

# 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.

VOLUME 50. *D. A. Robinson 50-23*

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### THE STRIFE OF PROGRESS.

In the war which truth or freedom wages  
With impious fraud and the wrong of ages,  
Hate, and malice, and self-love mar  
The notes of triumph with painful jar,  
And the helping angels turn aside  
Their sorrowing faces the shame to hide.  
Never on custom's oiled grooves  
The world to a higher level moves,  
But grates and grinds with friction hard  
On granite boulder and flinty shard.  
The heart must bleed before it feels,  
The pool be troubled before it heals;  
Ever by losses the right must gain,  
Every good have its birth of pain;  
The active virtues blush to find  
The vices wearing their badge behind,  
And graces and charities feel the fire  
Wherein the sins of the age expire:  
The fiend still rears, as of old he rent,  
The tortured body from which he went.

But time tests all. In the over-drift  
And flow of the Nile, with its annual gift,  
Who cares for the Hadji's relics sunk?  
Who thinks of the drowned-out Coptic monk?  
The tide that loosens the temple's stones,  
And scatters the sacred Isis-bones,  
Drives away from the valley-land  
That Arab robber, the wandering sand,  
Moistens the fields that know no rain,  
Fringes the desert with belis of grain,  
And bread to the sower brings again.

So the flood of emotion deep and strong  
Troubled the land as it swept along,  
But left a result of holier lives,  
Tenderer mothers and worthier wives.  
The husband and father whose children fled,  
And sad wife wept when his drunken tread  
Frightened peace from his roof-tree's shade,  
And a rock of offense of his hearth-stone made,  
In a strength that was not his own began  
To rise from the brute's to the plane of man.  
Old friends embraced, long held apart  
By evil counsel and pride of heart:  
And penitence saw, through misty tears,  
In the bow of hope on its cloud of fears  
The promise of Heaven's eternal years,—  
The peace of God for the world's annoy,—  
Beauty for ashes, and oil of joy.

—J. G. Whittier.

### General Articles.

#### THROUGH ALMOND EYES.

American Manners and Morals as Seen  
by a Japanese.

Extract from "Moral Reflections by a Japanese Traveler."—A Glance at Christian Doctrine and Practice.

The following article from the *North American Review* purports to be a view of American customs and American manners and morality by a Japanese traveler. The Japanese, who are considered as heathens, and to whom missionaries are sent, can thus accurately weigh the apparent workings of the professed Christianity of this country and find it so sadly wanting in so many particulars, what is the prospect of bringing them to a profession of it? In what respect would they be made better if they should embrace it? But even if the article is supposititious, the truths it states are so notorious and palpable that the professed Christians of our time should hide their faces with shame, as they look into this mirror:—

The American people have been so very kind in receiving my political reflections, that I take the great liberty of writing

again my observations and feelings about their country. I would not, however, do this without having been asked, because to offer opinions too freely often gives offense when it is not intended. So I wish clearly to explain that what I write now is in consequence of urgent request, and is not my own proposal. No doubt many will laugh at my opinions this time, just as they laughed at my political reflections, but I cannot understand why they laugh. I read Senator Morton's paper on American Constitution. He said almost exactly the same things I did. This astonished me very much and it also satisfied me, because I found this very clever Senator agrees so closely with me. But I observe newspapers did not laugh at him; then I thought, if I had signed his paper and he had signed mine, they would have laughed at his paper, and approved mine. American people look too much at names. They think, when a paper is signed by great name, they must approve, never mind what is in the paper; if foreigner or unknown man signs, then they don't approve—or pass by silently.

I observe in every country there is different kind of morality, different kind of vice. Although all the countries may be Christian, still vices in Catholic countries differ from vices in Protestant countries; vices in old countries differ from vices in new countries, vices in countries where church is paid by the Government, differ from vices in countries where churches are not paid by the Government, vices in countries where there is rich and idle aristocratic class, differ from vices in countries where everybody is equal and everybody is busy making money. As I am writing for Americans, I will leave all these other countries out of the question, and describe the vices which I observe in a new country which is chiefly Protestant, where the churches are not paid by the Government, where everybody is equal, according to the Constitution, and all are busy making money.

I will not say anything about their virtues, not because they have not got any; indeed, they have most excellent virtues and high qualities, but it is not necessary for me to tell them. They describe them very fully themselves, both in conversation and newspapers, therefore there would be nothing new in this; but their vices are not so often described, except sometimes with bitterness. But I will describe them with great affection, because I have received so much kindness from American people. In the first place, Americans, quite naturally, like all other Christians, think their religion best in the world, therefore they must try and make other nations adopt it; for that reason they send missionaries to Japan. If missionaries could come alone, without sailors or merchants, I think they might do some good. Generally, they are very good men, though missionaries of different Christian sects quarrel among themselves more than any other people; still, individually, they try to set a good example, only their religion does not prevent them from hating each other when they do not agree on religious subjects.

I have examined into religious matter a good deal, and I find no religion where difference is so great between what religion teaches, and what the people practice as in Christian religion. Mahometan religion does not teach such high and pure morality as Christianity, but Mahometans practice their religion much more closely. They are never ashamed to pray, even when they are alone among strangers; they perform all observances very faithfully. They do not depart from teaching in order to make money, therefore they cannot make it when they are near Christians, because when Christians (so-called) want to make money, they do not care much what their Bible teaches, but Mahometan cares what Koran teaches. Bible says, it is not good to lend money on usury, but Chris-

tians always charge interest. Koran says same thing, therefore among themselves Mahometans do not charge it, and so in many other cases Mahometans obey Koran, but Christians do not obey Bible. Therefore, Christians (so called) advance rapidly in material progress, because they sacrifice their religion to this kind of progress. Therefore, they quickly become highly civilized, but Mahometans will not sacrifice their religion, therefore they remain, like early Christians who had all things in common, rather barbarous. \* \* \* \*

I have not been in India, therefore I cannot tell about Hindoo religion, but there is one thing I remark which is very important. From all I can learn, neither Mahometan, nor Buddhist, nor Hindoo says, if you do not believe my religion you will be burnt to all eternity in hell fire with brimstone. Only Christian says this. For this reason many Japanese refuse, the moment they hear this, to become Christian. Suppose Japanese woman wants to become Christian, and her husband, and brothers, and sisters, and children refuse, then she says, "How can I become Christian and all my family go to hell fire for eternity? Better for me also to go to hell fire with them." \* \* \* All kinds of cheating and fraud have now been taught by Christians to Japanese, of which they were quite ignorant twenty years ago.

When I try to compare the small number of new virtues they have learned since that time, by observing the practice of Christians, with the large number of new vices they have learned from them, I am quite pained and distressed for my dear country to think of it. \* \* \* People who know how to make money by trying to get it from each other they call civilized people; people who have not learned all the tricks by which money can be made out of each other they call uncivilized people. After much consideration of this subject, I can find no other distinction but this. I think quite differently. Civilization consists in people being pure and good in their lives, not in being rich and smart in their business. \* \* \* In what Buddhist or Mahometan city would such corrupt government be possible as existed in New York during time of Tweed? I can tell people of New York who laugh at *seppukku* and despise heathens, that such robbery and fraudulent government would be quite impossible in Japan. \* \* \* \*

It is not yet possible for any Japanese city to be governed by a man who is known to be bad and dishonest. When I read your newspapers, it does not seem possible for your cities, and even your States, to be governed by any other kind. Take, for instance, what has been said of Governor Packard, and, before him, of Governor Kellogg in Louisiana. I do not know whether it is true or not, but in uncivilized country I come from, such men could not be accused of such things and live. Either they must prove that they are not true, and then people accusing them must be punished, or else, if they are true, they would be punished themselves. \* \* \* \*

When I read newspapers, I feel sure it would not improve Japan to have civilized and Christian journalism introduced into that country, though, unhappily, some Japanese are trying to imitate this also. If newspapers were written to make politicians forgive each other and love each other, then, perhaps, they might do some good, but Christian newspapers only make people more angry with each other, and therefore more unchristian. Same thing with religious newspapers. Only they do not abuse politicians so much as they abuse each other. What is the use of churches and clergymen, if they do not preach against such bad things? Best men in this country say that they cannot be politicians, because politicians generally dishonest, or else suspected of being dishonest, and nearly always called dishonest, and because

to succeed, it is necessary "to go through so much dirt"; therefore they say, "we are obliged to leave to more mean kind of men to be politicians and to rule over us, and spend the revenue of the nation for us, and represent our interest in foreign countries; but we think you Japanese are still quite barbarous, because you have different kind of government, which obliges you to choose more high and pure kind of men; therefore we recommend you to become more advanced and civilized like we are." \* \* \*

\* \* \* I observe very curious things. Perhaps, in politics or in commerce, a man is attacked this way in the newspapers, may be rightly, may be wrongly; if he is candidate for some high office, almost always he is accused of stealing money, or if he makes money very quickly in Wall street, also others who lose their money accuse him of stealing it—quite openly they accuse him in newspapers, like they accuse Mr. Tilden, or like they accuse Mr. Gould.

Then very often these same men profess to be very religious men; they buy very expensive pews in churches, and give a great deal of money to keep up clergymen and Sunday schools. Immediately, when they are so publicly accused of stealing, quite naturally clergymen should ask, "Is this true? At once you must prove to me this is not true, or otherwise I will turn you out of my church, and throw back your money to you, and sell your pew to some honest man." I have asked great deal about this, but never have I heard of clergyman who did this thing. Only sometimes if a man is very poor and cheats, then they do it, but if he is very rich they take his money. They do not inquire how he made it. \* \* \* \*

Bible is strongly opposed to all money-making for any kind of people. I think one of great beauties in Christian teaching is constant attack upon rich people and love of money. It says, "Love of money root of all evil"; "Haste not to be rich." Then, money-changers were scourged out of temple for buying and selling inside, and rich young man was told he must give up all he had and give to the poor. Indeed, that teaching is most beautiful. When I first read all that, certainly I thought I must become Christian. Even now I believe thoroughly all this teaching, but to practice it I must go back to Japan. There a man could still live in daily life this teaching; here it would not be possible. Certainly he would starve immediately. \* \* \* It seems to me that in Christian countries everything is done exactly opposite to Christian teaching, so high, and pure, and noble, and self-sacrificing—but quite openly everything is done exactly on opposite principle. Then I say, why do you profess so much and do so little? This is most bad of all vices to be hypocrite, because man who is hypocrite lives constant lie. All the time he is pretending to be one thing, and is actually entirely different. Many men who have been considered most religious and ceremonious of men in church matters, get exposed in the newspapers, and then we find all the time that they have been practicing most wicked things. \* \* \* \*

If Christians would obey teaching of Confucius closely, even then, they would be better than they are, and it is because we try to follow his teaching, we have morality quite as good as morality in Christian countries. And this is not because Christian teaching is not high and beautiful, but because Christians laugh at their own teaching, therefore we cannot respect them, and we feel that they have no right to call us barbarous and uncivilized, until they try to follow their moral teaching, at least as well as we follow ours. \* \* \* \*

When Japanese first came in contact with Western countries, immediately we began to have financial affairs with them. Then at once we found ourselves badly

cheated. First, came currency question in Japan, when all the merchants applied under all kinds of different names, not their own, for silver, so as to escape the rule of the Treaty. After losing great deal of money, we finally got that settled; then Americans sold Japanese Government bad steamers for great deal more than they were worth, and again we were cheated. Then people came from England to persuade Japanese Government to make a large loan; then we did not understand foreign principle of emitting loan, and again in London we were cheated. Finally, I determined to study financial matters myself, first in London, then in New York. Then I found financial men in London cheat on different system from New York. I don't know which cheat worse. \* \* \*

I thought it must be duty of every clergyman, before he takes money from so-called pious financial man, to ask, first, this important question, "Are you in any Ring?" As I was studying moral question, immediately when I thought this, I called on a clergyman, rather celebrated man, and I asked him, "Do you always ask this question?" Then he got rather angry. He said, not possible to ask such questions, financial man would immediately answer, "Mind your own business!" Therefore, he could not ask. Then I replied, in the words of Confucius, what was duty of moral teacher like him; because Confucius explains very fully on this point. He says superior man must "examine very narrowly inferior man who pretends to be superior;" but clergyman immediately answered, "Confucius is only heathen teacher." Since that time I have not talked with clergymen on religious subjects. \* \* \*

One day I visited a beautiful island in one of the great American Lakes. There I found lovely little island, with beautiful cottage upon it, full of clergymen of all kind of different sects. Then I inquired how so many clergymen of different sects could, nevertheless, be living together peacefully in one house on this beautiful island. Then it was explained to me that they were all invited to come and rest together and recover health there, by a most powerful financial man, who had immense railway plans; then, when his plans failed because from the beginning they were bad and hollow, in all the congregations of these clergymen great many bonds and stocks of this railway plan, which now had no value, were found. Since then, I quite well understand why it is very useful for financial man also to profess to be religious. \* \* \*

The greatest vice I find in America is hypocrisy. Of all vices it is the worst. Then I ask you, my American friends, with great affection, because this is most serious matter, what would your churches live upon, and how long would they last, if there were no longer any hypocrites in this country? Also I hope clergymen also will excuse me, if I ask them especially this same question. Do not think because I ask this question, therefore I am attacking Christian religion. Religion is one thing; churches, another thing quite different. When the great Teacher of Christian religion came, first thing he did was, to attack Jewish church because Jewish church was not following religion, but was full of hypocrisy. Therefore, always he said, "Woe unto you, scribes and Pharisees, hypocrites!" Very often he repeats this. All great moral teachers feel that most serious danger to real religion is hypocrisy. Therefore, he hated hypocrites most of all. Nevertheless, so-called religious men to-day do almost exactly the same things he blamed in Jews. They "do alms to be seen of men," they "love to pray in the synagogues," and "do their works to be seen of men," and "lay up treasure for themselves on earth;" therefore, he says "Woe unto you that are rich!" For these sayings, "the chief priests and the scribes sought to destroy him." I almost think again they would do so. \* \* \*

It seems to me when people become immensely rich, then they need not be hypocrites any longer, because in this country money can do anything. I do not think, if a man had five million of dollars he could be hung in this country, even when murder was quite clearly proved. Somehow he would escape. I think, if he had fifty millions he could elect presidents and everybody he chose; then, of course, no longer any occasion to be a hypocrite.

So, then, I find three great powers in this country: first is money, second is hypocrisy, third is "Rings." To use American expression, these three powers "run the country." Only real pure virtue has no power, because almost certainly whoever

was strictly superior man, according to Confucius, must seem like a fool to all smart men. He cannot succeed like other men, therefore he must retire.

I could write a great deal more on this subject, but partly I am afraid of saying things that may offend. If I knew English language better, I could write in more flowing kind of style, so I might even tell many true things in a manner that would not seem rather rude. Still, it is not my intention to be rude, only to be quite honest and sincere. \* \* \*

I have written frankly, because my purpose in writing has been quite pure. Now most earnestly I beseech you to stop making money, because it is not possible to spend your life in becoming rich, and still have time to discover and practice the "way of Heaven."—*North American Review, for July.*

#### WOULDN'T BE PLEASED.

SOME time ago, there lived in Edinburgh a well-known grumbler named Sandy Black, whose often recurring fits of spleen or indigestion produced some amusing scenes of senseless irritability, which were highly relished by all except the brute's good, patient little wife. One morning Sandy rose bent on a quarrel. The haddins and eggs were excellent, done to a turn, and had been ordered by himself the previous evening; but breakfast passed without the look-for compliment.

"What will you have for dinner, Sandy?" said Mrs. Black.

"A chicken, madam," said the husband. "Roasted or broiled?"

"Confound it, madam; if you had been a good and considerate wife you would have known before this what I liked," Sandy growled out, and slamming the door behind him, left the house. It was in the spring, and a friend who was present heard the little wife say:—

"Sandy's bent on a disturbance to-day; I shall not please him, do what I can."

The dinner time came, and Sandy and his friend sat down to dinner. The fish were eaten in silence, and on raising the cover of the dish before him, in a towering passion he called out:—

"Boiled chicken! I hate it, madam. A chicken boiled is a chicken spoiled."

Immediately the cover was raised from another chicken roasted to a turn.

"Madam, I won't eat roast chicken," roared Sandy; "you know how it should have been cooked!"

At that instant a broiled chicken, with mushrooms, was placed on the table.

"Without green peas?" roared the grumbler.

"Here they are, my dear," said Mrs. Black.

"How dare you spend my money in that way?"

"They were a present," said the wife, interrupting him.

Rising from his chair, and rushing from the room, followed by a roar of laughter from his friend, he clenched his fist and shouted:—

"How dare you receive a present without my leave?"—*Sel.*

#### STARTING IN THE WORLD.

MANY an unwise parent labors hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him to swim, and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies.

#### UNMANLY MEN.

Is there any joy greater than that which is experienced by one person when he helps another person? There are some men so low down that it is said they cannot bear to have the smell of their clover go into the highway, for fear that other folks will get something that belongs to them without paying for it; there are some men who are said to begrudge bees the honey which they take from their flowers without leaving anything behind; but that is doubt-

less imaginary. A man whose heart does not respond to an act of doing good or giving happiness is no longer a man. He has passed the line of manhood, and should be ranked among beasts.

#### THOUGHTS OF HEAVEN.

Thoughts of Heaven! they come when low  
The summer-ve's breeze doth faintly blow;  
When the mighty sea shines clear, unstirred  
By the wavering tide, or the dipping bird;  
They come in the rush of the surging storm,  
When the blackening waves rear their giant form,  
When o'er the dark rocks curl the breakers white,  
And the terrible lightnings rend the night—  
When the noble ship hath vainly striven  
With the tempest's might, come thoughts of Heaven.

They come where man doth not intrude,  
In the untracked forest's solitude;  
In the stillness of the gray rock's height,  
Whence the lonely eagle takes his flight;  
On peaks where lie the eternal snows;  
In the sun-bright isle, mid its rich repose;  
In the healthy glen, by the dark, clear lake,  
Where the fair swan sails from her silent brake;  
Where nature reigns in her deepest rest,  
Pure thoughts of Heaven come unrepressed.

They come as we gaze on the midnight sky,  
When the star-gemmed vault looks dark and high,  
And the soul, on the wings of thought sublime,  
Soars from the dim world and the bounds of time;  
Till the mental eye becomes unsealed,  
And the mystery of being in light revealed;  
They rise in the gothic chapel dim,  
When slowly bursts forth the holy hymn,  
And the organ's rich tones swell full and high,  
Till the roof peals back the melody.

Thoughts of Heaven! from his joy beguiled,  
They come to the bright-eyed, artless child;  
To the man of age in his dim decay,  
Bringing hope his youth has not borne away;  
To the woe-smit soul in its dark distress,  
As flowers spring up in the wilderness;  
And in silent chambers of the dead,  
Where the mourner goes with soundless tread;  
For as the day-beams freely fall,  
Pure thoughts of Heaven are sent to all.

—*Mary Howitt.*

#### DECISION OF CHARACTER.

"IMMEDIATELY I conferred not with flesh and blood." Gal. 1:16.

In the first and second chapters of Galatians, Paul relates his experience. He tells us how he was called of God to the ministry, and then how promptly he obeyed the summons, not hesitating or doubting in the least.

Paul was a man of great energy and ability, and he also possessed decision, and prudence, and honesty of purpose. Tarsus, as we learn from Acts 22, was his native city, his birthplace; it was a place where were congregated men of all nations and languages. This city was a center for trade, and a thoroughfare of commerce and travel. Paul early learned practical lessons of human life. His parents gave him opportunities of education, of social standing, and of mental and physical improvement, both at home and abroad. They also gave him a trade and taught him habits of industry and economy.

Paul was not only a good mechanic and diligent scholar, but he was also a professional man, a lawyer, a Pharisee. Probably he was a graduate from the school of Gamaliel, the greatest teacher of that age.

Believing in the truths of Inspiration, and having unbounded confidence in the Rabbis of his time, Paul did not for a moment doubt the correctness of the teachings of the Rabbis, or the justice of the decisions of the Jewish Sanhedrim. He was honest, true to what he believed to be right, and zealous to such a degree as to merit the title of a cruel persecutor of the church.

Having proved his fitness for the office of persecutor, he proposed a raid upon the Christian church in Damascus. Armed with documents and bills of indictment, he set out on his way to this beautiful city. His spirits were yet buoyant with youth, and he was elated at the prospect of soon enjoying the fragrant air, the mild climate, and the beautiful scenery of the city of Abraham, with its cooling baths, and its delicious fruits, and refined society. Not a doubt crossed his mind but that Jesus was, as the Rabbis had represented to him, a base pretender. Still it is highly probable that the spirit he had seen manifested on both sides of the question had roused his mind to inquiry, and he was anxious to know something more certainly of the man of whom so much had been said and surmised.

But his curiosity is to be fully satisfied. He journeys on, and comes near to the city. Its palaces of marble, its gardens and groves, are spread out before him in all their richness and beauty. And he is no doubt sustained by the consideration that he is the accredited agent to this city of the Jewish Sanhedrim, to destroy and

crush out of existence the most dangerous heresy that had yet arisen. He fortifies his mind to endure the tears and prayers of victims his peers have doomed to destruction at his hand. The young and the beautiful youth and the dignified noble in age and station, all must yield, he must brave out the scenes he is aware are to follow his mission.

But suddenly a light from heaven appeared, growing more and more brilliant, until the proud persecutor and his guards are prostrate on the earth; and a voice of terrible majesty asks of Paul, "Why persecutest thou me?" Ah, indeed! the tables were turned. The great inquisitor, with his table full of documents and the hated scroll almost within his grasp, is now on the ground blinded by the presence of the heavenly messenger, and with a trembling voice he inquires what Jesus would have him do.

Paul now changed his base of operations. Would he confer with those base men who had deceived him, and led him on to destroy the cause of the Man of sorrow? What could he hope for from them? There was only one way for him, and that was to look to the Lord alone, who left not in this important crisis.

But what were the feelings and experience of Paul during those three days of blindness, in which he neither ate nor drank? Was not the whole plan of redemption unfolded to his mind, and agreement of prophecy with facts in the life and death of Christ all made clear to him?

What a surprise was this to the mind of the rising Pharisee! How it dispelled the visions of earthly honor and glory! How small did the things of earth appear to him as he thought of the voice which said, "I am Jesus of Nazareth, whom thou persecutest." Alas! how terrible the thought that he had delivered to death the innocent and the good. He vowed entire consecration to the cause he came to destroy.

Paul was not the theater of his authority now, but a place of bitter repentance and sorrow of heart. How could it be that could make war with Omnipotence?

But it is over now, and Paul delays not to go forth on his new mission and to his new-found authority. No documents from the high priest encumber his girdle now (he does not tell what became of those important State papers); but he bears in his heart, on his brow, and on his lips, the seal of high authority. Every obstacle to be removed from his path, devils tremble at his approach, and diseases are healed.

Paul's commission bears its own evidence, and he has no need to confer with flesh and blood. He does not even need instruction in this new doctrine. It is made clear to him as the noonday sun, the Spirit of God. JOS. CLARK

#### ANECDOTE OF ASBURY.

THE following anecdote of Bishop Asbury, from "Heroes of Methodism," by B. Finley, may serve as a warning to some who belong to the second generation of Adventists:—

"We stopped with a Methodist family. As we passed through the parlor, we saw the daughter and some other young ladies dressed very gaily. The daughter was playing on the piano, and as we moved through the room we doubtless elicited from those fashionable young ladies some remarks about the rusticity of our appearance; and the wonder was doubtless excited, Where on earth could those country codgers have come from?"

"The bishop took his seat, and present in came the father and mother of the young lady. They spoke to the bishop, and then followed the grandfather and grandmother."

"When the old lady gave the bishop her hand, he held it, and looking her in the face, while a tear dropped from his eye, said, 'I was looking to see if I could trace in the lineaments of your face the likeness of your sainted mother. She belonged to the first generation of Methodists. She lived a holy life, and died a most triumphant death. You,' continued the bishop, 'and your husband belong to the second generation of Methodists. Your son and his wife are the third; and that young girl your granddaughter, represents the fourth. She has learned to dress and play on the piano, and is versed in all the arts of fashionable life; and I presume, at this rate of progress, the fifth generation of Methodists will be sent to dancing school.' This was a solemn reproof, and it had a powerful effect on the grandparents.

"The first Methodists were a peculiar people in their personal appearance and



manners, and could be distinguished at a single glance. Their self-denial led them to the abandonment of all the lusts of the flesh. They were simple-hearted, single-minded, humble and devoted followers of theaviour. They loved God devotedly, and another with pure hearts fervently; and though scoffed at by the world, hated and persecuted by the devil, they witnessed a bloodily profession of godliness and faith." Are we, Seventh-day Adventists, progressing in the same direction? Who that is acquainted with the facts will dare say no? Have we not progressed as far in a decade of years as the first Methodists did in a generation? "What shall be the end of these things?" Shall we not "ask for the old paths, and walk therein?"

J. LAMONT.

DOES ANYBODY KEEP SUNDAY?

It is the custom of those who keep Sunday to commence the day Saturday at midnight, and close it Sunday night at midnight. It is our purpose, in this article, to show that those who do this observe a part of two days, and no day in full; for in a scriptural sense, every day begins with the evening. Gen. 1: 5, 8, 13, 19, 23, 31; Lev. 23: 32; Neh. 13: 19.

The query now arises, When does the "evening" commence? It commences at sunset. There is abundant Scripture evidence on this point. See Lev. 22: 6, 7; Deut. 23: 11; Josh. 8: 29; 10: 26, 27; compare these with Matt. 8: 16; Luke 4: 40; Mark 1: 32. There is nothing plainer than that a day, according to the Bible method of reckoning time, commences at sunset and closes at sunset. This being true, all those who observe Sunday according to custom, that is, commence the day at midnight and close it at midnight, fondly contradict their own teaching. (However, if this was the only instance of the kind, they might be excusable.) They keep three-fourths of Sunday, the first day, and one-fourth of Monday, the second day. Consequently, they profane one-fourth of Sunday. Strange as it may seem, our opponents cannot take a single position against the Sabbath which will fit, harmonize, and hold together in all its parts.

In connection with this subject, we will notice one text that is relied upon by our opponents as giving strength to first-day doctrine. It is Acts 20: 7, which records Paul's meeting at Troas. There are only two views that can be taken in regard to this passage, either of which destroys all Sunday argument.

1. The meeting was held on Saturday night, lasting until midnight, and the next morning Paul started off on his journey of six-hundred miles, breaking the Sunday Sabbath. Or,

2. The meeting was held on Sunday, after sunset, which, in a strictly Bible sense, is the second day of the week.

The latter view cannot be correct, because the very language is different. "And upon the first day of the week," etc. But see what a predicament Paul gets into, when we place the condition of things according to the former view in a syllogism. Sunday is the Sabbath day. Paul started on a journey of six hundred miles on Sunday. Therefore, Paul was a Sabbath-breaker. This event occurred A. D. 59, long after the Sunday Sabbath was instituted, if it was ever instituted at all.

It does not take a logician or a philosopher to see that the second view is incorrect; hence it necessarily follows that the first position is the right one. The meeting was held on Saturday after sunset, and continued late. Paul traveled next day, Sunday, and did not violate any Sabbath law in doing so. The truth is, our present system of reckoning time is of Roman origin. The Sabbath and its laws, together with many other gospel doctrines, have been corrupted by Romish popes. Pope Gregory, and other high potentates of old Rome, have had their fingers in it.

FRANK P. HALL.

Greensburg, Mo.

GO FORWARD.

"Speak unto the children of Israel, that they go forward." Ex. 14: 15.

THE Lord had led his chosen people thus far by the strength of his omnipotent arm. He had brought terror and destruction upon their enemies, and had miraculously delivered Israel. His people had been eye witnesses of his power as manifested in Egypt. He had wrought wonders, not only to induce the sin-hardened Pharaoh

to let his people go, but that his own chosen people might never have cause to doubt his power. Then, too, he wished them to forsake the heathen gods of the Egyptians, with which many of them had corrupted themselves.

And now God, wishing to prove them, brings them to a trying place. They have reached the waters of the Red Sea. Their enemies are pressing close upon their rear. Towering mountains form an impassable barrier to the right and left, and escape seems impossible. They fail to bear the test, and murmur at their faithful leader. Moses, on his part, has done all that could be done, and now nothing remains but for God to make bare his almighty arm, and save them.

The faith of the calm leader remains unshaken; his courage never fails. And in tones of mild rebuke he bids that mighty host, now helpless and fear-stricken, "Stand still, and see the salvation of God." What a moment! How pregnant with important results to that vast army!

All stand breathless and mute, as the ringing tones of Moses are heard, bidding them, in the name of the God of Israel, "Go forward!" And lo! before the trembling host can question the wisdom of the Almighty at his command, the surging waters of the sea fall back on either side. The passage is performed in safety; and on the morrow the faithless, doubting host, behold the complete destruction of their oppressors. Fear gives place to shouts of triumph; anguish and terror, to calmness and joy. And all that mighty host break forth in one grand song of victory and praise for their great deliverance.

What a grand lesson of faith and trust is here given to God's people! Oppressed as we often are by the enemy, overtaken by doubts, hemmed in by mountains of discouragement, and the dark waters of despair almost ready to engulf us,—still the voice of our glorious Leader may be heard speaking to us, through the signs of the times, the distress of nations, war, perplexity, and famine, in tones of loudest thunder, "Go forward!"

We have already passed many of the waymarks, and we know by them that we are unmistakably nearing that blest Canaan of rest. Then shall we join with all the redeemed throng in singing the song of Moses and the Lamb.

Go forward, brother, sister, go forward! Let this be the watchword, Onward to victory; and through the strength of Israel's God, we shall be conquerors.

LILLA D. AVERY.

Locke, Mich., July 28, 1877.

THE SACRIFICE IS TOO GREAT.

OFTEN, when the claims of God's truth are presented to souls, and they are made to feel their force, the first thought is, I must obey, for God speaks. But immediately the enemy comes, magnifying the obstacles and difficulties in the way, at the same time holding up the world in its most attractive light; and oh! how careful he is to conceal all its hideous ugliness! The way he presents looks broad and easy; the other, the one the Lord has marked out, narrow, steep, and rugged; and thus deceived people turn away from the truth, feeling the sacrifice too great. If such could only realize the mighty power of God to save at this time, this deception would lose its force, and the cross which seems so heavy they would find to be light, proving the truth of the Saviour's words, "My yoke is easy, and my burden is light."

Or, it may be the truth has been accepted and they have been trying for some time to walk in its light; but just now has come a test they feel they cannot bear, and they say, It costs too much; I can go no farther, and so they cast away their confidence, and draw back unto perdition.

Now, let us think for a moment what it does cost to serve the Lord. Is there one power of our being or one treasure of earth that we have gotten unto ourselves by any might or wisdom of our own? No; there is none. This life, which seems to us so precious, too precious to serve God in, was purchased by the sufferings of the Son of God. This time, these talents, powers, affections, are all God-given; and yet when he asks for that which is simply his own, we cry out, It is too much, Lord. What robbery is this! and what a terrible delusion is upon the soul, when the attractions of this world look greater than those of God's truth and work!

Then away with the thought of sacrifice. That was made more than 1800 years ago, when the Saviour cried, "It is finished," and bowed his head in death, thereby open-

ing the way for guilty man to recover his lost innocence, and to gain an entrance into the everlasting kingdom. What love was this! What blinded and hardened hearts are those that can resist such love! O soul, think of the agonies of Gethsemane, and then, in trembling and amazement, be afraid to reject this great salvation.

Dear reader, wherever you are, under whatever circumstances you may be placed, if this is the decision you are about making, or have made, let me entreat you to think well, think well. The day will come when you will know what this sacrifice means, but it will then be too late.

It means the sweetness of life departed; and instead of peace and joy resulting from a consciousness of duty performed, a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. It means thrust out of the city of God; numbered with the filthy and unjust; never to know the sweet companionship of Christ, the angels, the pure and holy redeemed from the earth. It means all lost, the world is lost, wrested away, destroyed by the wrath of God. Heaven is lost. Nothing is left but the awful curse, Depart; ye knew your duty, but ye did it not. In a word, it means the bitter, bitter loss of the soul. Millions will make this sacrifice.

Shall I make this sacrifice? Dear reader, will you make it? This decision is for us to make. M. A. WHALEN.

THE AUTHENTICITY OF GENESIS.

You are invited to observe (and this is the one point which I propose to bring before you) that, although Moses wrote the first chapter of Genesis, it is certain that in the authorship of the ten commandments he had no share whatever. They were exclusively the work (as the two tables on which they were originally written were exclusively the workmanship) of God. The record on this head is altogether express and unmistakable: "The tables were written on both sides. On the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

You will have already anticipated all I would further say. In the fourth commandment God has seen fit to pledge himself to the historical truth of the first chapter of the book of Genesis. This is a fact with which every child is familiar. The seventh day is to be kept holy, "for in six days the Lord made heaven and earth, the sea, and all that in them is." Here, then, God solemnly sets his seal to the Mosaic narrative of creation. He recapitulates the essential feature of it, viz., that the work was a six day's work, and, moreover, a work of precisely such a nature as in Genesis is described. The reference, in fact, to this first chapter of Genesis is unmistakable and undeniable.

Here, then, we are presented with the extraordinary spectacle of Almighty God providing for the authority of the first page of his own Book by solemnly adding his seal to it; not by the hand or agency of another, but with his own hand or, at least, his own "finger." Jehovah, Almighty God, without any intervention of man whatever—the divine element, for once operating alone, so as to silence cavil and shut up unbelief effectually—the divine element, I say, without the slightest admixture of the human element, hath deliberately singled out the Mosaic history of the world's creation as the one passage supremely worthy (or else pre-eminently in need) of his own eternal and effectual sanction.

No other part of the historical scriptures is adverted to in the course of the ten commandments but this. But for this God comes down from Heaven. He singles it out. He makes comments upon it. He rehearses it. He draws practical inference from it. He interweaves it with his imperishable law. And the result is solemnly deposited by God's own express command within the ark, beneath the mercy-seat, under the shadow of the wings of the cherubim; reserved in the holy of holies, alike of the tabernacle and of the temple. For "the priests at the dedication of the temple brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims; for the cherubims spread forth their two wings over the place of the ark. . . . There was nothing in the ark save the two tables of stone which Moses put there at Horeb."—John W. Burgon.

NOTHING purifies the conscience but the blood of Christ, and everything that denies it is high treason against the King of kings.

The Commentary

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—M. Cheyne.

ADDITIONAL LIGHT.

THREE weeks ago we published an article entitled, "The Sabbath and the German Bible," in which the obscurity of the common German Bible on those texts which refer to the first day of the week was pointed out with much definiteness. Below we give additional information on the same subject, which those who use the German language will do well to preserve, as well as the article referred to above. Has not the time fully come for this Sabbath fog in the Protestant German Bible to be dissipated? We may add that the following article is from the pen of an able German scholar and translator:—

EDITORS REVIEW: With pleasure I saw the article in the REVIEW headed, "The Sabbath and the German Bible." I would thank you, in behalf of my countrymen, that you have in this article, called their attention to those passages which have reference to the Sabbath. The obscure readings of the Protestant German Bible on those texts which speak of the Sabbath have beclouded the minds of many to such a degree, that it is very hard for them to understand the Sabbath question. But light has sprung from a source least expected. Dr. Kistemaker and Prof. Leander van Ess have brought out the true light on these obscure passages referring to the Sabbath. I hope it may result in great good.

As you have already given Kistemaker's version of the eight texts which refer to the first day of the week, I will now give that of Prof. van Ess, with a free English translation; and may God's precious cause be thereby promoted:—

Matt. 28: 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week."

Van Ess: "Nach Verlauf des Sabbats früh am ersten Wochentage."

Translation: "After the expiration of the Sabbath, early on the first day of the week."

Mark 16: 2: "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun."

Van Ess: "Sehr früh am ersten Tage nach dem Sabbat, während die Sonne aufging, kamen sie zur Gruft."

Translation: "Very early on the first day after the Sabbath, during the rising of the sun, they came unto the sepulcher."

Mark 16: 9: "Now when Jesus was risen early the first day of the week."

Van Ess: "Er aber, der sehr frühe am ersten Tage nach dem Sabbat auferstanden."

Translation: "But he who had risen very early on the first day after the Sabbath."

Luke 24: 1: "Now upon the first day of the week, very early in the morning."

Van Ess: "Aber am ersten Tage nach dem Sabbat."

Translation: "But on the first day after the Sabbath."

John 20: 1: "The first day of the week cometh Mary Magdalene early, when it was yet dark."

Van Ess: "Am ersten Wochentage kam Maria Magdalena sehr früh."

Translation: "On the first day of the week came Mary Magdalene very early."

John 20: 19: "Then the same day at evening, being the first day of the week."

Van Ess: "Da nun die Jünger am Abend des ersten Wochentages beisammen waren."

Translation: "Now when the disciples on the evening of the first week day were gathered together."

Acts 20: 7: "And upon the first day of the week, when the disciples came together to break bread."

Van Ess: "Am ersten Wochentage, als wir zusammen gekommen waren das Brod zu brechen."

Translation: "On the first day of the week, when we had gathered together to break bread."

1 Cor. 16: 2: "Upon the first day of the week."

Van Ess: "Jeden ersten Wochentag."

Translation: "Every first day of the week."

CHARLES A. RAUSCH.

Toledo, Ohio, July 25, 1877.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 9, 1877.

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

### VISIT TO NAPLES, ITALY.

For several months past I have been in correspondence with Bro. Ribton relative to visiting him at Naples. My arrangements for this journey were nearly completed when the Review came to hand, containing an important article from Bro. White relative to Europe, and in which he counseled me to visit Naples at once. The only thing which I waited to do was to print the first number of our second volume, which was then almost ready for the press. Then without an hour's delay I set out for this place. I thought it duty to call on Bro. Bourdeau, and to make a short stay with him. I found him in rather feeble health, but toiling very hard and making some progress. The laws of France are extremely oppressive to those who wish to preach our faith, or even to those who would distribute our tracts. Though our paper is permitted to enter France by the mails, yet it is examined by the police on the frontier to see if it has anything in it touching politics. I should say many things in our paper concerning the present movement of the French government against religious liberty, but it seems not to be prudent. Bro. B. has nearly twenty keeping the Sabbath with him, and there is reason to hope in the case of others. But perhaps it is not wise for him to remain and struggle with such difficulties when he could preach in French Switzerland without any hindrance from the law.

After leaving Bro. Bourdeau, I came with as little delay as possible to this place. I have found in Bro. Ribton a man of a choice spirit. I have every reason to believe that he truly fears God. He is about forty-five years of age. He was formerly a professor in the University of Dublin. He can preach in English, French, and Italian. He is also master of the ancient languages. Bro. Ribton is very anxious to give himself to the work of God. His wife is in perfect accord with him in walking in the truth, and they will be baptized, as also their only child, a daughter of twelve years. Perhaps also there will be some others to be baptized. I improve every hour that our friends can listen in speaking from the Bible. When they have not time to listen, I prepare articles for LES SIGNES DES TEMPS. In a few days I will write again.

I cannot doubt that God has a place in his work for Bro. Ribton to fill. In Europe, where everybody, almost, is lulled to sleep by the idea of salvation by grace without obedience, and certain of eternal life because they have professed to be converted, it is to me very refreshing to find a man who has just ideas of obedience, and who does not count the victory won till self and sin and Satan and the world are vanquished.

I can hardly esteem this a promising field of labor. The laws of Italy are not very restrictive. There is a good degree of liberty so far as the civil law is concerned. But the power of the priesthood is almost omnipotent. If a man rents you a hall, the priests can put him under anathema. If he attends your meeting, they can forbid his customers to continue to deal with him. And so in a thousand ways, by means of the confessional, they can exercise great power to thwart you. But this is not the real trouble. It is found in the morals of the people. The church of Rome has had unlimited sway in Southern Italy for many generations. It was, until the fall of the Bourbons a few years since, sustained by the civil power in all its purposes. And now mark the result and give to Romanism the credit. The people have lost all ideas of truthfulness, of honesty, and of chastity. To lie, to steal, and to break the seventh commandment, are very light matters, of which they do not even feel ashamed. Whether it is possible to save men so sunk in pollution is more than I know. Some can be saved I hope, but the prospect is not cheering among such people.

Other parts of Italy are less contaminated. Probably Bro. R. will change his field of labor, though his state of health demands that he continue in a hot climate. There are, however, in this city a great number of foreigners, and among them may be found many persons who are capable of conversion to God. I wish to give as just an idea as possible of the condition of the common people. It would be not wide of the truth were I to say that the mass of the people is to-

tally given to idolatry. Their prayers are addressed to Mary, and before her picture they offer their adorations; but God and Christ are forgotten. God made this a beautiful country and gave to its inhabitants many choice blessings, but they have turned his blessings into a curse, like the inhabitants of the cities of the plain. God pity such a ruined people.

J. N. ANDREWS.

Naples, July 18.

### WHAT DID THE JEWS BELIEVE?

THE idea seems to prevail to some considerable extent that it is important to understand what the Jews believed, in order to understand what the New Testament teaches, especially concerning the nature and destiny of man. In accordance with this idea, the two following questions have been handed in for S. D. Adventists to explain:—

1. "Does not the Jew believe in an intermediate state that is entered upon immediately after death; and do they not call it paradise? If so, would not the words of Christ addressed to the thief on the cross leave the impression on the minds of those that heard him that that was the paradise to which he referred?"

2. "Is it true that the Jews believed in the conscious state of the dead? If so, did not Christ give assent to this doctrine by his silence on the subject in the parable of the rich man and Lazarus?"

On this point Bro. J. H. Waggoner has furnished the following excellent thoughts and conclusive answer:—

The question is almost always put thus: "Do the Jews believe," etc. But the answer to this question is of no interest whatever, so far as the subject is concerned. The truth is, the Jews now believe almost everything. The reformed Jews, as they call themselves, are infidels. They have no belief in the Bible. The orthodox Jews of the present day are Restorationists, believing in the ultimate salvation of all. But they believe in a hell or purgatory, where the righteous are confined four weeks, and the wicked eleven months, before their restoration. They also believe in the transmigration of souls, with many other vagaries. These beliefs are the outgrowth of their traditions, which are gathered from various sources. There are few people more superstitious than the Jews of the present day.

We are convinced that it is not possible to ascertain at this time what traditional views the Jews held in the time of the Saviour. The best informed Jews don't pretend to know. They don't think it can be known. They had but one reliable source of information on such subjects; namely, the sacred Scriptures. Outside of this they may have imbibed their views from the nations with which they held intercourse. But of that we cannot be certain, and they must have been as vague as we know the fancies of the heathen nations were.

The searcher for truth on this subject is shut up to the writings of the prophets, or writers of the Hebrew Scriptures. These were models of the Jewish faith, so far as they had any tangible faith. And we have the confession of the most eminent men, both Jews and Christians, that the writings of the Old Testament give no countenance to the Platonic idea of the soul, or the heathen notions of *hades*.

It is true the confession is not greatly needed; for every reader must be struck with the fact that both Jesus and his apostles always appealed to the Scriptures as the source and ground of belief, and it is sufficient to conclude that what the Scriptures did not contain, they did not enforce or sanction.

The Hebrew *sheol* and Greek *hades* represented a state of death, of darkness and silence from which the resurrection alone was expected to deliver man. When Christ, the Son of God, died, we learn that his soul was not left in *sheol*, Ps. 16:10; *hades*, Acts 2:3; *hell*, English version. Now if the soul of the Saviour went to paradise, we are forced to conclude that the paradise is no other than *sheol* of the Old Testament, the *hades* of the New, the *hell* of our English rendering; and if so, the paradise is a place of darkness and silence, and no knowledge; for in this our Saviour's soul was not left nor did his body see corruption, the resurrection rescuing him therefrom.

What say the Scriptures? How readest thou? Here is the only source of light and truth. Now, if the Saviour's words can be explained in harmony with the teachings of the Scriptures, we need look no farther. We confidently say they can be, and therefore rest without conjecturing what somebody else may have believed.

### TO CORRESPONDENTS.

Why is the word *Sabbaton* (*σαββατον*) genitive plural translated in Matt. 28:1, Sabbath, in the singular, in one case, and in the other by first of the week, day being a supplied word? M. S. S.

ANS. The word Sabbath in the New Testament is from two words, *sabbaton* (*σαββατον*), a noun of the second declension and singular number, and *sabbata* (*σαββατα*) a noun of the third declension and plural number. This latter is used mostly in the dative or genitive with a singular signification, as in Matt. 28:1. It is translated week in the second instance of its occurrence in that text, because it follows a numeral adjective denoting the day of the week. See the tract on *Sabbaton* published at this Office, which fully explains this construction.

S. B. ALEXANDER: The idea that the three days and three nights, during which the Son of man was to be in the heart of the earth, are to be reckoned from the time he was betrayed into the hands of wicked men, is held by some, and may be made to appear very plausible. We see no objection to the idea.

Are our sins forgiven and blotted out up to the time we believe and accept the Saviour, or not? D. S. J.

ANS. We understand that there is a difference between the forgiveness, or pardon of sin, and the blotting out of sin. Our sins are pardoned, or forgiven, when we repent, and up to the time of our repentance, but they are not blotted out till Christ makes the atonement in the Heavenly sanctuary, which will be, when it comes to the living, the end of their probation.

What are the two immutable things spoken of in Heb. 6:18? D. S. J.

ANS. The promise and the oath of God. God first gave his promise; and that alone was sure, it could never fail; but he being "willing more abundantly to show unto the heirs of promise the immutability of his counsel," added his oath, sworn by himself.

How do you prove that Michael is Christ? E. H.

ANS. The language of Dan. 12:1 would clearly indicate this; for he is "the great prince which standeth for the children of thy people." There is no other personage to whom such language can apply but to Christ. Again, Michael is to stand up or reign; but there is no future reign predicted but that of Christ. The direct testimony, however, on this point is found in the New Testament. Jude 9 says that Michael is the archangel, or ruler over angels. Paul, in 1 Thess. 4:16, says that when the Lord appears at his second coming the voice of the archangel is heard. And our Lord himself says in John 5:27, 28, that when the dead are raised, they hear the voice of the Son of man. The testimony of these three references is absolutely conclusive. First step, the dead hear the voice of the Son of God, or Christ. John 5:28. Second step, they hear the voice of the archangel, 1 Thess. 4:16; and as there is but one voice then heard, this archangel is Christ the Son of God. Third step, the archangel is Michael, Jude 9. Leaving out the second step, which serves simply to connect the other two, and we have the fact that Christ, the Son of God, is Michael.

Heb. 12:11. Exercised by "chastening" or by "righteousness"? which? N. ORCUTT.

ANS. By "chastening," or discipline. The Greek literally reads as follows: "And all chastening [or discipline] for the present is not esteemed [a matter] of rejoicing, but of grief; but afterward to those who are trained by it, it gives the peaceable fruits of righteousness."

M. M. S.: For an explanation of Matt. 10:28, see "State of the Dead," published at this Office, pp. 88-95.

J. STARR: The Bible gives no countenance to the idea that the day begins in the morning. When it began to dawn toward the first day of the week, as recorded in Matt. 28:1, the Sabbath was past; for that is the meaning of the expression, "in the end of the Sabbath." Mark says plainly, "when the Sabbath was past." The Sabbath ended at sunset the evening before. With the evening, or sunset, the day commences, according to Bible reckoning, as clearly as language can express it. U. S.

### ALSTRUP, DENMARK.

THE interest in this place and vicinity is continually increasing. I cannot attend to one-half of the calls. Souls are awakening to see their need of salvation. I have preached eleven times this week. Two of the meetings were in another town. I had to walk eighteen miles to and from these appointments.

In the Sabbath meeting, a few commenced to pray. The law of God and his holy Sabbath have been presented, as well as the three mes-

sages and the prophecies. The evidences of our Lord will soon return to reign in glory generally received with willing hearts. Many are convinced that we are right on the Sabbath question, but so many difficulties attend the keeping of the Lord's Sabbath that we cannot expect that any will keep it until they are converted, and truly love the Lord.

Sunday afternoon, between two and three hundred people attended our meeting in a large barn. The best of attention was given, and the good Spirit moved deeply upon their hearts. Some are inquiring how they must begin to serve the Lord. But very few of the people have ever known anything about experimental religion. We have sold tracts this week for \$3.00 and obtained two subscribers for the TRUTH. Pray for us that the Lord may direct for his own glory. JOHN G. MATTESON.

### TOBACCO.

THE Bible does not mention this filthy and poisonous plant by name, but it does teach purity and cleanliness; that we should cleanse ourselves of "all filthiness of the flesh and spirit;" and that we should present our bodies a living sacrifice, holy and acceptable to God. This is our reasonable service. Now just think of offering to God, as holy and acceptable, a body reeking with self-pollution and the fumes of tobacco!

Adventists are not the only ones that see and deplore the evil of tobacco-using. There is a strong anti-tobacco element in almost every church in our land. The most virtuous and pure are opposed to it. They would banish it from the church as unfit to be tolerated in moral and Christian society; but it is in the midst, and they are powerless to get it out. Now, who can complain of the Adventist Church—the church that is being gathered out from the world and all the churches, to prepare to meet the Lord at his coming and to be translated without death into his kingdom—for keeping the nuisance out while it is out. Men of the best minds, worldlings or church members will approve it. This growing evil is the bane of society; and thousands of the youth are destroying themselves by it.

Brother, or sister, as the case may be, look at this subject from a new stand-point. You are looking upon it as if we would take from you your rights and deprive you of your enjoyment, and that, as you suppose, without warrant from the Scriptures. It is not so; we desire your good; and if you will take our advice, you will ever be thankful for your escape from the slavery of this vice. Thousands are to-day deploring the fact that they are slaves to tobacco, a bondage from which they feel themselves powerless to escape; but no man that has become free from it ever regretted his deliverance. So, my brother, when you have risen in the might of manhood, and, by God's help, have shaken off the shackles, you will ever be grateful to those who aided your escape.

Let us sum up: Tobacco is a virulent poison, and consequently is at war with life in every system into which it enters. Nature's laws are uniform; and the use of this poison has killed many a one. Some say it does not hurt them, but agrees with them; but such lay nature, physiology, and common sense, in the fact. It is injurious in every case.

It is expensive. You profess, my brother, to believe and obey the last message to man, and sigh that you can do no more with your means to help forward the work and save men. But you pay more for this useless and injurious indulgence of a perverted appetite in one year, than you do for the cause of God and the salvation of men in five or ten years. When you pay this sum into the treasury of the Lord, you will prove the sincerity of your love; and you will be the better for it.

It is filthy. It is disgusting and offensive to all, male or female, who have not become habituated to its presence. In the house of God "incense," or the "sweet came from a far country," is "an abomination" to God, when offered by the hand of sinners. Isa. 1:13; Jer. 6:20. What then shall be said of the stifling-fumes of tobacco in the house dedicated to the service of a pure and holy God?

Those who would cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, and who are addicted to the use of the filthy weed, can find no better place to begin the work than here. Driving out tobacco will be a good foundation and a stepping stone to higher attainments.

R. F. COTTRELL.



## PHOTOGRAPHY.

PHOTOGRAPHY is the art of taking pictures by the action of light on a chemically prepared ground. The picture thus obtained is called a photograph. This art has attained a considerable degree of perfection. An ingenious optical instrument called the camera obscura, the office of which is to throw the images of external objects on a screen in the dark, is used in the formation of these pictures.

Though art cannot imitate nature perfectly, yet through the achievements of science it makes some striking approximations. Perhaps no case is this more fully manifest than in the analogy that exists between the pictures taken by this art, and those which are daily impressed, in infinite numbers, upon the human mind.

The power to form photographic impressions upon the tablets of the hearts of others is one of the choicest gifts of the Creator, and one which every person possesses. Also to receive them by the acts of others is the gift of all. This part of man's mechanism runs naturally and easily, and from childhood to old age the art gallery of the soul is being daily replenished with new specimens of the art, while at the same time the receiver is imparting the same to others.

An impressive word or action spoken or done in the presence of fifty persons, is but to strike off, in a moment of time, as many photographic likenesses, and set them in fifty hearts. Words and actions have a character, either good or evil, moral or immoral, and their tendency is to assimilate, to do good or evil, according to their character.

To illustrate: The Christian mother desires that the image of Jesus may be impressed on the heart of her child. She believes, with God's help, it can be done. She reasons thus: This child's mind is like an album that is blank, just ready for the setting of pictures. If I do not fill this blank, Satan will take possession and fill it to his own liking. I must do all in my power, that my child may have eternal life. Its future will largely depend on the images formed upon the mind at this early age. She gives her child religious instruction. She teaches it to kneel by her side, and pray to Him who said, "Suffer little children to come unto me." These things are new to the child, and wonders are impressed upon its mind.

Pictures are thus formed upon the tablet of its little heart, which will remain, and the incidents of future life will often bring them in sight. As a legitimate result, the child obtains the knowledge of God, and becomes a subject of saving grace. On the other hand, if the child's religious training is neglected, and it grows up in the midst of evil counsels and examples, corresponding pictures will be photographed upon the mind, and these will remain to be turned to view by the incidents of future life.

Now, the legitimate result of these things is, in the one case, the child is started in the way of life, and becomes an heir of Heaven; in the other case, the child's unguarded surroundings make their own impressions and form their own images, and the child is pushed on in the road to destruction.

Let parents, as they read these lines, inquire, Are these things so? Am I, by a law of my being, daily impressing upon my children and others, that which will so greatly affect their salvation or their condemnation? Does this awful responsibility rest on me as a father, a mother, a neighbor, a church member? And while I am forming a character for myself, am I exerting an influence to mold the characters of all with whom I come in contact, whether I will it or not?

Is it true that my daily words and actions are photographed upon the tablets of other hearts, and touch chords that will vibrate as long as eternity shall last? Yes, it is true. God help us all.

ALBERT STONE.

## CONFUSION OF TONGUES.

ON a baptismal occasion, of late, I heard the discourse. The speaker recommended immersion as the mode concerning which there could be no doubt. For himself, no other mode would answer his conscience; yet if any desired to be sprinkled or poured, he would administer the rite in that way. Baptism was the answer of a good conscience, and if their consciences were satisfied with either of these modes, he would not bind their consciences.

Now there can be no doubt that one of the principal reasons why he chose to be immersed and could not be satisfied with anything else is, that baptize means to immerse. How, then, could he say to a candidate, "I baptize you in the

name of the Father, and of the Son, and of the Holy Spirit," when he knew that he did not baptize him at all? He need not be conscience for others. If any wished to be sprinkled, and call that baptism, they could do so, provided they could find one to administer whose conscience was like theirs; but how could one, whose conscience, in his own individual case, could accept of nothing but immersion, because he believed that nothing else is baptism, conscientiously thus lie to another in the most solemn manner, in the sacred names of the Father, Son, and Holy Spirit?

The Lord's Bible is no such book as the confusion of creeds represents it to be. Say they, "I can't see it as you do." But it reads just alike and speaks the same things to all who will let it mean what it says. The duties required by the Bible are plain to those who will open their eyes. The fault is in the reader, not in the revelation.

R. F. COTTRELL.

## THE JEWS AND THE GENTILES.

ONCE it was customary for the Jew to look down from his high position upon the Gentile, as all unworthy his regard or respect; now the Gentile, in his turn, despises the Jew, whose ancestors urged on the Roman governor Pilate to crucify the Son of God. The Gentile nations, in their zeal to honor their crucified Lord, have done all in their power to destroy the Jew, and in their treatment of this outcast people have shown all the cruelty and bitter persecution that was manifested by the Jews in their treatment of Christ and his followers.

These nations, in their blind and bitter rage and contempt for the Jews, and whatever they have imagined was peculiar to them, have made a fatal and lamentable mistake. Like all narrow-minded bigots who usurp the sword of the persecutor, they have set aside reason and truth, and have allowed passion, and bigotry, and ignorance, to rule the day, until they really think they are doing God service in compelling the Jew to abandon, in effect, the old, time-honored institution of the Sabbath. Do they think to convince the Jew that God has set aside the fourth precept of the decalogue? or, failing in this, to weary the poor Israelite with customs and statutes, heavy and oppressive, until he abandons the most excellent of all the laws of his fathers?

Are not the Gentile nations responsible for the violence and oppression which the Jews have undergone in the past? Do they think thus to please the Lord, who prayed his Father to forgive his persecutors? The prophets foretold the troubles which would come upon the Jews, but did they justify the cruelty of the oppressor?

But the anti-Jew spirit went beyond all bounds when it attacked the ancient Sabbath of the Lord, which was made for Adam and all his race, and in itself is an institution world-wide in its scope and influence. But the responsibility of Sabbath desecration rests upon the nations of Christendom, which, to carry out their dislike for the Jew, have foisted into their creed a day unknown to the sacred writers; and this day they blindly, persistently, put forward as the true Sabbath, without regard to evidence. And it is a sad comment upon Gentile policy that thus they are weakening the Jew in the little virtue he may yet possess.

JOS. CLARKE.

Deelman, Texas.

## WHAT IS THE MATTER?

STUDENTS of meteorology have had their attention strongly drawn to the extraordinary phenomena developed during the present season. It may be said to have begun with the great forest fires along the northern boundary of the United States, almost before the winter snows had melted; and fires unusual in number, and some very destructive, have marked the calendar, until it comes down to the sweeping conflagrations of St. John and Marblehead. These, like the great fires at Chicago and Boston, arose from beginnings that at an ordinary time would readily have been extinguished by the fire apparatus of the respective cities; but, as in those greater calamities, the flames seemed from the very first to have assumed an uncontrollable character. Respecting fires of this magnitude, it would seem that there is much to be learned, and it is not at all improbable that careful study of the atmosphere and electrical conditions under which they occurred may prove of great advantage in suggesting precautions against such occurrences in future, just as the Signal Service, by its storm signals, now enables navigators to take steps for protection from shipwreck.

In this connection the Philadelphia *Ledger* calls attention to the fact that about the time of the Chicago calamity there were most disastrous forest and prairie fires in Minnesota and Wisconsin, and that intelligent witnesses testified that in Wisconsin "hot blasts swept the country in advance of the fires; that luminous balls traversed the air in the afflicted districts; and that new flames started up at considerable distances from the main body of the conflagrations. There would seem to have been something in the air of that region, at that time, which gave it extraordinary potency to excite combustion, to feed fire, and carry it long distances." The questions naturally arise, Are there any relations between these coincident circumstances; and, Does the atmosphere at times get into a condition to make it extremely susceptible to fire?

While great losses have in this season been sustained from fire, the total destruction by floods and storms has been scarcely less in the aggregate. Hurricanes began even in April, and Mount Carmel is but a marked sample of destruction from similar causes over a wide range of our country. The investigation of these phenomena comes directly within the scope of the Signal Service Bureau, and all that may be learned about them will be collected and digested by the best and most experienced meteorologists.

While these atmospheric convulsions have troubled our country, other parts of the earth have experienced an unusually severe earthquake with prodigious disturbance of the seas. We learn that new volcanic action has also been established in Colorado. And a curious fact in this connection we give on the authority of a gentleman who is a resident of the oil regions of Pennsylvania. He says that one of the great blowing wells there, which had been a long time discharging immense volumes of gas, stopped as suddenly and completely as if an ordinary gas light had been extinguished by turning off the gas by the stopcock, and has not since emitted even a smell of gas; and that subsequently, when the news of the South American earthquake was received, it was found that the shocks there and the stoppage of this well occurred at the same time, as precisely as could be ascertained.

These phenomena may all be mere coincidences. But it is not at all impossible that they may all have some dependence on the same operating cause, atmospherical, electrical, or astronomical. It is to be hoped that scientists will not cease their investigation until all is learned that can be in the premises, and it is made to appear if there were any relations existing between the occurrences of this extraordinary season.—*Cleveland Leader*.

## TRUE BELIEVERS AT THE ADVENT.

THE believers in Christ who shall be alive at his second coming, will be Adventists in the sense that they will believe that his coming is near; because, 1. Signs of his coming were promised. Luke 21:25-27. 2. True believers, those who are not hypocrites, will discern the signs of the times. Matt. 16:3; Luke 12:56. 3. Hence, true believers at that time will be Adventists, that is, they will believe the truth that his coming is at hand, and will be expecting him when he comes. Should I live till that time, I hope to be an Adventist in truth.

The promised signs have appeared; and, as the consequence, two classes are being developed. One class believe that Christ's coming is at hand; the other class stand opposed to those who avow and proclaim this faith. Reader, which of these classes will be right when the Lord shall come? Which is the safe side now? The opposing sides in this controversy will exist till the Lord does come. Will it not be better in that day to be an Adventist?

When Christ comes, true believers will be keepers of the commandments of God. Rev. 14:12, 14. If they keep these commandments, they will be Sabbath-keepers; for this is required by the commandments. And if they keep the Sabbath, they will keep the seventh day; for "the seventh day is the Sabbath." Therefore, when the harvest is ripe, and the Son of man comes to "thrust in the sickle and reap," true believers will not only be Adventists, but Seventh-day Adventists. The preaching of the last messages (Rev. 14:6-12) has produced such a people; and they are being developed and becoming known in all the earth. In the soon-coming day it will be desirable to bear these characteristics, and be numbered with this people. Is it not best to attend to it now? We cannot be too early, but we may be too late.

R. F. COTTRELL.

## WHAT COMMANDMENTS?

THAT we are in the last days, all Adventists admit. The last test of probation is the tremendous warning against the worship of the beast and his image; and the people who stand the test and are prepared for the coming of the Son of man are described as those who "keep the commandments of God and the faith of Jesus." When the test is brought to bear upon the people, it cannot be otherwise than that there will be much discussion and contention about these commandments—whether or not it is duty to keep them.

The approved of God will keep them. But, says an objector, "What commandments will they keep?" The very ones that are in dispute. These are the ten commandments. Those of the Jewish ritual are not in dispute; consequently, there is no test upon them. No Christian people holds them to be binding; but the whole Christian world are in agitation about the ten commandments. We repeat it with emphasis, *The test is coming upon the very commandments which are in dispute*. What shall we do in order to stand the test? say they have been changed or abolished? No; keep them.

R. F. C.

## SOLID EXTRACT OF THOUGHT.

HERE is what an exchange says upon condensing thought:—

"Give the pith, the cream, the marrow, the essence, the fire. Press your thoughts, pack them, bring everything to a burning, scorching focus. Avoid prefaces, circumlocutions; rush right into your subject at once. Begin before you think of it, and keep dashing on with all your might until you are done. So, also, in preaching, praying, exhorting, testifying, say what you have to say, and stop! A tremendous thought may be packed into small compass—made as solid as a cannon ball, and, like that projectile, cut down all before it. Short articles are generally more effective, and find more readers, and are more widely copied than long ones. Pack your thoughts closely together, and though your article may be brief, it will have more weight, and will be more likely to make an impression."

## BRAIN AND MUSCLE.

MEN who use their muscles imagine that men who use their brains are strangers to hard work. Never was there a greater mistake. Every successful merchant does more real hard work in the first ten years of his business career than a farmer or blacksmith ever dreamed of. Make up your mind to work early and late, if necessary, that you may thoroughly master every detail of the business upon which you propose to enter. The habit of persistent, rapid work once formed, you have gained a momentum that will carry you very successfully through many a pinch in business where a less persistent worker would find it vastly easier to lie down and fail.

## THE ANSWER OF A GOOD CONSCIENCE.

WHEN the apostle said by the Spirit that baptism is the answer of a good conscience toward God, he did not design to say that if something else would answer men's dark and perverted consciences, it would answer just as well. The answer of the conscience is the response which it makes to the demands of duty; and when the duty of repentance and baptism is presented, a good conscience always replies by doing the very thing required.

R. F. C.

YOU are an Adventist?

Yes; the Lord's coming is at the door.

Is the third angel's message being proclaimed, If not, the day is not so near as you claim; and Satan, by God's permission, has been for the last thirty years playing a most sublime farce in the name of God and by an appeal to his word and promise. But if this final warning message has really been in the world for thirty years, somebody certainly knows what the worship and mark of the beast, and the commandments of God are. Choose the commandments; and let your law-abolishing theory go where it belongs.

R. F. C.

THERE is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worm inscription of the other, get the lesser half of the lesson earth has to give.

—Miss Muloch.

## "COME UNTO ME."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

I AM coming, O my Saviour,  
Coming to the blood-stained cross;  
I will take thy yoke upon me,  
Counting all things here but loss.

I have sought for fame and pleasure  
Round this world, but sought in vain;  
They have left me naught but sorrow,  
Blasted hopes, and grief, and pain.

Human loves in sorrow failed me;  
Broken reeds, they passed away.  
Satan's hosts with rage assailed me,  
Prostrate in the dust I lay.

I was lost in midnight darkness,  
Could not see the light of day.  
Then I cried, O Father, help me;  
Be thou still my hope and stay.

Then the tender Shepherd heard me,  
Sought me on the desert wild;  
To his arms he sweetly called me,  
Found his lost and weary child.

Now I'm resting on thy promise,  
And my heart is stayed on thee;  
O, thy love, in boundless measure,  
Flows upon me, full and free.

And by faith I walk with Jesus;  
Now I see his smiling face  
Beck'ning me to those bright mansions,  
Zion's glorious dwelling place.  
S. E. MILLNE.

## Progress of the Cause.

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

## MASSACHUSETTS.

## Newburyport.

TO-DAY, July 30, we have put everything but our large tent into a car for Danvers, a city lying midway between us and Boston. At that place we intend to commence the latter part of the week, using a sixty-foot tent which has been forwarded from South Lancaster. This tent goes to Groveland for the camp-meeting.

Eld. Canright has had great freedom here in presenting the cutting truths of the third angel's message. He has sounded the alarm faithfully, and the mass who have heard have said these things are so. But "the cares of this world, and the deceitfulness of riches," and "my place in the mill," and "my business," weigh more in the minds of many than the thought of everlasting life in the Paradise of God.

This is a city of "old settlers." Many of the aged people whom we have met here were born in Newburyport. The city is full of church buildings. In several of these, the same man has been pastor for forty years. The people are moving in the old theological ruts their fathers made, and it is hard to switch them onto the track of truth. Yet the truth has found a welcome in many hearts. Above twenty are now keeping the Sabbath; and every week new ones take hold. We sold about \$35 worth of books, obtained twenty-six subscribers for the SIGNS, and about \$20 in money were donated to us. We leave many warm friends who have not yet obeyed the truth, but for whom we are hopeful. Our Sunday audiences have always been large, last night the largest of all. The short season here compels us to move now, or not pitch again this year. Central Hall, a commodious and well furnished room, named from its location, has been hired for the present, and meetings will be held in it on every Friday evening, Sabbath, and Sunday.

The Lord has blessed us all with good health, and we move to Danvers with courage good for another siege. And while we face the foe, our hearts are cheered by the thought that from hundreds of homes we are remembered in the morning and evening prayers for the success of our labors.  
C. W. STONE.

## Danvers.

We have just pitched our tent here. We only came yesterday, July 31, and began on short notice to-night. Not expecting many out, we put up seats for only three hundred. An hour before meeting there were a hundred roughs around the tent and on the fences. We feared the results. Soon the better sort began to come by dozens, and scores of rowdies with them, till every seat was crowded and more than one hundred were standing up inside. We let down the wall, and a dense crowd formed a circle all around. There were at least six hundred in all. From such a crowd of such a sort we expected trouble. An insane man came in half naked, which made a sensation for a moment; but soon it ended. But God helped us. As soon as we

began, everything was quiet, and all remained so for one hour while the meeting lasted. Could not ask better attention. Out of this we hope soon to get a good audience. Thank the Lord for so much interest.  
D. M. CANRIGHT.

## OHIO.

## Van Wert, Tent No. 3.

THE railroad strike, a murder in town, and the rainy weather, have apparently had something to do in cutting down our audiences the past week; but still we think the interest unabated. I think our attendance will average fully two hundred. At our meeting last Sabbath, fourteen expressed their purpose to walk in all God's commandments. We know of two or three others who are obedient, but they were not present. This we think a good beginning. There are others for whom we have good hope.

We dare not leave the work here as yet, and therefore purpose to continue, if it seems duty, right up to the time of our camp-meeting, leaving others to make the needful preparations for that meeting.

Brn. Gates and Spicer, with tent No. 2, six miles from town, are having a good hearing.

Bro. Underwood is having a good interest six miles from here in another direction.

About eighteen dollars' worth of books have been taken here in Van Wert, and investigation continues. We expect the Lord will give greater increase.  
H. A. ST. JOHN.

## CLEBURNE, TEXAS.

SINCE the disaster to our tent, we have not lost a single meeting. Rev. Hutchinson (the Episcopalian minister) spoke on the Sabbath question on Sunday. I reviewed him on Monday night. Eld. Taylor (Disciple), of Ft. Worth, speaks this week on the same subject. The camp is stirred. The excitement is up to a high key. The attendance is greater than during the two previous weeks. Last night over four hundred were present. Eight new ones are keeping the Sabbath, and many more are convicted and will yet keep it.

God blesses the plain testimony. I keep back nothing that is profitable, but speak freely the whole truth. I feel no more bound here than in Iowa.  
R. M. KILGORE.

## NEW YORK AND PENNSYLVANIA.

## Cattaraugus Co., N. Y.

HAVE had eleven meetings here in a new place in Great Valley. Interest as good as could be expected in a country place in haying time. Four have determined to keep the Sabbath, and there is reason to hope for more; but the interest is not sufficient to continue evening meetings at this time of the year. Bro. Welch came unexpectedly, and has helped in the work.  
R. F. COTTRELL.

## Wellsville, N. Y., Tent No. 1.

OWING to the fact that we are now in the midst of the busy season of haying and harvest, we concluded to pitch our tent at this place instead of in Bolivar, where we should have been obliged to depend entirely upon a scattered farming community for our audience. In this we had the advice of the brethren in this locality, who have aided us very materially in pitching the tent and making preparations for the meeting.

We have a fine location, an organ, and a choir of four to lead the singing. Commenced meetings evening after the Sabbath, July 28, with a congregation of about three hundred. A heavy shower coming up at the hour of our appointment Sunday afternoon, nearly broke up the meeting, but in the evening we had an audience of four hundred, who gave good attention.

We ask the especial prayers of the brethren for the work in this place.  
B. L. WHITNEY.  
M. H. BROWN.

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

OUR interest here keeps up remarkably. About a half dozen decided to keep the Sabbath last week, and last evening we had about four hundred out. There are quite a number now who are just on the point of decision, so we conclude to "hold on." Have obtained quite a number of subscribers for the REVIEW, and have the promise of more.  
The clergy of the place are getting some-

what stirred up, though as yet they have shown but little open opposition.

S. B. WHITNEY.

## Chautauqua Co., N. Y., Tent No. 3.

OUR tent at Jamestown is located in the public park, by special permission of the board of trustees. This is a very large village, an embryo city, of between ten and twelve thousand inhabitants. It has two daily and three weekly papers, and is a busy, bustling, go ahead, business place, rapidly growing in wealth, position and population. We decided on a new departure, and inaugurated preaching every afternoon, followed by a social and inquiry meeting. This has proved a decided success; the attendance is good and the interest very great. Many attend both afternoon and evening meetings; but quite a number, who from infirmity, age, or home duties, cannot attend evening meetings, are thus helped to a knowledge of the truth.

The attendance has not at any time been exceedingly large, but the interest is excellent. The congregations are composed of those who seem desirous to learn the whole truth. We have just reached the Sabbath question, and some have decided to obey. Our first regular Sabbath meeting is appointed for next Sabbath, Aug. 4. Unless some unforeseen impediment arises, there will be a good company of commandment-keepers in this place. Surely the Lord is on the giving hand, and in pitying love is answering the prayers of his children to bless every effort made for the advancement of his truth.

Bro. Stephen B. Craig of North Parma church is with me, and proves an efficient tent master, and trustworthy, able counselor. The labor of afternoon and evening meetings is heavy, but we are humbly relying on the promise, "As thy day so shall thy strength be," and each day it is verified.

We visited the church at Cedar Creek, on Sabbath. Twenty-eight were present. We had a good meeting, and a blessed baptismal scene. Another head of a family, earnest and zealous in the truth, was added to this company. May the Lord continue to help and bless them.  
CHAS. B. REYNOLDS.

## MICHIGAN.

## Port Huron.

WE have now held in this city seventy-five services, and the interest remains unabated. We have had as yet no open opposition, though we are given to understand it is coming soon. Our Sabbath meetings are well attended, and we think not less than forty are now observing the Sabbath, who but a few weeks ago knew nothing of us. Twenty-seven have given us their names to form a class of commandment-keeping Christians, and next Sabbath we hope to organize a Sabbath-school for the youth and children thus brought under the influence of the truth, of whom there are many.

The Spirit of God is working on many hearts, and we have faith to believe that there will yet be many accessions to our little band. Four more were baptized last Sabbath, and we expect that each succeeding Sabbath will witness the espousal of other souls to Christ. We remain on this present ground at least one week longer, and then try to glean in another quarter of the city. We feel that our work is but fairly begun, and pray for grace to continue till each outlying sheaf is gathered in.  
D. H. LAMSON.  
M. S. BURNHAM.

## Williamstown.

WE held our second Sabbath meeting at this place July 28. The brethren came in from the country, so that our congregation numbered about one hundred. The Spirit of the Lord was present to help in speaking the word. Hearts were affected. Six persons took a decided stand for the truth. At the close of the meeting a man and his wife, who had never made a profession of religion until after listening to the truth under the tent, were buried with their Lord in baptism.

The interest to hear seems to be on the increase. We purpose to remain here until we have clear evidence that our work is done.  
H. M. KENYON.  
M. B. MILLER.

## Lakeview.

UP to this time (July 30) twelve have taken their stand on the Sabbath. The interest continues good, and nearly all ac-

knowledge the truthfulness of our position though they seem slow to obey.

Last night the tent was filled, and at the close of the meeting we took a vote on the Sabbath question, when about one-third of the congregation arose. Among those who have decided to obey, is the principal of the school in this place. She expects to lose her position in consequence, but says she must obey the truth if she does.

The enemy is using his smut here to blacken the characters of Bro. and Sr. White, and thereby prevent the honest heart from receiving the truth. I offered \$200 to any one who would substantiate the slander, and present the evidence in writing; and \$200 more for evidence of single immoral act in the life of either Bro. or Sr. White.

Though the battle goes hard, our courage is good, and we trust in the Lord for victory. We earnestly ask the prayers of our brethren for the triumph of the cause in Lakeview.  
A. O. BURRILL.  
WM. ELLSWORTH.

## EAST WESTMORELAND, N. H.

WE closed our meetings at the south village, and moved to this place last night July 26, getting the tent up at 9 P. M. Ten embraced the truth as the result of the meetings just closed. We sold twenty-five dollars' worth of books, and gave away over ten dollars' worth.

Our address now is East Westmoreland N. H.  
D. A. ROBINSON.  
F. A. BUZZELLI.

## MAINE TENT.

WE have now been here in Lovell over three Sundays. The attendance has been very good considering the busy time of year. A few have commenced to keep the Sabbath, and others are interested, and we expect to see them take hold soon.

Our address is Lovell, Maine.  
J. B. GOODRICH.  
R. S. WEBBER.

## WISCONSIN.

## Spring Bluff, Adams Co., Tent No. 5.

WE have been here four weeks. The interest to hear has been good, considering that it has been right in the time of harvesting, and in a country place. A few have decided to keep the Lord's Sabbath.

The popular ministers of the place have misrepresented present truth to the people, and have thus prejudiced their minds against the truth of God. Prejudice has run high. Many have been kept from the meetings, and some who commenced keeping the Sabbath have been influenced to give it up.

We go from here to Westfield, Marquette Co., Wis., which is located on the Wisconsin Central railroad.

N. M. JORDON.

A. D. OLSEN.

## Boice Prairie, Grant Co., Tent No. 1.

AFTER three weeks labor in Lancaster, we closed our meetings July 22. An interest was certainly aroused there, and an influence went forth the results of which will be known only in the last great day. None of the towns-people were ready to identify themselves with us, and yet some were thoroughly convinced, and we left others investigating. Four who attended the meetings, but had learned of the truth previously, expressed a desire for baptism. They will go forward when our work is done here. We are still very hopeful that some will yet embrace the truths they so readily saw were taught in the Bible.

This is indeed a glorious work; even in its discouraging features there are rays of sunshine. Some always see the beauty and harmony in the chain of truth, and are delighted to learn what an interesting book their neglected Bible is. Some are poor, and only hesitate for fear of losing the work which is the only visible means of support for large families. How we plead with God for such! Will those who prevail in prayer remember Lancaster, Wis.?

We pitched the tent here on Boice Prairie last week, and commenced meetings July 29. We already have a far better interest here than we had at Lancaster. At the close of the afternoon sermon, people crowded around the desk asking questions and listening to explanations given with deep interest. Some came seven and ten miles, remaining all day and till the close of the evening meeting. We were urged to visit them to talk of these truths. Teams were offered to come for us. As harvest is at its



light this week, we shall hold meetings every evening. We still make use of the *Herald's* columns, and from reports are encouraged to hope that some minds may be led to an investigation of the truths we can only touch upon in such chief articles.  
I. SANBORN.  
J. P. JASPERSON.

## MISSOURI.

## Appleton City.

WE remain in this place, and are having some success. We are about through with the Sabbath question. Several have decided to obey. We hope for others soon.

Opposition is strong. Eld. Kates, a first-day Adventist, spoke against us last Monday night in our tent, occupying over two hours. We commenced reviewing him last night, marking out his work upon the black-board, and will finish it this evening, occupying, in all, as much time as he. The Methodist minister of this place challenged us for a debate upon the immortality of the soul and the end of the wicked, but desired until Oct. 23 to prepare, at which time the debate will commence. It is reported that the Christians have telegraphed for J. W. Randall, of Kansas, to come immediately and defend their cause.

Our congregations are large for this place. Last Sunday night the tent was crowded, and several hundred were seated outside.

We are trying to walk humbly before God, and desire to be remembered in your prayers.  
J. G. WOOD.  
D. W. REAVIS.

## Half Rock.

BEGAN meetings here, July 19, and have given nine discourses. Considering the busy season, the attendance is large for this country, the congregations averaging nearly two hundred. The order and attention are remarkably good. After the sermon Sabbath morning we had an interesting social meeting. Many encouraging testimonies were given from members of other churches, stating that they believed all they had heard. May the Lord help them to obey.

I am alone yet, the interest in Utica demanding Bro. Chaffee's attention. I feel the responsibility of my position.

July 24. H. WOODRUFF.

Bro. Woodruff writes again under date July 30:—

The meetings are progressing finely and the interest is increasing. I spoke yesterday three times to an audience of at least one hundred. They came in the morning and staid on the ground all day, preserving the best of order. Have given seventeen discourses on the prophecies, the Sabbath, and the law. Many admit that we have the truth and some have promised to obey.

## Utica.

SINCE Conference I have held meetings two weeks with the friends in Utica. Found them in a state of trial, arising from careless use of the tongue. We labored with them till an understanding was effected and harmony restored. Held in all fifteen meetings. Five were baptized, and a church of fourteen members was organized, with \$52 s. b. for the remainder of 1877.

These dear friends seem to love the truth, but Satan has tried hard to destroy them. We hope they will all be careful to follow the directions given in Eph. 4:29, 2; also James 4:7. Others are keeping the Sabbath, who, we hope, will unite with the church soon. I am now with Bro. Woodruff at Half Rock. I have just arrived, and from what I learn, the prospect is fair for accomplishing good.  
C. H. CHAFFEE.

## KANSAS.

## Richland and Jefferson Co.

I SPENT the time from July 14 to 30 at and near Richland. Twelve were received into the church, nine of them by baptism. The church now numbers fifty-nine, and an interest to hear is still manifested in several places near. Eld. Pardee Butler (Disciple minister) from Atchison has sent an appointment to speak on the Sabbath question at their place of meeting on the third Sabbath in August. By request of the church I have agreed to be present and review him.

I came to Jefferson Co. yesterday to join Bro. Stevens in tent labor, but the railroad riots have delayed our tent.

SMITH SHARP.

## Morton.

THE interest continues to increase. We have given nine discourses, and to-night we present the first angel's message. We are treated with great kindness by the people of this vicinity. They are going to furnish an organ and organist for us. This will add to the interest. Next Sunday we present the Sabbath question, and hope for good results.  
J. H. COOK.  
L. D. SANTEE.

## MINNESOTA.

## Luverne, Rock Co.

SINCE our last report, five have taken a stand to keep the commandments of God and the faith of Jesus, making fifteen in all, nearly all of whom are heads of families. Opposition has been very strong, but the cause of truth has triumphed. The dark clouds begin to disappear. The sun shines, and victory rests on Israel's banners.

During the harvesting season, which is just at hand, we shall hold meetings on the Sabbath, and resume our labors with the tent as soon as the harvest is over. A good many are interested, and are investigating.  
G. M. DIMMICK.  
J. W. MOORE.

## CANADA.

FORTY services have been held in the tent at Frelford. On Sunday, a week ago, we baptized one convert. During the last week, the Lord has been with us in our labors from house to house, the meetings have been encouraging, and in the Sabbath meetings, which were the first we held in Frelford, a few precious souls fully resolved to keep the Sabbath. Others are deciding. Yesterday the attendance was large, and while some tried to oppose us, it was readily seen that they could do nothing against the truth, but for it.

The Anglican preacher has announced that in three weeks he will lecture on the Sunday question from the standpoint, first, of history, second, of reason, and third, of Scripture. Doubtless the result will be that more will decide to obey the truth.

A. C. BOURDEAU.

## JEFFERSON CO., ILL.

I ATTENDED the T. and M. quarterly meeting held with the Keenville church. There was a good turnout. Spoke Sabbath, the 14th of July, and Sunday, the 15th. Some outsiders were present. Bro. Herald led a social meeting. The Spirit of the Lord was with us.

Spoke in the M. E. church at Mt. Olivet Sunday, June 24. Am to continue to speak here the fourth Sunday in each month indefinitely. Also spoke here July 22. Presented the subject of the second personal appearing of the Lord.  
J. B. LOGAN.

## CALLS FOR LABOR IN THE SOUTH.

YOUNG MEN, read this. There are hundreds of men in the South raising the Macedonian cry, "Come over and help us." Experienced laborers are needed, to be sure; but there is probably no other place in our country in which beginners could gain an experience in presenting the truth better than in the South.

In nearly every part of Tennessee, lonely Sabbath-keepers are calling for help. Some of them have been calling for four or five years. They have been praying God to send laborers, and at the same time have been scattering tracts to pave the way. Mississippi has heard of us as a people, and asks for help. There are openings in Alabama and Florida that beginners might fill, besides labor that requires an experienced man. Georgia has one laborer, but what is that in so wide a field? And the cry comes from South Carolina, "Sabbath-keepers, come over and help us." Now, who that loves the truth and his fellow-men can listen to such calls without having his heart stirred to the very depths?

Besides these calls the whole territory is open for workers. The people are friendly and hospitable. Were there a thousand men in these States wishing to lecture, they could all secure houses, circulate appointments, and begin with respectable audiences, in one week. But where are the men to respond to these calls? Those who should go are saying, "Why, here is my family to look after; I can't go." Yet these men who have made a success of worldly things, and have means to support themselves while gaining an experience, have usually good intellects, and are, in most instances, the very ones God would

have bear his message. The practical lessons they have learned while prosecuting their work will not be lost. It is very important for a minister to be able to calculate closely, labor under discouragements, and make the best of circumstances. The Lord wants men with courage and zeal enough to surmount every difficulty, and humility enough to sit meekly at the feet of Jesus, and learn of him.

There are scores of men who, after a few months spent at our college, could take the field with the smile of God resting upon them; while there are others who could do so at once. These brethren are losing a great blessing while thus shunning the work of God. Besides, this old world is a wreck that is rapidly sinking, and all that are not rescued from it and saved in Christ will go down with it; and should we fail of doing our duty, blood may be found on our garments.

ORLANDO SOULE.

## THE BOOK.

THIS book, this holy book, on every line  
Marked with the seal of high divinity,  
On every leaf bedewed with drops of love  
Divine, and with the eternal heraldry  
And signature of God Almighty stamped  
From first to last,—this ray of sacred light,  
This lamp, from off the everlasting throne  
Mercy brought down, and in the night of time  
Stands, casting on the dark her gracious bow  
And evermore beseeching men with tears  
And earnest sighs, to read, believe, and live.  
—Pollok.

## VALIANT 21.

SUCH is my mental exclamation, as I notice the report of Dis. No. 3, in the report of the Ohio T. and M. Society. Six districts—the largest with eighty members, the smallest, No 3, with twenty-one.

Adding up the columns of figures showing the amount of work performed by each district, No. 3's aggregate is 42,467; No. 4's—80 members—is 27,923; and No. 5's—60 members—is 11,153; again, when it comes to the "hard pan" of dollars and cents, little No. 3, leads the van with a total of \$171,000—\$75,000 more than those districts three and four times its size, and \$54,000 more than any of the other districts. In reports, donations, visiting, writing, subscriptions, distribution, and almanacs, little 21 crowns the work. Other districts did well, and there are doubtless circumstances under which the larger districts labor at a disadvantage; yet certainly No. 3 is a *working* district. "Go thou and do likewise."

Brethren and sisters in the T. and M. work, do you desire to be provoked after a Bible sort? Get *REVIEW*, of July 26, and see what *has* been done. Oh! that there were thousands of such districts engaged in this great work of warning men to "flee from the wrath to come."  
F. A. BUZZELL.  
Westmoreland, N. H., Aug. 1.

## MORE TESTIMONY.

IN "Doctrinal Catechism," a Catholic work by Rev. Stephen Keenan, second American edition revised, pages 101-2, are the following questions and answers concerning the inconsistencies of Protestant teachings and practices:—

"Question. Have you any other proofs that they are not guided by the Scripture?"

"Answer. Yes; so many, that we cannot admit more than a mere specimen in this small work. They reject much that is clearly contained in the Scriptures, and profess more that is nowhere discoverable in that divine book.

"Ques. Give some examples of both.

"Ans. They should, if the Scriptures were their only rule, wash the feet of one another according to the command of Christ, (in 13th chapter of St. John); they should keep not the Sunday, but the Saturday, according to the commandment, 'Remember thou keep holy the Sabbath day;' for this commandment has not in Scripture been changed or abrogated. . . . They should not baptize infants, as there is no example in Scripture to justify such a practice."  
M. S. SPICER.

## DO A LITTLE.

MANY a Christian's peace and usefulness are destroyed because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly; and because he cannot do so, he is silent. If he cannot do some great thing, he will do nothing at all, so he hardly ever attends the Sabbath-school or the social-meeting. This ought not so to be. If all were willing to add a little to the Sabbath-school and

prayer-meeting, it would add to their interest, and also to the strength of the church.

If all were willing to be small, to make simple prayers and speeches when they could do no better, their humble efforts would be just as acceptable to God as long prayers and eloquent testimonies. Happy is the man or woman who is willing to be the servant of all, to do anything that will serve to advance the cause of Christ. The church has little use for drones.  
JOHN M. ADAMS.

## PUT LIFE INTO YOUR WORK.

A YOUNG man's interest and duty both dictate that he should make himself indispensable to his employers. He should be so industrious, prompt and careful that the accident of his temporary absence should be noticed by his being missed. A young man should make his employer his friend, by doing faithfully and minutely all that is entrusted to him. It is a great mistake to be over-nice or fastidious about work. Pitch in readily, and your willingness will be appreciated, while the "high-toned" young man, who quibbles about what it is and what it is not his place to do, will get the cold shoulder. There is a story that George Washington once helped roll a log that one of his corporals would not handle, and the greatest emperor of Russia worked as a shipwright in England—to *learn the business*. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your employer's success, work as though the business was your own, and let your employer know that he may place absolute reliance in your word and on your act. Be mindful; have your mind on your business; because it is that which is going to help you, not those outside attractions which some of the "boys" are thinking about. Take a pleasure in work; do not go about it in a listless, formal manner, but with alacrity and cheerfulness, and remember that while working thus for others, you are laying the foundation of your own success in life.—*Sel.*

## TEMPTATION.

WE have had a great deal to say to our young friends about temptation, because in youth a person's susceptibilities are greater than at any other time of life. There is much to be said besides telling a person what he should avoid, or admonishing him to shun this or that. The best way to avoid a thing is to cultivate something antagonistic to it; in fact, if one does not do this, his chances of successfully carrying out his resolves are only half what they might be. If a person can acquire a relish for good, wholesome, improving society, he will be in less danger than if he simply shunned bad company; and the same may be said of a good many other things.

Among the greatest protective agencies is a taste for reading. One seldom sees a person of such taste in the ranks of the fast young men who are getting in their crop of wild oats. There is nothing much cheaper than such a taste; indeed, it is wonderful how cheap are all kinds of culture compared with the different sorts of dissipation. A young man who has his business to study, and whose livelihood and hope of advancement in the world depend altogether on his own exertions, will have brief time to devote to other things; but his time may be well filled up, and by cultivating a taste for that which is improving and elevating, in whatever department it may be, any inclination in an opposite direction is effectually destroyed.—*Sel.*

## FRIENDS AND FORTUNE.

WITH a clear sky, a bright sun, and a gentle breeze, you can have friends in plenty; but let fortune frown and the firmament be overcast, and then your friends will prove like the strings of a lute, all of which you will tighten before you will find one that will bear the stretch and keep the pitch.

## POLITENESS.

MANY a man raised from poverty and obscurity to wealth and honor can trace his rise to civility; it is sure to reproduce itself in others, and he who is always polite will be sure to get, at least as much as he gives. We believe it was Macaulay who defined politeness as benevolence in small things. The French, who are nothing unless satirical, declare politeness to be the zero of friendship's thermometer.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, August 9, 1877.

CAMP-MEETINGS FOR 1877.

Table listing camp-meetings for 1877 in Indiana, Ohio, Illinois, New England, Maine, and Vermont.

The Camp-Meetings.

As we have frequently stated the past ten months, we were anxious to make a complete round of all the camp-meetings last year...

But the wants of our institutions at Battle Creek called us home last May. And we have found here each week twice the amount of work we have been able to do.

TO WHOM IT MAY CONCERN.

For the benefit of those who are calling loudly for the labors of Eld. James White, we would state that having carefully investigated the condition of his health we feel justified in urging upon both himself and his friends the necessity of his abstaining wholly from taxing labors for a time...

Battle Creek, Mich., Aug. 7, 1877.

According to a computation in the London Times there is on an average an earthquake or similar disturbance somewhere on the earth's surface every three days.

Northern N. Y. Camp-Meeting.

Eld. B. L. Whitney writes that the Northern N. Y. Camp-meeting will be held Sept. 12-18, probably at Carthage, Jeff. Co. Full particulars will be given as soon as definite arrangements can be made for the grounds, R. R. facilities, &c.

Notice.

Bro. L. Bean, of Bordoville, Vt., writes us that on account of sickness in his family, he will not be able to assist the brethren in his State who may want tents, as noticed in REVIEW No. 4.

More Fuel for the Fire.

New York, Aug. 2. A cablegram to the Times says: The vatican has settled upon a new crusade to be called the International Catholic League, for the defense of the rights and freedom, in view of anti-papal laws; the re-establishment of temporal power and the restoration of the rights of the Holy See, and the organization of a Catholic press in every considerable center.

Return Tickets.

Owing to the absence from Boston of several of the R. R. officials, we are unable to give definite and proper instruction in regard to return tickets from the camp-meeting. We think there is no doubt but that half-fare will be allowed on all the roads the same as last year, with but one exception. Full particulars next week.

To the S. B. Treasurers in Maine.

Let each church treasurer see that all the s. b. up to Sept. 1, is collected, and paid in to the State treasurer, at our camp-meeting, Aug. 29. We hope our scattered brethren and sisters in Maine will remember the wants of the cause, and bring their tithes and free-will offerings to the camp-meeting, or send them to the State treasurer, Samuel F. Grant, Hartland, Somers-

set Co., Maine, the week before the camp-meeting commences. A word to the wise is sufficient.

J. B. GOODRICH, Pres.

Tents!

We desire to see on our encampment at Clinton, Ill., Aug. 22-28, 1877, a goodly number of family tents. Make as per directions in the issue of July 26. Please, all who can, come with tents. Nevertheless, come, and freely, too, if you cannot so supply yourself. You will be made welcome.

A YOUNG man with a family wants a place to work on a farm for a Sabbath-keeper. Good references can be given if required. Address, J. W. McLean, Prairieville, Barry Co., Mich.

It is the most beautiful truth in morals, that we have no such thing as a distinct or divided interest from our race. In their welfare, is ours, and by choosing the broadest paths to effect their happiness, we choose the surest and the shortest to our own.

Annual Meetings.

New England Camp-Meeting.

The next annual camp-meeting of S. D. Adventists for the New England Conference will be held at Groveland, Mass. (same place as last year), Aug. 22-28, 1877. The grove is three miles from Haverhill, on a branch of the Boston and Maine R. R. Those coming through Manchester and Nashua, N. H., will change cars at South Lawrence station. Cars pass the ground nearly every hour.

M. WOOD, N. E. Conf. J. C. TUCKER, Com.

New England Conference.

This Conference will hold its eleventh annual session in connection with the camp-meeting, at Groveland, Mass., commencing Wednesday, Aug. 22, 1877. Delegates should be on the ground at the commencement of the meeting. Let all the churches in the Conference be well represented. It is expected that each church will send delegates according to the constitution, also let each s. b. treasurer see that all pledges are paid up to July 1, 1877.

M. WOOD, N. E. Conf. J. C. TUCKER, Com.

Illinois Camp-Meeting.

The Illinois State Camp-meeting will be held at Clinton, De Witt Co., Ill., commencing Wednesday evening, Aug. 22, and closing Tuesday morning, Aug. 28. This place, being a junction for the Illinois Central, Indianapolis, Bloomington, and Western; and the Gilman, Clinton and Springfield railway lines, will be very easy of access from every part of the State. If we receive sufficient encouragement to warrant, we expect to run excursion cars from Freeport and Gilman, and return; thus saving more than one-half the regular fare. As usual, ample provision for the comfort of all will be made. We hope to see a general rally of all our churches in Illinois; we also hope that our sister churches in Southern Wisconsin will send us a good delegation to this feast of tabernacles.

Come, friends, lay aside worldly cares for a season, and labor for the Lord. Surely, you can afford to give him one week out of the year.

Illinois State Conference.

The seventh annual meeting of the Illinois State Conference will be held in connection with the camp-meeting, Aug. 22-28, for the election of officers, and to transact any other business that may come before the meeting. Every church in the Conference, and every unorganized body of believers, should be represented at this meeting by one delegate or more, if possible; and where this is not practicable, they should send forward a letter in season, stating their numbers, condition, and wants.

Illinois T and M Society.

The annual State T. and M. Society meeting will be held on the camp-ground, Aug. 22-28. This branch of our work will receive particular attention.

Vermont State Conference.

The fifteenth annual session of the Vt. State Conference of S. D. Adventists will be held in connection with the camp-meeting at Morrisville, Sept. 6-11, 1877.

We hope each church will be represented by a delegate or delegates, according to the constitution, with letters stating the numerical and financial strength, and spiritual standing of their respective churches. Let each s. b. treasurer see that all pledges are paid up to July 1, 1877. Please do not defer the payment of s. b., or means otherwise due to the Conference, on the

supposition that funds are not needed. "Will a man rob God?"

We also cordially invite our brethren, sisters, and friends, from Canada, who may or may not have united with the Conference as churches, to meet with us in our annual gathering.

A. S. HUTCHINS, Vermont Conf. S. H. PRICK, Com.

Vermont T. and M. Meeting.

The sixth annual meeting of the Vt. T. and M. Society will be held in connection with the camp-meeting at Morrisville, Sept. 6-11, 1877.

Appointments.

And as ye go, preach, saying, The kingdom of Hea ven is at hand."

MONTHLY meeting of the S. D. Adventists, at Black Hawk, Osborn Co., Kan., Aug. 26, 27, 1877. It is expected that Eld. J. N. Ayers will be at this meeting, and will reply to Mr. Fields, a free Methodist, on the immortality question, as the arrangement may be made and agreed upon then and there. Hope for a general turnout of the brethren of Dist. No. 1, Kan. T. and M. Society. REUBEN WORICK, Dir.

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.

THE P. O. address of Eld. D. M. Canright is Danvers, Mass.

THE P. O. address of Elds. C. W. Olds and S. S. Smith, for the present, is Pardeeville, Columbia Co., Wis.

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.

\$2.00 EACH. Wm T Hutchinson 52-6, Marcus Gould 52-6, A W Jensen 51-19, R F Phippeny 52-7, J A Sullivan 52-5, S M Booth 52-7, Dorcas Siles 51-16, J N Brant 52-6, M F Tindall 49-15, F M Ede 52-14, M J Kay 52-1, Sophrona Rhodes 51-11, C E Moser 52-7, Louisa Mann 52-7, J W Ellis 52-9, Peter Peterson 52-5, N C Walworth 52-10, Jakob Jakobson 52-6, John Valentine 52-2, D T Biggs 52-6, Mrs S Powers 52-6, A W Moon 52-8, J H Heggie 52-6, Thomas Baker 52-6, Fannie Freeman 52-6, James Hardis 52-6, I N Russell 54-1, S Z Alexander 52-13, S Vincent 52-1, F B Miller 52-1, L N Whisby 52-1, J F Walters 51-17, G H Bell 52-1.

\$1.00 EACH. C W Olds 51-1, Sarah E Chapin 51-3, John Rennings 51-3, John T Terrell 51-1, H W Kellogg 51-6, S B McLaughlin 51-1, T D Brackett 50-21, Carry Smith 51-6, Peter Kreebey 51-10, S Johnson 51-17, Sarah Lowell 51-7, E Parker 51-15, Mrs B F Leaman 51-2, A D Love 51-8, N B Cole 51-6, G W Sheldon 51-3, Mrs E Ireland 51-5, Geo W Washburn 51-8, D A Trubey 51-5, D S James 51-1, S B Southwell 51-5, Lucy Dean 50-22, Nehemiah Evans 51-12, Henry Satterlee 51-6, Franklin Wood 51-4, L R Chapel 51-1, A Ross 51-1, M M Scott 51-6, J Andrews 51-1, Jacob Yates 51-22, C E Carpenter 51-6, C E Cryderman 51-12, Ann Taylor 51-6, Mrs J A Luckey 51-4, L M Witter 42-8.

MISCELLANEOUS. Mrs S A Vesper \$1.50 52-6, H J Newcomb 50c 50-20, Iris Patrick 1.50 52-6, J L Rice 25c 50-12, Cyrus Saxton 25c 50-22, A C Bourdeau 3.00 52-24, Robert Armstrong 1.50 52-6, E Inman 50c 50-18, Y Ekdahl 1.50 52-6, Henry Mack 1.43 51-18, J W Moon 20c 50-12, David Arnold 75c 51-5, F M Burrit Bragg 1.50 52-8, Nahum B Levett 1.50 52-6.

Books Sent by Mail.

J G Wood \$1.50, W J Kirk 1.00, Mathew Crawford 70c, L A Butterfield 25c, L C McKinstry 1.50, W Saxton 20c, Mette Jeppesen 50c, J B Tinker 50c, Eld Hawkins 45c, John Evans 25c, A A Meredith 30c, Mary W Owen 40c, Samuel Davis 20c, A W Bather 1.00, Mrs H Gillett 25c, N Miles 1.00, M F Gould 25c, James Fitz 2.50, J W Heath 30c, E A Mantor 50c, L Henderson 25c, H Meyers 35c, Frank Van Camp 2.10, Eld I D Van Horn 2.93, J M Jones 2.50, J E DeMill 30c, A D Love 10c, J W Burton 1.00, Win T Wardell 35c, J W Burton 1.00, M E Lawton 1.00, Mrs H A Brooks 10c, Henry Parnham 2.20, O P Galloway 4.00, Mrs M C Metzgar 2.50, J S Ramey 35c, H W Miller 1.10, G E Barber 50c, H Fitch 4.00, J J Bullock 2.50, Silas Griffin 3.50, A Scott 25c, John R Robinson 1.00, Jacob H Mellinger 2.50, C W Stone 1.00, S H Lane 1.00.

Books Sent by Express.

H C Winslow \$99.25, S B Whitney 14.50, J N Ayers 21.38, M M Kenny 5.25, B L Whitney 7.28.

Cash Rec'd on Account.

S B McLaughlin \$5.00, G S Honeywell 15.00, W Nathan Ferris 85.40, Vt T and M Society 50.00, N Y T and M Society 50.00.

Mich. T. & M. Society.

Dist 11 per O F Olmstead \$2.00, Dist 4 per J L Ramsey 97.00, Dist 13 W C Hebrer 7.80, Dist 11 per A Carpenter 27.35, Dist 7 per F Squires 65.00.

Gen. Conf. Fund.

J B Tinker (s b) \$1.00.

Mich. Conf. Fund.

Vergennes \$27.22, Partello 22.00, Newton 14.00, Genoa 5.13.

European Mission.

A sister \$1.00.

Book Fund.

James Everts 50c.

S. D. A. E. Society.

S Brownsberger \$10.00, James Harvey (deceased) 700.00, Addie Harvey 100.00, Austin Hamilton 10.00, Sarah M Hamilton 10.00, M A Eaton 2.00, M B Miller 5.00, A J B 10.00.

Books, Pamphlets, and Tracts

Issued by the S. D. A. Publishing Association, and for sale at this Office.

Hymn and Tune Book. 536 hymns, 147 tunes. \$1.00. History of the Sabbath and First Day of the Week. By J. N. Andrews. 528 pp., \$1.25.

Life of Wm. Miller. By Eld. James White, 1.00. Thoughts on Daniel. By Eld. Uriah Smith, 1.00. Condensed, and put up in paper covers, 85 cts.

Thoughts on the Revelation. By U. Smith, 1.00. The Nature and Destiny of Man. By U. Smith, 384 pp., 1.00. Paper covers 40 cts.

The Constitutional Amendment: A Discussion between W. H. Littlejohn and the editor of the Christian Statesman, on the Sabbath. Bound, 1.00. Paper covers, 40 cts. First part, 10 cts.

The Spirit of Prophecy: or the Great Controversy between Christ and his angels, and Satan and his angels, in three volumes, by Mrs. E. G. White. The volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the thousand years of Rev. 20.

Vol. I. OLD TESTAMENT FACTS TO CHRIST. \$1.00. II. LIFE AND MINISTRY OF CHRIST. \$1.00. Sabbath Readings. Compiled by Mrs. E. G. White, 60 cts.

The Game of Life (illustrated), Satan playing with man for his soul. 50 cts.

A Word for the Sabbath: or False Theories Proposed. (A POEM.) By U. Smith. Muslin, 30 cts. Poems on Bible Subjects. By Mrs. R. Smith. Muslin, 50 cts.

The United States in Prophecy. By U. Smith. Bound, 40 cts., paper, 25 cts. Progressive Bible Lessons for Youth. 50 cts. Children. 35 cts.

The Advent Keepsake. 25 cts. Sermons on the Sabbath and Law, embracing outline of the Biblical and Secular History of the Sabbath for 6000 years. Paper covers, 25 cts.

Solemn Appeal relative to Solitary Vice. 50 cts. The State of the Dead. By U. Smith. 25 cts. Sabbath Discussion between Elds. Lane and Barby. 25 cts.

Facts for the Times; a Collection of Valuable Tracts from Eminent Authors. 80 cts. Miraculous Powers. 20 cts.

Our Faith and Hope. Sermons on the Second Coming of Christ. 20 cts. Refutation of the Age to Come. By Eld. J. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts. The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 25 cts.

Sabbath Discussion between Grant and Cornell. Review of Objections to the Visions. 20 cts. The Ministration of Angels: and the Origin, History, and Destiny of Satan. 20 cts.

The Complete Testimony of the Fathers concerning the Sabbath and First-day. 15 cts. The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 20 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts. Life of Christ, in four Pamphlets. By Mrs. E. G. White.

No. 1. HIS FIRST ADVENT AND MINISTRY. 10c. " 2. HIS TEMPTATION IN THE WILDERNESS. 10c. " 3. HIS TEACHINGS AND PARABLES. 15c. " 4. HIS MIGHTY MIRACLES. 15c.

The Seven Trumpets of Rev. 8 and 9. 15 cts. The Morality of the Sabbath. 15 cts. Both Sides on the Sabbath Question. 15 cts.

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