

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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THE JUDGMENT'S ROLLING ON.

As a sound of muttering thunder in the distant eastern sky, the flash of lurid lightning flits athwart the wondering eye, many a cheek grows pallid at the seer's warning cry.

The Judgment's rolling on.

Plow has left the furrow to be molded into spears, the sword is wrought of pruning-hooks with strange portentous fears, many a watchman's crying, in these grand prophetic years,

The Judgment's rolling on.

Wicked nations of the earth like drunken men shall reel, the shock of marshalled armies and the clash of glittering steel, the cannon's mouth shall thunder out in wild terrific peal,

The Judgment's rolling on.

The whole creation travaileth and groaneth until now, the myriads upon myriads to Apollyon's mandates bow, there's nothing that can hinder God's irrevocable vow.

The Judgment's rolling on.

"Thus far, and no farther" that the wicked one can go, his sowing and his reaping in this fallen world of woe, Jehovah, whom we're trusting, is his all-avenging foe.

The Judgment's rolling on.

Armies of the heavens on their steeds of spotless white, the "King of kings" for Captain, clothed in robes of living light, haste their preparation for great Armageddon's fight.

The Judgment's rolling on.

Heavens soon shall open for the coming of the Lord, ye almost see the glory, O ye saints who trust his word; shall hide in his pavilion while the floods of wrath are poured.

The Judgment's rolling on.

The riven Mount of Olivet his burning feet shall stand, his enemies before him, gathered out of every land, shall scourge the wicked nations with his dreadful sword in hand.

The Judgment's rolling on.

"Ye blessed of my Father!" to the righteous he will say, shall wear the conqueror's diadem that fadeth not away, shall sit on thrones of glory bearing universal sway,

Forevermore, amen! —Sel.

The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16: 3.

IRONCLADS.

A BOLD advance in the construction of ironclad ships has been decided upon by the Italian Government in respect to the vessels which are to excel the Duilio and the Dandolo. The new ships are now being built, but it will probably be six years before they are complete. They are to be equipped with turreted-ships, propelled by twin screws. They are to be much larger than the largest ships in the British navy, and to be much faster, in addition to which they will be much more costly. The most powerful ironclads in her Majesty's fleet are those of

the Inflexible and the Dreadnought, working up to between 8,000 and 9,000 indicated horse-power. But this enormous amount is to be at least doubled by the engines of the Italian ships. According to present conclusions, the armor will be steel, probably a metre thick, or fully half as thick again as the maximum armor of the Inflexible. What guns these colossal ships are to carry is as yet undetermined, but it is not unlikely that in ordnance, as well as in other respects, the forthcoming ships will transcend all predecessors.

A BIG GUN.

THE nations are making great preparations for the destruction of human life and property. Herr Krupp, of Germany, is a very noted manufacturer of heavy artillery guns. He is now about completing a steel gun, weighing eighty tons. The calibre is about sixteen inches; the ball weighs 1650 pounds, and the powder charge 396 pounds. The cost of the gun, exclusive of the carriage, is \$100,000. The Russians have purchased the great Krupp gun that was on exhibition last year at the Centennial. Mr. Krupp is making one like it for the Turks.

He has constructed plans for a 124-ton steel breech-loader, with a calibre of over eighteen inches, and throwing a shot weighing a ton, having a charge of five hundred pounds of powder. The estimated cost is \$167,000, besides the carriage, which is to weigh about sixty-two tons.—Crisis.

THE TORPEDO.

THE following interesting item we clip from the San Francisco Chronicle:—

"In the war which has just begun the end of which no mortal wisdom can foresee, new engines of death and destruction which have heretofore been unknown to maritime warfare will probably play an important part. The great iron-clads, carrying 81-ton guns and throwing projectiles of the weight of over sixteen hundred pounds, will be called upon to meet new and mysterious forms of danger. The Turkish waters are said to be full of torpedoes constructed by English skill, which are capable of destroying in an instant the most powerful war vessels that were ever launched.

"It is reported that the British Admiralty have been making experiments with a terrible engine of destruction known as a 'rocket float,' which can be driven, by the propelling power of a prodigious rocket, the distance of three or four miles in less than half a minute. In the bow of the float a quantity of gun-cotton is arranged with a percussion cap in such a manner that a powerful explosion ensues the instant that it comes into collision with any obstacle. If the float is accurately directed toward a ship, and started on its devastating errand at the distance of several miles, it will reach the objective point before any change in its position can be made.

"Another torpedo which moves beneath the surface at the rate of twenty miles per hour has been invented. The French naval authorities have tested still another submarine torpedo, moving at about the same rate, and pronounced it a success. The probability is, a new era in naval warfare will take its date from the present European struggle."

THE STRATEGY OF SLOW PRESSURE.

THERE are a number of people who look upon the Turco-Russian war as a "failure," because the fighting doesn't begin on the Danube. They seem to think that Russia has assumed the offensive with a great flourish of trumpets, and that she is bound to go ahead with the performance, like any other spectacular exhibition. But the Russians do not look on it in this light; they

want to so carry on this war that its work will endure. *This work is no less than the obliteration of Turkish power in Europe.*

Already the relations of Roumania to Russia are so close as to make the former almost a part of the Russian Empire. The Danube is now practically the northern boundary of Turkey. Wallachia and Moldavia are already lost, and Russia's slow campaign has conquered these and secured them, probably forever, almost without striking a blow. The march from Kischeneff to the Danube was a feat of swiftness. Russians can be fast enough when it is necessary. They are halting now, because more is to be gained by waiting than by victories which might startle all Europe. Every day of delay strengthens the Russians and weakens the Turks.

The desperate measures to which the Porte is resorting in his death agony show his pitiable weakness. He has ordered a levy *en masse* for men, and forced loans for money, and still gets very little of either. At Constantinople there is impotence, sloth, divided counsels, revolutionary intrigue, tyrannic temper, monstrous pride, omnipresent corruption, jealousy, suspicion, irresolution, and imbecility. Every day of delay makes the government of the Porte weaker at home more despised and hated abroad. The armies are badly clothed and equipped, wretchedly fed, and poorly officered. The discipline, never good, is now worse than ever. The hospital accommodations are insufficient and the troops are swept off by a deadly typhus and the plague; the heats of summer and bad food will bring dysentery also.

Conceding to the Turks individual valor and fanatical devotion to the Sultan and to the Crescent, they will hardly be able to withstand the disciplined onset of the Russians. The problem in Bulgaria will not be like that in Armenia. There the armies are small, and the fortresses of Varna, Rustchuk, and Schumla, poorly manned. Armies of siege will be left to isolate these, and the great army will push beyond the Balkans and dictate the peace near Constantinople. The slow campaign will win.—Baltimore Gazette.

A SAMPLE OF SPIRITUAL SLATE-WRITING.

I WISH to give an account of a sitting that I had a day or two since, by invitation, with C. N. Watkins, who has been stopping with A. H. Longley in Liberty Hall block. Once in his room, I seated myself at a table on which were two slates and a piece of blank paper. After cutting the paper into small strips, I was requested to write the name of my spirit friends on them and roll them up, so that I could not distinguish one from the other. This over, as they lay in a pile on the table, I was requested to point with a pencil to each one separately, and when three raps came on the table to take the one indicated in my hand. The first one I pointed to, three raps were distinctly heard, and as I held it in my hand Mr. Watkins gave a name that was on it, which I found on unrolling it to be correct. In this way we went through the list, he giving the name correctly in every instance.

He then gave a description of a lady friend that he said thought a world of me, and was with me nearly all the time,—at least he had seen her with me every time he had seen me. He said that she influenced me more than I would be willing to admit, and asked me if I had not such a friend in the spirit world; and told me to write down the names of all I could think of. I then wrote down the name of my wife who passed away in 1854, and a cousin and a niece that have passed away since. With the pencil I pointed to one of them, when three slight raps were heard, and, on unrolling, the name he gave was found cor-

rect. On pointing to the second, three loud raps were given, that could be heard in the next room. He gave the name "Roxelana Clapp Ladd, my wife," which was just what I had written on the pellet. He said, "This is the person I have seen, and she will give you a communication on the slate."

He then broke off a piece of slate pencil about the size of a small pea and laid it on one of the slates, first asking me to examine them and see if there was any writing on them,—and I can swear that there was none,—and placed the other slate over it, and, holding them out to me, told me to take hold of them, which I did, holding them firmly together, both his hands being in plain sight, and mine also. Instantly I heard the pencil writing as distinctly as I should if I had been using it myself. In a short time three raps were heard to signify the communication ended. He removed the top slate and left the bottom one in my hands, on which was written the following communication, directed to me:—

Summer Land.—My Dear One, My Husband: How glad I am to see you here to-day, and to tell you that I still think as much of you as when living. Keep on working for the cause of truth, and may right ever triumph over wrong, and may all hypocrites be cast into outer darkness, just the place where they are trying to escape from, is the wish of one who loves you and is standing on the shores of time beholding you ever in your work; and I come now to tell you that I am with you always. Your own loving wife, ROXELANA CLAPP LADD."

I will add that what makes this particularly satisfactory to me is the handwriting. The moment the slate was removed I saw at once that it was the person's whose signature it bore; if I can swear to my own, I can to hers as well. Now here is a fact. I did not write it, and, if I can swear by my senses, Mr. Watkins nor any other visible human agent did. Who did? This is the question for the world to answer; and when it has done it "the mystery (of life) of God" is solved (See Rev. 10: 7; Col. 1: 26, and Matt. 13: 11), which is already, as far as I am concerned. The closing sentence of Rev. Dr. Henry M. Field's address before the alumni at Williamstown, July 3, as reported in your paper, is no uncertainty, or need not be. He says: "But we may be marching not only to death but to life. Our leaders for whom we mourn, we should rather rejoice, for they have got the victory. Perhaps they are looking down from the shining battlements to beckon us upward." There is no "may be" or "perhaps" about it with me, for it is God's eternal truth.—F. R. Ladd, in Springfield (Mass.) Republican.

UNDER the new ecclesiastical laws in Spain, the Catholic prelates and priests have almost unbounded opportunities to annoy the Protestants in their assemblies for public worship. For example, a Protestant congregation of four hundred at Jueves Santo were interrupted while at worship by the entrance of two armed policemen, who ordered the preacher to break off his sermon and dismiss the congregation. It appears that the Bishop of Cadiz had complained that, although the doors were closed, the preacher's voice was heard in the street, and the service was therefore "a public manifestation" and a violation of the laws.

THE people of England are beginning to turn their attention very earnestly to the frightful effects of the wide-spread traffic in alcoholic liquors. Mr. Dawson Burns recently sent a communication to the London News, containing some statistics of startling significance. He states that in 1876 there were purchased more than twenty-nine million gallons of British spirits, more than eleven and a half million gallons of foreign and colonial spirits, more than eighteen million gallons of beer, and eleven million gallons of British wine, cider, etc.,

making a total of intoxicants for the year 1876, of 102,732,898 gallons. The original cost of all this is £133,632,021; add to this the increase in retail prices, and it makes a total of £147,000,000. Those who do not move outside sober circles and never study estimates of national habits, would hardly believe it possible for a Christian nation to produce such figures in the nineteenth century. It involves some eighty-one million gallons of alcohol, a quantity sufficient, if distributed among all the inhabitants of the earth, and swallowed at one time, to kill every man, woman, and child then living on the globe.

General Articles.

ACQUAINT THYSELF WITH GOD.

ACQUAINT thee, O mortal, acquaint thee with God; And joy, like the sunshine, shall beam on thy road; And peace, like the dew-drop, shall fall on thy head; And sleep, like an angel, shall visit thy bed.

Acquaint thee, O mortal, acquaint thee with God; And he shall be with thee when fears are abroad,— Thy safeguard in dangers that threaten thy path; Thy joy, in the valley and shadow of death.

—Knox.

SEVEN FEATURES OF RESURRECTION GLORY.

An Address by S. A. Blackwood, Esq., at the Wimbledon Prophetic Conference, May, 1877.

I REGARD the convening of this Conference as an act that is loyal to our King. It reminds me of those, who, in the days of David, when all the tribes of Israel were at strife, said, "Why speak ye not of bringing the king back?" In all the evangelistic teaching and preaching that we are privileged to have, very little indeed is spoken of bringing the King back, and it is to promote that that we are gathered together for a few days.

I believe there are many signs and indications that the King is very near now. We may regard as one sign of it this Conference, and the Conference to be held next week in Freemasons' Hall, by brethren who, although they perhaps do not agree with us entirely in ecclesiastical or prophetic views, yet are one with us in this—they want to see the King coming back.

It was when the word sounded from the ranks of Israel that King David seemed to hear it, and he sent this word immediately unto Zadok and Abiathar, and the elders of Judah, saying, "Ye are my bone and my flesh," the very terms which our King applies to his church, his mystical body. And he said to them, "Why are ye the last to bring back the king?" The people who ought to have been the first, aye, his own brethren, they were the last, and that touched them, "and he bowed the heart of all the men of Judah, even as the heart of one man." They came unitedly, and sent this word unto the king, "Return thou, and all thy servants." So the king returned, and came to Jordan, and Judah came over to meet him, not in the air as we shall meet our King, but to conduct him over Jordan.

I trust our King is bowing the hearts of his people in some measure now, so that good results may follow from such gatherings as these.

However much our intellectual perception of the different schemes of prophetic interpretation may differ or agree, we must all unite in hoping and praying that a deeper longing and more fervent desire than ever may be awakened that *the King may soon come back*. It may be that, as in those days the king waited for the invitation, so our King is waiting for unanimity—waiting for all his people to become united in the longing desire and prayer for his early return. God grant it speedily. May these promises make our mouths water, as when the pilgrims reached the land of Beulah, and got some good looks through the telescope, it set their hearts on fire to get to the Celestial City. I wish now to dwell briefly upon a beautiful

CLUSTER OF SEVEN PROMISES

contained in Rev. 22: 3-5, which bring before us some of the glorious results of the approaching second advent of our King—seven characteristics of the glorified resurrection saints in the Heavenly Jerusalem, "the many mansions of our Father's house in Heaven." Like the patriarchs, we must embrace the promises (Heb. 11:13), and not merely look at them, and touch them, and then let them go. The seven promises in Rev. 22: 3-5, read as follows:—

"There shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads; and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

There are all the seven, and there is a center one, like the center of the seven-branch candlestick, from which they seem to originate—that one at the beginning of the fourth verse, "They shall see his face." There is the center promise—all the others are glorious, but that excelleth them all; that is the best. Why, it is what you are longing for. It is not the reigning you so much care about, it is not the glory, but the once marred face and the pierced hand you want to see. It is not the magnificence, but it is the face of your King you want to see.

1. Let me point out those seven promises in their connection. "There shall be no more curse." This points to the extermination of every accursed thing. It is not merely the curse, but the accursed thing, that the words seem to imply. The promise will then be fulfilled—"The God of peace shall bruise Satan under our feet." Surely also with Satan, sin, introduced by him, will be removed, every trace of sin's sad story shall forever pass away. We do not know to what extreme confines of God's universe Satan, and sin, and they that have part in the lake of fire, will be banished. But here they are entirely lost sight of. "There shall be no more curse."

Nor shall there be any more death. The last enemy that shall be destroyed is death. There shall be no sin, nor pain, nor crying, nor any such thing. There will be an end of it once for all and forever. How can we picture to our imagination what a time that would be? Satan, sin, and death gone, creation no longer groaning and travailing, the time of the glorious liberty of the sons of God come. In vain, I say, we try to fancy it, but it is real, for we read of these promises, "These are the true and faithful sayings of God." Then, indeed, "shall the earth bring forth her increase, and God, even our own God, shall give us his blessing." The thorn, and the thistle, and the briar shall no longer be the memento and witness of the curse that has been introduced by sin. "The earth shall bring forth her increase."

2. But, again, "the throne of God and of the Lamb shall be in it" (i. e., in the Heavenly Jerusalem). What does that imply? It denotes perfect government. For six thousand years man has been trying his hand at government. The beginning of his kingdom was Babel, and I think it is very much the same now—confusion. It does not matter whether it be despotism or constitutional government, parliaments or sultans, wherever you look the world still stands sorely in need of a righteous and equitable government. Man has been trying his hand, and has lamentably failed, and the six thousand years (so far as we can trace the times of man's existence on this earth) of man's history bear witness to urgent need for the Desire of Nations to establish everywhere his kingdom.

The perfect government of Christ will be an absolutism. He will be the fountain of all authority, and the whole universe will be subject to him. Oh, how glorious that will be! "The throne of God and of the Lamb." Perfect government. Ah! you see the name of Jesus is there—the *Lamb*. In some wonderful way, only hinted at in a few parts of God's word, it seems that not only has Christ by his blood redeemed his church from hell, but has cleansed the very precincts almost of Heaven and heavenly places. He has acquired a right, not only to the headship over his people, but to the dominion of the universe, that God may be all in all.

3. The third feature is, "his servants shall serve him." Perfect service! Why that is what you long for. You are even now trying to serve him. You want to do so, but how often you are hindered; how often the weakness of your head and your heart hinders you; how often the feebleness of mind and body,—how often the rising up of sin in your soul hinders you; but then you shall have no let or hindrance in his service. Then the prayer you have so often uttered, that you want to "serve him in holiness and righteousness all your days," shall have its complete fulfillment.

Perfect government will bring about, as its immediate result, perfect service. You will never be wearied then—never tire in his service, never tire of his service. Yes,

our glorious lifetime throughout eternity will be characterized by continual service. You will not want to be idle then; for it will be a time of glorious activity, and his servants shall serve him in his temple day and night forever. The whole universe of God is our Father's house, and I do not know whether our sphere of service will be among worlds millions and millions of miles distant, but we shall doubtless fly swiftly, like angels that excel in strength and that do his commandments and hearken to his voice and his word.

What a change from the wretched, imperfect, lukewarm service that you and I are so conscious of! Selfishness comes in continually. But this is to be swallowed up in Christ, and self is to be lost sight of in his glorious service.

4. And now comes the center promise, "They shall see his face." The Queen of Sheba said of King Solomon's servants, "Happy are these thy servants, which stand continually before thee." We are told that they continually saw the king's face. But they had to go out of the king's presence sometimes to get their meals, and to do his errands, and to obtain rest. Not so, however, with our service hereafter in glorified resurrection bodies. We shall always be in his presence, delighting ourselves in the nearness of the King. Oh! what a sight that will be to behold his face, which was marred more than any man's; that brow that was crowned with thorns for you, for me; the countenance from which the cruel soldiers plucked off the hair! Well may we exclaim with David, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." You have never been satisfied yet;—you have tasted the streams of earth, and have found that this world cannot give durable satisfaction. Even in the moments of most prayerful communion we only see through a glass darkly, but then we shall see face to face. Blessed day! "Even so, come, Lord Jesus," come quickly.

5. "His name shall be in their foreheads." Perfect likeness, perfect resemblance, will follow an uninterrupted vision of the King's face. That is what we want. Has not God put down deep into your heart the desire to be like him—a longing for holiness—a consciousness of unholiness? Nothing will completely satisfy your soul but the sight of Jesus Christ and the changing of your body of humiliation into the likeness of his glorious body, every part of it being wonderfully and fearfully made anew and transfigured (like the bodies of Moses and Elijah when they stood on the mount), and permeated and penetrated with Christ's likeness, because his name will be in your foreheads.

"We shall be like him, for we shall see him as he is." It is because we do not see him now as he is that we are so unlike him. It was when men could see him a little more clearly as he is that they were transformed. It was when Moses had spent forty days and forty nights with God on Mount Sinai that the skin of his face shone, though it was only in a ministration of condemnation. It was when Stephen looked into Heaven and saw the Son of man standing at the right hand of God that his very enemies saw his countenance as the face of an angel. It is when men look at Christ that they become transfigured as he was. If you and I look more constantly and more steadfastly into Heaven, turning away our eyes from beholding vanity, we shall be changed into the same image from glory to glory, even as by the Spirit of the Lord.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye,"—no gradual process; not like the gold, which now has to go through the furnace; not as the china, which has to be passed through the fire again and again; not as all earthly things, that have to be refined—but in the twinkling of an eye, in a moment, at the sound of the trump. When Christ comes, we shall be changed, and shall perfectly reflect his image. His name shall be in our foreheads. The name is the character; the character of our Father, our God, our Saviour, will be perfectly reflected on us; and then unto him shall be glory in the church by Christ Jesus, throughout all ages, world without end.

When his name shall be in your forehead, you will then never know what it is to be ashamed of Christ. We know now how the fear of man bringeth a snare, and how, sometimes, unlike true soldiers, almost we would fain take the number off our helmet or forage-cap and not let it be seen to what regiment we belong, when

ashamed to confess Christ as fully as he ought before men; but then there will be no temptation to be ashamed of Christ. We shall perfectly resemble him, and perfectly reflect him. In our foreheads will be the character of God, and we shall unmistakably recognized and manifested as partakers of the Divine nature.

6. "And there shall be no night there, and they shall need no candle, neither light of the sun; for the Lord God giveth them light." Here we need the light of the sun and the night of rest; but material light will be required there. You will never be fatigued, or want to go to sleep. Your head and heart will never ache, and, still better, there will be no spiritual night. Believers now have their time of darkness, and they long for uninterrupted enjoyment of the light of God's presence. Well, there "the Lord God will give them light."

There will be no night of perplexity, misunderstanding. Christians will not quarrel or strive about points of doctrine, ordinances, or church government. There will be harmoniously settled then. There will be no night, because we shall have the mind of God without the weakness and imperfection of sinful flesh. What a blissful prospect! If there is anything that makes the heart of a man of God ache, it is strifes, misunderstandings, and harsh judgments, and the cruel interpretations sometimes put on Christians' conduct by their brethren. But perfect light will then enable the saints to understand one another in one moment intuitively, "for the Lord God giveth them light."

It is not a borrowed light nor a created light, for it will come straight from God himself. I do not know what those words imply in their fullness, but I know that they contain everything that can be needed to satisfy and gladden the hearts of God's children; for God is Light, and Jesus is the brightness of his glory and the express image of his Father.

7. "And they shall reign forever and ever,"—though they are servants and serve him day and night in his temple, yet they reign. The saints shall be seated on thrones of royal dominion, and wear fading crowns of glory, and sway scepters of irresistible authority. To speak of these topics is exhilarating and refreshing to our souls. Let us cherish these seven promises in our hearts. Let us look up and lift up our heads, for our redemption draweth nigh. What days we are living in! Surely there is enough to make us cry with increased earnestness,—"Even so, come, Lord Jesus," come quickly. It may be that you and I will be among those who are alive and remain unto the coming of the Lord, and shall be changed from mortal to immortal without dying (1 Thess. 4: 16, 17; 1 Cor. 15: 51, 52). God help us to stand upon our watch tower, and be looking, and longing, and waiting, and praying for Christ speedily to come to be glorified in his saints and admired in them that believe.—*Christian Herald* London, Eng.

MARRIAGE AND THE SABBATH.

THE reasoning of Jesus on the marriage institution, when questioned by the Pharisees touching its obligations, has seemed to me worthy of consideration in its bearing upon the Sabbath question.

The Pharisees asked him if it was lawful for a man to put away his wife for every cause. As they asked for the law in the case, let us note carefully where Jesus got the law by which the institution should be governed. Does he go back to Moses' day to find the true law by which God designed that the institution should be regulated? No. Does he go back to the days of Abraham, of Noah, or of any of the patriarchs who lived after the fall, to find the law? No. Where does he go, then? To the institution as it was established from the beginning. For did he not know that the works were finished from the foundation of the world?

We will let Jesus speak for himself. "Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Here he finds the true marriage law, the institution just as God, the Creator, gave it to man. But the Pharisees reply, "Why did Moses then command to give a writing of divorce, and to put

away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." How clear is this language of Jesus' recognizes the wisdom of God; and that God does not need to mend his work or to have fallen man mend it for him. Even Jesus himself does not undertake to mend it, but simply cites it as that which is just right and just calculated to meet the wants of man. He holds the institutions of his Father, and shows that he is indeed a loyal son. How clear the language of Jesus, "I have glorified thy name." And truly, where should we expect to find the institutions made for man in their purity, and as best adapted to meet his wants and regulate his life, except where they came from the hands of his Creator? And did not the Creator himself make all his works good, and say that they were finished? And if the works were finished by the Creator, can they be improved by poor fallen man? Does not the language of Jesus imply that all attempts to change the institution have only detracted from its high and holy purpose?

Now, if this reasoning of our Saviour's is true (and who that has any faith in his mission can doubt it?), does it not apply with equal force to the Sabbath institution? It was made at the same time, for the same people, and by the same God. Jesus says that the Sabbath was made for man. Then, according to the example that Jesus has set us, where shall we look to find the institution as God made it? We must do as directed by Jesus in the case of the marriage institution, read how it was in the beginning. Did God see the end from the beginning, thus being enabled to adapt to the wants of his creatures, and make no mistake in the case of the Sabbath institution? Do we glorify God by such a position? Do we not dishonor him, and show that we are not his loyal subjects?

With the subject thus before us, how clear is the language of Scripture, "The law entered that the offense might abound"! The law does not originate the obligations it enforces; it is given to secure our obedience to them. They grow out of creation itself; and were it possible to take away the law, the obligations would still exist. Hence, it is a recognized declaration of the New Testament that "whosoever committeth sin transgresseth also the law"; and that "sin is the transgression of the law."

Then, is it not true of an institution made for man and necessary to him, that it could not be changed from what it was when it came from the Creator's hand? Was it in his Eden state was in harmony with God and his institutions, and when he fell, was it not the mission of his Saviour to bring him into harmony with God and his institutions again? And this is the very foundation of his reasoning with reference to the marriage institution that we have been considering; and it applies with equal force to the Sabbath institution.

O. DAVIS.

THE REAPERS ARE THE ANGELS.

"LET both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13: 30. In verses 37 to 44 the explanation of the above parable is given. Christ is the sower; the righteous are the good seed; the field is the world; the tares are the wicked, and the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels.

The whole is a figurative summary of the work of redemption; and, as such, it fills an important place in the present message of truth, standing out in bold opposition to the doctrines of the age to come and the temporal millennium.

John, the banished prophet, is rapt in vision. He beholds a white cloud, and seated upon it the Son of man, having on his head a golden crown, and in his hand a sharp sickle, a symbol of husbandry. Thus he holds in his hand the ensign of his authority as the householder of the parable; and the crown denotes the termination of priestly ministrations and redemption. The harvest is come, and from his exalted throne he views the scene. It presents a sad appearance. The tares have overgrown the wheat and threaten to destroy the entire field. "The time is come to reap." And as we read, "I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them."

"And I saw another sign in Heaven, great

and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. . . . And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." Rev. 15: 1, 6. "And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Chap. 16: 1, 2.

From the opening to the close of this remarkable chapter, seven angels are represented as engaged in pouring out upon the wicked the vials of wrath. Like bundles of tares, they are bound with the bands of death, to be burned in the great conflagration, at the consummation of the general Judgment. The wheat now remains to be gathered into the barn; and so we read: "And then shall appear the sign of the Son of man in heaven; . . . and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Glorious consummation! Ministered to by angels in the hour of temptation; shielded by angels in the day of wrath; gathered by angels as golden grain into the garner of the Lord. Thus the work of the harvest is over. The field is reaped; and though the yield was small, none were lost, but all were safely deposited in the world of glory. The gathered tares only remain to be burned, when the once blighted field shall spread its rich mantle of foliage, and lay again its carpet of living green; when the glory from the temple of the Lord shall cap the hills with gold, and fill the verdant valleys with noontide light!

Then shall the precious seed of the Lord flourish, with no tares to choke it round. To this end we sing:—

"Come, come, thou conquering One;
Reign thou upon thy throne
In glory bright.
Then shall the ransomed raise
Unceasing songs of praise
Throughout eternal days
In realms of light."

E. P. D.

DAYS.

HUMAN life has been compared to a day, childhood being the morning, manhood the noon, and old age the evening. The comparison is beautiful, and well calculated to cheer our hearts; for as we retire at night and sleep sweetly until the dawn of another day, so, when our life-work is ended, we shall rest in the grave until the morning of the resurrection.

Each day we are building characters for eternity, and no eye but that of the Infinite can see the result of our labor. We may mingle with the world, and perform the duties of every-day life, and still be doing a work the greatness of which the sunlight of eternity alone can reveal.

One writer says, "Gorgeous and rich are the shrines in many lands; but what temple was ever builded as some days are built? Marvelous fancies; deeds in whose doing the heart grows strong; thoughts too mighty for words; feelings that are deeper than the utmost depths of thought,—these are the materials of which days are built, and no Vatican or cathedral walls ever blazed with such glory as is often painted on single days."

As each day sinks in the golden sunset, its work is recorded above, and that day never returns to man. Although our "days on earth are as a shadow," yet we have the assurance that "the Lord knoweth the days of the upright, and their inheritance shall be forever." Death may subdue us; but "after many days we shall be visited," and in mansions of beauty we shall discover that time has merged into one eternal day.

ELIZA H. MORTON.

Allen's Corner, Me.

A MEEK AND QUIET SPIRIT.

THE word of God calls a meek and quiet spirit an "ornament," and declares that it is of great price in the sight of God. 1 Pet. 3: 4, 5. There is no doubt but that a meek, quiet, and holy trust in God is equally precious and lovable in all, men or women, old or young.

There is no virtue in an ease-loving, listless inaction in God's work,—a spirit that fears the storms of opposition and the frowns of popular prejudice so much more than God, that it does simply nothing to ad-

vance the truth. Those are slothful servants who keep always on the sunny side of popular opinion, keep just as quiet as possible about unpopular Bible truth,—not truly meek, but cringing, and servile toward errors and wrongs upheld by popular opinion. No honor or ornament this sort of meekness and quietness, not in the records of Heaven, certainly. "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38.

But there is a calm, meek, and heavenly trust in God, the very soul of true energy and power, which we all must have in order to honor God and advance his cause. Oh, how saddening to see and hear contention and strife among those who profess the truth! Often there are feverish anxiety and chafing, aggravating broils in the family and out of it. With many who profess Christ there is a fair outside show to the world, but in the family they are like hot water and firebrands. "Oh, the value of a meek and quiet spirit! It is worth buying, even if it costs all."

F. W. MORSE.

COURTESY.

COURTESY is a Christian duty, as well as prayer. The perfect Christian is a perfect gentleman, and will not only render himself useful, but also agreeable. It is a high commendation to say that a man is honest, but honesty does not comprise all the excellences of Christian character. We often see honesty, and vulgarity of manner, coarseness of language, and rough demeanor, existing in the same person, and certainly the manners of a boor by no means add to the attractiveness of honesty. Good manners are an element of usefulness as really as good principles, and should be as carefully cultivated.

Some pride themselves in being blunt, and reckless of the feelings and tastes of others, and call it honest-heartedness, plainness of speech, frankness, etc.; but their forms of speech deserve no such names of flattery; they are no more honest, frank and plain than the perfect gentleman; their names are far more indicative of ill breeding and coarseness of nature than of honesty, or unusual frankness. And yet how common it is for some persons to be reckless of the feelings, opinions and tastes of others; to rush over them in word and deed, with the inconsideration of a battle-horse, offend every sentiment of refined and gentlemanly accomplishment, and then complacently pretend that they have done it all from an impulse of honesty and open-heartedness superior to others. A most unreasonable and untruthful plea. Superior honesty! Far from it. Such persons usually excel only in coarseness, and recklessness of others' comfort. Even when they wish to speak kindly, they often choose the style of the rowdy, and employ abusive terms in jest. And when they rebuke wrong, or express their disapprobation, their words are vinegar and gall. No forms of speech are too harsh, no tones of voice too denunciatory and bitter; they are not satisfied unless they rasp, and saw to the very quick; and they ring the changes upon biting epithets with a relish, and then claim that this is all an evidence of superior honesty. Strange pretensions! Much of the strife and difficulty that occur in churches, and that prevent a loving union among believers, results from such severity and coarseness of remark. Every corner and lane of social life is often made rough, unpleasant, and the brotherhood kept constantly chafed, fretted and wounded by these boorish manners. There never can be any fusion, mellow, genial unity, where such things are indulged.

The true Christian rule is to choose kind words, to study not to wound the feelings of others, to avoid even giving offense to the weak, and ignorant, and prejudiced, and strive to impart good cheer and comfort to all around us. Such a course involves no loss of dignity, honesty, frankness, nor fidelity; but it does involve a high state of religious culture, a refinement and ripeness of benevolence to which all have not yet attained. We can all of us call to mind those who treat every person with whom they meet so kindly that all is agreeable, easy, home-like, around them. They shed a genial happiness wherever they go, and seem instinctively to read the feelings, weaknesses, wants, of those around them, and to say and do just the thing that will afford pleasure. And we can also call to mind those who are forever chafing, rasping, wounding, the sensibilities of their associates. They are like certain flies, that

are always annoying, and are especially keen in watching the most sensitive points, and irritating every tender wound.

Now some are constitutionally coarse and blundering; some are appreciative and kind. But culture is the grand means of refining. The roughest stone from the ledge can be hewed, hammered and chiseled until it wears a smooth and beautiful polish. And Christianity is designed to polish the rough characters which yield to it, and render them courteous, agreeable, kind. But this work demands effort, study, attention. He that is careless about his words or manners will never improve. Much less will he who prides himself in his vulgarity, and is disposed to justify his coarseness by the plea of superior honesty. But he who resolves to say no unkind thing, to avoid every act that will be likely to give offense, or wound the feelings; who speaks as softly and charitably of the faults of others as truth and duty will allow; who never employs harsh and cutting words to give emphasis to a sentence, or to gratify excited passions; who studies to be honest; who prefers to suffer in his own feelings rather than wound the feelings of others; who strives to allay irritation and make peace by the use of soft words and kind demeanor, such a one will grow, and ripen in the qualities of a Christian gentleman, and will very soon learn that there is a vast amount of religion in courtesy, as well as in prayer. No Christian should consider himself more than a novice in the cause, who has not gained such a control over his passions, and whose heart is not so full of kindness, that he is found to be agreeable in his family, in the church, and in the social circle.—*Morning Star*.

BALAAH'S CHILDREN.

A METHODIST living in the State of Georgia became dissatisfied on the subject of infant baptism. He frequently urged his preacher to tell where in the Bible it might be found; but the preacher, like all other preachers, could not produce the scripture. At last the preacher hit on a happy plan. He told each member of his class at their next general meeting to bring the best proof text on infant baptism, the dissatisfied brother among the others. The time arrived, and all appeared equipped as directed. The first brother read: "Suffer little children to come unto me." "Well," said the dissatisfied brother, "what has that to do with infant baptism?" "Oh," said the preacher, "the inference is that Christ baptized them." The next read: "And when she [Lydia] was baptized, and her household." "Well," said the brother, "there are no infants mentioned here." "But stop," said the preacher, "the inference is that Lydia had children in her household." So they continued until every text that Methodist skill could warp was exhausted. Then the dissatisfied brother's turn came. He arose and read: "And Balaam rose up early in the morning, and saddled his ass." "My brother, what has that to do with infant baptism?" "Don't you see," said the dissatisfied brother, "the 'inference' is that Balaam saddled his ass to carry his children to church to have them baptized!" That convention adjourned *sine die*.—*Texas Christian Messenger*.

THE EVERLASTING REST.

ONE of the sweetest passages in the Bible is this one, "Underneath are the everlasting arms." It is not often preached from; perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the Divine support! The first idea of infancy is resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we see a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father the arms are felt, but not seen. The invisible, secret support comes to the soul in its hours of weakness and trouble; for God knoweth our feebleness, he remembers we are but dust.

We often sink very low under the weight of sorrows. Sudden disappointments can carry us, in an hour, from the heights down to the very depths. Props that we have leaned upon are stricken away. What God means by it, very often, is just to bring us down to "the everlasting arms." We did not feel our need of them before. We were "making flesh our arm," and relying on human comfort or resources.—*Sel*.

The Review and Herald.

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

BATTLE CREEK, MICH., FRIDAY, AUGUST 2, 1877.

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

MATTERS AND THINGS.

SINCE our return from California in May last, our time has been fully occupied from early morning until late at night with matters and things pertaining to the general cause, and yet we have not been able to give personal attention to one-half the work that has been thrust upon us.

THE CAMP-MEETINGS.

These we have refused to attend on the ground that we have had more important work on hand. And besides, we have not recovered from the terrible strain of the labors of last camp-meeting season. In consequence of this over-work at camp-meetings last year, we were nearly worthless in California last winter, and we are at the present time only partially recovered. If we call at any of the camp-meetings of this season, it will be to spend Sabbath and first-day under most favorable circumstances. We are rapidly recovering, and intend to take a course that will insure strength to do long-neglected, important writing the coming winter.

BATTLE CREEK COLLEGE.

Everything has been done, and will still be done, to make our beloved school as near a perfect success as possible. Board and room rent will be put at as low a figure as possible, and every means will be employed to advance pupils in their studies, to protect them from bad influences, and to surround them with moral and religious influences that will elevate and sanctify. The attendance will be large, including a large number of those who have entered the ministry and also those who have the gospel ministry in view. The next will be an exceedingly important year of our school. A full course of Biblical lectures will be given. The fall term will commence Wednesday, August 29. It will be much better for students to be on the ground a few days before the term commences, than a few days after it has commenced. All correspondence respecting the school should be addressed, Battle Creek College, Battle Creek, Mich.

THE SANITARIUM.

This institution, formerly known as the Health Institute, located at Battle Creek in 1866, is now in a most flourishing condition. As a minister of the gospel from Iowa, who has received great benefit as a patient, said, "This is not one of those Health Institutes whose popularity is all abroad," and added, "You stand higher in this city than in any other in this country." The patronage from the better classes in this city is very flattering. The rooms are all full of patients from abroad. And in fact several new cottages are opened and occupied in addition to rooms occupied at any previous year. And besides these, there is an outside pressure for baths and other treatment from the best families in this city, until we are obliged to confess to inability to meet the demands of the public with present facilities.

And we have been much occupied with the plans, and the general oversight of the execution of those plans, for far greater facilities for the treatment, board and lodging of the sick. A bath-room 50 x 60 feet, with three stories, is being built, and pushed forward as fast as possible. And the foundation of the main building is being laid, 136 x 46 feet, three stories besides a basement kitchen, all to be heated with steam. All this we have had in mind during the past six years. Others have proposed building. We have opposed, and have urged that our buildings and facilities generally were equal to our physicians. We saw clearly that in order to have a first class institution, young men of promise must be thoroughly educated.

We went at the work as the farmer sets out his orchard of young trees. The fruit is now seen in the youthful physician-in-chief, J. H. Kellogg, M. D., and in his students, W. J. Fairfield, W. B. Sprague, and E. J. Waggoner, who have attended one term of medical lectures at the University of Michigan, and will finish their medical education at the highest school on the continent. We build this year. At the opening of next spring, God favoring the work, we shall have three or four young men holding diplomas from the highest medical school in this country, imbued with the true spirit of the great health reformation.

HEALTH REFORM.

We stand upon the same ground touching the health question we have occupied during the

past fourteen years. There is only this difference, time has given room for more mature thought, and for a precious experience, both of which have demonstrated that to be true which we entered upon fourteen years ago as an experiment. God has made the health reformation of invaluable worth to us. We cannot swerve from it. We cannot keep silent upon it. We shall faithfully warn a backsliding people to beware of the consequences of departing from precious light upon the subject, as we may find time to write. If it be true that "the health reform sustains the same relation to the work of the third angel's message as the arm does to the human body," no true believer will dare to depart from it. God save us.

BATTLE CREEK CHURCH.

Great and grave responsibilities are upon the church at Battle Creek. With a membership of 290, besides many residing here whose names are enrolled elsewhere, the Battle Creek congregation will be too large for our house of worship when the fall school term shall add two hundred students from abroad. We now view it necessary to divide the congregation either between a forenoon and an afternoon service, or between the house of worship and College Hall, both services to be held the same hour. Either will be disagreeable, but for want of room we shall be forced to adopt one of the two plans in a few weeks, at the opening of the fall term of our school.

We need not less than \$25,000 to build a house of worship that will take in the resident congregation, and students at the school, and those who are able, and are disposed to attend from the Sanitarium. Few patients now attend for want of room. Our kind and friendly neighbors stay away from meeting, as they know there is not a spare seat for them. The situation is becoming alarming. What shall be done?

This church cannot build a suitable house. The membership is largely made up of poor, aged people, widows and orphans. Our younger brethren who have a liberal competency will not settle at Battle Creek. They know very well the burdens to be borne here, and they avoid them. But the poor, widows and orphans, press in at this point, and many of them look to our institutions located at Battle Creek for help. We are doing a great work, and ask our people abroad to help us.

Some ask treatment at the Sanitarium free, or at great reductions. Others ask our publications free, or for the next thing to nothing. And yet others plead that their children may work for their board to save the trifling expense of club board, and reduced rents of rooms. We answer these appeals as follows:

1. The Sanitarium will not be less than \$30,000 in debt when the buildings and furnishing are complete, and can make no reductions, excepting to ministers, until the friends of reform shall take stock to cover the debt. And let it be borne in mind that seats will be demanded in a roomy house of worship for one hundred patients, but the Sanitarium cannot pay one dollar for such a church.

2. The draft upon the publishing department has been so large for reductions on publications, and gifts of publications, that it cannot help build a suitable house of worship. It brings laborers to this point requiring seats in the house of worship, but has not a dollar to put into the house.

3. The Battle Creek church alone has paid in nearly one-fourth the entire stock taken in Battle Creek College. We are surprised to find the figures stand thus:

The whole sum paid by all the friends of the College is \$49,591. Of this sum the Battle Creek church has paid \$12,029, while nearly one hundred churches in the State of Michigan have paid \$9,505, a trifle more than three-fourths as much as this one church.

We say to those who ask that their children work for their board, and attend school, There are very few families in this church who are able to pay kitchen work and chores done in this way. Do any of you urge that your sons can care for the horse and cow and thus pay their board? We reply: There is not a tithe of the families of the Battle Creek church who feel able to own a cow, and less who keep a horse, and none of them are able to let the caring for them out to others.

In behalf of the Battle Creek Church, and our institutions located at this point, we appeal to our people abroad for sympathy and help. We are doing a great work. We are making great efforts in our work for God and humanity, and ask for help. Let none come to Battle Creek for financial help. Those who cannot help have no business at Battle Creek. This whole matter pertaining to the wants of the

cause here at headquarters will be laid before General Conference at its next session.

Those who urge us to go long, weary distances to attend their camp meetings will please bear in mind that our Sabbath congregations of believers at Battle Creek during the College terms is double the number of believers at several of our camp-meetings.

THE PRESENT

Is a time of thrilling interest. The Progress Department is glorious. A score of Battle Creek College students are in the field. The cause demands hundreds. God is working with his truth mightily. We have no time to spend on those who sneer at us, and hate our work. The cause has too deep root in the confidence of the people to be longer hindered by religious scoffers. Let us all thank God and take courage.

THE FUTURE.

The work before us is almost without limit. The opening fields are all white for the harvest. In the Progress Department of the present issue is a voice from old Denmark, by our beloved Bro. Matteson. A great work is to be done in Europe. A man is wanted for England and Scotland. And is not Eld. Canright that man? May God direct. Calls come from all parts of the South. We think there is not a single State in the Union but has its little companies of Seventh-day Adventists. Five hundred men are wanted to enter all parts where calls are coming in for help. There are probably fifty Sabbath-keepers in the new State of Colorado, and not a man to respond to the many calls for help there. The same can be said of many good fields.

What can be done? Answer, Let those who have the truth and love it, and love poor sinners, arouse to the work of saving them. Let Biblical Institutes be held at proper points during the next Conference year, and let men and women be qualified to defend the truth of God. The brief future of our message demands labor, care and toil; and eternal rest and glory lie just beyond. J. W.

A GLIMPSE BEYOND.

LAST week we announced the outbreak of railroad riots in Pennsylvania. Before that paper reached its readers, the whole country lay paralyzed as under the incubus of a terrible nightmare. Lawlessness and riot, plunder, arson and murder, held high carnival. Travel was interrupted, business suspended, mills closed, and all the best interests in the country trampled beneath the feet of a wild, delirious mob. The railroad strikers little realized at first the nature of the movement they were inaugurating; and some of them were as much surprised and startled as the country at large, at the fearful element in society that stood ready to leap into action at the first opportunity, and give the freest play to the worst passions of the human heart.

But perhaps the strangest feature of the whole matter, and the one certainly the most alarming was the suddenness with which it spread from one end of the land to the other, appearing almost simultaneously from the center to the extremest boundaries of the country. It shows the spirit of communism pervading all the lower classes of society. It shows their readiness for concerted action at a moment's opportunity in the worst of causes. Who, five days before the whole country was stricken dumb, as the papers expressed it, before the face of "the great terror," expected any such thing, or believed that such a state of things could be brought about?

There are those who are pacifying their fears in regard to the declarations of prophecy which speak of the revolutions, overturnings, outbreaks and troubles of the last days, with the thought that there is no particular danger; for such things cannot be brought about for a long time. The events of the past few days are calculated to enlighten such, if they are susceptible of instruction. This outbreak gives us a glimpse of what lies beyond. It shows us a little of the volcano over which even this country is slumbering, and that sudden destruction may come, even when men are in the very act of saying "Peace and safety."

It has a significant revelation also for the rich. It must suggest to their minds the inquiry what advantage their riches will be, and what their gold will be worth, when the poor men and the laboring men release themselves from business obligations and the restraints of law, and with a spirit of exaction for real or imaginary wrongs, plunder or destroy as their interest or passions may suggest.

We are forcibly reminded of the language in

which James describes the condition of the rich at the time when the Judge standeth before the door, and the coming of the Lord draweth nigh. Jas. 5:1-4: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which of you kept back by fraud, crieth; and the cries of them which have reaped are entered to the ears of the Lord of sabaoth."

We enter in no respect here into the present conflict between labor and capital. It is undoubtedly true that many of the rich, as here represented, have enriched themselves at the expense of the poor. They have wrung meat from the necessities of the needy, that they might gratify and gorge and pet and pamper themselves. But the poor, goaded at length to desperation, spring upon their oppressors with the fury of a wild beast unchained. And the long unbalanced accounts will be adjusted, the being paid in blood which they refused in gold.

The strike is so far ended that all outward manifestations of violence are suppressed, and those roads the property of which is in a condition for them to do so have resumed business. But the results of this movement are to be felt for some time to come. The *Detroit Evening News* of July 27, 1877, says:—

"The worst part of the present troubles has not come. The bitterest fruit of the mad folly of the working people will be starvation. The gaunt hand of famine has been thrust from the social chaos already in the mining districts of Pennsylvania and West Virginia, and the ugly spectre will soon appear in all parts of the country. In our country, where the population is so widely scattered, it requires a never ceasing energy of the work of transportation to keep the cities and centers of manufacturing industry supplied with food. A day's suspension of freight trains throughout the country would be attended with appreciable suffering. In the present case the suspension has already lasted from nine to ten days, and may last as much longer. A population of twenty thousand in West Virginia are reduced to fifty barrels of flour. Pittsburgh, like a beleaguered city, has eight days' rations. This loss cannot be made up.

"These causes alone would make the prospect appalling, but other causes, still more potent for evil, have been operating, and will continue to operate, how long no one knows. That whole portion of the population of the United States which depends on daily wages to keep away the actual pangs of hunger are now idle for the industries not suspended by force and violence have been compelled to close by lack of supplies and the irresistible workings of the laws of commerce which make its operations so delicately interdependent. They will remain idle for many weeks. They were on the brink of starvation before the enforced idleness came. They will now know its reality. Add to these causes that millions of dollars' worth of food has been destroyed, and that the price of what remains will inevitably rise, and the outlook for the poor is something fearful to contemplate.

"We cannot see how these strikes, viewed with all their direct and indirect consequences, moral and physical, can be regarded otherwise than as the greatest calamity next to the civil war that ever befel this country." U. S.

BABYLON IS FALLEN.

In *Truth for the People*, of July 28, 1877, published in Detroit, Mich., we find the following item, which we cannot dismiss with the common-place remark that it speaks for itself; for it does more than that: it speaks for modern popular Christianity and tells a doleful tale of its fallen condition:—

"There is considerable gossip here concerning the business and financial troubles of the Sea Cliff Grove and Metropolitan Camp-ground Association. Since the arrest of Mr. L. C. Battershall on the charge of swindling, it has been alleged that there have been many instances of unwise and extravagant expenditures of the funds of the association. The lands, docks, piers, buildings, avenues, and all improvements and repairs since 1872 have cost nearly half a million of dollars. The principal cause of controversy is the different views as to the government of the association. One party is in favor of prohibiting dancing, billiards, and like amusements in the Sea Cliff Hotel and other buildings on the grounds. The other party maintain that

BUSINESS.

BUSINESS in the morning,
Business all the day;
Business oft, from Heaven,
Draws the mind away.

Business takes the moments
You should spend in prayer;
Business takes the Lord's time
Ere you are aware.

None should sit down idle,
Indolence is sin;
Worldly cares should never
Reign the mind within.

While your hands are busy,
Keep your mind above;
Let your heart be flooded
With God's boundless love.

Jesus has a vineyard;
God has work to do.
He has blessings ready,
Held in store for you.

Life and joy eternal,
Wages good he'll give;
Peace and rest, with Jesus
Evermore to live.

ELIZA H. MORTON.

Progress of the Cause.

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

ALSTRUP, DENMARK.

WE left Veile last Thursday, and came one hundred and thirty-two miles to this place. It did not seem consistent to commence a course of lectures there at present, as we had no friends who could help us. The Methodists have a fine church edifice in Veile, and a membership of over three hundred. They were very friendly. I preached in their house Sunday afternoon to a large congregation. The word spoken moved many hearts and gained some friends for the cause. We obtained three paying subscribers for the TIDENDE.

Alstrup is a country place. There is one Lutheran church in the town. The school-houses cannot be obtained for religious meetings except by the state church; but two farmers opened their houses, and several others have now invited us to hold meetings in their houses. We circulated the notice of meetings extensively—went to about one hundred houses, and left a printed notice in many places and a small tract with those who would read. We held two meetings yesterday (Sunday), one in the morning before church services and one in the afternoon. There are very few praying people here, and most of the people are very careless about religion. Yet a goodly number came in the forenoon, and in the afternoon the house was full of people inside and many outside. Most of them had to stand up. They listened with marked attention, and many were moved to tears.

Then we visited with several families who were anxious to learn all they could. We can hold no evening meetings at present. Evening does not come before 10 o'clock. But we have appointed meetings during the week in the afternoon at 7 o'clock. May the Lord bless his precious truth here, and in all places.

JOHN G. MATTESON.

Alstrup pr. Brøunderslev, Denmark, Europe, July 2.

NORTH PACIFIC MISSION.

As the result of our recent effort with the tent in Dallas, Polk Co., Oregon, eleven signed the covenant to keep all the commandments of God and the faith of Jesus. No permanent organization was established; but we expect they will be faithful in the truth.

We moved our tent from Dallas, July 2, and now have it pitched in the city of Portland. We held our first meeting here on Friday evening, the 13th, and have given, in all, eight discourses. The average attendance, so far, has been about two hundred and fifty. Quite a number are already interested, and we have some invitations to visit.

Sabbath and Sunday, July 7 and 8, we held a general quarterly meeting in Salem. All the meetings on this occasion were good, but the special point of interest was the organization of a T. and M. Society. We have twenty-eight members; and a president, secretary, treasurer, and director were elected. Only one district could be formed in this Valley at present. All entered into the move with an interest and zeal that showed a willingness to work for the cause of truth. We hope to see good results.

I. D. VAN HORN.

Portland, Oregon, July 19, 1877.

NEWBURYPORT, MASS.

ALTHOUGH the interest here has not given us a great number of constant hearers, yet we are not without some encouragement. We had our second Sabbath meeting July 21. A good number came from Ipswich, and our social meeting was good. Twelve of the thirty-three ready testimonies given were from those who were keeping their first or second Sabbath. One old man with snow-white hair, who had never professed religion, arose, and with choked utterance confessed the truth and his determination to obey it. Eighteen promised, by arising, to keep the Sabbath.

The ministers are beginning to work against us, visiting their members and telling them that the law is done away, and preaching the same and various other things publicly. Dr. Litch has published a list of sixteen questions for us in the daily paper here. Eld. Canright has written an answer, which will appear in the same, and has also appointed to answer them at the tent this eve, July 23. I don't know how the doctor could have helped us more effectually.

C. W. STONE.

MICHIGAN.

Wacousta and Grand Ledge.

Took down the tent at Wacousta, July 9, after a stay of nineteen days. A few were deeply interested, and some will obey the truth as the result of this effort. At this place, I learned the names of some in the city of Lansing who were favorable to the truth; so July 12, I visited that place, and spent a few hours calling upon such.

Here I found some of whom I had never before heard, obeying the truth as the result of the earnest labors of Eld. Lamson and myself one year ago this summer. I was told, also, that many others in the city are deeply interested. I have strong hopes that the powerful influence of our camp-meeting at that place will greatly help all such.

Commenced meetings in the tent at Grand Ledge, July 13, and have now given seven discourses, and Bro. Waggoner one. The most of the time, we have had quite large congregations, and all the time the people have manifested an encouraging interest in what they have heard. Some say they can hardly wait from one evening to the next, they are so anxious to hear.

E. R. JONES.

Imlay City.

WE have been in this place nearly four weeks, and are now in the midst of the Sabbath question. Our interest is good, and apparently deepening. Many are convinced of the truth, and several have decided to obey it. Thus far, we have met with but little open opposition; but the dragon is being stirred, and evidently a battle is before us. A member of the Baptist church upon whose ground our tent is pitched informed us that we could remain no longer. We have secured another location. This act is strengthening our hold upon the people.

We have reached the deciding point, when they must either accept or reject the light. We ask to be remembered by God's people.

E. VAN DEUSEN.
D. A. WELLMAN.

Williamstown.

WE held our first Sabbath meeting last Sabbath, July 1. Brethren from the country around came in, so that our congregation numbered about seventy-five. Several bore testimony for the truth for the first time. We shall remain here a short time, and then hope to find a more fruitful field of labor.

H. M. KENYON.

OHIO.

Van Wert, Van Wert Co.

INTEREST continues unabated. About three hundred are in regular attendance, and on Sunday night, July 22, we had a very quiet and attentive audience of about five hundred, at least. About twelve dollars' worth of books have been taken. Ministers keep away mostly, and let us alone.

We have examined the Sabbath question quite thoroughly, with no falling off, but rather an increase, of interest and attendance. Many are convinced. No expression has been taken, but we have good hope for a few. Our camp-meeting comes too soon for our work in this county. Two or more efficient laborers could find abundance of work in this place and vicinity

for six or eight weeks to come. May the Lord guard the honest, and give the increase.

H. A. ST. JOHN.

Tent No. 2.

SINCE the last report, several have commenced to keep the Sabbath, and there is hope for some others who are fully convinced. Leaving Bro. Guilford to follow this interest with meetings at the school-house, we have moved the tent about six miles south-east of Van Wert. Have held four meetings, and the interest is increasing.

E. H. GATES.
H. J. SPIGIER.

KANSAS.

OUR meetings at Valley, Greenwood Co., are growing in interest; and the congregations are twice as large as during the first week. We had a basket meeting yesterday, at which the attendance was about double that of any previous meeting. We presented the Sabbath question. If very close attention to the word spoken, and an eager desire to get Sabbath tracts, is an indication, the interest was certainly good. The friends at Eureka, and a few from the Elk Falls church, were with us yesterday.

J. LAMONT.
GEO. KENNEDY.

NEW YORK AND PENNSYLVANIA.

Raymond, Pa., Tent No. 1.

THE interest continued good to the close of our meetings. On Thursday evening we had a congregation of four hundred to listen to a United Brethren preacher who proposed to show the incorrectness of our position with respect to the advent. He took the ground that Matt. 24 was fulfilled at the destruction of Jerusalem, but had no liberty in presenting his arguments, and after having spoken about forty minutes closed his remarks by bidding us God-speed in our work. Judging that not one person in ten in the congregation understood his position from his remarks, we stated it for him, and had good freedom for three-fourths of an hour in presenting the plain arguments of our faith in contrast. The entire audience gave the closest attention, and altogether the effort helped our cause very materially.

Sabbath and Sunday we had meetings from 9 A. M. to 5 P. M. each day. At our social meeting Sabbath morning, forty-one testimonies were given. An aged brother, a man of excellent reputation in community, but who has been a backslider for years, took his stand with us again at this meeting. In the afternoon we made an appeal to all those who desired to make a solemn covenant to seek the Lord and serve him more faithfully to manifest it by coming forward, when between forty and fifty responded. Deep feeling was manifested, and good confessions were made. Sunday morning, Bro. Hiram Stebbins was elected and ordained elder of the church, and Bro. Edward Kelly and Daniel Green were chosen for deacons. Five more united with the church, making twenty in all. At the close of the afternoon discourse, many of the congregation were in tears as we appealed to them to prepare to meet the Lord, who is soon to come to take his people to himself. At the close of this meeting six more were baptized.

We found the cause here in a low condition, and still suffering from the effects of the wicked course of some who have disgraced themselves and brought great reproach upon the cause. But we believe that by the blessing of God and the faithful efforts of the brethren here, the cause now stands on a better footing than it has for years. The membership of the church is doubled, and there are others who will unite when we visit them again as we hope to before Conference.

It is but justice to the brethren here to say that they have done all in their power to make the meeting a success. Not only have they borne all the expense of the meeting, but they have made a great effort to attend. We believe the Lord has regarded the sacrifices they have made in this direction.

We go with our tent this week to Bolivar, Allegany Co., N. Y., which will be our address till further notice.

B. L. WHITNEY.
M. H. BROWN.

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

THE prospect here is the most encouraging at this time that it has been at all. About twenty have expressed their purpose to keep the Sabbath, and there are a good many

other hopeful cases, so that we shall still continue our meetings.

Last evening (Sunday), the union temperance meeting, which has always been held at 4 o'clock, was changed to 7:30, but we had over three hundred in the tent, and the temperance meeting was so thinly attended that we received word after our meeting that it was put back to 4 o'clock. We have attended the temperance meetings ever since we have been here, and, by request, have had one such meeting in the tent.

S. B. WHITNEY.

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

WE are still able to report progress. Three more substantial adult persons have taken their stand with us on the Sabbath, making seventeen, in all, who have received the third message in this place, and many more acknowledge that we have the truth.

Our meeting last Sabbath was one long to be remembered. Those who had recently embraced the truth spoke of the great joy and peace they had experienced since they had begun to keep all the commandments of God. At the close of the meeting, we organized a Sabbath-school and Bible-class, which we trust will be a blessing to this community. Last night (July 22), we spoke from Luke 12:37, and Rev. 19:9, on the marriage supper of the Lamb. We had the largest audience that we have had since our tent-meeting commenced here. At the close of the preaching services, quite a number who never made a profession of religion expressed, in public, a desire to meet us at the table, when the Lord shall "gird himself," and "come forth and serve" his people.

JACOB WILBUR.
A. P. BUMP.

NEW HAMPSHIRE.

WE have now been at this place (Westmoreland) six weeks. Forty-two discourses have been given. As a result, eight have decided to obey the truth. Among the number are the village teacher and the postmaster, with their wives.

We have had warm friends from the beginning, who have shown their kindness in a practical manner. I cannot omit speaking of the landlord of the Valley House. Our tent stands within fifty feet of the Universalist Church, and through his influence we had the use, not only of the church bell, but also of the organ. The latter we had for a while till some began to fear it would be injured, when we quietly carried it back; but the same day our good friend came, and said we must have an organ, and if we would carry his over we should be welcome to it; so we have not been without one.

The people have brought provisions to the tent and invited us to their homes. Bro. and Sr. Mason of Walpole, have aided us greatly by the deep interest they have manifested in these meetings.

Have sold twenty-two dollars' worth of books, and obtained eight subscribers for the REVIEW. Hope to give another short course of lectures near here before camp-meeting. Shall meet with the few here on the Sabbath.

D. A. ROBINSON.
F. A. BUZZELL.

WISCONSIN.

Greenwood, Tent No. 2.

WE have held nine meetings at Greenwood, with an average attendance of sixty, who have listened attentively. Order has been good. Interest is on the increase. The Methodist minister of this place spoke against us on the subject of the Sabbath last evening, July 19. To-night we speak upon this subject, noticing his arguments in their proper places.

H. W. DECKER.
O. A. JOHNSON.

Fall River, Tent No. 4.

WE met no open opposition here until last Sunday, the 22d, though the Methodists, led by their minister, had maintained a constant guerrilla warfare. Last week, Eld. Cook, M. E., preached on the Sabbath question. The house was full. He was much embarrassed, and made a very poor attempt to sustain the Sabbath, to prove that no day could be kept, to establish Sunday, and finally to abolish all Sabbath obligations. He misquoted Scripture freely to prove his positions, and referred several times to "Pope Constantine." His absurdities were exposed in the evening before three hundred hearers. The discomfiture of error is manifest in the wrath which is aroused. Sabbath day a number of our brethren

met with us; about a dozen from this place were out. As far as we know, but one family has taken hold of the truth, but we hope for a few more. We shall remain another week, then move to Poynette, twenty miles west from here, unless the interest should demand a longer stay.

G. C. TENNEY.
H. W. REED.

Ellsworth.

THE interest here is still good. We have presented the Sabbath question quite fully. Many are convinced of the truth, and some have decided to forsake tradition and keep the commandments of God. Last Sabbath, July 21, over forty attended the Sabbath-school and Bible class in the tent.

We hope for much fruit, and intend to follow up the interest until the work is done.

W. B. HILL.
S. FULTON.

MINNESOTA.

Laverne, Rock Co.

WE have been laboring at this place since July 4. Opposition has been very strong, but God has worked wonderfully. The cause of truth has triumphed. Ten have taken a stand with us to keep the commandments of God and the faith of Jesus. Others are interested.

GEO. M. DIMMICK.
JOHN. W. MOORE.

IOWA.

WE closed our tent-meetings in Logan, Sunday, July 22. Three years ago, the tent was at this place, and a few embraced the truth then. Others had evidently decided against it, and did not care to hear further on these subjects. We found a few, however, who were like the noble Bereans (Acts 17:11). Five persons of influence and moral worth decided to obey God henceforth, and joined in the covenant to keep all his commandments. These, with a few Sabbath-keepers in and around Logan, make up a company of seventeen, who wish to be organized into a church. Others are convinced, some of whom will join when they have an opportunity. Arrangements were made for Sabbath meetings. Bro. Bartlett will meet with them Sabbath, Aug. 4.

We have moved the tent about fifteen miles to Modale, Harrison Co. We invite Sabbath-keepers, or any who will, to meet with us, while the tent is here, on the Sabbath, at 2 P. M.

C. A. WASHBURN.

VICTORIA, ILL., TENT NO. 3.

WE commenced meetings in Victoria, a village of two hundred inhabitants, July 3. Our congregations have been small most of the time. This has been partly owing to the busy season for farmers, but mostly to the prejudice caused by the unscriptural course of some who call themselves Adventists, and who have set several times for the Lord to come. They have made extravagant and positive statements, saying that if the Lord did not come at such a time, the Bible was false. They also taught that the ten commandments were abolished, and their lives harmonized with their teaching.

We have had some opposition from the ministry. Eld. Gaines, a Methodist, spoke against us on the Sabbath question, acknowledging that the ten commandments are binding, but saying that the fourth is indefinite. He then argued that Christ changed the Sabbath to the definite first day of the week. It was an easy task to expose the error of his position, which we did to a large and attentive audience.

We have succeeded in removing the prejudice from the minds of a few, and hope to see some fruit of our labor here. We ask to be especially remembered in the prayers of our brethren.

J. F. BALLINGER.
DENNIS MORRISON.

KENTUCKY TENT.

in Metcalfe Co., which will be our post-office address until further notice.

S. OSBORN.

TENNESSEE.

CLOSED my lectures at Lebanon, July 17, to assist Bro. Osborn in tent labor. There were some omens of good at this place. I obtained one subscriber for the REVIEW and one for the INSTRUCTOR, sold over ten dollars' worth of books, and made many warm friends. Bro. J. L. Baker, who spoke once during my stay, will hold meetings if circumstances demand it. I am now on my way to join Bro. O. My address will be Glover's Creek, Metcalfe Co., Ky.

ORLANDO SOULE.

TO THE BROTHERS IN MINNESOTA.

As many of my brethren have expressed a desire to hear from me, and I have neither time nor strength to write to them all personally, I am happy to take this method of stating that after a stay of three weeks at the Health Institute, my health is improving quite rapidly. It also gives me great pleasure to state that I am highly pleased with this institution. The corps of physicians, with Dr. Kellogg at their head, are worthy of the entire confidence of all. They love the work in which they are engaged, and are laboring almost night and day for the good of those under their care. This may, with equal propriety, be said of the helpers.

All connected with the Institute seem to take a deep interest in the welfare of the patients. This causes, or at least should cause, those who come here to feel perfectly at home.

Last but not least, the moral influences are good. I say good; but this does not fully express it. To be under the care of God-fearing and truth-loving physicians, such as are here, is a privilege not often enjoyed by invalids.

May our prayers ever be united for the prosperity of this institution.

N. BATTIN.

Health Institute, Battle Creek, Mich.

A DISCUSSION.

ON the 25th and 26th of June, a discussion was held near New Liberty, Kansas, between Eld. J. N. Ayers and a Disciple minister, one Eld. Griffith, formerly known as Judge Griffith. The two propositions discussed were in relation to the Sabbath and Sunday.

In Eld. Ayers' first speech, he showed that the Sabbath was a memorial of creation; that it was sanctified (giving Webster's definition of the word); and that it was to continue, with God's law, through time, and to exist in the new earth.

In Eld. Griffith's first reply, he said the Sabbath was not given until the falling of the manna, and was a memorial of the deliverance from Egypt, laying stress on the word "therefore." Eld. A. afterward called his attention to several passages where this word was used, and showed that the Sabbath was commanded because it was moral and right, and not because of the deliverance from bondage. Eld. Griffith persisted in saying that Eld. A. claimed to be still under the "law of Moses, or the old Jewish carcass," as he was pleased to call the ceremonial law, notwithstanding he was twice, at least, told that he was misrepresenting. When he came to the New Testament, he had the law fulfilled and abolished; and when shown by other scriptures that he was making a wrong application of the word "fulfill," he simply spoke of it, promising to "attend to that presently," and did not mention it afterward. When called upon for his new law of Christ, he gave Matt. 28:18; 16:18; and Acts 2:38; and when pressed to notice the comparison of the two laws, he answered not a word. He had a cunning way of escaping from a point to which he could not reply by making some ridiculous comparison and causing a laugh. He would then proceed, in a very serious manner, with a vehement exhortation to his hearers to come to Christ for salvation.

New Testament, then he would show the other one, the fourth. Eld. A. showed "Griffith against the Bible" in several instances. He said God did not sanctify the seventh day for man; and Eld. A. referred him to Mark 2:27.

He failed to prove what he affirmed, namely, that the first day was set apart by Divine authority or example. A large gathering to hear the debate showed a good interest.

F. KINGSLEY.

A PRAYER.

FATHER of light! upon my heart
Shine thou, the glorious sun who art;
Teach me to choose that better part,—
Lead me, O God, to thee.

From feebleness unto thy might,
To glorious day, to sunless night,
Lead, ever lead, my steps aright,
Lead me, O God, to thee.

From sorrow's clouds, from cankering care,
From gloomy doubt, from dark despair,
From sin and shame which man must bear,
Lead me, O God, to thee. —Sel.

A DREAM.

I SEEMED to be in a large room, where many people were very busy at work, and talking freely. Their work and conversation did not interest me. At some distance from them, I was standing at a table, very busy about my work. The door opened quietly, and a stranger entered. I did not even look up to see him; for I felt sure that his business was not with me. Without taking my eyes off my work, however, I saw that his garment, which reached nearly to his feet, hung neatly and plainly about his person. He was tall, and his hair hung nearly to his shoulders.

Presently he stood near my side, with his head somewhat inclined, waiting for me to speak. He did not smile, but he had such a friendly, familiar look, that I was sure he was some near relative of mine. Wondering if a few years' absence could so have changed a brother, I asked, "Can this be Lewis?" He gently said, "No." I felt that he must be as near as a brother or a sister, and again I asked. With evident marks of grief on his countenance, the answer was, "No." There was no sign of displeasure or blame, but a sad, patient waiting for me to recognize him. I could not, but was still sure he was a dear friend. The stranger seemed almost convulsed with sorrow, as he said, "Do you not know your Brother that died for you?" I knew him then. All this time my hands had been busy with my work, though my mind was diverted from it. My hands were free now; I raised them, exclaiming, "My Saviour, O my Saviour," and throwing my arms around him, I pleaded that he would forgive all my sins, and begged the Father to forgive me for my Saviour's sake.

I awoke with a sense of the pity and compassion of our loving Saviour, believing that he is often grieved because we are so absorbed with the cares of the world as even for a time to forget him; and that often when in sadness we long for his presence, he is near to comfort us, and we know him not. Oh! what a kind Saviour we have! I want to love him more and serve him better. I long to hear his voice proclaim, "Behold I make all things new."

ELIZABETH HUTCHINS.

Sandusky Co., Ohio.

LESSONS FROM HEATHEN LANDS.

IN 1844, four years after Christian England had, by force of arms and by the most bloody and hideous atrocities, compelled the Chinese to open their ports to the opium trade, thus admitting a poison which destroys the lives of more than one thousand Chinese every day, and that by the most horrible degradation and torture imaginable,—the Chinese emperor was urged to collect duties upon the opium and thus increase his revenue. He gave this noble answer:—

"It is true, I cannot prevent the introduction of the flowing poison. Gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice

ed, would greatly profit their inhabitants:—

"I, Ranvalomanjaka, by the grace of God and will of my people Queen of Madagascar, defender of the laws of my kingdom. And this is what I say to you, my subjects. God has given me this land and kingdom, and concerning the rum, O my subjects, you and I have agreed that it shall not be sold in Antananarivo or in the district in which it was agreed it should not be sold [Imerina, the central province]. Therefore I remind you of this again, because the rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish [literally gives heart to the foolish], and causes people not to fear the laws of the kingdom, and especially makes them guilty before God.

"All this shows rum to be a bad thing to have at Antananarivo, for at night [under its influence] people go about with clubs to fight, and they fight each other without cause, and stone each other; therefore, why do you love it, O my people? But I tell you that trade in good things, by which you can earn money, makes me very glad indeed, O my people. This, then, is what I say to you, O my people: If you trade in rum or employ people to trade in it here in Antananarivo, or in the district spoken of above, then, according to the laws which were made formerly, I consider you to be guilty, because I am not ashamed to make laws in my kingdom which shall do you good. Therefore, I tell you that if there are people who break my laws then I must punish them. Is not this so, O my people? Says Ranvalomanjaka, Queen of Madagascar, August 8th, 1876." —Sel.

DOES YOUR RELIGION COMMEND ITSELF? —Are you a sunny Christian? You have a right to be. The Bible sparkles with promises. It is full of sweet hopes. It is as comforting as a mother's voice can be, in all your sorrow. Where do the unconverted get the idea that religion is gloomy? Is it not too often suggested by the tone of Christian people—the want of brightness and bloom about their daily living? Let us commend our inheritance, by wearing joyfully our signs of heirship.

Obituary Notices.

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

DIED, near Amity, Kansas, May 30, 1877, of inflammation of the brain, our little daughter, Carrie Jane, aged 2 years, 3 months, and 29 days. Remarks at the funeral by T. L. Evans, Christian, from Luke 8:52. A. E. AND O. A. BULLOCK.

DIED, at Clear Lake, Iowa, June 24, 1877, of paralysis, sister Julia Ann Nickeson, aged 49 years. Sister Nickeson embraced the truth by reading our tracts and papers, and united with the Hook's Point church last spring. She leaves a husband and several children to mourn their loss, but they sorrow not as others who have no hope. My wife and I had the privilege of visiting this dear sister a few days before her death, and her testimony was that "The truth shines brighter and brighter." At the funeral remarks were made by the writer from Job 14:10, to a large gathering of relatives and friends. W. B. EVERHART.

DIED, in W. Rindge, Cheshire Co., N. H., April 16, 1877, of gastric fever, our beloved father, Geo. L. Ashley, in the fifty-fifth year of his age. Although his sufferings were great, yet he bore them with Christian fortitude, and often spoke of the goodness of the Lord.

He embraced the third angel's message some 24 years ago, was baptized by Bro. White, and united with the church at N. Dartmouth, Mass., of which he has ever since remained a member. The past year of his life we look back upon with much satisfaction, for he seemed to realize the shortness of time and the great work to be accomplished in warning the world of its impending doom. He leaves a wife and four children, who deeply mourn their loss, but not without hope.

GEO. H. AND LIZZIE A. CRANDALL.

DIED, of quick consumption, in Oronoco, Minn., June 19, 1877, sister Mary Mosier, aged 34 years, 1 month, and 5 days. In 1843, she united with the Disciple church, of which she remained a consistent member until November, 1875, when she embraced present truth by reading. She was earnest and faithful in the discharge of all the duties that devolved upon her. Amiable and lovely in disposition, it can truly be said of her that those who knew her best loved her most. She leaves a husband and son, three sisters and a brother, to mourn their loss. Discourse by Eld. Remington (Baptist) from Rom. 8:28. S. E. G.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, August 2, 1877.

CAMP-MEETINGS FOR 1877.

INDIANA, Kokomo, Aug. 9-14. OHIO, Newark, " 10-20. ILLINOIS, Clinton, " 22-28. NEW ENGLAND, Groveland, Mass., " 22-28. MAINE, Richmond, Aug. 29 to Sept. 4. VERMONT, Morrisville, Sept. 6-11.

A correspondent sends us the following item clipped from a newspaper:— "The Kansas City grand jury has indicted over 300 persons for violating the Sunday law. Druggists, clothing dealers and a church deacon are among the indicted."

The correspondent says: "I would like to know more about this." Perhaps our Kansas brethren can enlighten us.

Vigilant Missionary Work.

The following is a summary of the doings of the Vigilant Missionary Society of Battle Creek for the week ending July 25, 1877:—

Periodicals sent away, 336. Distributed in Battle Creek, 35. Pages of tracts distributed, 2032. Letters written, 91. Families visited, 37. Subscribers obtained, REFORMER, 1, INSTRUCTOR 1, SIGNS 6.

Special Notice to Those Coming to N. E. Camp-Meeting.

Those coming over the Boston and Albany R. R. will make better connections to come by way of Boston. Trains leave Boston for Groveland, by way of Bradford or Georgetown, from the Boston and Maine depot, nearly every hour in the day from 7:30 A. M. to 6:20 P. M.

Those coming over the Boston and Fitchburg R. R., and from R. I. over the Providence R. R., will also find better connections by way of Boston, than by Lowell and Lawrence. Those coming from New Bedford will come to Boston by way of Mansfield.

Return tickets can be had on the ground to all stations on the Boston and Maine R. R. More particulars next week with reference to return tickets over other roads.

All that can do so should have tents for themselves, but let none remain away who cannot obtain tents; the committee will do the best they can for such. Let there be a general rally to this feast of tabernacles.

Finally, be sure to be on the ground the day previous to the commencement of the meeting, and remain until it closes. It will be noticed that the meeting commences Wednesday instead of Thursday, this year.

S. N. HASKELL.

Wisconsin Conference Directory for 1877.

PRESIDENT, H. W. Decker, Monroe, Green County, Wis.

Executive Committee, H. W. Decker, O. A. Olsen, Fort Howard, Brown County; George C. Tenney, Dell Prairie, Adams Co.

Treasurer, Wm. Kerr, Monroe, Green Co.

Secretary, A. S. Osborn, Bloomington, Grant County.

Notice.

At the last session of the last annual meeting of the Kansas Conference, a committee was chosen to appoint Sabbath-school officers for the State. The following appointments were made and read after the adjournment of the Conference, which will account for the report not appearing in the minutes:—

State Superintendent, J. Lamont. Superintendent Dist. No. 1, Reuben Worick, Jewell Center, Jewell Co.; Dist. No. 2, J. H. Coffman, Leopaa, Clay Co.; Dist. No. 3, T. H. Wakeman, Palermo, Doniphan Co.; Dist. No. 4, President to appoint; Dist. No. 5, A. A. Reed, Rantoul, Franklin Co.; Dist. No. 6, J. M. Stansbury, Topeka; Dist. No. 7, President to appoint; Dist. No. 8, E. H. Seaward, Sterling, Rice Co.; Dist. No. 9, N. W. Allee, Towanda, Butler Co.; Dist. No. 10, Jesse Tomlinson, Eureka, Greenwood Co.; Dist. No. 11, A. W. Cone, Uniontown, Bourbon Co.; Dist. No. 12, A. J. Stover, Oswego, Labette Co.; Dist. No. 13, J. P. Henderson, Harrisonville, Montgomery Co.

The boundaries of districts are the same as

the boundaries of the Tract Society districts. See REVIEW of June 14, 1877.

If the President has filled vacancies in districts Nos. 4 and 7, it has not appeared in REVIEW. SMITH SHARP, Conf. Sec.

Wanted.

A FEW first-class carpenters are wanted on the building of the Sanitarium at Battle Creek. Second-class workmen not wanted. Address, O. B. JONES, Battle Creek, Mich.

If our brethren North who have spare copies of the small hymn book entitled, "Spiritual Songs," will send them by mail to Cleburne, Johnson Co., Texas, they will greatly add to our interest here with the tent. We want two or three dozen copies. R. M. KILGORE.

Notices.

Will the church clerks and the s. b. treasurers of Vermont please report as soon as they shall receive blanks from me, so that I can present the full report at the camp-meeting, and also be able to prepare a statement for the General Conference. Direct to South Troy, Vt. C. W. STONE, Sec. Vt. Conf.

Those who desire to go to school at Battle Creek and commence with the opening of the fall term, the last Wednesday in August, and wish to write to me as Eld. Decker proposed, will address me at Leon, Monroe Co., Wis. I will assist such all I can, with pleasure. O. A. JOHNSON.

The treasurer of the Wis. T. and M. Society is A. C. Woodbury, Darlington, Lafayette Co., Wis. All money collected for the use of the T. and M. Society, or for the tent and camp-meeting fund, should be sent to him as soon as it is collected by the directors. H. W. DECKER, Pres.

SISTER AGNES LUCAS, Tekamah, Burt Co., Neb., would like employment at house work among Sabbath-keepers.

Annual Meetings.

Ohio Camp-Meeting

THE Ohio Conference of S. D. Adventists will hold its ninth annual camp-meeting on the fair-ground at Newark, Licking Co., Ohio, Aug. 10-20, 1877. The Baltimore and Ohio, and Pan Handle railroads run near the ground, and trains will stop for the accommodation of passengers. They have promised us a reduction of fare, but definite arrangements will be made and announced hereafter. Ample provision will be made for man and beast. We desire that all the tents be pitched on Thursday, the day before the meeting begins. The situation is a fine one, and we confidently expect the largest meeting of the kind ever held in Ohio. Efficient and experienced speakers will be in attendance. H. A. ST. JOHN.

Ohio Conference.

THE Ohio Conference of S. D. Adventists will hold its fifteenth annual session in connection with the camp-meeting, at Newark, Aug. 10-20, 1877. Let each church make its pledge to the State Conference for 1877, and, if possible, have one-half of the amount paid into the State treasury before the first session of the Conference. Delegates will be expected from each church, with credentials, church reports, and financial report. Let everything be done decently and in order.

H. A. ST. JOHN, Ohio Conf. B. B. FRANCIS, Com.

Ohio T. and M. Society.

EACH district of the Ohio T. and M. Society will hold a district quarterly meeting on the camp-ground at Newark, Aug. 10-20. Let each director come prepared for this, ready to close up all business for the year.

The State quarterly meeting of the Ohio T. and M. Society will be held on the camp-ground at Newark, Aug. 10-20. State and district officers are expected.

The Ohio T. and M. Society will hold its sixth annual meeting in connection with the camp-meeting at Newark, Aug. 10-20, 1877. H. A. ST. JOHN, Pres.

Indiana Camp-Meeting.

THE Seventh-day Adventists of Indiana will hold their next annual camp-meeting at Kokomo, Ind., Aug. 9-14. The Indianapolis, Peru, and Chicago, Pan Handle, and Frankfort and Kokomo railroads all center in Kokomo. The depots are within a mile of the camp-ground. Teams will be at the stations to convey all who come to the ground.

Ample provision will be made for man and beast. Let those who have not tents, and the lonely and scattered ones, come bringing bedding, etc., and ample room and shelter will be provided. S. H. LANE.

Indiana State Conference.

THE Indiana State Conference of S. D. Adventists will hold its fifth annual session in connection with the camp-meeting at Kokomo, Aug. 9-14, 1877. Let each church see that delegates are promptly appointed. Also let the Systematic Benevolence treasurer see that the s. b. of his church is collected and forwarded to the State treasurer, or brought to the camp-ground. Also, let each church be prepared to pledge the amount of s. b. it can pay to the State Conference the coming year. Let each delegate be furnished with credentials, church reports, and financial report. S. H. LANE, Pres.

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Indiana T. and M. Society.

THE fifth annual session of the Ind. T. and M. Society will be held at Kokomo, Ind., Aug. 9-14, in connection with the State camp-meeting.

The last State quarterly meeting for the present year will be held at the same time. Let each director see that a report for his district is furnished. S. H. LANE, Pres.

Appointments.

And as ye go, preach, saying, The kingdom of Heavens is at hand.

GENERAL meeting at the tent in Grand Ledge, Mich., Sabbath, Aug. 4, at 10:30 A. M. and 3 P. M. The brethren and sisters from Potterville, Dimondale, Lansing, and Portland, and all within a reasonable distance, are requested to attend. Bro. Waggoner is invited. E. R. JONES.

WE will meet with the church at Mt. Pisgah, Wis., Aug. 11, 12. We desire to see the brethren from the different churches near Mt. Pisgah at this meeting. Meeting will commence Friday evening. H. W. DECKER. O. A. JOHNSON.

Business Department.

"Not slothful in Business. Rom. 11:12."

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

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