

of members	836
" reports returned	402
" members added	33
" " dismissed	9
" missionary visits	752
" letters written	369
" Signs taken in clubs	359
" new subscriptions obtained	116
" short-term subscriptions obtained	583
" pp. tracts and pamphlets distributed	260,525
" periodicals distributed	9,061
Cash received on membership and donations, \$187.12; on sales, \$1,024.49; on periodicals, \$623.35; on missions, \$135; on thirty-five-thousand-dollar fund, \$637.	
Lizzie H. Farnsworth, Sec.	

ANNUAL REPORT OF MINNESOTA TRACT SOCIETY.

THE thirteenth annual session of this Society was held in connection with the camp-meeting at Mankato, Minn., July 1-7, 1885.

FIRST MEETING, JULY 2, AT 9 A. M.—President at the chair. Prayer was offered by Bro. J. W. Gore. The reading of minutes of the last annual meeting was waived. On motion the chair was authorized to appoint the usual committees, which were as follows: On Nominations, J. Schram, David Emmerson, H. W. Babcock; Resolutions, Geo. B. Starr, W. B. White, C. M. West.

Adjourned to call of Chair.

SECOND MEETING, JULY 5, AT 9 A. M.—Report of labor for the past year was read and approved. Statement was then read, showing an interesting comparison of this year's report with that of last year. Among the encouraging features, showing a marked advance in the financial standing of the Society, this comparison showed an increase in book sales of \$4,207.21; an increase in amount received on tent and camp-meeting fund of \$1,051.68; an increase in cash sent REVIEW Office and Pacific Press on accounts, of \$5,405.61; an increase in assets, not including real estate, of \$930.87.

The Committee on Resolutions presented the following partial report:—

Whereas, The Spirit of God has assured us that the wide circulation of publications containing present truth is one of the most important branches of the work for the present time; and—

Whereas, The book "Thoughts on Daniel and the Revelation" contains more than any other one book, a complete exposition of all the points of present truth, written in a style calculated to reach the most intelligent classes of society; therefore—

Resolved, That we recognize the importance of continued and unremitting efforts in the sale of this work, and that we recommend suitable persons to devote their entire time canvassing for it.

Whereas, This same valuable work, "Thoughts on Daniel and the Revelation," has, in the providence of God, been translated into the German language, and is now ready for sale; therefore—

Resolved, That we express our gratitude to God for this much-needed assistance in the work of carrying the truth to that nationality, and that we urge upon proper persons who can speak that language, the importance of devoting themselves to the sale of this work.

Whereas, The office of district director sustains much the same relation to the district that the office of president does to the State; and—

Whereas, The effectiveness of the office and life and growth of the district depends upon the life and leadership of its director; and—

Whereas, Experience has shown that where directors have devoted themselves to the discharge of the duties of the office, most gratifying results have followed in an increase in membership, payment of tithes, laborers in the canvassing field, and of systematic efforts in the missionary work in general; therefore—

Resolved, That it is the sense of this Society that such persons should be chosen to fill the office of director in this State as can and will devote time and thought to the discharge of its duties.

Time being limited, only the last resolution was taken up, which, after being spoken to by Brn. Olsen, Butler, Underwood, and others, was adopted. Adjourned to call of Chair.

THIRD MEETING, JULY 6, AT 9 A. M.—After stirring remarks by the President and others, the resolutions on the "Thoughts" canvass were adopted. The Committee on Resolutions introduced the following:—

Whereas, The Lord has warned us that those only who are personally acquainted with the Bible reasons of their faith, will be able to stand through the days of peril and temptation just before us; and—

Whereas, We have not devoted that time and attention to the study of the Bible that its importance demands; therefore—

Resolved, That we repent of our past neglect and endeavor to improve the present opportunities, and through the aid of our publications, Bible readings, etc., be able to give to every one that asketh us a reason of the hope we entertain.

FOURTH MEETING, AT 6 P. M.—The Committee on Resolutions being again called upon, presented the following:—

Whereas, The missionary spirit throughout our church does not correspond with our faith; and—

Whereas, We believe it would be pleasing to God that special efforts be made to awaken this spirit, and that it would be in keeping with the proper observance of the Sabbath to devote a portion of that day to the consideration of the missionary work; therefore—

Resolved, That we recommend all our churches to devote the time of the regular meeting on the fourth Sabbath of each month, to the consideration of the missionary work; that the elder talk missionary talk, that the members bear missionary testimonies, and that at the close a missionary contribution be taken.

It was stated by our leading brethren that this was not to be a business missionary meeting, but a missionary social meeting. After remarks by others, the resolution was adopted.

The Committee on Nominations being called upon, submitted the following report: For President, G. C. Tenney, Minneapolis, Minn.; Vice-President, O. A. Olsen, Mankato; Secretary and Treasurer, H. P. Holser, Minneapolis; For Directors: Dist. No. 1, referred to Conference Committee; No. 2, F. L. Mead, Mankato; Nos. 3 and 6, C. M. Everest, Crow Wing; No. 4, Allen Moon, Eagle Lake; No. 5, C. D. Chapman, Morton; No. 7, Byron Tripp, West Union; No. 8, C. A. Wyman, Hutchinson; No. 9, G. C. Tenney, Minneapolis; No. 10, or North Dak. Dist., M. M. Olsen, Portland, D. T. The report was adopted as a whole.

TREASURER'S REPORT.

CASH RECEIVED.

Amount on hand June 1, 1884,	\$592 90
Rec'd on book sales,	4,022 87
" " membership and donations,	224 87
" " periodicals,	1,755 31
" " general sales,	797 69
" " State office and reserve fund,	2,554 46
" " city missions,	504 07
" " College fund,	504 07
" " European mission,	278 41
" " Scandinavian mission,	396 64
" " British mission,	81 00
" " Inter. T. and M. Soc. fund,	115 50
" " Australian mission,	27 01
" " canvassers' fund,	3 00
" " tent and camp-meeting fund,	1,131 68
" " deposit,	794 00
" from Conference,	1,170 06

Total, \$14,953 54

CASH PAID OUT.

To REVIEW AND HERALD Office,	\$4,606 55
" Pacific Press,	1,300 00
" Int. Tract Soc. (for "Sunshine"),	762 15
" American Tract Society,	7 22
" N. E. " "	144 53
" Neb. " "	64 01
" Wis. " "	7 74
" Montreal Bible House,	224 64
" other publishers,	396 71
" REVIEW Office on mission funds,	70 00
" Conference Treasurer,	1,173 49
For postal cards,	22 15
" postage stamps,	150 32
" freight,	176 18
" express,	24 57
" district expenses,	59 53
" other expenses,	48 57
" depository furniture,	80 00
" expenses at Mankato,	87 40
" rent at Mankato and Minneapolis,	196 67
" car and cartage from Mankato to Minneapolis,	30 50
" depository building and barn,	1,096 34
" improvements,	320 37
" interest,	79 15
" taxes,	18 53
" horse, harness, etc.,	124 00
" tent and camp-meeting expenses this year and last,	1,109 34
Loaned to agents,	25 00
Paid on deposits,	794 00
Cash on hand to balance,	1,744 78

Total, \$14,953 54

FINANCIAL STANDING.

Due from districts on accounts,	\$2,198 34
" " ministers and agents on accounts,	4,420 10
Value of publications on hand,	2,659 63
Cash on hand,	1,744 78

Total assets, \$11,022 85

Due REVIEW AND HERALD June 15, '85,	\$3,826 35
" Pacific Press June 15, '85,	875 90
" Good Health Pub. Co. June 15, '85,	32 25
" Montreal Bible House,	9 27
" agents on accounts,	188 07
" mission funds,	1,704 46

Total liabilities, \$6,636 30

Balance in favor of Society, \$4,386 55

REAL ESTATE.

Value of property (cost price),	\$2,500 00
" " buildings added,	1,096 34
" " improvements,	308 24

Present value, \$3,904 58

Due on property, \$2,500 00
Adjourned *sine die*. O. A. OLSEN, Pres.
MARY HEILSON, Sec.

ST. LOUIS MISSION.

SINCE writing our last report we have been favored with a short visit from Eld. R. M. Kilgore and Sr. Lee Gorrell, who were on their way to Texas. Sr. Gorrell gave us considerable information in regard to holding Bible readings with families. We find her plans very successful, and our sisters have been busily engaged during the past week holding Bible readings, and doing colportage work. We believe that the plan of holding Bible readings in families, in connection with canvassing and colportage work, is one of the most successful means of reaching the minds and hearts of the people. God's word is powerful, and it carries a conviction that cannot be withstood by unbelief. One sister here has donated to the Australian mission \$17.50 in gold, money that her little son, an exemplary child, had saved before his death, for the purpose of purchasing a watch for himself. This good sister also gives a donation of twenty-five cents per week to this mission.

Two of our sisters recently visited the Old Ladies' Home, and to their surprise found another lady keeping all the commandments of God. She had sometime in the past heard a course of lectures, and now rejoices that the truth has been sent home to her heart. Some very interesting cases are occurring, of which we will not speak now. God is blessing our labor, and we feel very much encouraged. The work on the boats is still hopeful; and the hands on the wharf-boats are much disappointed when they are not supplied with reading matter. Our meetings on the Sabbath are of interest, though we have but few from outside. Our daily prayer is, that God will continue to bless our work here.

Aug. 2. ADDIE REAVIS.

—Wise men never cease to learn.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 18, 1885.

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

EVEN.

T. B. DENISTON: "Even" is marked in the Scriptures as a definite point of time: it is when the sun sets. "From even to even," is just as definite an expression as from twelve o'clock to twelve o'clock. It means from the setting of the sun on one day to the setting of the sun on the next. The tenth day of the seventh month was a definite day; and its beginning and ending are clearly defined in Lev. 23:32—"from even to even," from sunset of the ninth day, to sunset of the tenth. Now if this space of time which they were to celebrate between two settings of the sun, was not a complete day of the month like all the other days, if it was a part of two days, as it must have been, if the day does not begin and end at sunset, then they did not celebrate the tenth day of the seventh month, and the very instructions given to the people were a self-contradiction. But such a thought is impossible. But if the tenth day of the month was from sunset to sunset, the ninth day was the same, and the eighth, and the seventh, and all the days, including the Sabbath of the Lord also.

Gen. 1:5 is not giving the order of succession of light and darkness to constitute a day; but the creation of light having just been spoken of, in defining the terms "light" and "darkness," the light is defined first; but the order in which these came to constitute a day, is given in the uniform expression, six times used, "And the evening and the morning," were the first day, second day, third day, etc. In face of this to say that "the morning and the evening" were the first day, second day, etc., is to go directly contrary to the testimony of the Scriptures.

But how could the evening, or darkness, be the first part of the first day, when it was all darkness before? Answer: It is not dark when the sun sets, so it is not darkness that marks the beginning of the day. How the light and darkness were made to succeed each other before the sun was made the light-bearer on the fourth day, we need not inquire. We know it was so, according to the record, and how it has been since the sun was given to rule the day, we know for ourselves. So when Adam was created on the sixth day, his second day, the seventh day of the week, would commence when he saw the sun just sinking below the horizon.

In its general and usual sense the word "day" means the twenty-four hours. It is sometimes used in a restricted sense meaning only the light part of the day, as in Matt. 28:1: "As it began to dawn toward the first day of the week." But the Babylonian method of commencing the day in the morning, or the Roman, of commencing it at midnight, finds no countenance in the Scriptures.

THE CHURCH.—NO. 14.

It is fact to be lamented that a profession of faith in Christ does not always cure people of prejudice against some things contained in the Bible. We call it prejudice, for what but prejudice could lead a professed follower of Jesus to stand in opposition to the plain words of Jesus himself? In presenting the subject of washing the feet of the saints as an ordinance of the Christian Church, we are well aware that we shall meet this prejudice. But we cannot forbear on this account, for nothing in the Scriptures is made more plain than is this duty in John 13. The mere reading of the text must satisfy every one on this point. Yet, as some things for which there is no warrant in the Scriptures, are received into the church by general consent, so some things which are plainly enjoined in the Scriptures, are doomed to general neglect; and it seems easy to satisfy the conscience with the acceptance of one or the rejection of the other, while walking in the broad way with the multitude. On no other principle can we account for the apathy which exists among the church people in regard to our Saviour's precepts.

Omitting for the present the first three verses of the chapter, we begin to read with the beginning of

the action of Jesus. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." To this declaration of the Saviour we call especial attention. As a simple matter of fact, of open and evident occurrence, Peter did know what his Lord was doing. But there certainly was something connected with this transaction which he did not know—which he did not understand. What was this? We must await the Saviour's explanation.

"Peter saith unto him, Thou shalt never wash my feet." This was a very natural expression, which any heart having even a moiety of sensibility can appreciate. But no refusal is accepted by the Son of God; the lesson which he was to give must be given. "Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Now he is prepared to give them the information which they had not. He first reminds them of his exalted position and authority, and then announces what he had done: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. FOR I HAVE GIVEN YOU AN EXAMPLE, that ye should do as I have done to you."

Here was his explanation; now they knew what he had done: he had given them an example to be followed by them. But human nature shrinks from the lesson given; it seems repulsive to the natural heart; the pride of man recoils from such an example as this. Yes; and no one can know this better than the Son of man himself. "For he knew what was in man." He met this feeling with a reply from which there is no appeal: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

But human nature is full of evasions. We have heard individuals say that this scripture teaches us to be humble, and this object may be gained without our doing exactly as our Saviour did. But Jesus met this with these words: "If ye know these things [if ye have learned the lesson], happy [blessed] are ye if ye do them." There is more in an example than a lesson to be learned. The lessons of the gospel are practical. "For I have given you an example, that ye should do as I have done to you." "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." How does any one know that the lesson of humility has been learned by him—that the example of the Saviour has made its impression on his heart—if he refuses to follow the example which the Lord and Master set for us? The proof is found only in obeying that which ye ought to do, even as the blessing is not in learning the lesson—not in knowing these things, but doing them.

As a question of precept, no duty is more plainly given in the Scriptures. Let the reader for a moment compare the evidence of these explicit words of the Saviour with the evidence claimed for keeping the Sunday instead of the Sabbath. The merest inference is seized upon—the example of the apostles is eagerly sought for, and it is earnestly avowed that their example is a sufficient warrant for our action; although there is no declaration that they ever kept Sunday, and no declaration that they ever set any example of the kind, and no declaration that we ought to follow any one's example in this respect. Now let us suppose there is a chapter in the Bible that reads as follows:—

"After the Sabbath was past, Jesus called his disciples together on the first day of the week and taught them. And at even, when the sun did set, Jesus said unto them, Know ye what I have been doing? Behold, I have rested and worshiped on the first day of the week. If I then, your Lord and Master, have kept the first day of the week, ye also ought to keep the first day of the week. For I have given you an example, that ye should observe the first day even as I have observed it."

Think you, reader, that this would be satisfactory to the advocates of Sunday-keeping? Would it or would they not, consider it sufficient warrant for Sunday observance? There can be no doubt of this matter. With avidity would they seize upon this manuscript which purported to come from past centuries, if it contained such words as these. By means Sunday-keeping has become popular, and takes but little evidence—nay, no evidence is needed to satisfy the minds of the people that it is a duty to keep Sunday. But here is a scripture of reputed authority, in which are recorded the words of the Son of God, given in no parable, of no doubtful meaning, which plainly declare what his disciples ought to do, saying that he set them an example that they should do as he had done, pronouncing a curse upon them if they did so, and yet, because it has become unpopular, the great body of professed Christians reject it from their practice with no apparent compunction. But from this evidence and from duty, made so plain by the Saviour, we dare not turn away.

Having now briefly given our reasons for regarding this as an example and a precept to be regarded by the disciples of Christ, it remains to give the order of its observance, or the relation which it sustains to other observances. It was at the last passover attended by our Lord that he washed the feet of his disciples, and it was at this time also that he instituted the supper, called "the Lord's supper." There has been considerable question with some as to when it was instituted first, and which should have precedence in the order of observance. This is a matter of great importance, as it affects the practice of the churches, and should be well understood. It is a matter of tradition, however, that there remains but little question among us in regard to their order. It is quite generally conceded that the Master washed his disciples' feet at an early stage of the passover supper, and instituted "the Lord's supper" afterward. At this point we give an extract from a valuable paper by "E. J. W.," published in the *Signs of the Times*, December, 1883:—

"Before going further we must harmonize an apparent discrepancy in John's narrative. In verses 13 and 14 we read: 'And supper being ended, he riseth from supper;' and then follows the account of the feet washing. Thus the idea generally held, that the passover was entirely finished before the washing was performed. But in verses 12, 28-30, we again find them at supper. The question now arises: What relation, in point of time, does the feet washing sustain to the passover supper? We reply, It takes place at the beginning of the supper, and offers the following proof: The original for, 'And supper being ended,' is, *kai deipnon genomenon*, which may be translated, 'And supper being ready.' The revised version renders it, 'And during supper.' Greenfield's Lexicon has it, 'During supper.' Robinson's Lexicon, on the verb alone, says: '(f) of any occasion, g. a repast, to be prepared, made ready, John 13:28.' The emphatic Diaglott: 'While supper was preparing.' Speaker's Commentary: 'During supper.' Clarke's Commentary: 'While supper was preparing.' Campbell: 'While they were at supper.' Barnes says on this text: 'This translation expresses too much. The original means, while they were at supper; and that this is the meaning is clear from the fact that we find them still eating after this.' Arabic and Persian translations give it this meaning. Other good authorities also give this meaning. It may then be considered as settled that John's account is consistent with itself, and that the feet washing took place during, or near the beginning of, the supper. If supper were ready, and they were already sitting down when this event occurred, it would be perfectly consistent to say that it happened during supper.

"We will now consider a circumstance mentioned only by Luke—the strife among the disciples. It is recorded in Luke 22:24, after the account of the supper and the pointing out of the traitor. But there is very strong evidence to show that Luke's account is not chronological. And here we would remark that although Luke is very minute in his description of many things, he seems in general to have made no attempt to follow the order of events. His account of the temptation of Jesus in the wilderness is a case in point.

"We first notice that the language of Luke 22:25 is similar to that of John 13:16. Christ's reproof and instruction in Luke 22:25-27, are evidently the same

as his remarks in connection with the ordinance of feet washing. It is most natural to conclude that this humiliating ordinance was given immediately in connection with the strife of the disciples as to who should be accounted the greatest. It is impossible to think for a moment that any such strife could have taken place *after* that lesson on humility. But we have seen that the feet washing took place at the beginning of the supper. Then the strife (Luke 22:24) must have preceded the supper, and is recorded by Luke out of its proper place.

"Again, concerning what would the disciples be most likely to contend at that time? we answer, They would naturally contend as to who should have the precedence at table. Among the ancients the distinctions in age or rank were clearly defined, and at table the oldest or most honorable had certain seats assigned them. An instance of this is found in Gen. 48:33. Among all people, even at the present time, there is a difference, in point of precedence, in the seats at the table, and table etiquette is very clearly defined and strictly observed. The same point is brought out in Matt. 23:6; Mark 12:38, 39; Luke 14:7-11, where Christ reproved those who chose the chief places. There is certainly nothing else concerning which they could strive for the precedence on this occasion. And this strife furnished an occasion for Christ to give them the most impressive lesson on humility. But this again shows that the ordinance of feet washing took place at the beginning of the meal.

"Some may object, and say that their strife was as to who should be greatest in the kingdom of heaven, and that it did not refer to their place at the table. But the disciples still looked for a temporal kingdom, which they thought Christ was soon to set up; and they would naturally expect that their rank in the kingdom would be determined by the position they occupied previous to its being set up. With this view their place at table was to them a matter of great importance.

"That we may keep the subject clear in our minds we will now state in their order the events that occurred up to the present point of investigation. 1. Supper being ready, Jesus sat down. He was the host, and of course took the first place. 2. A strife arose among the disciples as to who should have the place of honor, that being, doubtless, the one nearest to Jesus. 3. To rebuke this unseemly strife, he arose from supper and proceeded to wash their feet, teaching them by precept and example that humility was the only ground of preferment in his kingdom. 4. Having completed this ceremony, he resumed his garments and sat down again to supper."

It is not necessary to add anything on this subject, as all will see that it was after he sat down again that the Lord's supper was instituted. J. H. W.

FUNDS FOR OUR MISSIONS.

CONSIDERABLE has been said from time to time, through the REVIEW during the past year, relative to means for our mission funds. We desire that our brethren everywhere should understand the wants of the cause; for we know that many are anxious to do their utmost to help bear its burdens, and nothing would be more painful to them than to feel that the work was hindered for lack of means. Responsibility is placed upon us to give them information on these points, and we desire to discharge this duty faithfully. There have been heavy draughts upon some of our mission funds during 1884-5. The European mission, for instance, has used a large amount of means in establishing their new building, voted by the General Conference. Probably not far from \$25,000 have been used in this important enterprise. This absorbed what was known as the ten-thousand-dollar fund raised years ago for that purpose, and it has taken all the funds of the mission and the means that have been raised during the past year and paid into that fund. So at the present time this mission is without funds of its own, and the REVIEW Office has had to advance its means, or our workers would have been reduced to absolute want.

This is true to a certain degree of the Scandinavian mission fund. We have not only had to meet the wants of our laborers there, and the ordinary outlay, but we have had to advance \$3,000 or \$4,000 to start the new printing office in Christiania, Norway. And it will take a much larger sum to complete this building, though not nearly as much as was taken to finish the one in Bale, because it is not so large. Already the funds of this mission are depleted, and we are

actually in need of money to meet the ordinary requirements of the workers. Our brethren can see the sure result. We foresaw this difficulty last year; and while our brethren were making such liberal pledges for the different branches of the work in their own Conferences, we pleaded strongly that they should not forget these foreign missions, which would require in this important crisis a large amount of means. Pledges to the amount of thousands of dollars were made to supply the wants of these two missions. They were made in connection with the other sums raised for local purposes, and a due proportion of these paid pledges should have been forwarded to the REVIEW Office to meet the requirements of these missions. But we are sorry to say that of the pledges made last year, two thirds or three fourths are still unpaid. And what makes the matter seem the more embarrassing, quite a number of our Conferences, because of the stress of their own local wants, have used the means that have been paid in, which were pledged for these missions, intending to pay it back at a later date. Hence that proportion which was designed to sustain our foreign work has not been received here to be used as designed by the donors. We think this course wholly wrong. We do not see how Conference officers dare to take such responsibilities as to withhold that proportion of funds which our brethren have designed should go to our missions, and use it for their own local work. We shall protest against such a policy in behalf of the general interests of the cause. We plead most strongly for means from our brethren to sustain these worthy missions. We ask them to pay the pledges without fail, which they have solemnly made to God. Do not forget the sacredness of these vows, and thus bring sin upon your souls. The work is spreading in all parts of the field, and is becoming extensive and exceedingly important. Means are needed to sustain it, so that the cause of God shall not be hindered.

We have spoken thus far only of the European and Scandinavian mission funds. If the means already pledged to these were paid in, we should not be cramped or crippled in any way to supply the wants of these two missions. If our brethren will pay their pledges promptly, this part of the work will be well supplied. But the English mission is not only in the same condition of poverty, but pledges have not been made for it to any great extent before the present year. We are trying this year to raise pledges for the English mission with some little success; but in our experience we have never met a harder time in which to raise pledges or means. Times have been very hard, prices low, and on account of the large pledges made last year, our brethren of course feel backward about making new pledges. The result is that we are pinched for means for these funds, especially the English mission. In the camp-meetings now rapidly approaching, we shall urge our brethren to the utmost of our ability to remember the general interests of the cause. They were never more important than at the present time.

We feel exceedingly thankful that Sr. White, though in comparative feebleness, has ventured to cross the great ocean to make her first visit to Europe, to meet in council with our brethren from all these missions. Eld. W. C. White has gone with her to aid in the same good work. It seemed almost cruel to ask her to take this voyage, at her age and in her condition of health. We have prayed over this matter much, and feel sure that the Lord will sustain her in making this tour. We have hoped that her labors and counsel, and the light that the Lord has given her with reference to these fields, would give the work a new force and power in the Old World. We expect this without doubt. We know that in the past this result has followed her labors. These tried workers will become most deeply concerned in regard to this interesting and important branch of the work in Europe. We may reasonably hope that God will give special light to open the way before his servants. We shall expect to see a great advance in the cause in these countries.

Will our brethren stand back at such a crisis as this, and fail to sustain the work of God in these missions? We have valuable men who have gone to these countries, who are spending their lives away from relatives and friends, living in strange lands, trying to build up the cause of God. They do this without murmuring, though at a great sacrifice. We cannot forget the tears that were shed when the thought of devoting their labors in this distant field was first broached; but God will stand by them and support them. And now that the Lord's servants have gone to assist them and strengthen their hands, we may

certainly hope for still more telling results. The truth is already planted in nearly every country in Europe. Publications are going out, books are being published, important centers of God's cause are being established, and everything encourages us to hope for good results. Will not our brethren take hold with new interest for these important missions? We believe they will.

GEO. I. BUTLER, Pres. Gen. Conf.

PUBLISHING IN AUSTRALIA.

WE have now been in Australia four weeks, and have been able to learn something of the country and the people. The longer we remain here, the more interested we become to see the cause of present truth established in Australia. Australasia embraces Australia, Tasmania, British India, New Zealand, the Fiji and Friendly Islands, and many other smaller islands. On most of these islands there are large settlements of English-speaking people. The native inhabitants are very few, and are rapidly decreasing. Should time continue a few years, they would become wholly extinct. The most enterprising among them intermingle with the whites, and become a part of them. Those who have no such desire, retire to some distant part by themselves, and rapidly die out. From what we have learned of the climate in Australia, Victoria has as healthy a climate as any in this country. As far as the soil and situation of Melbourne are concerned, many of the other colonies possess advantages over it; but as to the enterprise of the people, Victoria takes the lead of all Australasia except New Zealand. Melbourne is situated on the River Yarra, about three miles from Hobson's Bay. Large vessels cannot come within that distance of the city. The extent of the territory of Melbourne is not large, and the city proper contains only about 65,000 inhabitants. But Melbourne is surrounded by many suburban towns, which are so connected with it by streets and buildings that a stranger cannot tell when he passes from one town to another. The country is generally low, and the drains in the city and suburbs are on the surface. The government buildings are located here, and there are many magnificent edifices. The city is well laid out, the streets being wide and mostly paved with stone. Within a radius of five or six miles there are between three and four hundred thousand inhabitants. While the people possess thrift and enterprise, they are very different from Americans. Society partakes more of the European cast, and yet there is a strong desire to imitate America in enterprise. But any person coming to this place will readily perceive that the people do not possess that personal independence which they do in America. It would not be strange to hear the question asked, if not the same form of words, at least the same sentiment, which was asked the officers who were sent to apprehend the Saviour, "Have any of the rulers believed on him?"

Our brethren have already commenced canvassing, doing colportage work, holding Bible readings, etc. They have had as much success as could be expected under the circumstances. Quite a number have become interested, principally those who had previously received reading matter from America. Subscriptions have already been taken for the *Signs*, and books have been sold. But the question is asked, "Why don't you print your paper here?" It is evident that this will be necessary. There are some reasons why Melbourne would seem to be the most fitting place for publishing the paper, and there are other weighty reasons why it should be published in Sydney. Melbourne holds the same relation to Australia that New York does to America. There is a greater competition here in business than in any other part of Australia. This in some respects would lead us to conclude that the people would be easier of access than in other places. The laboring class for the most part own the homes they live in. This is not so in New South Wales. These considerations, with the healthfulness of the climate, make this portion of the country more favorable to our work than New South Wales. But the postal laws on printed matter are far more favorable in New South Wales. Any paper or package of papers printed there, if mailed within seven days of issue, is sent free to all the colonies including New Zealand, the Fiji and the Friendly Islands, and Tasmania. Packages of newspapers over seven days old, or any paper printed out of the colony can be mailed for two cents per pound. The postal laws of Victoria oblige the publisher or news agent to pay

one cent on each paper mailed and two cents on every paper re-mailed when published outside of the colony. Publishers can send their packages of papers for two cents a pound, the same as in the other colony. Therefore it can be readily seen that should we send only one thousand copies by mail (which would be a very low estimate), the cost would be ten dollars each issue for postage alone. This one consideration has led us to change our ideas with reference to publishing the paper in Melbourne, for the present.

There is another consideration that would make Sydney a more important point than Melbourne. It is the greatest shipping point of all Australia, besides being a free port; whereas Melbourne is protected by a tariff of twenty-five per cent on all manufactured articles. By its regular line of steamers Sydney is also connected with all points of the globe.

With these facts our friends can readily understand the situation. It is now our purpose to commence public meetings here as soon as consistent. But considering the high rent of halls, and it being mid-winter, the rainy season of the year, the prospect for successful public meetings is not so good as it will be when the spring opens, which will be in September. It is not an uncommon thing in this country or in New Zealand for tents to be pitched for religious meetings. We have given these particulars that our brethren may understand the condition of things in Australia. We believe that God will lay the burden on young men and women who can labor in different branches of the work to come to this distant field. Those who think of coming to Australia should not entertain the idea that this country is an easier field than America; for they will find it the reverse. Those who come to this field should come with faith, courage, hope, and the love of God in their hearts. Such will have success.

S. N. HASKELL.

THE AUSTRALIAN MISSION.

FROM time to time articles have appeared in the REVIEW and *Signs* from our brethren who have gone to Australia to open a new mission. These no doubt have been read with the deepest interest by every lover of present truth. We all rejoice to learn from those actually there that such favorable circumstances exist for the spreading of the truth in that new continent. Millions of English-speaking people await the proclamation of the truth of God for these last days. The most favorable circumstances exist for the establishment of a new paper and the circulation of our reading matter in that distant part of world. It is encouraging to find that they are a reading people, that public libraries exist in every important town, and that all the facilities connected with modern civilization are found there in abundance. There are railroads, steamboats, telegraphs, telephones, newspapers, and every means for conveying intelligence. God's truth harmonizes with intelligence rather than ignorance. Educated minds can better comprehend its beauty, clearness, and harmony than those that are inactive. We shall expect to hear good reports from our brethren in their work of sending the truth to the most distant parts of the earth. It is going rapidly around the globe.

Our dear Bro. Haskell, in the warmth and zeal of his ardent heart, hopes for the very best results in Australia. He desired that \$10,000 worth of our leading bound books should be sent without delay, to be placed in all the leading libraries of Australia and New Zealand. If we had this amount of funds to expend, we would most gladly supply this desire of God's servant. But, as we have already said in another article, our funds are low, and we do not know how to meet other wants at this time. There are brethren of means in this body, worth from \$5,000 to \$150,000 each, who might at this time help us without difficulty, if they really felt the importance of these things as they should. Some of these possessing means could well supply these wants and never feel it. But the difficulty is to get them to believe it. Let them know, then, by this article, that here is a crying need of means in the cause of God, where it is not supplied. If they will step in and fill this gap, and furnish this ten thousand dollars worth of books for this purpose, we shall be most thankful indeed, and God will bless their generous gift. How many thousands would read these books with interest in that distant country! and many, doubtless, would receive the precious truth. But not knowing who will furnish these means, the REVIEW AND HERALD Office

wished to do what it reasonably could to show its desire to assist in this important mission. So the trustees voted one thousand dollars' worth of bound books, and the books will be on their way to the Pacific Coast before the readers of the REVIEW see this article.

The managers of the REVIEW Office desire that people shall be benefited by the publications coming forth from it. We trust that the *Signs* Office will also show its generosity in a similar manner. We gladly invite any of our brethren who wish to contribute to this important object, to send in funds for this purpose. But before they make donations for the purpose of sending large amounts of books to that part of the world, we ask them to especially give of their means to sustain the laborers who have gone there. The Australian mission fund is quite small, not one third as large as it should and must be before the close of the year. We shall try to raise money for it during the remaining camp-meetings. We trust our brethren will be liberal in this matter. G. I. B.

THE MARK OF THE BEAST.

(Continued.)

THE USE OF A SEAL.

As we have already seen, a seal is used for the purpose of giving authority to any law, edict, or legal document. No such document is of any authority without having attached to it the seal, sign, mark, or name of the one issuing it. This seal attached to a legal document tells the name of the author, his office, and how far his authority extends. For instance: a justice of the peace issues a warrant for the arrest of some person, but being a novice at the business, or perhaps being in a hurry, he merely signs his name, John Brown. Armed with this, the sheriff endeavors to arrest William Jones for burglary. Jones says, "Show me your authority." The sheriff shows him his warrant. Jones says, "John Brown! Who is John Brown? There are a great many John Browns in this world, and I don't run at the call of every John Brown." What can the sheriff do? His warrant is of no use. Why not?—Because it has no seal or sign of Brown's office. The sheriff returns the warrant. Now it is signed, John Brown, Justice of the Peace, of such a township, in such a State. Now his warrant tells who the justice is,—John Brown; what his office is,—Justice of the Peace; how far his authority extends,—over such a township or county.

Take, for another example, the President of the United States. Suppose he were to simply sign his official documents, Grover Cleveland. Would that be sufficient? Would that make them legal?—Certainly not; he must sign them Grover Cleveland, President of the United States, and put his seal to it. This makes the matter plain. "Grover Cleveland" is the name of the person, "President" designates his office, "of the United States" gives the extent of his jurisdiction. The seal is necessary in order to protect the people from being deceived by an impostor. A law without any name or seal attached to it would be binding upon no one; but the seal and the name in the handwriting of the authority making the law show that it is genuine.

Now, if it is necessary for men to have a seal to give authority to their documents, to protect their subjects from impostors, is it not even more necessary that the living God should have a seal, and have it attached to his law in his own handwriting, in order to give it authority and to protect his people from deception? Reason itself would teach us this, without any revelation; but we know that Jehovah has a seal, for thus we read: "And I saw another angel ascending from the east, having the seal of the living God." Rev. 7:2. Then the living God has a seal. This seal is also connected with his law: "Bind up the testimony, seal the law among my disciples." Isa. 8:16. Now, if God ever gave a law in his own handwriting, there is where we may expect to find his seal. God did once give such a law from heaven. He spoke it with his own voice, and wrote it with his own finger on tables of stone; and that law is the ten commandments: "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:16.

Here, then, is the law of God, written with his own hand. Let us now look at this law, and see what we shall find God's seal attached to it. When we find it, it will give us his name, his office, and the extent of his authority. It will point him out, as distinct from all other beings.

In order to bring out the thought in a clearer manner, let us suppose that a missionary is to go among the idolaters of Persia, who worship the sun. He knows that he must first convince them that they are idolaters, worshipping a false god. He knows that the law is given to convince of sin; for "by the law is the knowledge of sin." Rom. 3:20. "Ye are not convinced of the law as transgressors." James 1:22. "I had not known sin, but by the law." Rom. 7:7. So he holds up before them God's law, and reads the first commandment, "Thou shalt have no other gods before me." "Who is it he means?" asks a heathen. "Himself?" "Oh no!" says another, "he means our god, the sun; we do not have any other gods before him." What is the missionary to do? This commandment does not point out who the true God is. He simply says, "Thou shalt have no other gods before me"; but who is "me"? So he proceeds to the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Say they, with one voice, "We never make any images to our god, the sun. We never make any likeness of him." What is the missionary to do? This commandment does not point out the true God. Having full confidence that the law will point him out, he begins with the next commandment. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." "Certain," say the idolaters, "we never speak the name of our god except with the greatest reverence." Here the missionary is stranded again. He might read the fourth commandment; but he believes that it has been changed or abolished, so he passes over that and comes to the fifth. "Honor thy father and thy mother; that is the first commandment, which is the duty of man." "Oh yes!" say the blind idolaters, "do not you see that our god, the sun, is going to give us with good things if we only obey him." Here the poor missionary is baffled again. He looks over the other five commandments, but finds nothing to help him. The name of God does not even occur in the remaining five.

He then turns back, and tries the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Ah! now he has it. The very thing he was looking for. Now he can convince these sun-worshippers that they are idolaters. This is the commandment that tells the true God is,—the Lord; what his office is,—Maker; how far his jurisdiction extends,—over the heavens and the earth and all that in them is. The true God, then, is the one who created the heavens and earth in six days, and rested on the seventh day.

D. M. CARPENTER.

(To be Continued.)

THE GREATER DELUSION.

SPEAKING of his questions, A. N. Seymour says: "These questions have led eight ministers to lose knowledge out of the seventh-day Sabbath, and so of private members, and kept hundreds out of the seventh-day delusion."

Well done! but how many have you led out of the first-day delusion? If it is a delusion to hold to the Sabbath which God instituted, is it not a double delusion to keep a counterfeit of it, which men have placed in its stead?

R. F. C.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt-
less come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

HOPE.

BY S. O. JAMES.

'Tis the soul's anchor sure
When the loud billows surge
And sin's wild ocean palls the heart
Like funeral dirge.

'Tis sweet to hope in God!
His mercy's like the rain;
Our hearts, the parched unfruitful clod,
The arid plain.

Oh! drink the gracious draught,
And seek a better mood;
Offer best pay that mortals bring,
Sweet gratitude.

His stripes may give thee pain,
Yet kiss the chastening rod;
Yea, kiss his hand; weep not in vain,
But hope in God.

THE WORK IN ENGLAND.

We have now been in England two months. During this time have visited the churches at Great Grimsby, Ulceby, and Southampton. At each place there are some who love the truth and are growing in divine grace.

At Great Grimsby, which is at present the headquarters of our publishing work, there are from twenty to twenty-five who meet regularly for service. On Friday night a Bible-reading is held; Sabbath forenoon there is a sermon or social meeting, in the afternoon Sabbath-school, and Tuesday night a prayer and social meeting. By these meetings the brethren and sisters are becoming quite well versed in the truth. As we have located there, it has been my privilege to speak to them several times, and we have had some good meetings. When we have spoken Sunday evening several have come in not of our faith, who have seemed deeply interested. Should a public effort be made in the city, I think some would be added to the church. Eld. Wilcox's labors in the church have materially strengthened and added to it. I have visited the church at Ulceby twice, the first time in company with Eld. A. A. John, who, through the blessing of the Lord, raised up both the Great Grimsby and Ulceby churches. Our meetings were excellent. The brethren and sisters love the truth and seem willing to sacrifice to sustain it. During both my visits the hall was secured and quite a number of interested parties came in and listened with marked attention. For two weeks in June, I labored in the city of Exeter, a place of some fifty thousand inhabitants, in company with Eld. Durland, whose way to labor there was opened by a sister who had embraced our views through the missionary efforts of a brother. His brother recently embraced the faith under the labors of Eld. D., and having lost his situation thereby, went to Exeter in search of work, and though there only a short time, he sowed the seeds of truth with good results.

When I reached Exeter, Eld. D. had been laboring in a rented hall several weeks; had awakened an interest in a number of minds, and was opposed openly and privately. Some five or six commenced to observe the Sabbath, and we left some deeply interested. A canvasser was with us and canvassed in the city and surrounding villages. Thus quite a quantity of reading matter was sold, and a number of subscriptions for *Present Truth* were secured. It is much easier to sell papers than tracts in this vicinity. They expect you to donate the tracts and sell the papers. When they purchase the papers, they are more apt to read than the tracts which are given them. They do not consider religious papers so denominational as tracts, consequently there is little or no prejudice against a religious paper.

After closing our labors at Exeter, we visited Southampton, the home of Eld. D. This church was raised up through the labors of Elds. Loughborough and Ings. We enjoyed some good meetings while there. As we addressed them on first-day quite a number of the city people were in attendance. Eld. D.'s labors during the past year have increased the membership of the church. We were glad to find existing among them a missionary spirit, and as the result some in the city are interested in the truth.

While planning our future labors at Exeter, we concluded that if we could run a tent, we should reach more people than with the same efforts put forth in halls, and that at less expense. Just at this time we received a letter from the President of the General Conference, stating that if in our judgment we thought it advisable to purchase a tent, we were at liberty so to do. We purchased one and shipped it to Riseley, Bedfordshire, where we commenced meetings July 22. The tent is made of linen duck, 27x50 feet. We have never seen an American tent constructed so ingeniously, and made so complete. By visiting the

manufacturer at London we purchased the tent all complete, from two large center poles down to stakes and mauls with which to drive them, for \$207.36. The poles were all painted and ornamented with gaily painted designs, and as we preach the truth with the British flag floating over the tent from each center pole, we feel grateful to the Lord that we have a truth which is international in character and true in all nations. At our first appointment our seats had not arrived, but the people came and the writer addressed them as they stood in the tent. There were some seventy-five present, ten adults and over sixty children. Each night the number of adults increased, and the children decreased, until Sunday night there were about four hundred present, nearly all of whom were grown people. Since then there have been from one hundred to two hundred present, with but few children.

As soon as we thought it advisable we called the attention of the people to a contribution box at the door, and appealed to them to donate. They do so at the close of each meeting. After the benediction we sing, and as they pass the pulpit many shake hands very cordially, and deposit their pence in the box. During five days we have received \$4.57. The people so far are very friendly and warm-hearted. We board ourselves, and they furnish us with considerable provision, which is indeed quite an item in England. It was cold last night, and a gentleman and his wife and two other ladies came to the tent after meeting, bringing bed clothing, fearing we might be in want. We know a change will come when we present testing truths; yet many will be convinced, and we pray that some may embrace the message.

The truth convinces many who hear it in England; but those among the tradesmen and working classes are afraid to accept it, from the fact that they know if they do they will lose, in most instances, their custom and employment. Situations are scarce, times are dull, and wages are low. A day laborer receives from 40 to 45 cents per day, with provisions considerably higher than in America. Notwithstanding all these difficulties, some honest, conscientious souls will embrace the truth. As we present it to them, and teach them where we are living in the world's history, and appeal to them to prepare for the Saviour's coming, many are moved to tears.

Let me say to the readers of the REVIEW, there are thousands in this foremost and oldest English nation in the world who will rejoice when they hear the truth, and if we only had tents and means and men who would give all their energies to presenting the truth, the millions who live in England could soon be warned. To those who have donated to the English mission, let me assure you the means have not been lost, and if faithful you will meet some from this nation in heaven who will thank you for sacrificing that the third angel's message might be carried to them. Remember the foreign missions in your donations, and pray for us who are laboring in them.

Aug. 1. S. H. LANE.

WASHINGTON TERRITORY.

VANCOUVER.—We began meetings in the city park in this place, Friday evening, July 10. Our tent has usually been quite well filled. We are now presenting the claims of the Sabbath, and some are beginning its observance. This being the headquarters for Catholicism on this part of the Pacific Coast, we expected it would be a difficult place in which to work, and so it is; but we find many warm friends who look after our wants, and we hope some of them will embrace present truth.

July 31. F. D. STARR.
W. C. WARD.

MICHIGAN.

GRANDVILLE, KENT CO.—After much unavoidable delay, we pitched tent No. 4 in this village, and began meetings July 31. Our congregation was small at the first meeting, but has steadily increased in numbers and interest, although the recent severe storm interfered much with our work. There are encouraging features connected with the work here, and we move forward hopeful in God, who is our only efficient strength.

J. L. EDGAR.
A. SMITH.

WEST VIRGINIA.

KANAWHA STATION, WOOD CO.—We pitched our tent at this place July 30, and have given nine discourses, with an average attendance of two hundred, and an increasing interest. Last evening there were three hundred in attendance, and the best of order prevailed. We hope for good success here. The people are very attentive to all our wants, so our expenses will be very light. We are of good courage in the Lord.

Aug. 10. C. H. CHAFFEE.
W. R. FOGGIN.
A. A. MEREDITH.

TENNESSEE.

CORINTH.—Since our last report Brn. Sisley and Rogers have gone to Mitchellville with the tent, and

are having a good attendance at their meetings. The interest at this place is of that nature to necessitate my remaining here for some time. The opposition has been quite bitter, but is gradually giving way to the truth. Twelve persons, all heads of families, are keeping the Sabbath. At our social meeting last Sabbath, these bore testimony to the truth, while others requested prayers in their behalf. We hope to organize a church in the near future.

S. FULTON.
Aug. 4.

ARKANSAS.

SILAM SPRINGS.—We have now given four discourses in this place, and our audience has steadily increased. We commenced with about one hundred, and although there were three other meetings in the town last Sunday evening, it was stated by those of good judgment that at least two thirds of the citizens were at the tent. We had many more than our tent would accommodate, but most of them found seats on the ground, and listened attentively to a discourse on the papacy, from Dan. 7:25.

We are of good courage in the Lord.

Aug. 8. J. G. WOOD.
J. W. SCOLES.

RHODE ISLAND.

GREEN HILL AND LAFAYETTE.—Since my report of July 13, I have visited the above-named churches. Our meetings were good, and I trust profitable. Some who had laid down the cross came back and took hold again. At Greenwood nine have signed the covenant, a Sabbath-school of twelve has been organized, five have joined the T. and M. Society, and others seem interested. May God bless in the work here, and add to their numbers such as shall be saved.

Some outside interest is manifested in Providence, and at the close of our meeting Aug. 2, some said they were going to keep all the commandments. Three united with the church at Curtis Corner. I held two meetings at Slocumville, where some interest is manifested. May the Lord help those who believe the truth to obey, that they may have a home in the kingdom of God.

Aug. 4. J. B. GOODRICH.

VIRGINIA.

WAYNESBORO AND PORT REPUBLIC.—We closed our meetings at Waynesboro Aug. 2, to prepare for the soon-coming camp-meeting. The M. E. pastor, mentioned in our last report, finding that he could accomplish nothing by publicly opposing the truth, began to use his influence to keep the people away. This kept some from attending, which, together with other hindrances, caused the interest to decrease for awhile. But our closing meeting was well attended, and a good interest was manifested. The Lord has blessed our labors to some extent at this place. Nine have signed the covenant, and others have promised to keep the Sabbath of the Lord. Donations amounted to \$5.85; and book sales to \$6.37. May the blessing of God follow our feeble efforts. We shall still do all we can in following up the interest. Have preached several times at Port Republic since we moved the tent from that place. The interest seems to still increase, and we hope yet to see a good work done here. Seven others have signed the covenant since the tent-meetings closed, making twelve in all. Many of the people expect to attend camp-meeting, which we trust will be a help to them. We shall still look after the work at these places. May the Lord give us humble hearts in his blessed cause.

Aug. 10. B. F. PURDHAM.
R. D. HOTTEL.

MISSOURI.

SPRINGFIELD.—This is a place of some eighteen or twenty thousand inhabitants. We pitched our tent here July 27, and commenced meetings the following evening. Bro. McCloughrey has been here since the first of April engaged in missionary work, and up to the time of our arrival had made twenty-eight hundred visits. Quite a number became interested through his labors, and one or two worthy persons have commenced to keep the Sabbath. Bro. and Sr. Williams, of Nevada, Mo., have also been here since the first of June, canvassing for "Sunshine" and the *Signs*. Thus the way was opened for the preaching of the word, and we were privileged to begin with a good interest, which up to the present seems to be steadily increasing. This field at present looks promising. The way opens for visiting many of the people at their homes. We expect to be able to publish quite a number of articles on the principal points of our faith, in the leading dailies of the place. So we shall be kept busy, for we feel that we are here for a purpose, and are determined to work as never before, that the truths of the third angel's message may be fully presented before this people.

Brethren of Missouri, pray for the work at Springfield. Remember it at your prayer and social meetings on the Sabbath, and make it a special object of

prayer, that God's blessing may attend it. We expect to remain here until our camp-meeting in October.

Aug. 3.

R. S. DONNELLY.
J. W. WATT.

MINNESOTA.

ST. PAUL.—After the camp-meeting at Mankato I returned to this city, and have since been engaged in canvassing and colportage work. I have held several Bible readings, with interested families and hope that good may result. There are openings for work in this way on every hand. The Lord has surely gone out before us, and may he help us to do our part. The Lord has a people here in this large city, but the enemy is especially interested in keeping them from the truth, and opposes the work of God in every way possible. I feel the need of God's help, and ask the prayers of this people for the cause in this place. I have canvassed some for "Thoughts on Daniel and the Revelation" and have so far taken sixteen orders.

O. OPPEGARD.

FAIRMONT.—We pitched our forty-foot tent in this place July 15, and held our first meeting the evening of the 17th. We have held meetings nearly every night since. Much prejudice exists, so our audiences have been very small, some evenings numbering only twelve or fifteen. However, there has been a regular attendance on the part of a few who appear interested, so we have tried to keep up courage and labor on. The Lord has given us a measure of liberty in presenting his truth, and nearly all attending have acknowledged that the Bible teaches the soon coming of our Lord, and the binding obligation of the seventh-day Sabbath. Two or three have decided to obey, and we have hope for several others. We have sold a few books, and nearly \$7 have been contributed toward our expenses. The work here moves slowly, which is somewhat discouraging. But our hope and trust are in the Lord of the harvest, who has sent us to labor in his vineyard.

WM. SCHRAM.
E. A. MERRELL.

MASSACHUSETTS.

WORCESTER.—We have had another very encouraging meeting service at our tent. Though it is eight weeks since our meetings commenced, yet our audiences have been as large as at any previous time, and larger. New ones are constantly coming in to hear. We began a review of the chart, which interested all who came. Just at the best time we were favored with the labors of Sr. White, who spoke three times, with most excellent effect; and though the weather was unfavorable, our tent was full. Sunday evening it was packed, and scores had to stand up. It seemed as though the solemnity of the Judgment was upon the audience from the beginning to the close. Her theme was, the Bible in favor of God's law. We feel sure that excellent fruits must come from this.

This morning we counted thirty new Sabbath-keepers. Some of these cases are of special interest. One intelligent man, an infidel, who for twenty years or more had steadily argued against the Bible, has attended all our meetings. Last night he felt assured of the truth, owned that his infidelity was gone, and took his stand to keep the Sabbath. Another man, with the prospect of losing his place of employment, also took his stand. A lady of much more than ordinary ability has become interested in the truth. She says, "I have a new Bible at home." She is astonished at the wonderful truth which she now sees in God's word. Many other cases of deep interest might be mentioned. There are scores more for whom we have strong hopes. We have decided to have our camp-meeting here instead of at Lynn, so we are of good courage in the work.

D. M. CANRIGHT.
R. S. WEBBER.

NEBRASKA.

ALBION, SILVER CREEK, AND BREWER.—Since my last report I have held meetings at the above-named places. Dr. Barnes, of Schuyler, was with me, and rendered valuable service at the first two places. This brother has been recently converted to the Adventist faith by reading, after having served as a minister in the Methodist church for nearly fifty years. Bro. B. has always been a zealous advocate of true temperance and health reform, never having used any kind of intoxicating drinks, tobacco, tea or coffee, and has used condiments, pork, etc., very sparingly. As a result of his temperate living, although he is seventy-seven years old, he has good health, is strong and vigorous, and his step is as light as that of a boy. At Albion, five were baptized and united with the church. At Silver Creek, two were baptized, and three united with the church.

At Brewer, Holt Co., a church of ten members was organized, four of whom were baptized. At each of these three places there were others that were in harmony with nearly all points of the faith, and were "almost persuaded" to accept all, and make a com-

plete surrender. May God grant that these dear souls may not remain in the "valley of decision" too long. Some are being hindered by very slight obstacles, and say they do not think that God will refuse them for such small things; and yet they refuse to join the church on account of them. Of course all can see that in order to maintain the "unity of the faith," we must be particular in receiving members into the church, and only receive those who are in harmony on all points of present truth.

During the last few months, in every church I have visited, I have been appointing special agents to work for our different periodicals. The results of this are very gratifying. The good REVIEW is now going to one hundred and thirty post-offices in this State. The SIGNS visits nearly as many, and the lists are being increased. Let this good work go on until these silent messengers shall visit every family in the land. Let us work while the day lasts.

A. J. CUDNEY.

IOWA.

SIoux CITY.—We closed tent-meetings in this place Sunday evening, Aug. 2, having labored here seven weeks. When we began the work, there were nine persons keeping the true Sabbath. By the blessing of God eleven were added to their number, making twenty in this city who are observing the Sabbath of Jehovah. We organized a Sabbath-school of about thirty members, and established Sabbath meetings and weekly prayer-meetings. The place in which they meet is 502 West Seventh St. The brethren manifested a commendable zeal in securing and fitting up a place in which to hold their services. We obtained three subscriptions for the REVIEW and sold \$50 worth of books.

Our labor was almost wholly confined to that part of the city known as "West End." The most promising and favorable portion has not yet been entered. On account of a lack of proper help, and the time of holding our State camp-meeting, we deemed it imprudent to attempt to enter the heart of the city at present. We feel certain that the blessing of God bestowed on proper efforts will result in raising up a fair church here. Those who have already taken their stand feel anxious for the work, and seem to realize the responsibilities resting upon them. This is a growing city, and will doubtless continue to be a good point for missionary work. The brethren have purchased a very nice missionary rack, and placed it in the depot. We have reason to believe that some are receiving rays of light by this means. Our prayer is that a strong church may yet be raised up in Sioux City.

I. J. HANKINS.
A. G. DANIELLS.

AMONG THE CHURCHES.—Visited Marshalltown about the middle of June, and organized a tract society of nine members. Have since visited Grant, Elkhorn, Weston, etc. Was at Bowman's Grove July 7-13. Their meeting-house is nearly completed. Three were added to the church, two by baptism, and one by vote. Our district meeting was held at Council Bluffs July 17-20, and was well attended. Received at that time \$17 in donations to meet the rent of our hall here. Bro. L. Hendrikson has sold a good quantity of books here at Council Bluffs, and we hope by the Lord's help to see the work advance in this city.

JOHN WILSON.

KANSAS.

ELK AND GREENWOOD Cos.—From June 20 to July 26 we had our tent pitched in the north side of Elk county, near Piedmont. In company with Bro. R. H. Brock we labored to present to the people the solemn truths of the third angel's message. We sold \$8.67 worth of books and tracts, obtained three yearly subscriptions for the REVIEW, and received \$6 in donations. Two signed the covenant, and others made good promises, for whom we expect still to labor.

We have moved our tent about five miles northeast, into Greenwood county. Eld. T. H. Gibbs is assisting us in the work here, Bro. Brock having been called away by illness in his family. We find considerable prejudice, but have fair congregations, and the Lord helps in speaking. We are of good courage.

Aug. 10.

OSCAR AND RUE HILL.

DORA, WARD, AND SEVERY.—July 25, 26 I spent with the friends at Dora, and had good meetings. Two united with the church. Bro. Santee was with us and spoke twice. Some we found were growing in grace, others we fear are standing on dangerous ground. Surely the "sifting time" is doing its work.

July 31 to Aug. 2, was with the Ward church. The friends there are of good courage and strong in the faith. The Spirit rested upon us as the principles of the truth for this time were brought forth. The outside attendance was good, and I hope to return at no distant day and give a course of lectures there. There was one accession by baptism. I am now with Eld. Hill and wife near Severy with the tent. With a heart joyful in the Lord I press on in this work.

Aug. 10.

T. H. GIBBS.

WINDHAM AND HARVEY COUNTY.—July 20, 21 was at Windham and spoke each evening to small and at-

tentive audiences. I then visited the Harvey church, and found them in much need of help. Second day I was there I met Eld. G. H. Rogers, invited him to remain with me, as this church raised up through his labors. We have spent several days here in preaching and visiting, and as a result confessions have been made, mistakes have been rectified, and the brethren and sisters are rejoicing in the Lord. Nineteen have united with the church, which now numbers forty-six. The closing meeting was held on the banks of a beautiful lake, surrounded by sand hills, where fourteen willing souls were buried with their Lord in baptism by Bro. Rogers.

Aug. 9.

JOHN GIBBS.

OHIO.

MT. VERNON.—I began meetings here in a beautiful grove at "Magnetic Springs" Aug. 6. The attendance has been from fifty to four hundred. People are desirous to hear. I expect Bro. May will join me in a few days. This will be our address until camp-meeting.

D. E. LIND.

Aug. 11.

WEST MANSFIELD.—We have held meetings in place over two Sabbaths. Our congregations have been large from the first, ranging from three hundred to five hundred. The best of attention is given to the word spoken, and a deep interest is manifested. There has been no opposition as yet worthy of mention. We have canvassed the Sabbath question thoroughly, and some have commenced to hold meeting last Sabbath, with thirty-seven attendance. All seemed to appreciate the reading of the Sabbath question, and nearly half the present voted in favor of the Sabbath. We have sold \$2.10 worth of books, and received \$5.40 in donations. The Lord is blessing our meetings, and are of good courage. We hope through his blessing to see a company brought out here to stand as witnesses for the present truth.

VICTOR THOMPSON.
P. A. FIELD.
D. C. BABCOCK.

COLUMBUS.—We began meetings here Aug. 1, and have held twelve services. The turnout at the few meetings was small, but has increased to have a fair sized congregation. We have spoken twice on the Sabbath question, which has greatly added to the interest. The Ohio State Journal, one of the leading papers in the city, gives us space synopses of our sermons every day. This brings the truth before thousands in the city, and in this part of the State, who do not attend the meetings. This regard as providential. We hope the prayers of brethren in Ohio may arise for the cause in this city.

E. H. GATES.
E. J. VAN HORN.
F. C. FIELD.

WEST FARMINGTON.—We pitched our tent and commenced meetings the evening of July 21, with an attendance of about seventy-five, which increased so that our average attendance is about one hundred and twenty-five. We are now in the midst of the Sabbath question. Good attention is given to the word spoken. The people are very generous in contributing to our temporal wants. No prejudice seems to exist thus far, although they knew something about us as a people before we came. We hope to see a good work accomplished. A sister who is with us assists in the missionary work, and in the evening, before the regular service, conducts a children's meeting, which is very interesting, and which is having a good influence.

We have appointed a two days' meeting, Sabbath and Sunday, Aug. 22, 23, and greatly desire that our brethren living near should make an effort to attend. You cannot estimate the value of your influence at this point in our meeting. We shall keep the Sabbath question fully before the people, and hope to see a number make a start at this meeting in keeping the Sabbath of the Lord. Come prepared to care for yourselves as far as possible. We have been favored with two discourses from Eld. Underwood for which we are very thankful.

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

INDIANA.

BRYANTSBURG, JEFFERSON Co.—We pitched our tent at this place Tuesday, July 28. Thus far we have had fair congregations and a good interest, notwithstanding the many hard rains which have almost broken up our meetings several times. The people care for our temporal wants, and invite us to their homes. We have sold some books and tracts. One of us meets with the company at New Marion every Sabbath. They are all of good courage, and are anxious to see a church erected. We have many reasons to believe that there will be a good house of worship built there in the near future. How should we rejoice to see the last message so rapidly reaching all the honest in heart! God bless the truth!

Aug. 10.

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

PLEASANT LAKE AND CORUNNA.—We came to Pleasant Lake with our tent Aug. 4, and secured a beautiful location in a nice grove just out of the business part of the town. This place is located in the extreme eastern part of the State; and being situated on the shores of a beautiful lake, it has become quite popular as a summer resort. We began our meetings Friday evening with only a dozen present, but the interest has increased until we have between four and five hundred interested listeners each evening; we trust that good may result from our work.

When we came we found the town alive with excitement over a traveling skating-rink, which was located but a short distance from the ground we had engaged for our tent; but the large crowds that have attended our meetings have so lessened the attendance at the rink that it has completely broken up, and this morning finds it moving out of town to its lucrative quarters. The people are very kind and attentive to our wants, the first collection being fully sufficient to cover our expenses.

Last Sabbath and Sunday one of us met with the company at Corunna. We found them still growing in grace and the knowledge of the truth. The hall which had been obtained for meetings was nicely fixed up, presenting a neat appearance, and is an admirable place for the worship of God. Our first Sabbath meeting held in the hall was a most acceptable one, nearly every one present being moved to tears; and some twenty testified to the goodness of God and their love for the present truth. There are a number of others keeping the Sabbath, and others who we expect will soon embrace the message of the third angel's message. Our meetings were largely attended, the hall being filled each evening.

A lively interest is taken in the Sabbath-school; some sixty were present and took an active part at this meeting. Six have been baptized, several others now await an opportunity. Each day the ministers in the various churches preach against the Sabbath and law; but their sermons have awakened a spirit of investigation, and as a result they are being led to view with more favor the observance of the seventh-day Sabbath. This company is composed entirely of new members, there being no Sabbath-keepers here when we came. We are sure that their love for the truth and interest in the work may not abate, but that they may become thoroughly rooted and grounded in the faith, and thus bring glory to the kingdom of God.

Aug. 12.

J. M. REES.
O. C. GODSMARK.

VERMONT.

AMONG THE CHURCHES.—July 16, 17, with my companion, was at Craftsbury, Wolcott, Worcester, and other places. Sabbath morning, with Bro. Taylor and family, went to Washington, where we met a few brethren and a goodly number of others whom a sister had invited to her house to attend their prayer and social meeting, not expecting any preacher to be present. We all attentively listened to the word spoken, and the Baptist sister remained some time to learn more of the points of truth presented. It seems that with able missionary labor here, others will take up the cross and keep God's commandments.

On Sunday morning, drove to Corinth, hoping to find a meeting with the Free-will Baptists, where I received ordination to the ministry thirty-four years ago. But in this wish I was disappointed, there being no meetings held here at present. How great a change! Former brethren and sisters, those good men and women, have passed away, and we see none more. Here is a little company of Sabbath-keepers, whom we were glad to meet with others, to whom we spoke at the house of Bro. Hiram Furber. A sister has been in this section some weeks, canvassing and holding Bible readings. We think others will be added to this little company if they are as faithful and devoted as God would have them.

Sabbath, July 25, we preached to a goodly number on several towns, at the house of Bro. Holt, in Northfield village, and in the evening on the west side, at Bro. Mahuron's. One brother here who has been a member of the Methodist church forty-nine years, has recently commenced the observance of the Sabbath. He asked of his brethren a letter of commendation, but this was refused. He was told that they could not grant a member a letter to unite with the Universalists nor Seventh-day Adventists, as they did not acknowledge us to be a Christian denomination. If teaching and keeping all the commandments of God and the faith of Jesus nullifies Christianity, then our Methodist friends are in great danger here except they shall repudiate their own sentiments published to the world, and ignore their own confession of faith; for their articles of religion (the "Discipline") say, "No Christian whatsoever is free from the obedience of the commandments which are called moral." On page 16 of their Catechism, No. 3, are the following questions and answers:—

QUESTION.—"What does God require of man?"
ANSWER.—"Obedience to his revealed will."
Q.—"What is the rule of our obedience?"
A.—"The moral law."
Q.—"Where is the moral law given?"

A.—"In the ten commandments. Ex. 20."

Not only have we learned that "no Christian whatsoever" is at liberty to break the moral commandments, but we have also learned *where* these are given, and *what* they are. Why can we not "walk together?" we agree here.

Again, on page 49 of this same Catechism, the question is raised and the following answer given:—
Q.—"What obligations were laid upon you in Christian baptism?"

A.—"My baptism obliges me to renounce the Devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh; also to believe the whole faith of the gospel, and to keep God's holy will and commandments, walking in the same all the days of my life."

Then the baptismal covenant, as here set forth, respects and has reference to the whole faith of the gospel, and God's holy will and commandment. We teach and observe as one of the commandments the fourth, keeping the seventh day; while our friends of whom we speak, teach the first-day Sabbath. And does it unchristianize us to so do? Which is better, to sit in the seat of the fathers (?) "say, and do not," or to "ask for the old paths," and so *speak*, and so *do*, as they that shall be judged by the law of liberty?

At Montpelier, we had a very pleasant visit with Bro. and Sr. W. W. Prescott, who will so soon leave us for Battle Creek, Mich. Bro. P. has gained a high reputation as a teacher in some of the first schools in the State, and made many warm friends. We are thankful he is to connect his interests and labors with our College.

A. S. HUTCHINS.

ILLINOIS.

PRINCEVILLE AND ALEDO.—There are laborers at work, and souls are being led into the truth in this State. At our last quarterly meeting at Princeville, we were encouraged by the presence and preaching of Eld. Kilgore. Two persons were baptized, and five united with the church. Last Sabbath and Sunday I was with the brethren near Aledo. Three persons were baptized and united with the church. We were rejoiced to see these precious souls accept the cross of Christ! May they ever find sustaining grace. The ordinances were celebrated.

Our coming camp-meeting is looked forward to with much interest. Our people realize something of its importance. Will the Lord work for us there? Shall we see tokens of his power and grace? We may expect it if we prepare for a refreshing; for he will not disappoint us.

B. F. MERRITT.

Aug. 5.

BYRON.—We pitched our tent and commenced meetings in this place July 31. Having had the appointment well circulated by the distribution of bills and notices in the papers, there were about one hundred and seventy-five at our first meeting. We have now given ten discourses, and notwithstanding it has rained several times till within a few moments of meeting time, our congregations have increased from the commencement. Monday evening there were two hundred and fifty present. The people seem very much interested in the fulfillment of prophecy.

We here meet a strange sect of professed Christians who are called Beakmanites, the followers of one Mrs. Beakman, who formerly resided in this place. They claim that Christ has come in the person of this woman; and we are told by those living here that they pay to her the divine worship which Christians give to Christ, though she is now dead. Were it not that the Saviour has pointed out just such a state of things as a sign of the end, we could scarcely credit the testimony of those who have heard them, and are acquainted with their teachings. We desire that God may help us to set forth the truth in such a manner that honest souls may see and understand, and be saved from the terrible delusions of these times.

J. F. BALLENGER.

Aug. 11.

MRS. I. BALLENGER HIBBEN.

CHICAGO.—The weather has continued unfavorable till within the last few days. It rained so that the ground where our tent stood became very soft and a part of it was covered with water, which caused us much work. The attendance became quite small, partly on account of the weather, and partly on account of the pointed truth which was presented. Some, however, have embraced the truth, which encourages us very much. We do not know just how many have fully decided for the truth; there are some more for whom we hope. We recently moved the tent about four blocks, where we were offered a place for it. Last night we held our first meeting, with about a hundred seated in the tent, and as many outside. We expect to remain here till camp-meeting, and hope to bring the truth before many of our countrymen. We pray that the word of God may be a savor of life to all honest ones in this vicinity. We realize that we need divine grace and wisdom to assist us.

J. F. HANSON.

L. JOHNSON.

COLPORTAGE WORK IN AURORA, ILL.

In harmony with the advice of the Conference

Committee, the Bible reading and colportage work to precede the Illinois camp-meeting has been commenced at Aurora. Three workers have been in the city over three weeks, and a fourth joined them a few days since. The Lord is giving them access to the people. They report over one hundred Bible readings held. It is hoped by this means to remove prejudice, and awaken an interest in the people to attend the camp-meeting. The prayers of the brethren and sisters of Illinois are requested for this work, in which we know they all have an interest.

Aug. 6.

GEO. B. STARR

REPORT OF THE PENNSYLVANIA HEALTH AND TEMPERANCE SOCIETY.

THE seventh annual session of the Pennsylvania Health and Temperance Society was held in connection with the camp-meeting at Lakewood, N. Y., June 3-9, 1885. Two sessions were held. The usual committees were appointed by the Chair. The Nominating Committee consisted of J. E. Robinson, D. A. Ball, and S. W. Arnor; Committee on Resolutions, J. G. Saunders, F. Peabody, and L. C. Chadwick.

The Nominating Committee presented the names of the following persons for officers for the ensuing year: For President, D. T. Fero; Vice-President, J. G. Saunders; Secretary and Treasurer, Mrs. L. A. Fero; Executive Committee, E. Russell and Wm. Morehouse. The report was adopted by voting upon each name separately.

The Committee on Resolutions presented a report which was amended and adopted. There was considerable discussion on the question as to what would be the most efficient means of reviving and increasing the interest in the health and temperance work among us; but the time allotted to the session was too brief to allow of sufficient interchange of ideas from which to mature any special plan; but there was evidently a desire on the part of the members to see the work advance in proportion to its importance.

D. T. FERRO, Pres.

L. A. FERRO, Sec.

Special Meeting Department.

TENTS FOR MICHIGAN.

SOME weeks since, Bro. Mason gave notice through the REVIEW that he would furnish tents at cost to our brethren who wished to buy. From knowledge obtained on the camp-ground last year, I feel confident that many ought to avail themselves of this opportunity to secure tents, and thus avoid passing through another meeting in such an uncomfortable manner. The prices given place it within the reach of all, or nearly all, to have a tent of their own; especially is this so with farmers, who can use them for protecting hay and grain during the stacking season, thus often saving the price of a tent in one year. Begin now to plan for this and you may help to avoid much perplexity.

The committee have made no provision for renting tents, but if you will notify us immediately we may be able to secure a small number. You may address me at Jackson, Mich., or A. H. Mason, Battle Creek. We can deliver on the camp-ground a 12x14 tent for eleven dollars, a 12x16 for twelve dollars. Other sizes will compare in price with the above, money to be paid for the same when delivered on the camp-ground. Please correspond with us at once if in want of tents.

H. W. MILLER.

CAMP-MEETINGS FOR KANSAS.

WE now design to hold two camp-meetings after the one at Beloit, which will be held Aug. 20-30. The second meeting we now design holding at Cherry Vale in Montgomery county, about the 20th of Sept. The third we expect to hold at Newton, in Harvey county, to commence some time in the first part of October. The definite time will be given in ample time for all to make necessary arrangements. We hope with these meetings to secure the attendance of every one in the State as nearly as possible. COMMITTEE.

HELP FOR THE NEW YORK CAMP-MEETING.

WE are now expecting Elds. D. M. Canright, I. D. Van Horn, and E. W. Farnsworth at our Syracuse camp-meeting. The first two, especially Bro. Canright, are well known in our Conference, and our brethren and sisters will greatly appreciate the privilege of hearing them again. Bro. Farnsworth from Iowa, now laboring in New England, will be a valuable addition to our list of speakers from abroad. His labors at our camp-meeting will be very acceptable.

While New York, as well as other Conferences, will not enjoy the presence and labors of Sr. White this year at our camp-meeting, on account of her absence

in Europe, we shall all, I trust, cheerfully submit to this deprivation, knowing that our loss will be gain to the cause and laborers in the Old World. We have had the privilege, however, as a Conference committee, of counseling with Sr. White and Eld. W. C. White at Rome, while on their way to Europe; and also with Bro. Butler, President of the General Conference, through correspondence, with regard to the work in our Conference. So, although we may not have the labor and counsels of any of the General Conference Committee at our camp-meeting, we have not been left without advice in reference to the important interests of the cause in the great Empire State. We all need the help of the Lord; and our camp-meeting, if we attend it, and seek the Lord as we should, will bring the needed blessing, through the instrumentalities which the Lord in his providence provides. Come then, dear brethren and sisters, and may the angels of the Lord come with you.

M. H. BROWN.

NEW YORK SABBATH-SCHOOLS, ATTENTION!

OUR camp-meeting at Syracuse Sept. 3-15 is to be a very important one for this State, and our desire is that the Sabbath-school in connection with that meeting may be such a success as to show the position it properly holds in our work. To do this several things are necessary. 1. All who can should be present. 2. Come determined to recite a good lesson, which you can do better by becoming thoroughly acquainted with it at home. This applies to all who have an interest in the Sabbath-school work; and if there are any who have no interest, may God help them to become interested at once. Let those who are older, for their own sakes, and for the sake of the children, stand by the Sabbath-school a little longer. Its history in the past has shown clearly that it occupies an important position in the work of God for this time, and we cannot afford to be indifferent to any of these means of grace that God has planted among us.

The school on the ground will be divided into three divisions, A, B, and C. Division A will include all who learn lessons from the *Instructor*, and their lessons for each Sabbath on the ground will be the regular *Instructor* lesson for those days. Division B will include all those who are using books Nos. 3 to 6. These two divisions will have special camp-meeting lessons, which will be distributed on the ground at an early stage of the meeting. Those who have the *Instructor* for May 27, will find lessons for B and C for the first Sabbath. Those who have not this copy of the *Instructor*, but desire the lessons before coming to camp-meeting, should send at once to the State Secretary, Mrs. Ellen Walsworth, 52 Crouse Building, Syracuse, N. Y., and they will be supplied.

A. E. PLACE, Pres.

ILLINOIS CAMP-MEETING.

THE time of this very important meeting is near at hand. I trust that but little need be said to our brethren and sisters of this State about the importance of every one embracing the privileges offered to them on such occasions, as a very effectual means of grace, whereby they may be better prepared to live and act their part in connection with the closing work of the third angel's message. To this annual Conference and camp-meeting there is such an importance to be attached as perhaps no other in the past has demanded. There are changes to be made in which I trust all feel a deep interest; and you must know that those to be connected with the affairs of this Conference in the future are very anxious that all the old soldiers in the State should be present when these changes are made and matters adjusted, so that all may be satisfied.

I have been called thus far to take the place of him who has gone to a foreign shore; and if I must continue thus, I very much desire to see all the veterans and new recruits come together in this grand rally; and that you should have a voice in adjusting the affairs of your Conference.

There is altogether too much at stake for you to allow your worldly interests to detain you from coming to this camp-meeting. While time is closing, there should be an increased zeal on the part of those who profess to love the present truth; and their efforts to attend these meetings will prove an index to the height of the mercury in the thermometer of their faith in the triumph of this message.

We are assured that we shall be favored with the labors of Eld. Geo. I. Butler, President of the General Conference; Eld. O. A. Olsen, a member of the executive committee of the General Conference, who is acting a leading part in the Scandinavian work; and Eld. I. D. Van Horn, from the Michigan Conference. With this corps of experienced laborers, and the presence of God's Spirit, we can confidently expect to be benefited by being there ourselves. Eld. Van Horn's experience in conducting children's meetings will certainly be a guarantee to you that you can bring your children and youth with you expecting them to be benefited also. Then come and bring them, and induce your neighbors and their children also to come with you, and seek the blessing of God with all your hearts. Meetings will be conducted in the English,

Scandinavian, and French languages, if our brethren and sisters of these nationalities will make it necessary by their presence, and desire that such meetings should be held. Separate tents will be provided for these services, and also for the children's meetings.

The camp-meeting is located this year at Aurora, about thirty-five miles southwest of Chicago, on the main line of the C. B. & Q. R. R. We have secured as good grounds as could be found in that vicinity. They are in and near Evan's Park, in the south part of East Aurora. The Lincoln Ave. horse-cars run directly in front of the park, making it accessible from all parts of the city. We have secured reduced rates on the railroads leading to the city, and we feel sure that the same will be obtained on other and connecting lines. Concerning rates see another column.

We shall have on the grounds an ample supply of provisions at reasonable rates, and a dining tent, where warm meals can be obtained by those who desire to come without preparations for cooking their own meals. Straw will be furnished on the ground to fill your straw-ticks; and as the nights will be cool, all should bring extra bedding and wraps and overshoes.

I would urge all our brethren to bring tents, and if you have more than one, bring all, to supply those who have none. There are no buildings on the grounds, and all the tents will be in demand. If you will send them in advance so that they will be there by Sept. 3, they will be pitched and ready for you to occupy when you arrive with your families.

Those who have no tents can buy or rent them of Bro. William Armstrong, by addressing him at 136 Lake St., Chicago. If you desire to rent, the prices are as follows:—

10x12	\$2.50
10x14	2.75
12x12	3.00
12x14	3.75
14x20	4.50
14x18	4.50
16x21	4.50
16x24	4.75

Other sizes in proportion. Remember that for all who desire tents and will order by Sept. 2, they will be pitched and ready for them to occupy when they arrive.

There will be, previous to the camp-meeting proper, a worker's meeting, which will commence Sept. 2, and continue till the camp-meeting closes. (Concerning worker's meeting, see article below.) All the churches should elect their quota of delegates and instruct them to be on the ground at the commencement of the workers' meeting. They should come furnished with credentials and the necessary reports.

R. M. KILGORE.

ILLINOIS WORKERS' MEETING.

THE Illinois camp-meeting and Conference will open with an evening service on Sept. 2. It is expected that all our delegates, ministers, licentiates, colporters, canvassers, directors, secretaries, and librarians, and those who intend to take part in the work the coming year, and as many more of the brethren and sisters generally as possible, will be on the ground at the opening meeting. The camp-meeting committee will be on the ground before this time, to make preparations and be ready for your coming. This will give us one week in which to seek God and prepare our hearts; and also to arrange business preparatory to the camp-meeting proper, which will not commence till the 9th, at which time we shall have more help from abroad. By this plan all can see that when the camp-meeting proper commences, we can have more liberty, and will not be crowded with so much business; and thus we can have more time to give attention to the spiritual interests of the meeting, which we so much desire shall not be interrupted.

During this workers' meeting we shall have religious services every day, and also business sessions of the Conference; and between these meetings work on the grounds will be carried on, the arrangements completed, the tents pitched, and everything made ready for the large gathering of the people at the camp-meeting proper. This will be a very important week, and we urge upon our workers to be present, and make this what it should be, a *workers' meeting*. Eld. Geo. B. Starr will be present, whose experience will qualify him to give us profitable instruction on this occasion. He will have with him his corps of workers from Chicago, part of whom are already at work in Aurora, preparing the way for this meeting. We shall hope to have the labors of Eld. O. A. Olsen also during the workers' meeting. His experience in this direction will enable him to give us just the instruction we all need. I hope our workers will all avail themselves of the valuable lessons that these laborers are so well qualified to impart. We therefore urge the attendance of all that can possibly come. Brethren and sisters, let us seek God as never before, and let us as ministers and people humble ourselves in the sight of God and draw near to him. We must have his blessing; for we were never more needy than at the present time. The work is closing up, and we must be ready ourselves, and do all we can to get others ready.

Let all bear in mind that the meeting opens Sept. 2,

the camp-meeting proper, Sept. 9; so we virtual have a two weeks' camp-meeting. I hope all will make their arrangements to be there at the opening and remain till the close.

R. M. KILGORE.

REDUCED RATES TO ILLINOIS CAMP-MEETING.

THOSE coming over the C. B. & Q., and C. & N. W. R. R.'s, will buy regular tickets to Aurora, and receive on the camp-ground a certificate for a return ticket one third fare. If those companies of our people living on other lines will agree to start together from some given point, and will let me know before Aug. 30 of the number to go, the place from which they will start, and when, I may be able to secure you even as good rates as the above. If thirty or more desire tickets from one point for the camp-meeting, I may be able to do still better. But let some individual at such places work this matter up, and let him correspond with me, addressing me at No. 3652 Vincennes Ave., Chicago, Ill.

R. M. KILGORE.

TO THE CHURCHES IN MINNESOTA.

WE wish to call your special attention to the resolution which was adopted at our last annual meeting at Mankato, recommending that the last Sabbath in each month be set apart to the interests of the tract and missionary work. It was designed by the resolution that the regular Sabbath services for those days should consist in the reading of appropriate scripture with prayers, remarks, and testimonies relating especially to the missionary work among us, and our duty and experience in relation to it. Before the close of the meeting let a collection be taken for the benefit of the society. It is *our* work that we may not do up the Sabbath. We are not forbidden to remember the cause of God.

We cannot here rehearse all the reasons for the movement. All who appreciate the importance of the tract and missionary work will see the propriety of it. We request our people to adopt it at once. Let our ministers and officers instruct the people in it, and all move out as God gives us light. The time for one meeting has passed; the next occasion will be Aug. 29. Should any wish for further instruction, let them address the State Secretary, H. P. Holser, Box 1076, Minneapolis, Minn.

MINNESOTA CONF. COM.

News of the Week.

FOR WEEK ENDING AUGUST 15.

DOMESTIC.

—The North, Central, and South American Exposition opens at New Orleans Nov. 10.

—It is reported that a white child covered with black spots was recently born at Dayton, Ohio.

—There were twice as many lynchings as hangings in this country last year.

—James W. Marshall, the discoverer of gold in California, died near Placerville, Tuesday, aged 74 years.

—The population of Massachusetts, based on returns received for the census of 1885, is 1,940,000, a gain of 100,000 since 1880.

—Fifty young ladies from different parts of the country took the veil at the German Catholic Convent at Wilkes-Barre, Pa., Wednesday.

—The Payne Oklahoma colony which has been in camp at Caldwell, Kan., for some months, is breaking up in compliance with instructions from Captain Couch.

—There were 1,608 suicides in this country last year. Of these 174 were from business troubles, 214 from family troubles, and 87 from disappointments in love affairs.

—Maxwell, the supposed perpetrator of the St. Louis trunk murder, arrived at San Francisco from New Zealand Monday, and was forwarded to St. Louis.

—It was twenty days after Lincoln's death before the remains of the martyred President were buried. Sixteen days passed between Grant's death and burial.

—Wednesday a cyclone struck the village of Norwood, St. Lawrence Co., N. Y., by which eight persons were killed and several fatally injured.

—The wife and three children of Joseph Holtam, of Des Moines, Iowa, were poisoned Monday morning by eating canned salmon. Microscopical examination developed the presence of bacteria.

—Business failures throughout the United States and Canada, as reported by R. G. Dun & Co., New York, number 168 for the week ending Friday, compared with a total of 180 last week.

—Severe storms throughout portions of Minnesota and Dakota, beginning Monday evening, destroyed an immense amount of property and occasioned the loss of several lives. A waterspout flooded the valley of Lone Tree Creek, D. T., drowning six persons.

The Review and Herald.

BATTLE CREEK, MICH., AUG. 18, 1885.

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REMAINING CAMP-MEETINGS FOR 1885.

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

Thanks to the efforts of our friends, the REVIEW goes out this week with the largest circulation it has ever enjoyed. This is encouraging. May we not bespeak a continuance of these efforts that our list may still grow as it has during some months past?

The church in Battle Creek has enjoyed the labors of Bro. Butler for the past two Sabbaths. The meeting last Sabbath afternoon was a special one. As that fanaticism which last fall issued the tract called "Another Angel Came down from Heaven," has been, especially of late, with a brazen effrontery wholly unaccountable, endeavoring to insinuate itself into the church, it was thought best that something be done to guard the inexperienced against it. At this meeting it was fully exposed; and all the large congregation, with a few exceptions, voted an entire repudiation of this work, and a request that the individuals engaged in it cease longer to annoy this people with their wild vagaries.

BOUND VOLUMES OF THE "INSTRUCTOR."

THESE can be had from the years 1879 to 1884 inclusive, in good binding at \$1.00 a volume. By a typographical error in the book list published in the late issue of "Facts for the Times," the whole set was put at \$1.00. This is a mistake. The price is \$1.00 for each volume. Let this fact be borne in mind by those who order.

OUR RECENT VISIT TO TEXAS.

ELD. KILGORE will give the regular report of this interesting camp-meeting held at Arlington, Texas. We will only speak briefly of this meeting during the time we were present with Eld. Van Horn. The journey thither, as well as our stay there in the exceedingly hot and dry weather, was rather taxing, yet we had a very pleasant and we trust profitable time. The camp was in a grove of oak trees, and was pleasantly arranged; everything was in as good order as in the ordinary camp-meetings of the North. The brethren were very cordial indeed. The South excels the North in hospitality. We never received a warmer welcome in any section of the country than was given us by our Southern brethren. If sectional feelings existed before, the present truth has the power to break down all such unpleasantness, and unite the hearts of God's people in one. Seventh-day Adventists have no "church South" like some other denominations. Our Northern and Southern brethren, for all that I can see, have as good a state of union and love as those of the same section.

The experiences of this meeting were somewhat peculiar because of the close of the labors of Eld. Kilgore, who has been faithfully working in this State for eight years past. As he has been busy in Illinois for the past few months, and had to leave Texas, he attended the camp-meeting to close up his connection with that Conference, the brethren evidently beginning to realize some of the effects of a change, as an experienced laborer stepped out and those of small experience came in to manage the affairs of the Conference. It seemed almost impossible for them to get the consent of their feelings for this change. Eld. K. is greatly beloved by the Texas brethren, most of whom he has been the means of bringing into the truth. Here is a Conference with some three hundred Sabbath-keepers, in a healthy condition of growth, which has mainly resulted from his labors. Very likely it will be a benefit to the brethren of that Conference to learn to bear their own burdens.

The Conference committee are men of good sense and energy, and we hope they will learn how to work in harmony and union in their councils and efforts. Men of independent minds who have always been in the habit of looking after their own affairs and deciding their own business, sometimes find it difficult to accommodate themselves to a work which is to be conducted by collective efforts. In such cases it is not the judgment of one that is to decide questions, but of all united together as one. The Christian religion is calculated to blend human efforts, and bring people into close union as nothing else will. There is perhaps no direction in which the power of present truth is more evidently seen than in the fact that it can unite so many discordant elements as have been brought into this body, and bring them where they are in union and harmony and love, and can work together with one mind. This is an evidence of its divine origin.

We shall hope to see a prosperous Conference in Texas. The brethren are all comparatively inexperienced, and they will very likely need the help of older laborers for a short time, until they develop an experience of their own. Last year the crops were cut off by extreme drought, and their finances have been very close. The present year promises much better crops, and we hope greater prosperity will result.

We were pleased to form the acquaintance of Dr. and Mrs. Maxon from our Seventh-day Baptist friends, who were with us during the meeting, and seemed to enjoy it much. They evidently saw things in a different light from what they had been represented to them in the past, relative to this work. May God lead them in the way of truth and righteousness, and may he greatly bless his cause in the great State of Texas.

G. I. B.

TO THE MISSIONARY WORKERS IN AMERICA.

WE were never more interested in the missionary work than at the present. We have seen the fruits of it here in Australia. Papers and tracts which have

been sent from America have left an influence favorable to our work, which has made us many friends.

There is another feature of the missionary work which I wish to call the attention of our friends in America. We would be glad to have them do a little missionary work with us. By some mistake on the part of mails not connecting with the steamer which left San Francisco June 6, we did not receive the periodicals July 2, which was the date of the arrival of the mail from America. This was about two months after we sailed from California. We now look forward to the arrival of the next steamer, July 30. At this time the next mail arrives from America, which is about three months from the time we saw the American papers of any kind.

But what we wish to speak of particularly is to our brethren if they will not send us a few daily papers containing reports of our camp-meetings in different parts of the country. These would be very acceptable. We only get one mail a month; consequently the news is at least a month old when we get it.

Below we give the dates of the departure of the mail from San Francisco, and its arrival at Sydney, Australia:—

LEAVE SAN FRANCISCO.	ARRIVE AT SYDNEY.
August 1, - - - - -	August 27
August 29, - - - - -	September 24
September 26, - - - - -	October 22
October 24, - - - - -	November 19
November 21, - - - - -	December 17

Those living east of the Rocky Mountains should send their mail from one week to ten days, according to the distance, before the time of its leaving San Francisco, to be certain it reaches the steamer in season. It would be well on all letters and papers say, "via San Francisco." Letters directed to Melbourne will reach us, although our post-office address at present is "Sumaridge," 46 Hight St., Richmond, Melbourne, Australia. S. N. HASKELL.

NEW ENGLAND CAMP-MEETING.

As was stated last week, this meeting will be held in Worcester, Mass., on the same ground that was occupied last year. The meeting will begin Wednesday, Sept. 2, and close Tuesday morning, Sept. 8. We hope all will be on the ground the first day of the meeting. This is very desirable. The principal part of our business should be done on the first two days, as the meeting is to continue only one week. Every tent should be erected and all our preparations made as early as Wednesday noon. Those who have no ordered tents yet should do so at once, if you expect us to furnish them. Let those who are too poor to rent tents come, and we will make provision for you in some way. All should bring bedding. Provision will be furnished as usual on the ground, at a reasonable price.

HOW TO GET THERE.

Those coming from Newburyport, Haverhill, Rowley, Ipswich, Danvers, Reading, and all towns in the vicinity of Boston should come to Boston and take the cars at the Fitchburg depot for Worcester. Those that come from New Bedford, Vineyard Haven, and towns south of Boston should also come to Boston and take the cars at the above-named depot. In fact all who come from, or through, Boston should be sure to come from that city over the Fitchburg Railroad. Purchase a through ticket to Worcester.

Remember that the Boston and Albany R. R. does not give any reduction over their line. Those coming from Western Connecticut, if they will take the early train at 5:57 A. M. at Canaan, for North Adams will reach Worcester early in the afternoon; and will be cheaper than to come over the Albany road. At North Adams purchase tickets for Worcester by way of Gardner. By coming by the way of North Adams we can return you free to that point. For return checks will be given on the camp-ground to those having paid full fare over the Worcester and Nashua, Fitchburg, Boston and Maine and Eastern, and probably the Cheshire road. Those coming from Temple, and New Ipswich, New Hampshire, and towns in that direction, will come as usual to Ayer Junction, and there change cars for Worcester, and we can return you free. Those who come over the Fitchburg R. R. west of Gardner, should purchase tickets to Worcester by way of Gardner. Such should not come to Fitchburg. Let each passenger have his baggage plainly marked with his name, and also put on it "Worcester camp-ground." This may save you trouble, and it will be a great satisfaction to the railroads over which you travel. Please see that this is done. D. A. ROBINSON.