

# The 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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### PARADISE.

O EXILED Paradise,  
Oh, how we long for thee!  
When wilt thou robe the earth,  
When plant life's healing tree?  
Oh, for thy smiling hills,  
With gush of clear cascade,—  
Forever-flowing rills,  
By living waters made!  
Thou hast fresh blooming vales,  
Where glitt'ring fountains play,  
And sweet sequestered dales,  
Hid in thy groves away.

Oh, for thy fragrant flowers,  
That bloom through all the year!  
Oh, for thy rosy bowers,  
The wilderness to cheer!  
To thee we shall "return,  
And to Mount Zion come!"  
With songs sing joyfully,  
"And shout the harvest home."  
Awake the harp and lute  
In praises to the King  
Who reigns on David's throne;  
To him hosannas bring.

Jesus shall ever reign.  
When his bright kingdom comes,  
The sun shall be ashamed  
Before his dazzling throne;  
The moon, confounded, then  
Shall hide her silver ray,  
And saints of every age  
Rejoice in glorious day.  
O exiled Paradise!  
Oh, how we long for thee!  
Robe thou anew the earth,  
Bring back life's healing tree.

—Sel.

### The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ, that thou shalt judge the quick and the dead at his appearing and his coming; PREACH THE WORD. 2 Tim. 4:1, 2.

### DOCTRINAL TRUTHS OF THE BIBLE.

BY ELD. A. S. HUTCHINS.

TEXT: "Till I come, give attention to reading, to meditation, to doctrine." 1 Tim. 4:13.

The apostle here enjoins upon Timothy the very important duties. His success as a gospel minister depended much upon his knowledge of the Scriptures, upon a right understanding of the prophecies, and upon his ability to apply them correctly, to show that they had been, and were being, fulfilled before the eyes of those who heard him. Hence the importance of reading. He could, too, have him faithfully exhort, advise, caution, warn, his hearers. But this is not all. He would have this minister of God give attention to "doctrine." We cannot for a moment conclude that Paul thought it would make no difference what Timothy should believe and teach, however honest he might be in his convictions. No; for he solemnly warns him, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

Was it necessary that this minister, chosen and sent forth of God to save souls, should watch well his own heart, his influence, and his life, that he might be an example to the flock? It was of equal importance that he should guard with sacred care the doctrine it was his duty to proclaim. One writer has truthfully remarked: "As the doctrines of the Bible are the first principles and foundation of religion, they should be carefully examined and well understood. Every Christian, the divine

especially, should make this his study, because all the various doctrines should be insisted on in public, and explained to the people."

Of Timothy, it is affirmed: "From a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. And right here the first thing which the apostle declares the Scriptures to be profitable for, is "doctrine."

Of the preaching of Christ the record is: "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." The Son of God, filled with knowledge and divine wisdom, testifies of his teaching: "My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17.

The adorable Son acts in harmony with the Father in the salvation of perishing souls. He honors the Father in the declaration, "My doctrine is not mine, but his that sent me." And we may know of this doctrine if we will do the will of its Author. The love which the Son bore to the will of the Father, and the connection of the law of the Most High with his heart, are beautifully expressed in the following words: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

How marked the contrast here with the feelings and practices of some preachers at the present time respecting the law of God, which reveals his will. Take the fourth precept of the decalogue. What a jargon, what a jangle, with men who oppose the word of God! Each man has a theory of his own. So he may say, "My doctrine is mine," unless he be compelled to exclaim, as was said of the ax lost in the days of Elisha: "Alas, master! for it was borrowed." Says Paul to Titus, "But speak thou the things which become sound doctrine." Who can discover the soundness of such reasoning as the following, in favor of the first-day Sabbath?—

1. There are a few small bodies of Sabbatharians who contend for the very day sanctified at creation. But the Sabbath institution did not have reference to any particular day, it was any day of rest after six days of labor.

2. There is no proof that the day kept by the Jews was the one sanctified at creation.

3. The seventh day cannot be kept, because it does not come at the same time all over the world.

4. It is a fact that in traveling around the world we have to throw out a day. (Whether we drop a day or add one depends on whether we go east or west, around the world. And when the needful alteration is made, we know our reckoning as well as if we had remained at home.)

5. The Sabbath has been changed from the seventh to the first day, and we should keep Sunday; we have no definite proof for this change in the Bible, but history sustains this view.

With these antagonistic, self-devouring propositions before an intelligent audience, what do they know more for Sunday-keeping than before they heard them? And yet some will be satisfied with any reasoning or assertion, which "sews pillows to all armholes."

If, like a sick man with pillows at his elbows, that he may better rest, men can be made to believe, or are even told they are safe in their religious faith, they are quiet, and many will sleep on till it is too late, too late. Upon the minister rests a responsibility of no small magnitude to teach the doctrines of the Bible, to teach sound doctrine, without reference to the traditions of the age, or the prejudices of the people. To Timothy Paul has much to say on this point.

In the opening of his first letter to him, in setting forth the right use and end of the

law, he distinctly shows that those who walk contrary to the law, do not conform to sound doctrine. Adam Clarke, in commenting on 1 Tim. 1:10, says, "Every species of vice and immorality, all must be necessarily included that is contrary to sound doctrine—to the immutable moral law of God, as well as to the pure precepts of Christianity where the law is incorporated, explained, and rendered, if possible, more and more binding."

The gospel ministry was established that men might, through the reception of Bible truth, through "repentance toward God, and faith toward our Lord Jesus Christ," receive remission of their sins, be justified and sanctified, and made partakers of the entertainments of the heavenly kingdom, when life and immortality are given.

The great commission to the apostles was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Luke's record is, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Now, could we infer from words thus solemn that it is a matter of small moment what we believe or what we teach? Precept and example should go hand in hand. The doctrinal truths of the Bible may be represented by the frame-work of a magnificent mansion, wisely planned, and securely built upon a sound foundation. The finishing of such a building by wise master builders, may represent the practical truths of God's word when applied to the heart. And unless this mansion could have been furnished and made fit for us before the erection of the super-structure, I cannot conceive how one can be a well developed Christian, a bright and shining light, who is not well instructed from the word of God in those doctrines which lie at the very foundation of the Christian religion.

We find Peter's short sermon to the Gentiles, Acts 10:34-43, full of doctrine. The great principles of the plan of salvation through Jesus Christ were clearly presented, and with most gratifying success. We further learn the object for which Paul was made a minister to the Gentiles—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified."

"Great God! with wonder and with praise,  
On all thy works I look;  
But still thy wisdom, power, and grace,  
Shine brightest in thy book."

### General Articles.

#### A DIVIDED HOUSE.

SAID the Saviour, "If a house be divided against itself, that house cannot stand." Neither can a church holding conflicting opinions,—at least on a Bible foundation. It is however, surpassingly strange that such wide differences occur in the instructions of religious teachers, members of the same church, and pretending to teach the same truth. Especially is it the case when the Sabbath question comes up for discussion. This was well expressed by Clark Braden in the *Christian Standard* (Disciple), of Sept. 26, 1874:—

"Our preachers are by no means agreed in their teaching. They have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by our religious press. Advocates of the observance of the first day

stultify themselves by taking contradictory and inconsistent positions."

This is certainly a frank confession, and might be considered with profit by those of other denominations.

Our Church Paper (Lutheran), published at New Market, Va., in an article on the Sabbath, took the position that it was not ordained in Eden, but at Mt. Sinai, and was abolished at the cross. No distinction was made between the law of God, the ten commandments, and the Mosaic code of ceremonies; but they were classed together and all abolished at the death of Christ, etc.

In short, it was but a rehearsal of the common antinomian arguments.

Nearly simultaneously with the above-mentioned article, one appeared in the *Lutheran Visitor*, of Charleston, S. C., on the perpetuity of the fourth commandment, in which the writer condemned all no-Sabbath advocates by an able argument on the establishment of the Sabbath in Eden, and then by a careful survey of its history, proved it obligatory upon the entire human family. We give a lengthy extract from it, which will be found interesting. The italics are ours.

"The first law ever given to man was the command to refrain from work on the seventh day. This seventh day was not only a day on which God commanded man to refrain from work, but a day of honor and worship of God—to keep man mindful of his Creator. *This whole duty is based upon the authority of God.* The Sabbath was instituted by God himself at the creation of the world. 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.'

"All the days of creation were good,—none were unholy; for it is said, 'And God saw everything that he had made, and behold it was very good.' It is plainly inferred that God blessed and sanctified the seventh day for man, not on account of its possessing any pre-eminence over the other days. The first day that our first parents ever spent on earth was the Sabbath day in the Garden of Eden. If God regarded it necessary that the primogenitor of our race should observe the seventh day when he was holy and without sin, he most assuredly requires the same thing of his posterity.

"We leave revelation for a moment and turn toward the works of nature. It has been found out that the lives of both man and beast are prolonged by the observance of the Sabbath. I apprehend that no one will deny this fact in the face of all reason. Now, if we gradually kill ourselves by the non-observance of the Sabbath, are we not then violating the sixth commandment? Seeing the blessings accruing to man for observing the seventh day, and the evil results that follow its violation, it appears almost absolutely necessary. It is founded upon the goodness and mercy of God. The seventh day is the day of rest to fatigued nature, when man and beast, in accordance with the law of God, rest from all daily employment.

"Since the curse, 'In the sweat of thy face thou shalt eat bread,' has been pronounced upon man for his disobedience, the Sabbath has an additional blessing to the one first enjoined (that of paying due reverence to God); it now affords man a day of rest, a cessation from labor.

"It has been considered by a worthy statesman as being productive of social blessings in advancing civilization. When God gave the commandment to our first parents, he gave them his own example in refraining from work. He certainly intended this commandment should be handed down from one generation to another as obligatory. No inference can be justly drawn to show that this was either a local or a temporary command.

"We have an account of time being reckoned by sevens at the time of the deluge, when Noah sent out the dove; and after seven other days, he sent it out the second time. And when Jacob served seven years for Rachel, and received Leah instead, Laban said, 'Fulfill her week.'

"There was also another clear manifestation of the will of God concerning the observance of the Sabbath during the forty years that the children of Israel were in the wilderness, and were fed by manna rained down from heaven. A double portion fell on the sixth day, and they were commanded by God, through his servant Moses, to gather twice as much on the sixth day, 'for tomorrow is the Sabbath of the Lord,' and it was miraculously preserved. On other days it would not keep; but now it remained good until after the Sabbath. 'Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no.' Here is a clear intimation that the law referred to was the fourth commandment; and not only so, but the very fact of their not asking any questions concerning the reason why they should not gather manna on the seventh day proves that it was an institution with which they were acquainted. God himself provided the bread and commanded them to gather it on the sixth day.

"And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field.' This clearly shows that God required them to devote one-seventh of their time to his service. The Lord showed by his power that he intended to preserve the Sabbath from desecration—first, by giving a double quantity of manna on the sixth day; secondly, by giving none on the Sabbath; and thirdly, by its preservation.

"The decalogue was promulgated by the voice of God in the most manifest tokens of his majesty. These laws were written by the finger of God on two tables of stone, while the Mosaic ritual, or the ceremonial law, was written by Moses in a book, and had no existence after the desired end was accomplished. The former were written on two tables of stone to show their perpetuity.

"While those men would gladly make us believe that they are ministering a soothing balm to our already awakened convictions, and would thereby cast a shadow of doubt over our benighted minds, why will they not on the same ground, and by the same authority, to be consistent, abrogate any one of the others, and reduce the decalogue to nine? Will those men who insist on the abrogation of the fourth commandment insist on the abrogation of the sixth or any one of the others? Now, if they annul the fourth commandment as teaching a Jewish Sabbath, they will have to invalidate the whole decalogue; for there is not a single word in this commandment that is peculiar to the Jews.

"This commandment is introduced with the word 'remember,' to show that it was something of which they had some previous knowledge. It may also be used to show its superiority over the others, or may have been used to enforce the obligation of this commandment, which doubtless had been partially disregarded by the children of Israel during their captivity on account of their taskmasters. 'Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God. Ye shall keep my Sabbaths and reverence my sanctuary.' 'Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in my statutes, and keep my judgments, and do them, and hallow my Sabbath.'

"We see in both these quotations the reason assigned why they should obey these injunctions—'for I am the Lord your God.' Is the eternal and all-wise God the God of Israel alone? If our opponents take this position, we will not enter into a controversy with them. If he is our God, as he was the God of Israel, we will have to acknowledge the force of this commandment. Instead of this being a Jewish institution, we find that it is the oldest of God's commands given to our representatives.

"We find that our Saviour honored the Sabbath by attending the public institutions of worship, and when he was charged with violating the Sabbath day he did not justify his conduct by saying the Sabbath was a temporary observance, or that it would either be abolished or modified. Henry says in his comments on the passage in Matt. 24 : 20, 'We never read of Christ ex-

pressing any care about any of the ordinances of the Jewish Church, which were purely ceremonial; but how often did he show a concern for the Sabbath.

"Jesus elsewhere says, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' Christ shows by his deference to the law, that it will ever be the same. Could the law of Him 'with whom is no variableness, neither shadow of turning, be otherwise?' Our opponents would make us believe that the passage in Matt. 5 : 27, 'Ye have heard that it was said of them of old time,' referred to Moses. This phrase, 'of old time,' has reference to days not so ancient as the time of Moses. It was said by their Jewish ancestors and also by their contemporary elders.

"Our Lord said, 'The Sabbath was made for man.' Was it for Jewish men only that the Sabbath was made? If the Sabbath was made for man, it must be admitted that the Lord of the Sabbath had some object in view."

One would suppose, from such reasoning as the above, that the writer must certainly be an observer of the seventh-day Sabbath. But without giving Scripture evidence he goes on to say that the Saviour changed the Sabbath from the seventh to the first day of the week, notwithstanding he has asserted so strongly that the commandment cannot be changed. He knows, too, that the commandment enjoins the seventh day just as strongly as it affirms the existence of the institution. He also knows that according to the New Testament writers, the Sabbath comes each week the day before the first day, commonly called Sunday. See Matt. 28 : 1; Mark 16 : 1-3; Luke 23 : 56; 24 : 1.

Here are two writers of the same denomination, differing widely in their views of fundamental truth, yet arriving at the same conclusion, namely, that the first day of the week is the proper day to be observed for religious rest and worship. One claims that the Sabbath was appointed in Eden; the other affirms that it originated at Sinai. One denies that the day has ever been changed; the other affirms the change. One declares that the Sabbath command has been abolished; the other contends for its perpetuity. We would suggest that these domestic differences be settled by the respective parties in some satisfactory manner, by debate or otherwise; and when a Bible foundation is secured, let each plant his feet firmly upon it, and fearlessly defend the right.

J. O. CORLISS.

#### SELFISHNESS.

I AM led to think that selfishness besets every transgressor. Falsehoods are told through a selfish desire to mislead. Covetousness takes hold of the heart, and we try to get the advantage of our neighbor. Murder is committed for the sole purpose of gratifying the murderer, or perchance, to hide some crime. Theft is a sin that is committed in order to benefit the thief. Adultery is committed entirely through selfishness. Disrespect and disobedience to parents grow out of a disposition to have one's own way, which is a species of selfishness. Sabbath-breaking comes of selfishness; the transgressor wants to use the time which belongs to God for his own selfish ends. Profanity is a sign of an empty head more than of anything else, unless it be a depraved heart; but when we listen to the swearer for a while, we hear him asking God to curse some one, that he may be advantaged at the other's expense; or if he curses himself it is for the purpose of selfishly carrying some point that he is making. Peter says of those who are not afraid to speak evil of dignities that they are self-willed.

In image-worship and idolatry homage is paid to a false god that is generally supposed to grant indulgences for very gross sins, which are pleasing to the supremely selfish. Indeed, we cannot think of a sin that does not have its origin, either directly or indirectly, in this selfish disposition which seems to be so natural to the depraved heart. All the persecution that has ever been inflicted on the saints of God, all the evil treatment that has ever been endured by innocent ones, has only been the outcropping of the selfishness of their tormentors.

As with the great sins, so with the petty ones,—selfishness is at the bottom. When we hear a peevish person fretting, we know that the trouble is that he wants his own way, and he is fretting because his whims are not gratified. When we see a sour temper manifested, we know that the person has not had his own way.

Oh! how important it is that we do not think of ourselves more highly than we ought to think! How earnestly we should strive, through divine aid, to overcome our selfishness. Until we do overcome this disposition, we can never obey the Golden Rule.

W. M. COVERT.

#### "JOHN MARK'S CHILDREN."

I WAS much interested in an article under this heading by Eld. D. M. Canright, in REVIEW, Vol. 50, No. 2. I have often thought of this "sharp contention" between Paul and Barnabas recorded in Acts 15 : 36-40, and have heard people refer to it for proof that good folks, even, could not expect to get along without contentions and divisions. But it is evident, as shown in the article above mentioned, that this record was made to teach quite a different lesson, namely, that we should not be easily driven from the work of God, but should endure hardness as good soldiers of Jesus Christ. 2 Tim. 2 : 3.

But shall we not hope that those who have been in fault (as John Mark was) may reform? Bro. C. says Paul "would have nothing more to do with him." But some years after this, Paul said to Timothy, "Take Mark, and bring him with thee; for he is profitable to me for the ministry." 2 Tim. 4 : 11. Now, if John Mark did so reform as to be profitable to the ministry, may we not hope that his children will follow this part of their ancestor's example, and reform also.

C. A. WASHBURN.

#### OUR SUCCESS.

THE want of apparent success often causes us to feel discouraged in the cause of God. This should lead us to consider what constitutes success in our work.

The third angel's message is one of warning. It points out the dangers, and defines the duties, of the present time. Like the messages of Noah and John the Baptist, the truths we bear to the world are distasteful to most people. As it was then, so now,—the truth for this time cuts directly across many of their practices, and condemns them. This makes it unpopular. But in the order of God, it must be proclaimed, whether men will hear or forbear.

Those who accept the truth in the love of it, and carry it out in their lives, will be sanctified by it and saved. While the scoffing, careless world will by it be condemned.

Sometimes our hearts are pained at the spirit manifested toward the truth of God. Many oppose it with all the bitterness of a wicked heart full of bigotry and hatred. Many others confess its clearness and obligations, but popularity and the cares and pride of life choke the word and make it unfruitful. Perhaps a few, a very few, embrace it; and in their hearts, like seed sown in good soil, it produces fruit to the glory of God. This is our experience nearly everywhere we go.

Shall we then measure the progress of our work by the small number who embrace it? If we do, we may well be discouraged. If popularity is the criterion of our success, we may well despair. Our work is faithfully to warn the world. Some of the labor which seems ineffectual now will no doubt be blessed to the good of those who hear, and none of it will return void unto Him who hath sent it. It will prove a savor of life or of death.

The best indication of our success, under the hand of God, is the faithful proclamation of this message in different parts of the world. How to do the work faithfully, thoroughly, is a proper subject of thought and prayer. The work is ours to do; the result lies with God and the people.

GEO. C. TENNEY.

#### THE WORD.

SAID the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." "Thy word is a lamp unto my feet, and a light unto my path." We also read that God has magnified his word above his name, and that "that people that heareth not the law shall perish." If we neglect the word of God, shall we be guiltless, and can we expect His aid?

In these last days, Satan works with all deceivableness of unrighteousness. He has "great wrath, because he knoweth he hath but a short time." Ah! how should we fear who have fallen upon this evil time! We should heed the injunction of the apostle: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in

the evil day, and having done all, to stand." The first piece of this armor is truth. "Let your loins be girt about with truth." "Thy law is the truth."

The law of God stands the same as when spoken by his voice from Mt. Sinai. Christ said, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The man of sin thought to change this law, but the Lord said, "Thus far shalt thou go and no farther. It was given into his hand for 1260 years. But his dominion has been taken away, to be consumed and destroyed unto the end. And now the Lord has set his hand to restore—to bind up the testimony and seal the law among his disciples. This work is now being done. The closing message to the world is now going forth in the spirit and power of Elijah and a company is being brought out that can say, 'Lord, how love I thy law.'"

F. C. ROSS.

#### POLISH.

IMPORTANT lessons are sometimes learned from the common pursuits of life. Some years ago, a gentleman talked to me of the advantages to be gained by attending the Battle Creek College, advising me to try it. He referred to a young man who had been benefited by so doing, and said he, "it has put a little polish on him."

I was one of the class that consider polish a non-essential. I thought that if ever I had any higher vocation than using farming implements, I could remain, as did John the Baptist of old, "in the deserts" at that time should come. So I said to myself, "Polish! I want to acquire what polish I get by actual contact with life's realities; that will be polish enough."

Not long after this, as I was going to work, my thoughts were on the conversation alluded to. I had with me a new plowshare. As every farmer knows, a rough plowshare, just from the mold, does not work very well, and this one scoured uncommonly hard. The soil stuck to it very tenaciously. I was continually stopping to clean it. I progressed slowly; the team worked hard, yet I could but poorly do the work. I wished my plowshare had been polished before I began to use it, much regretting that it left the foundry with its roughness unremoved.

Thus passed the entire afternoon. When night came, my plowshare was nearly scoured. But, to look back on the ill-completed work—to see the half-turned furrows! What poor policy to wait for actual use to do the work of polishing! The I compared the afternoon's experience with my views on the subject of polish. What if, at the close life's labors, I should look back on a work half done, made doubly hard for lack of polish?

We need polishing. Read Ps. 144 : 1. And what is equal to a good school for removing roughness and disagreeable oddities, and making one agreeable, adapted to the various elements of society, even though we may be subjected to strict discipline?

FRANK STARR.

#### SUBMISSION.

SUBMISSION is a common word, and not supposed to be a mysterious one, yet in some cases much experience and learning are necessary for one to fully know its meaning. When a mere child, I heard the voice of my Saviour bidding me follow him. I tried to yield my heart wholly to him, yet at times I felt a drawing back, a fear something indefinite. When overcome by such feelings, I was invariably taken into some snare.

Many times in deep trials the language of my heart has been like Jacob's, "these things are against me;" and I have wept and prayed to God to remove my troubles, and then had to wait and wait, till hope prolonged made my heart sick. But as soon as I quietly submitted myself to Jesus, caring above everything for glory, the bitter cup was taken from me. Then it was evident that my Father had been dealing with me in love, and giving me lessons more valuable than fine gold.

But after all the assurances that God has given of his love and care for us, how we are to say, "Oh! I could bear any kind of trouble but this, the injustice and unkindness of friends." We fail to see the hand of God in it, and allow ourselves to murmur. Jesus bore as much and much more, was submissive. Can we not follow him? We do not know all the evil of our hearts as God knows it, and he will not permit us to have more affliction than is for our



good; for he overrules all the powers of earth and hell. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Let us rejoice that we have the privilege of being in close relationship to the great Creator, also that we have the privilege of suffering with Christ and learning the sweet lessons of submission. C. M. S.

UPS AND DOWNS.

Life is full of ups and downs—  
Valleys, plains, and mountains.  
Not forever are our tents  
Pitched by pleasant fountains,—  
Sometimes in the burning sun,  
Sometimes in the shadow;  
Now we climb the rocky steep,  
Now we tread the meadow.

Life is full of ups and downs—  
Made of gains and losses,  
Flowers that grow on prickly stems,  
Crowns that hang on crosses,  
Summer breezes fan our cheeks,  
Wintery blasts affright us;  
And when snow's white mantle rends,  
Spring's fair sights delight us.

Murmur not at ups and downs;  
They are needful changes;  
He can never err in aught  
Who thy lot arranges.  
Seek not, as the highest good,  
Thy content and pleasure;  
Wings have they to fly thee still,  
Seek a better treasure.

Would'st thou make life's ups and downs  
Easier seem and brighter,  
Share thy fellows' heavy load  
Thine shall be the lighter.  
Smooth the pillow of the sick,  
Sweet shall be thy slumber;  
Will to bless shall bring to thee  
Blessings without number.

Who would dread these ups and downs,  
Since they bring us nearer  
To the outer wall of life,  
Where the light grows clearer?  
Nearer to the heart of Him  
Who, with gentle guiding,  
Leads through all life's weary ways  
Into peace abiding?

Love can take from ups and downs  
All the pain and trouble;  
For the joy we give away  
Comes back more than double;  
Love to Christ and love to man,  
And a heart forgiven,  
Make the ups and downs of life  
Just the path to Heaven.

—The Cottager and Artisan.

DISTINGUISHED DRUNKARDS.

The following facts preach a more impressive sermon against strong drink than can be drawn from the most powerful reasoning. When men fall and the waves go over their heads, the world rushes on, and they are soon forgotten. But let these cases be held up to view; let the terrible gulf be seen which intemperance has opened between their former position of honor and prosperity, and their present degradation and poverty, and a more startling warning is given than can be expressed in words. There they see intemperance in its true incarnation.

The Hartford Times publishes a suggestive letter headed, "Distinguished Drunkards," from its Washington correspondent "Mac," who obtained the material for it by a ramble through the Washington poor-house. One of the first men he met there had been at one time Attorney General of Virginia. In his office a number of distinguished lawyers were students, and they owe much to his advice. His father had been Attorney General of the United States, and left his son wealth. He drank and sacrificed distinction, fortune, and everything to his love of drink.

Another distinguished pauper was an ex-justice of the Supreme Court of California, and had been esteemed one of the most eminent men of his time. He came to Washington expecting to get an office, was disappointed, took to drink, and drank himself out of pocket, mind, and friends, and into the poor-house. In his company, the correspondent found a once wealthy newspaper editor and proprietor of New York, a man of great ability and political influence. This man also sunk all he possessed in whisky, and has been for three years in the almshouse. Sometimes his friends take him out, but, says the correspondent, "he drinks so much that he lies out the streets, and is returned by the police."

A fourth pauper had been only a few years ago a political power, special agent of the Post Office Department, and owner

of much property in Washington and Arkansas. At one time he was a United States detective, but while drunk he "gave away" the details of a case that would have resulted in the capture of two or three hundred thousand dollars in counterfeit money, presses, plates, etc. For this he was retired. When sober he was capable of doing remarkable work. In fact, fortune and fame were his if he had not allowed the taste for liquor to grow on him.

In another branch of the institution the correspondent found an ex-Attorney General of North Carolina. He made many friends, drank much whisky, neglected his business and everything else, and drifted to the poor-house. Says the correspondent, "The principal reason for his being put where he now is, is that he stole a friend's vest, and sold it for whisky." To such depths of degradation will whisky bring the strongest and ablest of us.

A man who was Stephen A. Douglass' intimate friend, and who used to speak from the same platforms with him, is also a Washington pauper. When fortune smiled on him he used liquor as a relish, and when her smiles turned to frowns, he took it as an antidote for sorrow. It brought him temporary relief and permanent ruin.

Coming into the almshouse in the "Black Maria," as the correspondent left it, was an old, white-haired man, "who was at one time one of the leading men of the Michigan bar. He is the man who backed Zach Chandler, and made him, politically speaking, what he is to-day. And this man of great legal ability, political influence sufficient to make and unmake men, and much wealth, is now a pauper. Why? Because he allowed whisky to obtain the mastery over him, as did all the others herein referred to. Do not you, young man, find this record very suggestive?"

PLACES FOR PARSONS.

How the Traffic in Church Livings Goes On in England.

LAST night, says a London letter of the 28th ult., a very temperate and quiet expose of this abuse of church patronage was given in the House of Commons, and it very opportunely comes before the public and the press at this moment. It appears that a regular system of Stock Exchange in these "livings" has been going on for some time, and that there have been "bulls" and "bears," and "puts and calls," and "rigs and corners" of clerical brokers as vigorously and as unscrupulously indulged in as ever Capel court or Wall street has seen.

At present there are 2000 livings, or about one-fourth of the whole salable patronage of the Church of England, on the market. They are offered to any one by public notice, just like second-hand furniture or broken-down horses. No questions are asked as to qualifications or sentiments or views of the intending buyer. He pays his money and takes his choice. The idea that even a Brahmin or Buddhist may purchase, by proxy, of a white-looking curate such a fat investment is rather serious. That "the care of souls" is put up at auction and knocked down to the highest bidder is no secret. It is done in civilized England. It was proved by testimony that many of these clerical brokers frequently sold good livings for prompt "spot" cash to preachers with damaged moral reputations. Bishops admitted this, and said they had no power to cope with the evils of simony. Yet to do away with private patronage in "livings" in the Church of England would be one of the most serious wounds to the "material interests" of the "Establishment."—Sel.

POPULAR FALLACIES.

NIGHT air and damp weather are held in great horror by multitudes of persons who are sickly or of weak constitutions; consequently, by avoiding the night air, and damp weather, and changeable weather, and weather that is considered too hot or too cold, they are kept within doors much the largest portion of the time, and as a matter of course continue invalids, more and more ripening for the grave every hour; the reason is, they are breathing an impure atmosphere nineteen-twentieths of their whole existence.

As nothing can wash us clean but pure water, so nothing can cleanse the blood, nothing can make health-giving blood, but the agency of pure air. So great is the tendency of the blood to become impure in consequence of waste and useless matters

mixing with it as it passes through the body, that it requires a hoghead of air every hour of our lives to unload it of these impurities; but in proportion as this air is vitiated, in such proportion does it infallibly fail to relieve the blood of these impurities, and impure blood is the foundation of all disease. The great fact that those who are out of doors most, summer and winter, day and night, rain or shine, have the best health the world over, does of itself falsify the general impression that night air or any other out-door air is unhealthy as compared with indoor air at the same time.

Air is the great necessity of life; so much so, that if deprived of it for a moment, we perish: and so constant is the necessity of the blood for contact with the atmosphere, that every drop in the body is exposed to the air through the medium of the lungs every two minutes and a half of our existence.

Whatever may be the impurity of the out-door air of any locality, the in-door air of that locality is still more impure, because of the dust, and decaying and odoriferous matters which are found in all dwellings. Besides, how can in-door air be more healthy than the out-door air, other things being equal, when the dwelling is supplied with air from without?

To this very general law there is one exception, which it is of the highest importance to note. When the days are hot, and the nights cool, there are periods of time within each twenty-four hours, when it is safest to be in-doors, with doors and windows closed; that is to say, for the hour or two including sunrise and sunset, because about sunset the air cools, and the vapors, which the heats of the day have caused to ascend far above us, condense and settle near the surface of the earth, so as to be breathed by the inhabitants; as the night grows colder, these vapors sink lower, and are within a foot or two of the earth, so they are not breathed. As the sun rises, these same vapors are warmed, and begin to ascend, to be breathed again, but as the air becomes warmer, they are carried so far above our heads as to be innocuous. Thus it is that the old citizens of Charlestown, S. C., remember, that while it was considered important to live in the country during the summer, the common observation of the people originated the custom of riding into town, not in the cool of the evening or of the morning, but in the middle of the day. They did not understand the philosophy, but they observed the fact that those who came to the city at mid-day remained well, while those who did so early or late suffered from it.

All strangers at Rome are cautioned not to cross the Pontine marshes after the heat of the day is over. Sixteen of a ship's crew, touching at one of the West India Islands, slept on shore several nights, and thirteen of them died of yellow fever in a few days, while of two hundred and eighty, who were freely ashore during the day, not a single case of illness occurred. The marshes above named are crossed in six or eight hours, and many travelers who do it in the night are attacked with mortal fevers. This does, at first sight, seem to indicate that night air is unwholesome, at least in the locality of virulent malarial, but there is no direct proof that the air about sunrise and sunset is not that which is productive of the mischief.

For the sake of eliciting the observations of intelligent men, we present our theory on this subject.

A person might cross these marshes with impunity, who would set out on his journey an hour or two after sundown, and finish it an hour or two before sun-up, especially if he began that journey on a hearty meal, because, in this way, he would be traveling in the cool of the night, which coolness keeps the malaria so near the surface of the earth as to prevent its being breathed to a hurtful extent.

But if it is deadly to sleep out of doors all night in a malarial locality, would it be necessarily fatal to sleep in a house in such a locality? It would not. It would be safer to sleep in the house, especially if the windows and doors were closed. The reason is, that the house has been warmed during the day, and if kept closed, it remains much warmer during the night indoors than it is outdoors; consequently, the malaria is kept by this warmth so high above the head, and so rarefied, as to be comparatively harmless. This may seem to some too nice a distinction altogether, but it will be found throughout the world of nature that the works of the Almighty are most strikingly beautiful in their *minute*, and these *minute* are the foundation of His mightiest manifestations.

Thus it is, too, that what we call fever and ague might be banished from the country as a general disease, if two things were done. 1. Have a fire kindled every morning at daylight, from spring to fall, in the family room, to which all the family should repair from their chambers, and there remain until breakfast is taken. 2. Let a fire be kindled in the family room a short time before sundown; let every member of the family repair to it, and there remain until supper is taken.

In both cases the philosophy of the course marked out consists in two things: First, the fire rarefies the malaria and causes it to ascend above the breathing point; second, the food taken into the stomach creates an activity of circulation which repels disease.—Hall's Journal of Health.

COMPLAINERS.

Not long ago, on inviting a good brother with whose presence we had not been much favored of late at our social meetings, to be more mindful of his duty on that point, we received for a reply the assurance that he should not attend as frequently as in former times, as the meetings were not as interesting as they used to be.

Now, I thought, the church is not altogether unlike a boat's crew upon the Niagara,—the current is strong, and the falls not far distant. With their united efforts, the crew can make perceptible though slow headway. A becomes discouraged, and declares that he will do but little more till he can see the boat move faster against the current. B and C decide to follow his example; and tell the captain that if he can alone propel the boat rapidly away from the impending danger, they will lend a helping hand, otherwise, the boat may go over the falls. The captain tugs at the oars; but the boat is so loaded down with the weight of those useless complainers that it is in vain, and all go over the abyss of surging waters together.

Now, if there is ever a time when a church needs the presence and help of strong, active members, it is at a time of spiritual declension or of severe trial; and for any one to stand aloof, and complain about the bad state of things, is altogether wrong, and must meet the frown of the great Head of the church. Why not confess at once, what is true in the case, that such individual complainers are themselves at fault?

If Bro. A keeps away from meetings because they are not very spiritual and lively, Bro. B can just as properly do likewise; and the leader might be left entirely alone. Here the boat's crew have the decided advantage; for they are all present to witness the slightest success of the captain, whereas the members of the church are all absent, perhaps sleeping over a hearty Sabbath dinner, and the solitary leader, with none to lead, might be too diffident to report a good meeting.

We would say to every strong brother or sister, Stand at your post of duty; endure hardness as a good soldier of Christ; tug hardest at the oars when the tide is strongest. You cannot habitually absent yourself from the public assembly without wronging your brethren, and wounding the cause of God. To the weak and back-sliding we would say, You cannot afford to lose any of the means of grace; they are among the Heaven-appointed means of spiritual growth and vigor. A. SMITH.

A UNIVERSAL MORAL PANACEA.—A reader of the Hebrew Leader proposes the following remedy for the ills of the flesh and spirit, composed of leaves, plants, and roots, which, if taken without a wry face, will make any man respectable and happy:—

- Leave off drinking.
  - Leave off smoking.
  - Leave off chewing.
  - Leave off snuffing.
  - Leave off swearing.
  - Plant your pleasure in the home circle.
  - Plant your business in some honorable employment.
  - Plant your faith in Truth.
  - Root your habits in industry.
  - Root your feelings in benevolence.
  - Root your affections in God.
- For directions, see the holy Scriptures, and beware of counterfeit creeds and quack theologians.

To sleep well, go to bed with warm feet, an empty stomach, and an unexcited brain. Be sure to keep a clear conscience. Then shall you sleep be dreamless, and your days long in the land.

## The Review and Herald.

"Sanctify them through Thy Truth; Thy Words Truth."

BATTLE CREEK, MICH., FIFTH-DAY, JULY 26. 1877.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } . . . EDITORS.

### THAT PUZZLE.

A CORRESPONDENT writes from Ohio, under date of July 11, and another from New York, under date of July 17, inquiring who will compose the 144,000, and asking an explanation of those passages in Thoughts on the Revelation, which speak of this company as translated from among the living, and yet as including all those who have died in the message. Thus it is said on p. 244: "The 144,000 are the living saints who will be translated at the second coming of Christ." Again, p. 258, speaking of those who die in the Lord, as stated in Rev. 14:13, it says that they are "doubtless that company spoken of in Dan. 12:2, who are raised to everlasting life at the standing up of Michael. Thus escaping the perils through which the rest of the 144,000 pass, they rise and share with them in their final triumph here, and occupy with them their pre-eminent place in the kingdom."

Now it is asked how they can be translated from among the living, and yet some of them be those who die in the Lord, and are brought up from the dead? Easily enough as we view it. Consider that we suppose those who die under the message are raised according to Dan. 12:2, a little in advance of the general resurrection. They are raised mortal. They then stand with the 144,000 just as if they had not died. They are accounted as the living; and when the Lord appears they are translated like the others from among the living. Thus the 144,000, all of them, are the living saints upon the earth when Christ appears; and yet a portion of them have for a while been in their graves?

But it may be asked, why include those who die in the message among the 144,000? We answer, Because an especial blessing is pronounced upon those who die in the Lord under this message; and we can conceive of no especial blessing to come upon them over the other righteous dead except to be numbered with the 144,000 at last, and share in their special blessings, while at the same time escaping many of their trials. And again, the third message is symbolized by the sealing work, brought to view in Rev. 7:1-4. As the result of that work 144,000 are sealed. But those who are brought to Christ by that message, and then die, are saved as the result of that work, and hence must be included in the 144,000 sealed by it.

There are some expressions used in reference to the 144,000, as a body, to which these who die and are raised are exceptions. Thus, as a body, the 144,000, passing through the time of trouble, are said to have come out of great tribulation; but these escape the most of it. As a body, they have to brave the wrath of the dragon; but these are almost entirely delivered from it. As a body, they pass through the plagues, when the sun scorches men with fire, etc.; but these witness none of these awful judgments, but the final scenes. Such were the views held when Thoughts on the Revelation was written, and we see no discrepancy between any of its statements. U. S.

### RAILROAD RIOTS.

FEARFUL scenes of riot and bloodshed are reported along some of the lines of eastern railroads, especially in Western Pennsylvania. The employes are striking for higher wages, and taking measures not only to prevent others from entering the employ of the roads, but to stop the running of trains. In Pittsburgh it is reported that 150 locomotives and 400 loaded freight cars were destroyed July 23, and 25 persons killed. It has assumed the proportions almost of a civil war, and what is worst, the spirit is spreading, and involving other roads. Unless matters are speedily adjusted, there will soon be an entire suspension of freight traffic between the east and the west. It is a part of the long impending conflict between labor and capital, fostered by the spirit of communism, trades unions, working men's associations etc., that is abroad in the land, and is one of the disturbing elements of the troublous times of the last days. U. S.

### BOGUS.

The *Daily Leader* of July 11, 1877, published at Bloomington, Ill., says:—"The seventh of July passed, and again the

over-confident Second Adventists are compelled by the force of circumstances to admit that they were mistaken in their figuring as to the day appointed for the final destruction of this earth."

We calculate to keep pretty well informed in regard to the doings of that class of Adventists who are continually dabbling in time; but we did not know of any one's setting the 7th of July as the time for the Lord to come; and we do not believe that any one did set that day. We are well aware that there has been enough of the foolish work of time setting with a certain class of Adventists to justify to a great extent the disgust expressed by many secular and religious journals. But when papers get into such a chronic habit of sneering at the Adventists that they will manufacture times for them, and then hold them up to ridicule, that, to borrow from the vocabulary of their own slang, is getting altogether "too thin." U. S.

### TO CORRESPONDENTS.

TRUTH SEEKER: We cannot supply all the back numbers of the REVIEW containing notes of the Discussion in Kansas. No. 3, Vol. 49, is missing.

T. HOOVER: We consider the word stones, in 2 Cor. 3:7, equivalent to "tables of stone" as used in the Old Testament, the plural idea there being expressed in the word, tables. If the transaction recorded in Josh. 8:31, 32, was in fulfillment of the instruction given in Deut. 27:2, 3, then the stones were plastered with plaster, and the words were written on the plaster. Or if we say that they were written on the stones, they were still only "written on," they were not "engraved in," the stones. 2 Cor. 3:7, evidently refers to the time when Moses' face shone, and that was when he came down from the mount, from an audience with God. The engraving on the stones referred to was in existence at that time. But this was forty years before the altar of stones was set up by Joshua, and covered with a copy of the ceremonial law.

"What is the meaning of the words of Christ in John 20:23; Matt. 16:19; 18:18? 'Whoever ye shall bind on earth shall be bound in Heaven,' etc. Do they not give some ground for the Romish doctrine of the priest's power to forgive sin?"

L. A. THURSTON.

ANS. The words of Christ are addressed to his people as a body, not to any exclusive order. The Holy Ghost is not to be monopolized by a few. All the church are to share in it. And when a church is standing in the light and liberty and counsel of God, its acts are not to be lightly regarded. Heaven ratifies its action in reference to those matters which come within its jurisdiction, such as the decision it passes upon any course of action, the acceptance of members, or the rejection of them from its communion. U. S.

### HOPE DEFERRED.

A COMMENT on the following article from the *Detroit Evening News*, was made eighteen hundred and forty-six years ago, and may be found recorded in Luke 21:25, 26:—

"Midsummer is upon us, with the usual general collapse of trade which follows the Fourth of July, and nothing is to be done now but close up and review the spring and early summer business, and wait through the dog days for the renewed activity which movement of the crops produces in the fall. It is a good time to look back and consider whether the hopes indulged during the winter of the revival of trade this season have been justified by the commercial history of the last six months. With no love for a pessimist view of things, we confess that there is very little in the retrospect to cheer, or encourage hope for the future. It is but a repetition of the experience of every season since the panic of 1873.

"It is hardly necessary to refer for proof to the reports of the commercial agencies, or to the appalling number of bankruptcies that have occurred. The latter show a slight decrease in aggregate amount when compared with those of the first half of 1876, but exceed the aggregate of 1875 by nearly twenty-three millions, and in the number of separate failures surpass even 1876 by 149. The slight decrease in amount is less an indication of improved prospects than of decreased credit.

"But it does not need statistics to convince every one in business, even of the humblest kind, that the times have grown harder instead of better since 1873. The government of India measures the distress among the teeming millions of Hindostan by the amount of trinkets brought to the mint for coinage, the people thus turning their ornaments into food as the latter grows scarcer and scarcer. There are many analogous

measures of distress in America. The street car companies are pinched all over the country, and particularly miss the thousands of fares for short rides, only those riding now who are compelled by distance. The cheap papers everywhere are beginning to drop off in circulation—while the high-priced ones are consolidating or going out of existence by the dozen—the masses feeling unable to spare even so small a sum as two cents. Shop-keepers of all sorts complain that purchasers select the cheapest and coarsest goods, and people now higgie at prices who in former times never asked the cost of an article.

"All these symptoms are more numerous and marked this year than ever before. That there is not so loud a cry of distress as there was in the winters of 1873 and 1874 can be accounted for not by a decrease of suffering, but by an increase of indifference to it, both in those who endure it and those who are usually called upon to relieve it.

"Nor does the future show any sign of a sudden change from this deplorable state of things. The condition does not seem to be an abnormal, but a natural one, which gives no sign of being thrown off, or rallied against by the patient. We have apparently reached, very prematurely, the condition of European communities where wholesale human suffering is the rule, where the increase of the species constantly keeps in advance of the increase of food, and where the very law of nature operates to make misery inevitable.

"One thing seems certain. It is vain to look forward to any such state of affairs as we were some time ago accustomed to call good times. The times we have would not be regarded as so dull, but for the unhealthy fever to which we had been toned up by the unnatural temporary conditions of a few years ago. Some merchants have already recognized this, and instead of trying vainly to adjust the times to their expectations, have adjusted themselves and their business methods to the times, and have ceased growling. The quicker business men generally make up their minds that the present commercial conditions—as far at least as they are governed by the wants of the people and the ability of the people to supply those wants—are permanent, the quicker will the enormous annual aggregate of bankruptcies show an appreciable decrease."

### HISTORY IS BEING MADE.

It has often been truly said, "Prophecy is history in advance;" hence written history is the record of the fulfillment of prophecy.

From the days of Nebuchadnezzar king of Babylon to the present time, history has been verifying the prophecies by their exact fulfillment. And still history is being made. The present state of the world—its moral corruption, and the angry state of the nations, their distress and perplexity—perfectly fulfills the prophetic picture of the last days.

Prophecy has not only sketched the history of the successive reigns of the great kingdoms of the world, described their state of anger and perplexity, but it has described the closing history of the church of Christ. The closing work of the church is most particularly described in Rev. 14:6-12, her last trial is foretold in chap. 13:11-18; and her final deliverance is promised in chaps. 14:4-5, and 15:2-4.

Under the symbol of three flying angels (Rev. 14:6-12), is particularly described, in successive order, the closing work of the church on earth. And that which is thus described in prophecy is becoming history. In the fulfillment of this line of prophecy, as well as in those that relate to the nations of the earth, history is verifying prophecy. On this subject history is being made. Events in the history of the church in our own day are fulfilling with perfect accuracy the promise of God in this prophecy of 1800 years' standing.

Go back to 1844, and a little before, and the whole enlightened world were startled by the thrilling cry, "Fear God, and give glory to him, for the hour of his Judgment is come." Unbelief may call this movement a great mistake; but the word of prophecy was verified, the promise of God was fulfilled. That the proclamation was made, cannot be disputed: it is a fact of history which it is vain to deny. In the Judgment there will be no excuse on the ground that the promise of God was not fulfilled.

In the fall of 1844, the saying was heard throughout the ranks of believers in the first message, "Babylon is fallen, is fallen," etc. Unbelievers in the advent at hand were little affected by it; but the fact exists,—the promise of the prophecy has been fulfilled.

And now for more than a quarter of a century the warning of the third and last message has been rising to the notice of mankind. A people have arisen, and are increasing in num-

bers, who believe that the proclamation of this solemn warning is their specific work. This work, promised before, is becoming history; and the believer in revelation may rely upon it as securely as he can on those prophecies which marked out the regular succession of the kingdoms of the world. Prophecy is as truly fulfilled in these messages, as in the succession of the four great kingdoms of antiquity. The veracity of God is as truly pledged to the fulfillment of these messages, as to any promise he has ever made; and those who teach that the end is at hand, and yet ignore this last message, are exhibiting to the world a most astonishing evidence of unbelief in prophecy, as if the end could come, and this most important, promised warning not be heard!

We will give a brief sketch of the history of this work. First, however, let it be observed that the message, though plain and simple, is the most unwelcome to the popular mind that could be imagined. It is in direct opposition to the cherished traditions of almost the whole Christian world, and in conflict with the customs and worldly interests of this money-loving and pleasure-seeking age. With these disadvantages, it is evident that, were the work of God, it would have come to naught, and not have gained in the estimation of the most candid and devout, during the last thirty years. But is it declining? Has it the symptoms of speedy dissolution? We will see.

From a very small beginning the work has spread in this country from the Atlantic to the Pacific ocean. Almost, if not quite, every State in the union has believers in it. They are found also in the territories; in Dakota, Washington, and Oregon; also in both the Canadian provinces. And this is not all. Believers have come to light in England, Scotland, Ireland, Norway, Sweden, Denmark, Germany, Prussia, Switzerland, France and Italy; besides a few in Africa, Australia, and the islands of the Pacific. Besides the scattered, unorganized believers, there are fifteen State Conferences; and during the warm season of the year, these organizations send out into new places nearly fifty tents from forty to eighty feet in diameter, which are removed from place to place, and serve as meeting-houses in which to preach to the people.

But as the press is one of the most effective means employed in the dissemination of the light of this message, we will take a brief view of the progress of the work in the publishing department. When the first number of a paper presenting the fulfillment of the third angel's proclamation as "present truth" was printed the whole edition was carried to the post office in a carpet bag. In contrast with this, a mail matter sent out from our Office at Battle Creek, Mich., alone, sometimes exceeds a hundred bushels in a week. At first, the printers in this work had to hire the printing done; but after a while a hand press was bought by the friends of the cause, and an office was established, where the work was done by believers in the truths advocated and who rested on the Sabbath according to the commandment.

Soon it was seen that the increasing work could not be done with a hand press, and voluntary contributions a first-class power press was purchased. Then the building in which work was done proving insufficient for the growing work, a commodious brick building, ten stories high, with a basement, was erected which served the purpose well for a while; but a grand building of the same size, and after that third, have been added to meet the growing demands of the cause. About sixty hands are employed in them to do the work. Here are published our leading paper, THE REVIEW AND HERALD, weekly, and the YOUTH'S INSTRUCTOR, HEALTH REFORMER, a paper in the Danish language, and another in the Swedish, month Publications in six different languages are sent forth from this Office.

But this is not all. Another weekly paper, the size of the REVIEW, called THE SIGNS OF THE TIMES, is being published on the Pacific coast. An office building, like those at Battle Creek, has been built, and furnished with power presses and all the materials necessary to carry the work.

Still further, we have missionaries in Switzerland, France, and Denmark; and a paper has been published in the French language in Sweden for about a year, which is being sent almost every country where that language is spoken.

We do not speak of these things to boast. "Boasting is excluded." But when we see what has been accomplished, we can truly say, "This is the Lord's doing, and it is marvelous in our eyes," and we speak of them only to assist the faith of the inquiring reader to believe.



that God still lives, and is doing the very work promised in the prophecy of the last warning, 1800 years ago. Our doctrines are sustained by the positive and unambiguous statements of the Bible. And yet one of the strongest evidences that our mission is from Heaven and not of men, is the fact that the very work which was promised in prophecy is now being done. Those so devoid of faith as not to accept of the evident fulfillment of God's word of promise, and who shall refuse obedience to the call of God to reform and make preparation for the end so evidently approaching, will be left without excuse in that day. O my soul! God has given thee the light; he has done all that would be done to warn and prepare thee for the coming, decisive day. He described in prophecy a three-fold warning, which is now evidently being fulfilled before thine eyes; and if thou shalt fail of the needed preparation to stand before the Son of man at his coming, the fault will be thine own—the "great white throne" will remain untarnished by a single spot.

R. F. COTTRELL.

THE CAUSE IS ONWARD.

We have only to open our eyes to existing facts to be convinced, not only of the progress of this work, but of its divine origin. By progress we do not mean that the masses are being converted to present truth; but that there are unmistakable omens of this work's reaching its final triumph,—of the nearness of the coming of the Son of man and the closing work of probation. The providence of God is leading the way by preparing hearts for the reception of the truth, and by influencing men of piety and learning to embrace it, and thus connect their influence with the special work of saving souls.

The Sabbath reform, in connection with the doctrine of the second coming of Christ, is gaining friends everywhere. In Rome, right under the thunders of the Vatican, where antichrist, who changed the law of God and proclaimed his right to do it, has his seat, the Sabbath controversy is revived, and the Sabbath is there vindicated. Atheistical France also furnishes witnesses to God's down-trodden Sabbath. In fact, every nation of Europe has either small companies or scattered individuals that have separated themselves from formal Christianity and taken their stand upon God's down-trodden law, and have also expressed their faith in the speedy return of our divine Lord.

One prominent feature of this work is the missionary spirit begotten in the hearts of those who receive it. When the truth of God once takes possession of hearts, it begets an interest for others. It was thus at the first advent of Christ. When Andrew learned of Christ "he first findeth his own brother Simon, and saith unto him, We have found the Messiah." It was the same with Philip. He, too, went in search of Nathaniel, and saith unto him, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Thus it ever has been with those connected with the work of God; they at once become light-bearers, and the light is communicated to others.

The following will serve as an illustration of a multitude of instances which are of daily occurrence in connection with the truth: "About two years ago, the REVIEW was sent to a lady in Switzerland who could read English. She became interested in the truths it advocates, and forwarded it to her brother, who also was familiar with the English language. He became interested, and forwarded the paper to a friend of his, an educated physician, in Italy, who also embraced the truth, and sent the paper to a brother physician. He, too, took his stand upon the law of God, and gave the paper to his friend. The following I quote from a private letter from the gentleman in Italy: "I have given the paper and publications to a gentleman who has gone to Alexandria, in Egypt, who assures me he shall preach the doctrine there, having fully received the Sabbath and advent views."

Another feature of present truth is the union and harmony existing among believers, whether in Europe, Asia, or Africa. No schism rends this people. It is the truth, accompanied by the Spirit of God, that has brought together a people from every nationality, from every rank and grade of society, from every sect and denomination, and also from the ranks of skepticism. Scarcely a company of a score can be found but that many different denominations will be represented, in connection with those who have never made a profession, thus showing that it is not a certain caste of minds which thus unites the believers, but something more

The Better Day Coming On.

M. L. ROSSVALLY.

My Je - sus, I love thee! I know thou art mine, For thee all the pleasures of  
My gra - cious Re - deem - er, My Sav - ior art thou, If ev - er I lov'd thee my

CHORUS.

sin I re - sign; } There's a bet - ter day, there's a crown - ing day, There's a  
Je - sus, 'tis now. }

D.S.

bet - ter day com - ing on, There's a bet - ter day, There's a crown - ing day, There's a

Fine.

D.S.

bet - ter day com - ing on. Com - ing on, com - ing on, com - ing on, com - ing on.

2

I love thee because thou hast first loved me,  
And purchased my pardon, being nailed to the tree;  
I love thee for wearing the thorns on thy brow,  
If ever I lov'd thee, my Jesus, 'tis now.—*Cho.*

3

I've lov'd thee in life, may I love thee in death,  
And praise thee as long as thou tenderest me breath;  
And sing when the death-sweat doth sit on my brow,  
If ever I've loved thee, my Jesus, 'tis now.—*Cho.*

4

In mansions of glory, or heavenly delight,  
I'll ever adore thee in regions of light;  
And sing, with a glittering crown on my brow,  
If ever I lov'd thee, my Jesus, 'tis now.—*Cho.*

permanent. It is God's work, and the truth, accompanied by his Spirit, is uniting a people who love his law and revere his holy name.

There have been those ever since the rise of this work that have, from time to time, gone out from us, because they were not of us; and in nineteen cases out of twenty, where this has been the case, they were the subjects of church trial months before they left, not on account of some doctrinal point, but for some unsubdued trait of character, which was ever causing themselves and others trouble.

There are divine characteristics and evidences that, more than mere theory, hold the people. The work is still enlarging, and its influence is becoming far more extensive, notwithstanding the bitter opposition which arises from the carnal hearts of those who are "not subject to the Law of God, neither indeed can be."

The truth, like its Author, does not depend upon popular favor for its success; but quietly, like the rays of the rising sun, it finds its way to dark hearts, being attracted by hearts that are willing to yield to God. And the genial rays dispel the gloom, and lift the soul and connect it with Heaven. These are some of the characteristics of this work, and certainly they bear the divine mark. We therefore conclude that the work is from Heaven.

S. N. HASKELL.

"AT MY HOUSE FIVE WEEKS."

This is what a brother said to me the other day with regard to one of our preachers. He came there to give a course of lectures, had a good interest, held meetings nearly every night, and continued them for five or six weeks. He made it his home with this brother, which was a very convenient place, and there he staid every single night for five long weeks. The people were interested, came to hear night after night, but he did not visit among them only now and then for a brief call, or perhaps to take

dinner. Any one could tell what the result of such a course would be, only half a dozen came out, and no church raised up. The people lost their interest. The work was a failure.

Such a course shows plainly that a minister has no missionary spirit, no spirit of labor and sacrifice for the people. He loves to preach while a good audience will come to hear, and what man does not? But the real hard labor, the sacrificing part of the business, that which really moves the people, gains their confidence, and wins them to the Lord,—for this he has no taste. He finds it easier to start a new interest, run it while he is popular, take it easy while the people come to hear, and then leave the field as soon as the easy part of the work is done. Another new field is entered, a fine interest is reported. Three or four embrace the truth and that is the end of it; and so this thing is acted over time after time. Really, more hurt than good is done. A good field is spoiled, souls are decided against the truth. So much has been said upon this subject through the testimonies and through our papers that I am ashamed to say any more; and yet it seems as though we must.

The sermon, the mere preaching, is but a small part of the work generally. The visiting from house to house, talking with the children, praying with the family, these are the things that bring success more than the argument. Our ministers who have the best success, are the best hands at visiting; and many of our least talented brethren, so far as preaching is concerned, have good success in raising up churches, much better than more able sermonizers do; and it is simply because the latter don't do this part of the labor. Of course, this is very hard work, and keeps a man busy. He will have to labor several hours with just one individual. This is not as flattering as it is to stand up and talk to a hundred. Nothing will win the sympathy and gain the hearts of a family so quick as to go and sit with them, talk

with them, and share their hospitality. They then regard you as their guest, as a part of the family. Familiar intercourse with them lets you into their feelings, informs you of their objections, etc., so that you can preach more understandingly and feelingly to them.

When we go into a neighborhood to commence religious meetings, to interest men in the truths of God's word, why should we not go from house to house, and talk with the people, pray with them, and invite them to hear the word of God? What if they don't attend our meetings? What if they are opposers, or not interested? Have we not a duty to do to them, and is not this just the way to get them interested, to make them friendly, to get them out to meeting? If they see that you really have an interest for them, that you care for their souls, then they will be much more likely to come and hear you. How can we expect success in giving a course of lectures when we neglect all the best means of securing success?

D. M. CANRIGHT.

DUTY.

THE importance of always keeping in the path of duty is not as keenly felt as it should be. We all see the necessity of faithfulness on the part of the physician who ministers to the calls of the sick and the dying. We see the necessity of constant vigilance on the part of the engineer who controls the ponderous locomotive, which glides with lightning speed along the iron track with its living freight of humanity and treasured wealth. Every officer and workman on the train is intrusted with responsibilities great and of the most momentous nature. A single omission of duty, a single violation of the rules or of the orders given, might wreck the train; a little slackness in regard to time might cause a great amount of confusion to any of the departments connected with the business of the road; and in certain cases, a variation from promptness in regard to correct time may wreck a train and consign a multitude of innocent persons to a wretched death or cruel mutilation.

It is evident that each of the instances we have mentioned, requires the greatest conscientiousness in regard to duty, and promptness in fulfilling the duties which fall to the lot of such as place themselves where they hold human life and interests in their hands, where a slight mistake involves such vast and important results. The physician, the engineer, the conductor, how carefully they should move! how decisive, and certain, and exact, and prompt should they be in the performance of each duty, feeling continually their responsibility, and that, too, with a continual fear and dread lest they might, by some slight mistake or omission of duty, commit a fatal mistake. This is their safety, to watch continually for the duty of the moment, and to be always ready to discharge such duty, with steady hand and in a calm frame of mind.

In all the walks of life we should look for the calls of duty. They may not, at first thought, seem as important as in the instances we have mentioned; but they may, nevertheless, prove quite as much so in the end. Each returning day and year brings its duties and its weight of responsibility. God wants us to watch for them with an earnest desire to do our work well. We ought to ask him to open our eyes to see the duty of the moment and the best way of doing it.

It is the duty of one to give his treasures of mind or of material wealth into the cause of truth. He must not wait and procrastinate until the Spirit of God has departed; but he must arise and say as Paul did, "Lord, what wilt thou have me to do?" Then, like Paul, let him arise and do what duty commands; for duty does command and that, too, in no uncertain terms. Wisdom invites, but each of her invitations is in the imperative mode.

JOS. CLARKE.

Tents, Tents.

TENTS to be used at the New England camp-meeting may be had upon the same terms as last season. Brethren will please send their orders as soon as practicable, that all tents may be secured, and upon the ground, before the meeting begins.  
Address, M. Wood, South Boston, Mass.

PEACE, BE STILL.

HARK! list to the thunder of Galilee's tempest,  
Hurling the surf mid the breakers so high,  
The waves leap and dash in the wildest commotion,  
Echoes the sound of the strife to the sky,  
Till Jesus awakes from his sleep on the pillow  
(For e'en must the tempest succumb to his will),  
And looking on breaker and dark surging billow,  
Gives forth the command to the winds, "Peace,  
be still."

Oh, wonderful change! In a moment the billows  
Subside, and in peaceful tranquillity rest,  
The sunlight now flashes in bright, penciled dashes  
Upon the calm surface of Galilee's breast;  
The wavelets gleam bright in the sunlight of heaven,  
And peacefully flow to meet river and rill.  
What magic was there in the words, gently spoken?  
To the winds and the billows he said, "Peace,  
be still."

On life's rugged ocean a tempest is raging,  
With the breakers of sin rising dark through  
the gloom,  
And billows of envy and malice, engaging,  
Leap high, in their efforts our souls to entomb.  
Then let us arise, ere these dark, surging billows  
Have time to submerge all the powers of our  
will;  
Frown coldly upon the dark waters of passion,  
And give to our hearts the command, "Peace,  
be still."

F. A. PARKER.

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.

NEWBURYPORT, MASS.

THE last week has been one of much encouragement here. We have now been here nearly three weeks. The weather having become good, our audience has increased so that we now usually have from one hundred and fifty to two hundred out, and sometimes four hundred.

Saturday evening we had a temperance meeting in the tent, conducted by the citizens of the place. This gave us a chance to take our position on that question. Yesterday we had our first Sabbath meeting. About twenty brethren and sisters came in from Ipswich, and others came from the city, making about seventy-five. Twenty-six testimonies were borne, and we had a good meeting. By a rising vote, nearly all present declared that they believed the seventh day is the Sabbath. Then eight rose up, promising to observe that day. This we regard as a good beginning. There are a good many more for whom we have the strongest hopes.

We have sold about twenty dollars' worth of books, obtained two subscribers for the REFORMER, twenty for the SIGNS, and have taken up one collection of \$10.00. This afternoon, after speaking on the saints' inheritance, I sold thirty-nine copies of Bro. Loughborough's pamphlet on that subject.

We have callers at the tent almost every hour in the day, and numerous invitations out in every direction, and plenty of food is brought in. In short, we now have a really good, solid interest, though not as extensive as one as we sometimes have. We are all well, and in good spirits. We have an organ and a drilled choir of four, with Bro. C. W. Stone as leader. This helps our meetings greatly. They sing about twenty minutes before meeting every night. People come to hear the singing, and so all our audience are in early, and sit till we are through.

We have taken all pains to have everything in and about the tent neat, and clean, and orderly. Bro. Fred Mead is our tent master. We have never had any one keep the lamps and things generally as nicely as he does. Why should not a tent master do his work well? D. M. CANRIGHT.

TEXAS TENT.

THOUGH at Cleburne it is very hot during the day, the nights are pleasant. Our interest is good, and has so increased that we have had to increase the size of our tent and the seating capacity. I am now in the midst of the Sabbath question. The people listen attentively and are purchasing some books. They are kind and respectful, and remember our temperal wants.

Yesterday, just as the people were assembling for the 3 P. M. meeting, a sudden gale came up from the south, and before we let the tent down, four section ropes were torn from the canvas their entire length, making a complete wreck of our new tent. A very heavy rain followed the gale, soaking everything. But the weather clearing off, we removed the wreck, prepared the seats, and spoke at night to a large audience, with the broad canopy of heaven for a covering. I never had better liberty in speaking, and the people never

listened more attentively than on that occasion.

We go to work to-day to repair the tent as best we can, and start again Wednesday evening.  
R. M. KILGORE.

OHIO.

Van Wert, Van Wert Co.

WE have now, July 19, reached the Sabbath question in our meetings in this place. The interest continues good; the average attendance is about two hundred and fifty. The devil is aroused. Our discourse on spiritualism resulted in a challenge for a discussion from a Mrs. Shaw, trance speaker. Of course, we do not stoop to such work. We hope and pray that a few may be found that will walk in all the commandments of God. Brn. O. F. Guilford and R. A. Underwood have each spoken once to good acceptance. With these exceptions, I have done all the preaching. We expect our people remember us in prayer.  
H. A. ST. JOHN.

NEW YORK AND PENNSYLVANIA.

Raymond, Pa., Tent No. 1.

THE interest here is now, July 16, greater than at any previous time since our meetings commenced. We expected to take down our tent to-day to go to another place; but the interest is such that we are compelled to remain another week, at least.

The district quarterly meeting of the Tract Society, which was held here in the tent, was well attended by brethren from various parts of the district, and by some from Dist. No. 9. Sabbath, at nine A. M., we had a congregation of one hundred and fifty brethren and interested friends. In our social meeting seventy-five stirring testimonies were given in about an hour, and the Spirit of the Lord was evidently in our midst. In the afternoon, we made an appeal to those who wanted to seek the Lord to come forward, when thirty-two persons responded. We have never seen deeper feeling manifested than by these persons. In fact, the Spirit of God was felt in a wonderful manner throughout the entire congregation. At times there was not a dry eye in the whole assembly. But few of the persons who came forward had ever made a profession of religion, and yet we believe most of them moved understandingly. Some for whom we had not dared to hope yielded to the Spirit of God, and took their stand with his people. Twenty of the number rose for baptism.

Sunday morning, before nine o'clock, we had a good congregation in attendance at the Tract Society meeting. From that hour till eleven, load after load came in, till our sixty-foot tent was literally filled, there being six hundred or more present. We had appointed to speak on baptism; but the crowd was such that we decided to present something more directly connected with our present work, and so spoke for more than an hour on the sealing work. During intermission the congregation, *en masse*, remained in the tent; and at two P. M. listened attentively for an hour on the change of the Sabbath. We have never witnessed better attention.

The congregation was then dismissed, and candidates for baptism were examined. As we had not been able to present this subject, we recommended to several that their cases be postponed for one week, that they might be better prepared to go forward in this duty. Fifteen persons united with the church. Repairing to the place of baptism, we found our entire congregation had preceded us. More than forty teams—mostly double—and over six hundred persons, were in waiting. Perfect order prevailed, and we enjoyed a most beautiful scene. Fourteen were baptized. There will probably be eight or ten more to be baptized next Sunday. There are others deeply interested whom we hope to reach.

We think the remarkably large attendance of yesterday the result, in a great measure, of the reports of the meetings in the local papers.  
B. L. WHITNEY.  
M. H. BROWN.

Pulaski, N. Y., Tent No. 2.

THE feeling here, I think, is deeper than at any previous time. Some more have decided to keep the Sabbath, and there are other very hopeful cases; so that we do not feel free to leave yet.

Our meeting last Sabbath was the best we have had yet; and Sunday evening we had a tent full, and large numbers sat in their carriages outside.  
S. B. WHITNEY.

Glensdale, Lewis Co., N. Y., Tent No. 5.

THIS is the seventh week of our meetings here. The interest is still rising. Thirteen have pledged their word in public to keep the Sabbath. Most of them are heads of families,—two are class leaders, one a steward, and one a lady that has preached some for the "first-day" Adventists. We have labored from house to house, visiting families for several miles around. Many persons are under conviction, and some new ones arise for prayers every week. Quite a number have subscribed for our periodicals.

In connection with our meetings at Glensdale, we are having quite a large temperance revival. About fifty have signed the pledge.  
JACOB WILBUR.  
A. P. BUMP.

INDIANA.

Thorntown, Boone Co., Tent No. 1.

WE have now been here six weeks and expect to remain one week longer. The turnout it still good. Last night about six hundred were present.

Our last Sabbath meeting was a grand success. Several more took a decided stand to obey the truth. Twenty signed a covenant to keep the commandments of God and the faith of Jesus.

Books sell well, and we have received eleven trial subscribers for our papers. We hope, through the blessing of the Lord, the work here may prove a success. The citizens are anxious that we should erect a house of worship, and say that if we will do so, they will donate liberally.  
S. H. LANE.  
A. W. BARTLETT.

MICHIGAN.

Lakeview, Montcalm Co.

WE have now reached the Sabbath question, and have given ten or twelve discourses upon it. The interest continues good, and several have commenced to observe the Sabbath. Many others are almost decided to obey. The whole community is stirred on the question. We are informed that yesterday (Sunday) morning the Methodist minister went to some open shops and ordered them closed; but the keepers did not comply with his orders. Last evening he preached against the Sabbath, making the usual assertions. We shall review him soon.

The people here are quite hospitable, and the brethren very kind. Bro. Collard and family, in particular, are doing everything they can to aid us. They furnish us an organ, and sister Belle Collard plays for us.  
A. O. BURRELL.  
WILL ELLSWORTH.

Port Huron.

THE meetings in the tent at this place are increasing in interest. Fifty services have now been held, and a goodly number have decided to obey the word, two have been baptized, and others will soon go forward in that ordinance. The average attendance during the past week has been about two hundred. There is still a great work to be done, as a large portion of the city has not been canvassed. There is no present prospect of leaving the place till the tent season is over, though in about two weeks we shall change our location to another part of the city.

We were invited on Sunday afternoon last, to speak to the "Reform Club" of the city. A large and popular audience assembled, including the mayor and principal citizens of the place. Had excellent freedom, and our work became better known. In the evening, our congregation was greatly increased. We are treated with the greatest respect.  
D. H. LAMSON.  
M. S. BURNHAM.

NEBRASKA.

WE closed our tent-meetings at North Bend last Sunday evening. The most of the church members here are Presbyterians. "My father and grandfather were Presbyterians, and I am a Presbyterian, and go only to their meetings," is the prevailing sentiment.

We were told their minister said he would like to attend our meetings, but was afraid his attendance would influence others to come. He thus acknowledged himself one of the class addressed by our Saviour in Matt. 23:13.  
Wet weather and the harvest crowding

upon the farmers made it almost impossible for them to attend. Nevertheless, some of the seed, we trust, has fallen where it will bring forth fruit. One of us design meeting with them next Sabbath.

The tent is now pitched at Schuyler, and meetings are to commence this evening.

CHAS. L. BOYD.  
HENRY SHULTZ.

Schuyler, Neb., July 19, 1877.

ILLINOIS.

WE have now, July 17, been in Mackinaw a little over four weeks, and have held about forty meetings. We have seldom had fewer than one hundred hearers. A storm blew down our tent and broke the center pole. It blew down trees, and tore down houses, barns, and other buildings. But we have not lost one meeting on this account.

Last Sunday, Eld. Minier (Disciple) spoke twice on the Sabbath question. His friends claim that he is the most talented man in the county; but he made a very weak effort, even permitting his friends to judge. I reviewed him before a good congregation.

Some are beginning to oppose very strongly; others are gladly receiving the truth. A few kept last Sabbath for the first. We hope for others.  
C. H. BLISS.

CANADA.

WE gave sixteen lectures in Frelford and held some social meetings before we introduced the Sabbath question. It is said that last Thursday evening, while we spoke on the Sabbath, two ministers sat near the tent to hear us. The next evening, at the close of another discourse on the same subject one in the congregation referred us to the words, "Let every soul be subject to the higher powers." We asked, "Who is the highest power?" He answered, "God." We asked again, "If God said, Do not kill such a person, and an earthly ruler said, Kill that person, which of the two would you obey?" He answered again, "God." The applause that followed showed that the truth was appreciated.

Last Sunday morning, Bro. Owen gave the "Sabbath Poem" from memory, before a large audience. In the afternoon we spoke on the importance of obeying, and then requested those who believe that the seventh day is the Sabbath which should be kept now to arise, and nearly one-half of the congregation arose. As a preacher went out, he said, "You can find any thing in the Bible." We said, "No; the first-day Sabbath is not there."

Souls are becoming converted to the truth, and persons who had never tried to serve the Lord take a part in our meetings.  
A. C. BURDEAU.

WISCONSIN.

Lancaster, Grant Co., Tent No. 1.

WE have now, July 18, been in Lancaster two weeks. Some are deeply interested, and we hope they will obey the truth—not as many, however, as we had hoped for. The ministers have all kept away, and have used their influence to keep the people from hearing. We have about sixty in regular attendance now; but the power of worldly influences, we fear, will hold many from yielding to their convictions of duty.

Eld. A. N. Hitchcock, first-day Adventist, published an article against us in last week's *Herald*. In the same issue we published "Fundamental Principles of S. D. Adventists," and an offer of \$25 for one text from the Bible to prove that Sunday is the Sabbath, or Lord's day. No one has proffered the text. The offer has created quite a stir. The people are asking the ministers to produce the text.

One clergyman, whose church is across the street from the tent, preached very quietly Sunday evening on the Sabbath question to his few hearers. Said he, "There is no proof for Sunday-keeping; but the absence of proof that the apostles kept the seventh day is sufficient reason why we should keep the first day."

We have a good location selected about five miles from town, where we expect to locate as soon as our work is finished here. It is in the midst of a fine farming country, and the people are well-to-do and intelligent. Some are deeply interested and anxious to hear.  
I. SANBORN.

Ellsworth.

OUR meetings here are progressing favorably. The congregations are still large. From three to four hundred were out last



coming to hear upon the change and restoration of the Sabbath. Those in the tent were attended with marked attention, and a goodly number are convinced that we have the truth so far. We expect to speak next on the United States in prophecy. The Lord is helping. A Dr. J. K. Bailey (spiritualist) tried to hinder the work, but ignominiously failed and left for a more promising field.

IOWA.

Logan, Harrison Co. We began tent-meetings at Logan, Harrison Co., June 21. We have canvassed quite fully the prophecies, signs relative to the second personal appearing of Christ, and the law and Sabbath questions. We are now presenting the Bible view of the nature and destiny of man. The weather is good, prejudice is wearing away, and the attendance is increasing. A few openly acknowledge the truth and talk it to others. J. BARTLETT. C. A. WASHBURN.

Storm Lake. We commenced meetings in this place last night. The night before, we held our first meeting in Cherokee, twenty-two miles west, where we labored over three weeks. Eight or ten were keeping the Sabbath when we went there; but now there are twenty Sabbath-keepers, eighteen of whom signed the covenant. One of us will meet with them next Sabbath, and establish regular meetings and a Bible-class, if the Lord will. The first-day Adventists kindly grant the use of their house to worship in next Sabbath. One of their ministers and three members embraced the Sabbath. Others are troubled about the Sabbath, and may not obey. Our present address is Storm Lake, Buchanan Vista Co., Iowa. There are some unassured prospects here; but we trust in God. R. A. HART. G. V. KILGORE.

McKinson and Clay Counties. JUNE 2, we organized a Sabbath-school and Bible-class at Milford, adopting the old covenant. There are four families in this county, and three families just over the line in Clay Co., that meet together every Sabbath. Those in Clay Co. came out a few months ago under the labors of Eld. John Hanson. The meetings are very interesting and well attended. I meet with them on Sabbath, and I am also holding meetings at Summit, Clay Co. It seemed a great sacrifice to be deprived of the privilege attending the camp-meeting; but it was not so that I could go, and I felt that God blessed me in carrying on the work here. One week ago, I closed a five weeks' term school. Teaching has given me opportunity for rest, and has afforded me a little help financially. The resources of the people here have been cut off by grasshoppers for several years in succession; hard times and destitution are everywhere. I feel it a privilege to work among those who are tried and afflicted. I have plenty of calls for labor, and am purposing to spend all my time in the work. I am having a meeting every other evening, besides visiting all I can. F. W. MORSE.

IOWA AND NEBRASKA.

SABBATH, the 16th, was a good day for our Danish church at Elk Horn. God's spirit was in our midst, and worked on every heart present. We called upon sinners to give their hearts to God, and to our joy responded who had never made a profession before. The next Sabbath, six of these were examined for baptism, and found worthy to unite with the church. I spent June 30 and July 1 to 3, with the church at Fremont, Neb. Two were baptized, and the brethren were encouraged to go forward in the good work. July 6, I came to Fredericksburg, where there is a new Danish colony, consisting of about forty families. They are very much scattered, so that it is difficult to get them together for preaching. Some interest is manifested. Three have subscribed for our Danish monthly, and we hope for some fruit. JOHN F. HANSON.

KENTUCKY.

Edmonton. At Edmonton the interest is still increasing. The citizens say the like was never known here before. Last Sunday night, 303 three hundred were out. The average

through the week is from forty to one hundred. Five say they will keep the Sabbath. I expect to stay here some time yet. Times are so hard that books sell slowly. The people are very kind. S. OSBORN.

Rio.

JULY 7 and 8 were good days for the brethren and sisters in Rio. They met with the Powder Mills church in Hart Co. Testimonies were free and tender, showing humility, a love for the cause of truth, and a determination to press forward in the good work. Nearly all seemed to be aroused to the importance of the T. and M. work. They promised to add the one-third to their s. b. for this purpose. But there are some who are not living up to the light they have; and they are losing their interest in the work. Oh, that such may awake to duty in the cause of our Master! R. G. GARRETT.

KANSAS.

Valley, Greenwood Co. We have just begun a series of meetings at Valley. This is quite a thickly settled country neighborhood; a school-house, post-office, and store make it almost a village. The attendance at our meetings has been quite large, and is still increasing, and good attention is given to what is said. A minister of this place who preaches here semi-monthly, took up his appointment for next Sunday at 11 A. M., in order to give us the entire day. The people are intelligent and friendly. We hope for a successful meeting. J. LAMONT. GEO. KENNEDY.

MISSOURI.

Appleton City, St. Clair Co. We have the tent pitched in a central part of Appleton City, and the most pleasant part of it. We have the free use of the school-house bell, which can be heard in all parts of the town. This is a thrifty railroad town of about one thousand inhabitants. It contains four churches, and is surrounded by a good farming country. We have given four discourses. At our first meeting, we had about one hundred hearers. Last night the tent was full, supposed to be about four hundred. The best of order was observed, and good attention given to the word spoken. J. G. WOOD. D. W. REAVIS.

Half Rock.

THE Spirit of the Lord is with the church near this place. We held meetings with the brethren last Sabbath and Sunday. One joined the church. Our social meeting Sabbath evening was one of deep interest. The Lord was with us in power. Some declared their intention to go with us to the kingdom. Bro. Snyder, director of Dist. No. 1, was with us; and after the Sabbath we had an interesting T. and M. meeting. I am now very busy pitching our tent, in which we expect to commence meetings tomorrow. Bro. Chaffee has been detained at Utica, but will be with us soon. H. WOODRUFF.

PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

Tent No. 1. At Dixon, Cal., thirteen have signed the covenant, and several more are keeping the Sabbath. Bro. Healy and Stephens are now at Sacramento. July 8, they had held ten meetings, with an audience averaging not far from four hundred.

Tent No. 2. As the result of Bro. Wood's meetings at Grangeville, and Bro. Howard's meetings at the Lake Side school-house, seventeen have taken their stand for the truth.

Tent No. 3. At Pacheco, where Bro. J. D. Rice is now laboring, four have signed the covenant, and the prospects are that a goodly company will be raised up here.

State Quarterly Meeting.

THE third State quarterly meeting of the California Tract and Missionary Society was held at Oakland, July 8. The following is a summary of the work done during the quarter just closed:— Membership, 321; No. of reports, 186; letters written, 269; new members, 10;

tracts, etc., loaned and given away, pages, 144,426; new subscribers, 144; periodicals distributed, 13,596; ships visited, 78; families visited, 250. Money received, total, \$312.98.

QUARTERLY REPORT OF THE OHIO T. AND M. SOCIETY.

THE following is a report of the labors of the Ohio T. and M. Society for the third quarter of the sixth year, quarter commencing with March and ending with June, 1877. No State quarterly meeting.

Table with columns: District, No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, Total. Rows include: Membership, No. Reports, Donors, Families Visited, Letters Written, New Members, Periodicals Distributed, Alms and Disbursements, Pages Tracts & Pamphlets, Rec'd for Membership, By Donations, For new subscribers, Total, Three were baptized at the meeting.

H. A. ST. JOHN, Pres. M. E. UNDERWOOD, Sec.

VA. T. AND M. SOCIETY.

THE third quarterly meeting of this Society was held at Soliloquy, Va., July 8, 1877. The meeting opened in the usual manner. The report of the last quarterly meeting was read and accepted. Interesting letters were read and incidents related, which were very encouraging. The following is a summary of labor performed during the past quarter: Membership, 17; families visited, 31; letters written, 47; new subscribers for SIGNS, 5; for INSTRUCTOR, 1; for BATTLE CREEK COLLEGE, 3; periodicals distributed, 760; tracts, pages, 15,418.

Table with columns: Item, Amount. Rows include: Rec'd for membership, \$1.00; By donations, 2.00; For new subscribers, 10.10; Total, \$13.10; Three were baptized at the meeting.

THE SCHOOL.

THE inspired word often admonishes us to seek after knowledge and wisdom; but we do not find a single admonition within the lids of the Bible to seek for riches of silver and gold. Holy men of God prized knowledge far above the most costly gems of earth. Man may possess his thousands; but such riches may be burned or stolen. But knowledge can never be taken away. It adds greatly to the enjoyment of its possessor, and enables him to see and realize more than others of God's infinite wisdom and love. And the more knowledge we have, the better are we able to serve God, and work for the glory of his cause.

There are many young men and young women in our ranks who desire to improve their talents and do something in the cause of God; but they have only a limited education. There are places for such to fill, if they are willing to sacrifice to advance the cause of present truth. Some ought to go into new fields, and publicly present these precious truths to their fellow-men; others ought to circulate our tracts, and canvass for our periodicals and books; while others might help by writing to those who may need such assistance. There is work for one and all, according to their abilities.

These may, with a limited education, enter the work, and do the utmost in their power to fill places of trust; but under what discouragements do they not labor! Some, under these circumstances, have entered the field, and have done much good; but how much more they might have accomplished had they possessed more general knowledge, and had their minds been train-

ed to think closely and logically! Any one who goes out to hold up important truths before the people ought to have a fair education, to say the least. It is almost indispensable.

Much more might be said; but as able men have written upon this subject, I would call the reader's attention to some of their articles, such as "Thoughts on Education" and "Fitting Young Men for the Ministry," in THE BATTLE CREEK COLLEGE; also the article by D. M. Cartright in REVIEW, No. 3, present volume, headed, "Young Man, Young Woman, Educate Yourselves."

Persons who have attended the school at Battle Creek and other similar institutions should be well qualified to judge of their respective merits; and they pronounce Battle Creek College the best school they have ever attended. They say that the interest and care which the trustees, teachers, and others connected with the school, manifest for the students is very great; and that they watch over them as a mother would over her children, rebuking the unruly kindly but with firmness. The methods of giving instruction are thorough, and are not excelled by those of any other school. All things considered, the Battle Creek College has a first-class corps of teachers.

The expenses at this school are less than at any other. Tuition is low; board is cheap. And though the food is plain, yet it is nourishing, and there is always plenty of it. This is the testimony of those who have boarded at the clubs.

There are many in Wisconsin who ought to go to school this year and prepare themselves for usefulness. Many can go as well as not, while others must sacrifice some. But remember that where there is a will, there is a way. I hope all will think of it. Parents, remember that you should give your children a proper education. This is a duty of parents to their children, one for which God will hold them accountable.

I am acquainted with many in Wisconsin who would have sent their children to school last year; but as they were young their parents feared to send them so far alone by railroad. I have thought about this matter much, and would gladly help such if I could. As Bro. O. A. Johnson has been to Battle Creek and is well acquainted with the road, and as he expects to return this fall to be there at the opening of the school, I have thought that those who desire to go, but feel afraid to go alone, might accompany him. He will assist them, especially through Chicago, which is the most difficult place on the route. But to do this, they must start on the same day, and go on the same train. He will give any who ask it all necessary information, with pleasure. His address is Greenwood, Clark Co., Wis. All who wish to go with Bro. Johnson should write to him immediately.

I hope that Wisconsin will be well represented at our College this year. Young men, young women, do not let this precious opportunity pass by unimproved. H. W. DECKER.

QUARTERLY MEETINGS.

WISCONSIN is taking hold of the plan of holding regular quarterly meetings, as recommended by the General Conference Committee. The plan meets our hearty approval. Hereafter, all our churches will hold their quarterly meetings regularly, at the time recommended. It will be the duty of local elders and leaders to see that every item of business is promptly attended to, as nearly as possible in accordance with the proposed plan. Please read the article, and preserve it for future reference. Let us be diligent in every good work. H. W. DECKER.

Obituary Notices.

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

DEPARTED this life, June 24, 1877, sister Priscilla Stecom, in the sixty-fourth year of her age. She died of heart disease, while on a visit to her daughter residing in Bennington, Ill. She was formerly a Methodist; but about a year ago she was led to search the precious word, and there found that the seventh day is the Sabbath. She loved the law of God. It was her meditation day and night. She was anxious for her children, who, she feared, did not respect that holy law. Just before she died she expressed gratitude to God that he put it into my heart to help her to our meetings. She said she was resting in Jesus, and thus she fell asleep. LAURA R. GILMAN.

DIED, in Neenah, Wis., June 26 and July 27, of malignant scarlet fever, our dear children, May, aged 4 years, 10 months, and 15 days, and Freddie, aged 3 years, 6 months, and 11 days. L. H. AND DELIA E. RUSSELL.

