

# The Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald,

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#### SEEK THE LORD.

Part up thy soul in groans; thy secret groan shall pierce His ear, shall pierce His ear alone. Part up thy soul in vows; thy secret vow shall find Him out, where Heaven alone shall know. Part up thy soul in sighs; thy whispering sigh shall rouse His ears; and fear no list'ner nigh. Send up thy groans, thy sighs, thy closet vow; there's none, there's none shall know, but Heaven and thou. Groans fresher with vows, and vows made salt with tears. Unscales His eyes, and scales His conquered ears: Shoot up the bosom shafts of thy desire. Feathered with faith, and double-forked with fire, and they will hit. Fear not, where Heaven bids come; Heaven's never deaf, but when man's heart is dumb.

—Francis Quarles.

### The Watch-Tower.

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

#### STORMS.

##### BIG STORM IN VERMONT.

SOON after midnight Sunday, at Bennington, rain commenced pouring in a flood, and continued until morning. Immense damage was done to growing crops along the valley between that place and Rutland. Otter Creek overflowed, and swamped all before it in the vicinity of Danby and Wallingford.

Manchester had a cyclone the other day, which made a clean sweep through the woods, and then tore up scattering trees down through the pasture, some of them nutternuts two feet in diameter. The air was full of dirt, sticks, leaves, fence rails, and trees to the height of three or four hundred feet. Some of those who saw the cyclone say it resembled a huge umbrella. It made a noise like escaping steam, which was distinctly heard at the village, three or four miles distant. Happily the storm spent its fury before reaching dwellings or property.

The thunder shower of the 17th was the most terrific ever known in Pittsford, and caused immense damage to roads, bridges, and crops, in some instances washing whole fields of corn and potatoes out of the ground by the roots.

##### A TERRIBLE FRESHET.

One of the most destructive floods that ever visited that section occurred in Brandon the 30th. It was caused by a heavy rain fall in the town and on the mountain, overflowing the Neshobe River, which had not been known to overflow for many years. The destruction to gardens, buildings, etc., in that part of the town known as Forestdale, was terrible. Where before were waving corn and growing produce, now are huge boulders and beds of gravel washed down by the freshet. Buildings were moved from their foundations, and one or two small barns were demolished. Cattle were floated off, but recovered in Brandon village. The streets were gutted; the underpinning to buildings was washed out, and the water dashed through them, washing away goods and doing much damage. There were no lives lost, but there were some narrow escapes. The water was twelve or fifteen feet deeper than its natural current. It is estimated that the

total damage will amount to \$10,000.—*St. Albans (Vt.) Advertiser.*

#### A SINGULAR STORM IN LONDON.

There was a terrific thunder-storm in London on July 5. Three peals of thunder were heard in quick succession at Kilborn, and a sheet of fire flashed in the street. The thoroughfare for some distance seemed to be in flames, and a material similar to molten metal descended, leaving behind clinkers from an inch to six or seven inches in circumference. The street for the distance of fifty yards was covered, something like a couple of bushels having been picked up by persons in the neighborhood. A child was struck by some of the liquid, and severely burned. The fire ball then struck a telegraph wire, which passed over the street, completely burning it up for a distance of five hundred yards. For ten minutes after the fall of the thunder-bolt the whole neighborhood was enveloped in a thick blue and yellow fog.—*Sel.*

#### NAPOLÉON I. ON THE EASTERN QUESTION.

TO LORD WHITWORTH, when remonstrating with him against the rupture of the peace of Amiens, he said: "The Turkish Empire threatens to fall. For my part I shall contribute to uphold it as long as possible. But if it falls to pieces I intend that France shall have her share. But be assured I shall not hasten events. . . . I wanted to establish a barrier against those barbarians [the Russians] by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king, but your imbeciles of ministers would not consent. A hundred years hence I shall be applauded; and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overcome, and a prey to those northern barbarians, they will say, 'Napoleon was right.'"

At St. Helena, Napoleon said, "I could have shared the Turkish Empire with Russia; we have discussed the question more than once. Constantinople always saved it. This capital was the great embarrassment, the true stumbling-block. Russia wanted it, and I would not grant it. It is too precious a key; it alone is worth an empire; whoever possesses it can govern the world."

And again at St. Helena he said, "All the Emperor Alexander's thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first his proposals pleased me, because I thought it would enlighten the world to drive these brutes, the Turks, out of Europe. But when I reflected upon its consequences, and saw what a tremendous weight of power it would give to Russia on account of the number of Greeks in the Turkish dominion, who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted Constantinople, which I would not consent to, as it would destroy the equilibrium of power in Europe."—*Table Talk and Opinions of Napoleon I., pp. 42, 74, 80.*

#### THE INCREASE OF CRIME.

"I AM convinced that the world is daily growing better," said a reverend gentleman to a brother clergyman; "my congregation is constantly decreasing." "Yes," replied the other, who happened to be a penitentiary chaplain; "and so is mine." And so the early arrival of Whitby's temporal millennium, suggested by the first speaker, ceased to be discussed.

Is the world growing better? Are sin and crime decreasing? Are there signs of a nearing world's conversion? Or, does the ever-abounding iniquity of our age

grow in strength? Does crime intensify? Among civilized nations does crime grow faster than population? Compared with the number of people, is there more bloodshed, homicide, murder, violence, and criminal offense of all kinds, than there used to be? Let the following array of facts and figures answer. The facts are startling. The figures are terrible.

In 1871 a copy of my little tract, "The Age of Murder," fell into the hands of Marble Manton, the able editor of the *New York World*. Mr. Manton devoted forty-four lines to a notice of the work; and appeared so impressed by it as frankly to admit "that the phrases 'carnival of crime' and other such alluring alliterations which we periodically see in the newspapers have some foundation in fact, and that the mania of murder rises higher every decade, and almost every year, at a more rapid rate than the mere increase of population would warrant." Mr. M. remarks upon the increase of crime in Boston, where in the six years between 1843 and 1849 it had run up 520 per cent. faster than the population; and also upon the figures I gave showing a similar rapid increase in Great Britain during the present century; and while deploring the absence of "accurate comparison on a scale large enough to arrive at scientific certainty," he yet admits (reluctantly and ironically, I think) that the writer of the tract "fully makes out his case." If he failed to do so, he here and now proposes to add a convincing supplement.

The *World* editor had just been greatly excited over the Government census figures for 1870, which gave the astounding number of 2,052 homicides occurring in the United States in the single year beginning June 1, 1869, and ending June 1, 1870. This was more than a thousand more than in 1860. The increase of violent deaths seemed incredible to Mr. Manton. He doubted it. He denied it. An appeal to the Census Bureau at Washington established the truth of the terrible figures, and the wondering journalist gave up his caviling, to ponder on human wickedness.

From a formidable array of evidences gathered and preserved by me, I select the following, of indisputable veracity. They tell the story of man's sin, of Satan's intense activity, and of the actual presence of the last days of time, preceding the era of judgment. I begin with

ITALY. The facts herein given are collected by order of the Government. "There is something actually appalling in them," says a secular journal. In 1867 there were no less than 2,626 murders committed in the kingdom; of which number all but 264 were the work of deliberate, stealthy assassination. This is eleven murders to every 100,000 inhabitants. At this date in the Papal States the murders were one to every 5,358 inhabitants. Then, in 1870, all Italy came under the rule of Victor Emmanuel. But for two years previous there was no diminution of crime. Murderous outrages increased during these two years, 1869-70, from eighty to one hundred per cent. in the large towns, so that while in 1863 bloody crimes reached 29,634, by the year 1870 they showed a total of 55,825; an increase of a hundred per cent.

In the year 1872 it was declared there was in Rome one homicide for every 750 inhabitants, and the Eternal City was called "the wickedest place in the world!" It was only the year previous that a stringent law was passed to check crimes of blood, but 2,286 murders were committed in the whole kingdom during the first nine months of that same year—1871; 33,352 persons receiving bloody wounds. Besides the actual killing, there were 1,486 cases of assaults with intent to kill. Two thousand homicides a year, for year after year. A distressing exhibit truly. The *Gazetta d' Italia* recorded the last number. No where was life safe. Our figures go no

further. There may be a better showing for Italy during the last five years, but I have not seen it.

In SPAIN statistics show as bad a state of things. One murder to every 4,113 inhabitants is the ratio of blood! This does not reach the ratio in Naples, which was one for every 2,750; nor Rome, where was one for every 750. Nevertheless it would give fair Spain no less than 4,500 murders each and every year, an exhibit a hundred per cent. more sanguinary than our own country, or even Italy as a whole. Such are the annals of crime, among more than forty millions of people, in but two of Europe's kingdoms. And this includes but one single phase of crime, viz., the bloody. Think of all the multitudinous remainder!

Passing by Prussia, where there is a murder to every 200,000; Holland, where there is one to every 163,000; and Austria, where it is worse, and a murder is perpetrated to every 57,000 inhabitants, I come to

BELGIUM. Here it seems the death punishment is not in vogue. Murder, therefore, runs riot. So terrible is crime that the Catholic journals all cry out in alarm. The *Montreal Witness* (June 13th) says: "The number of crimes of violence is fearfully on the increase in Belgium. At the prison of Charleroi alone there are now thirteen murderers awaiting trial." Belgium is an intensely Romish country.—*D. T. Taylor.*

#### THE POPULATION OF THE GLOBE.

Where We Live and Who Are Our Associates.

THE most trustworthy estimate of the number of people on the earth for the year 1876, as furnished by the German statisticians, is 1,423,917,000. This is an increase of over twenty-seven millions on the estimate of 1875, but the augmentation is not due entirely to the excess of births over deaths, but largely to the obtaining of more accurate information regarding the population of regions hitherto little known, and to more perfect census returns from other countries.

Asia is still the home of a majority of the human race, after having supplied shoots from which have sprung great Western peoples. About four-sevenths of the earth's population is Asiatic, or 825,548,590; Europe comes next with over a fifth, or 309,178,300; Africa, with about a seventh, or 199,921,600; America, with less than a sixteenth, or 85,519,800; and, finally, Australia and Polynesia, with the very small fraction of 4,748,600 people. Europe is the most densely populated, having 82 persons to the square mile; Asia comes next, with 48 to the square mile; Africa next, with 17½; and America and Australia bring up the rear with 5½ and 1½ respectively.

There are 215 cities on the earth with a population of over 100,000; 29, of half a million or more, and nine cities containing a million or more inhabitants. Of these last, four are in China. Including Brooklyn with New York, as we may rightfully do for purposes of comparison, the greatest cities of the world stand in this order: London, 3,489,428; Paris, 1,851,792; New York, 1,535,622; Vienna, 1,091,999; Berlin, 1,044,000; Canton and three other Chinese cities, one million each. New York therefore takes its place third in the list of great cities without counting our New Jersey overflow.—*Sel.*

THE Paris *Patrie* gives some particulars about the "treasures of Islam." It says that all the pilgrims who visit Mecca cast an offering into the three sepulchers for the defense of Islam. The writer calculates that not less than \$3,000,000 a year are thus contributed; and adds that from one of the sepulchers, which was opened

in 1829, immense sums were drawn. Another sepulcher was opened during the Crimean war, and now the Sheik-ul-Islam has gone to Mecca to draw from the third, which has not been opened since 1415. Taking the three sepulchers together, it is computed that they must contain about \$120,000,000.

A STRIKING illustration of the hard times among politicians as well as among other folks is afforded in the fact that among the special police sworn in at the Capitol the other day were two ex-Governors, one ex-Judge and one ex-Congressman, and several prominent State politicians who have been hanging about Washington for months waiting for something to turn up.

#### BAPTISM OF JESUS.

FROM Galilee the Saviour came to Jordan's flowing stream,  
E'en to his great forerunner, John, to be immersed by him.  
But John forbade; and said to him, Why comest thou to me?  
Thou greater art, and I have need to be immersed by thee.  
He, answering, said, Pray suffer it to be so now; for thus  
To honor all divine commands my Father wills we must  
All righteousness fulfill, and so forever in him trust.  
John suffered him. He was immersed beneath the yielding wave,  
An emblem of his burial and rising from the grave.  
The heavens above were opened wide, that realm of peace and love;  
And down the Holy Spirit quick descended like a dove.  
And then these words from heaven were heard, soon as the scene was done,  
Lo, this is he, my chief delight—my well beloved Son.

—Sel.

### General Articles.

#### "THANKSGIVING ANN," A STORY OF SYSTEMATIC GIVING.

IN the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise:—

"Thanksgivin' an'—"

"Johnny, don't play dar in de water, chile!"

"Thanksgivin' an'—"

"Run away now, Susie, dearie."

"Thanksgivin' an'—"

"Take care dat bressed baby! Here's some gingerbread for him."

"Thanksgivin' an' de voice of melody."

You laugh! But looking after all these little things was her appointed work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be, now, to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew that she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a final batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed, unobserved from the kitchen windows; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just's if, 'caus a pusson's old an' colored, dey didn't owe de Lord nuffin,' an' would'n't pay it if dey did," she murmured when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway the messenger returned, apparently unwearied by his chase.

"Wall, I came up with him—told ye I would—and give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a generous donation—equal to your master's. Which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can do with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will do dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does"; and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' the voice of melody," she began in her high, weird voice. But the words died on her lips; her heart was too burdened to sing.

"Only three dollars out'n all der 'bundance!" she murmured to herself. "Well, mebbe I oughtn't to judge; but then I don't judge; I knows. Course I knows, when I see here all de time, and sees de good clo'es, an' de carr'ages, an' de musics, an' de fine times—folks an' hosses an' tables all provided for, an' de Lord of glory lef' to take what happens when de time comes, and no preparation at all! Sure 'nough, he don't need der help. All de world is his; and he can send clo'es to his naked, an' bread to his hungry, an' Bibles to his heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'tain't my soul! But I loves 'em—I loves 'em, and dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up all one's income, and setting aside a fixed portion of it for charity, and then calling only what remains one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye hain't give so freely an' so gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what one can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was the Lord's free woman. Ye see, I was a young, no-count gal, not worf thinkin' much 'bout; so my ole marse he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes; an' sometimes I didn't happen to get nuffin', an' den I went barefoot; an' dat's jist de way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought,—didn't treat me with any kind of rev'rence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person, another," said the lady, smilingly, as she walked from the room.

"Pears to me it's a matter of which way de Master likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store she carefully laid aside one-eighth. "Cause if dem ole Israelites was tol' to give one-tenth, I'd jist like to frow in a little more, for good measure. Talk 'bout it's bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loaded up wid prayin's an' thinkin's dat I mos' b'lieve dey weigh double when dey does go."

"O de Lamb! de lovin' Lamb!  
De Lamb of Calvary!  
De Lamb dat was slain, an' lives again,  
An' intercedes for me!"

And now another call had come. "Came, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave what we

could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"S'pose I needn't fret 'bout other folks' duty—dat ain't none o' my business; yes 'tis, too, 'cause dey's good to me; an' I loves 'em. 'Taint like's if dey didn't call dar-selves His neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Are'n't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently there came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately rose a cry:

"Oh, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too, and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide open eyes of astonishment, so plain and meager were its contents, so unlike any dinner that had ever before been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"I do not know," she replied, with a questioning glance at Thanksgiving.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said, half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn wonderingly, "and you have no potatoes, either—nor vegetables of any kind!"

"Laws, yes; but den a body has to think 'bout it a good while aforehand to get a roast cooked, an' jist the same wid 'taters; an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much of nuffin'. 'Clare! I forgot de bread!" and, trotting away, she returned with a plate of cold corn-cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long enough; but that kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all out o' my warm feelin's when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently, but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'is how things make a body think of Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy,' an' 'what shall I render to de Lord for all his benefits to'ards me?' Dar! I didn't put on dem peaches!"

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

"The old woman returned with the basket, sadly despoiled of its morning's contents, but she composedly bestowed the remainder in a fruit dish.

"Dat's all. The children's eat a good many, an' dey was used up one way an' 'nother. I's sorry dar ain't no more, but I

hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Well, dar now! s'pose I could," said the old servant, relenting at the tone. "B'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened was so much freer an' lovin'er way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear's if dey fared slim, an' I 'spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife, when they were again alone.

"Yes, I see. An object-lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is his direct gift, and all our hopes for the world to come are in him. We profess to be not our own, but his; to be journeying toward his royal city, and that his service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment, and ease, and apportion nothing for the interests of his kingdom or the forwarding of his work, but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem like very faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless, or selfish to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this they found required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifices we make for it, and as these two scanned the various fields of labor in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"So you see we have adopted the 'systematic' plan, too; and you needn't starve us for supper, Thanksgiving Ann, you dear, faithful old soul!"

Silas heard of the change in that mysterious way in which he contrived to hear of everything that happened anywhere within a circuit of ten miles of him, and coming to the old colored woman that evening, as, with face of content, she occupied once more her favorite seat in the doorway, he launched forth on the subject at once:

"An' now I s'pose you're satisfied?"

"I se 'mazin' glad," said Thanksgiving, looking up brightly; "but satisfied—dat's a long, deep word, an' de Bible says it'll be when we 'wake in His likeness."

"Wa-ll, now, I don't perless none of these kind of things," said Silas, standing on one foot and swinging the other, "but I don't mind tellin' ye that I think your way's right, an' I don't believe nobody ever lost nothin' by what they give to God; 'cause he's pretty certain to pay it back with compound interest to them, you see."

"Mebbe so; but don't ye think, Silas Ridgelow, dat it's a drefful mean way to offer a little gift to yer best an' dearest Friend—a calk'latin' dat he'll pay back more?"

"Wa-ll, ye see folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, dey don't. When ebry body feels right, an' does right, dat'll be de millennium. Does yer know dar's a prophecy 'bout de time when even de bells of de hosses shall hab 'holiness to de Lord' on 'em? Don't know what dat means, 'less 'tis da de rich folks' carr'ages behind de hosses shall be goin' on his errands, an' carryin', part of de time, 'de least of dese, his prederin.' Guess de lovin' 'll have got so srong den dar'll be no thinkin' 'bout prayin'" said the old woman, musingly. "Well, be glad of

de faint streak of dat day dat's come to dis house!" And she went in with her old song upon her lips:

"Thanksgivin' an' de voice of melody."

—*The (London) Christian.*

#### THE PAPACY.

In the days of our Saviour's humiliation, Pagan Rome held universal dominion. It was this power that put to death the male children under two years of age, in order that the Saviour, whose birth had been foretold, might be destroyed. And it was this power that crucified the Saviour of mankind at the close of his earthly ministry. The Saviour died upon the cross, was buried, was raised from the dead in accordance with the Scriptures, and ascended to his Father, to plead his shed blood in behalf of sinful man. Years rolled on, and Pagan Rome became Christianized, so-called, and was no longer Pagan Rome, but Papal Rome.

Pagan Rome we find symbolized in the book of Revelation by the great red dragon, while Papal Rome is symbolized by the beast with ten horns, representing Rome in its division into ten kingdoms. To this beast (Papal Rome) the dragon (Pagan Rome) gave its seat and power. Being possessed of the same power and actuated by the same spirit, the beast, or Rome Papal, also persecuted the Lord and Saviour in the person of his followers, millions of whom were put to death on account of their faith. In Rev. 13, this antichristian power is represented by the beast with "a mouth speaking great things and blasphemies." Of this presuming, persecuting, and blaspheming power, there is a great deal said in God's word, which contains a terrible threatening against it.

In the book of Daniel, seventh chapter, the head of this Papal power is symbolized by a little horn, which arises, speaks great words against the Most High, wears out his saints, and thinks to change times and laws (of God).

In 2 Thess. 2:3, 4, this same presuming power is represented as the "man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

So, in the Revelation, we have the "beast," in Daniel the "little horn," and in 2 Thessalonians the "man of sin," all referring to the same power, Rome Papal, as generally admitted by Protestants. In each instance, this power speaks the same blasphemous words, performs the same wicked acts, and, lastly, comes to the same terrible end—destruction in the lake of fire that shall destroy the tares when the angel reapers shall come to reap the harvest of the world in the last day.

Dear reader, there is no surmising or guess-work in the above. It is plainly revealed in God's word. The word of the Lord is against this wicked power; and it is also against those who, in the last day, will be found possessing its mark. For the papacy has a mark of its power, in contradistinction to the memorial of God's power, the holy Sabbath. It has set up an institution which is the rival of the Sabbath. This institution is the Sunday, a day to be kept for a different reason from that given by God for the observance of his Sabbath. And because all the world, as it were, acknowledge, by their words and acts, the authority of the Papal Church to make this change in God's law, substituting the first day of the week for God's Sabbath, it therefore claims Sunday as its mark of power.

Now, dear reader, against the reception of this mark of the beast, in the full light of all the facts in the case, God has a solemn warning. If you wish to read this warning, turn to the fourteenth chapter of Revelation, in which is a definite message from God, to be proclaimed to the world just prior to the coming of our Lord and Saviour from Heaven to receive his waiting people. As you value your soul's salvation, do not put this subject away without giving it a thorough investigation.

J. M. GALLEMORE.

#### TIED TO THE WORLD.

MANY are complaining of their slow progress in the divine life, and wondering why they do not make greater advancement toward the kingdom of God. The trouble with all such is certainly with themselves; for the Lord is sure to reward every one who seeks him diligently. Heb. 11:6. But none can seek God aright while they are influenced by a love of worldly amusements.

I have just been reading, in Mr. Moody's work, of two men who, while under the influence of liquor, started one night to cross a bay in a boat. They were going to their home on the other side, I suppose. They got into the boat, and rowed hard all night, wondering why they did not reach the other side of the bay. When the morning light came, behold they had not loosed the mooring line or raised the anchor! "That is just the way," says Moody, "with many who are striving to enter the kingdom of Heaven. They cannot believe, because they are tied to this world."

This is a good illustration. We often hear people say, "Oh! if we only had more faith;" or, "If we could more fully realize the importance of heavenly things, we should be more in earnest." Now this is very true; but why are some people in such a state of feeling? Why do they not realize? All of us who are in this condition must agree with Mr. Moody that it is because we are tied to this world; and as long as we remain so, we can make no advancement toward Heaven. But Mr. M. says, "Cut the cord! Cut the cord! Set yourselves free from the clogging weight of earthly things; and you will soon go toward Heaven."

That is just what must be done. We must cut the cord, or else we shall find that when the blazing light of the eternal morning dawns, we shall be, like those men who rowed all night, fastened to this earth. Then, will that dreadful saying be true: "The harvest is past, the summer is ended, and we are not saved."

"Heir of the kingdom, oh! why dost thou slumber? Why art thou sleeping so near thy blest home? Wake thee, arouse thee, and gird on thine armor; Speed, for the moments are hurrying on."

G. V. KILGORE.

#### YEARS.

The great Author of creation, with infinite wisdom, has "placed lights in the firmament of the heaven, . . . for signs, and for seasons, for days, and years." If our lives were not marked by the revolving years, we should have nothing to remind us of the swiftness of time; but as it is, each successive year is a guide-board to eternity.

The following is a fit reverie for the gliding years: "The years, how they have passed! They have gone, as clouds go on a summer day. They came, they grew, they rolled full-orbed, they waned, they died,—their story is told. Years that have wrought upon us in thought and deed with the force and power of eternity, years whose marks we shall carry forever, have been dissolved like dew, and their work is finished."

Though the years of our lives be many, they will, if misspent, prove our eternal ruin. But, if rightly used, they will prove the greatest of blessings; for with them we may win the "eternal reward." If our lives are crowned with God's love, and our days spent in his service, then our "years shall not fail," and in the new earth we shall go up to Jerusalem from year to year "to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

ELIZA H. MORTON.

Allen's Corner, Me.

#### THE CHRISTIAN'S REST.

A FAVORITE theme with the child of God while passing through this world of sin and sorrow is the joy, peace, and rest at the end of the journey. Life is short; and as we look forward just a little, and see looming up in the distance the glory and beauty of our heavenly home, what wonder that our earnest longings to be there fill our inmost soul? Here sorrow's keenest pangs are often felt. Dear friends, kindred spirits, are torn from us and our bleeding hearts feel the void which nothing earthly can ever fill. But joy is brought to the wounded spirit as we think of that land where suffering and sorrow are unknown. We know there will be no tears there, no heart-pangs, no bitter sorrow, no longings for love and sympathy. Such bliss as earth-pilgrims have never known will be ours, and every heart will thrill with holy, sacred joy.

We know that in the world we shall have tribulation, but in Jesus we may have peace. Shall we not take our trials and heart-aches, of whatever nature, to him? And when our tired feet linger, and our steps are slow and faltering, we can look up for help, and forget our weariness in the contemplation of the reward awaiting all the faithful ones. Our Father

knows his children will be tired after their long journey, and ample preparation is being made for us to rest. How good it will seem after being in the struggle so long!

Perhaps some have often felt as though they could almost give up. Can you not hear a gentle voice say, Hold out a little longer; don't give up. Our salvation is nearer now than when we believed. The night is far spent, the day is at hand. Jesus is soon coming to take us home. What a beautiful, glorious home it will be! Shall we give it up now, when it is just in sight? Oh! no; we cannot. We want to see for ourselves the things that have been described as so glorious and beautiful. We want to taste the fruits of that country. We want to gather some of its lovely flowers. We want the society of sinless, happy beings. Above all, we want to see Jesus and be made like him. We want to hear that sweet voice say, "Well done." We want to bow low in adoration before the Lamb of Calvary. We want to hear the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh! we must be there. We must not fail. Come, let us seek God earnestly, put away our sins, cut loose from the world, and when the gathering time comes, we shall be there.

VESTA J. CADY.

#### THE ARK OF THE COVENANT.

WHAT became of the ark when the temple of Solomon was destroyed by the Babylonians is a matter of dispute, and of much obscurity. Dr. Prideaux says: "Had it been carried to Babylon with the other vessels of the temple it would again have been brought back with them at the end of the captivity. But that it was not so is agreed on all hands, and therefore it must follow that it was destroyed with the temple, as were also the altar of incense, the shew-bread table, and the golden candlestick; for all these in the second temple were made anew after the rebuilding of it. However, the Jews contend that it was hid and preserved by Jeremiah (say some, out of the second book of Maccabees, chap. 2.) But most of them will have it that King Josiah, being foretold by Huldah the prophetess that the temple would speedily after his death be destroyed, caused the ark to be put in a vault underground, which Solomon, foreseeing this destruction, had caused of purpose to be built, for the preserving of it."

A writer in the London *Times*, treating of the great interest now taken in explorations in Palestine, refers to 2 Maccabees 2:4-7, in which passage we are told that Jeremiah was instructed, just before the Babylonian captivity, to deposit in Mount Nebo the most valuable treasures the temple contained,—the sacred ark, etc., and says: "If that historical book is to be relied on, we must credit the fact that these sacred treasures are there still. Would it not be worth the explorer's while to seek for these in the place specified? The discovery of them would throw great light upon the Old Testament and the language in which the tables were written."

Dr. J. E. Cranage, of England, who has lately been on a tour through the Holy Land, seems to favor the tradition of the ark being hidden in an under-ground vault of the ancient temple, instead of Mount Nebo. In published notes of a lecture delivered by him in Birmingham, April 20, 1877, he makes the following interesting statements about the temple site, and a suggestion about the ark:—

"You remember that Solomon's temple was the most beautiful structure in the world, built upon the place of the threshing-floor of Araunah the Jebusite. The magnificent building now erected on the site is called in Europe the 'Mosque of Omar,' but in the East always the 'Dome of the Rock.' This Mosque of Omar is beautifully spangled inside with precious stones. There are onyx stones two feet long. In this place it is believed Abraham went to offer up Isaac. It is guarded by a race of Ethiopians, who have no other duty, and who guard the Moslem building with their lives. By a special order from the Turkish Government, the Franks may now get a view of the interior, and so we had the gratification of seeing this magnificent pile. Its floors are beautifully laid with the finest marble covered with carpets. As you approach it, you realize the wonders that took place there. It is the scene of the greatest act of faith that was ever performed by any one except by our Lord Jesus Christ, and to us Christians, as well as the Mohammedans, it cannot but be a place of intensest interest.

"On reading of the construction of Solomon's temple, you will find the holy place itself was covered over with fir, which appears to have been cypress wood, and then covered over entirely with gold, but the Holy of holies had no covering upon the floor. The center of the rock where Abraham performed his great act of faith has never been touched, and even when the ark of the covenant rested upon it, it was not covered at all. Beneath this rock there are caverns. For a thousand years or more no one has ever gone below the first cavern. The Jew believes that under that rock the ark of the covenant rests now. The sheik who showed us the place stamped his foot on the ground; we could distinguish a hollow sound, and he said, 'My impression is that the Jew is right.' I think that 'when He that shall come will come, and will not tarry,' that original ark of the covenant, about which there has been such wondrous mystery in all ages, will again be seen, either with these eyes of ours, or in our glorified bodies."—*Messiah's Herald.*

#### A NEW GENESIS.

NORMAN MACLEOD once attended a meeting of scientists in which the meteoric theory was discussed. He seems to have been greatly stirred by the assumptions of what is called advanced thought; for he made a speech whose wit charmed if its logic did not convince. He afterward wrote to a friend that "perhaps the men of science would do well, in accordance with these last results, to re-write the first chapter of Genesis in this way:—

"I. The earth was without form and void.

"II. A meteor fell upon the earth.

"III. The result was fish, flesh, and fowl.

"IV. From these proceeded the British Association.

"V. And the British Association pronounced it tolerably good."

#### ONCE DRUNK.

"JUST once," is the devil's plea, an enticement which has ruined many a soul. One hour of passion may blast a life of carefulness. One hour of sleep on the part of a pilot may send the noblest vessel to the bottom of the sea; and one single indulgence in the intoxicating cup may throw the balance of a man's will into the devil's hands, and he, knowing that it is his only chance, may do his worst.

"Never," says Dr. Jabez Burns, "shall I forget the end of one member of the church of which I was pastor at Perth. He was a moderate drinker, and at the solicitation of a traveler with whom he had business, retired one evening to the hotel. For the first time in his life he became intoxicated, went home, and in the heat of passion excited by liquor, committed upon his wife injuries of which she died.

"In due time he was tried, the evidence was conclusive, and a sentence of death pronounced. Never will it be effaced from my memory. I attended him in his cell, and was the last to leave him on the scaffold; and there, *within sight of the church of which he had been forty years a member, he was hung like a dog.*"

Beware of being once drunk—beware of the first glass, and you need not fear the last.—*Sci.*

#### PRAYER.

HAS not the church almost to learn yet what is the power of prayer? What conception have we of *believing* prayer, before which mountains depart? What of *persevering* prayer, which causes us to stand continually upon the watch-tower in the day time, and which sets us in our ward whole nights? What of *importunate* prayer which storms Heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *constant* prayer, which regards no iniquity in our hearts? What of *practical* prayer, which fulfills itself?

Let such prayers be understood; let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. J. Hamilton.*

It is not desirable to be one of those men who possess almost all gifts except the gift of power to use them.—*Kingsley.*

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 16, 1877.

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

## FAITH AND WORKS.

SERMON PREACHED BY ELDER JAMES WHITE,  
AT BATTLE CREEK, SABBATH MORNING,  
AUG. 11, AND REPORTED FOR THE  
REVIEW AND HERALD.

TEXT: Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. James 2:18.

THE THEE of the apostle's reasoning is evidently to show the absurdity of salvation by faith without works. In this connection he conveys the idea that a man shows by his works all the faith he has; or that works are the measure of the Christian's faith. I have so much Scripture to present upon this subject that my comments must be very brief. In fact, I would rather let the apostles, James, Paul, and John speak upon this subject of faith and works than to speak myself. I will read from the second chapter of James, commencing with verse 10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." What law? Let the next verse answer:—

"For he that said, Do not commit adultery, said also, Do not kill." By law he means the moral code, as he quotes two of its precepts.

"Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." The moral code, in contrast with the law of types which presented redemption only in figure, is called the law of liberty.

"For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" If James' brethren were here, we should hear a chorus of voices answer, No, no indeed, faith alone cannot save him. The apostle illustrates:—

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Answer, nothing.

"Even so faith, if it hath not works, is dead, being alone." Will the formalist have works alone? God pity him. Will the fanatic have faith alone? God pity him also.

"Yea, a man may say, Thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works." Both the formalist, who trusts in his good works, and the fanatic, who trusts in his faith without works, are here rebuked.

"Thou believest that there is one God, thou doest well. The devils also believe, and tremble." This reference to the believing devils, who do not hold to good works, is a most biting rebuke of the heresy that men may be saved by faith alone.

"But wilt thou know, O vain man, that faith without works is dead?" Next comes an illustration. An eminent patriarch is introduced to illustrate this great subject of faith and works.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Abraham believed fully, and obeyed. His act in offering Isaac is the measure of his faith. It is said that he was justified by works, faith being understood as the measure of his act in offering his only son. The full statement according to the doctrine set forth by the apostle would be, that he was justified before God because he believed God, and because he obeyed God, and that is the way we may stand justified before God.

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his"—faith? Did I read that right? "He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." I now call your attention to that blessed white-robed throng.

"And one of the elders answered, saying unto me, What are these that are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13, 14. There is work in washing. What would you think of the washer-woman who should get around her basket of soiled clothing, and then sit down and talk of washing them by faith? It is no less absurd to denounce works and hold that the Christian can believe himself into Heaven without obedience. Conversion is to cease to do evil, and learn to do well. Not in our own strength, however, but in the strength of Christ. The washing is done in the blood of the Lamb. The Christian works in Christ. What the formalist does out of Christ is not accepted of God.

How did the unnumbered throng pass through great tribulation up to the shining shore? How did their robes become white? How did they obtain a moral fitness to stand in the presence of the great God and his Son, and of the holy angels? Here is the process, and be assured there is work in it: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Oh! may the Spirit of God flash the truth home to every mind and heart that hears the living word of God read here this day.

We are living in an age of extremes, and on no subjects are men prone to go to extremes as upon religious subjects. There is one class who see no beauty in Christ. They do not discern the efficacy of his blood. They have counted the blood of the covenant an "unholy [common] thing." They regard Christ's atoning blood as of no more value than that of any good man. Here is one extreme, laboring to build up a moral fitness for Heaven, leaving Christ out of the question.

Another extreme is seen in those who set aside good works, and hang their hopes of eternal life on a sham faith in Jesus Christ, while their lives are not in harmony with the commandments of God. Which of the extremes is the more dangerous and fatal, God will judge.

Not long since, I heard the statement that the Scriptures say that our righteousness is filthy rags. That expression occurs but once in all the Bible, and that is in Isa. 64:6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Is this the language of the living church of Christ, standing in the freedom of the gospel? No, indeed. Read verse 7: "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities." To apply these words to the church of Jesus Christ is the highest insult to our adorable Redeemer and his dear people.

Some people talk as though they had nothing to do but to sit down and wait, and believe that by-and-by a white robe, manufactured, may be, up in Heaven, is to be brought forth and put upon men and women to cover the stains of sin that are upon them, as the light falling snow covers the dung-hill. God save us. The white-robed throng came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. They had worked in Christ, and in him had cleansed their robes of character.

Christ identifies himself with his working people in Matt. 25:34-46: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There is doing all through this blessed scripture. If you do these things to the smallest, and poorest, and feeblest disciple of the Lord, you do them to Christ.

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting

fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment [because they did not do anything]; but the righteous into life eternal." And this was because they did something. They believed in Christ, and this was why they worked. Wherever doing is mentioned, there believing is understood. Our works are the measure of our faith.

God will judge men according to their works. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. This text needs no comment. Read also Rev. 20:12: "And I saw the dead, small and great, stand before God; and the books were opened and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. Now, if we are to be saved by faith alone, why are not the angels writing the sum of our faith in the books in Heaven as we pass along toward the final Judgment? But the dead are to be judged according to their works, which are the measure of their faith.

The reward in Heaven is to be according to works. Rev. 22:12: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Paul says, in 2 Tim. 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith [he is not speaking of his faith alone, but of what he had done], henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Rom. 2:6: "Who will render to every man according to his [faith alone? No!] deeds. To them who by patient continuance in well doing, seek for glory, and honor, and immortality,—eternal life. [This is the reward.] But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

In the very last book of the Bible there is a most remarkable statement. It is the benediction of the Son of God upon the doers. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Christ is the speaker. He speaks of his Father's commandments. Hear ye him, my beloved congregation. Hear ye him, ye doubting souls. Hear ye him, ye who think to enter the pearly gates by faith without keeping the commandments of God. Hear ye the Son of God. J. W.

## THE TWO BODIES.

UNDER this caption we gave an article in the REVIEW for October 12, 1876, relative to "the relation which the S. D. Baptists and the S. D. Adventists sustain to each other." From that article we copy the following paragraph, which contains our statement in substance upon the point, made before the S. D. Baptist General Conference at Walworth, Wis., on the evening of September 27, 1876:—

"Both bodies have a specific work to do. God bless them both in all their efforts for its accomplishment. The field is a wide one. And we further recommend that Seventh-day Adventists in their aggressive work avoid laboring to build up Seventh-day Adventist churches where Seventh-day Baptist churches are already established. If ministers or members from the Seventh-day Baptists regard it their duty to come with us, under the impression that they can serve the cause of God better, we shall give them a place with us. But we see no reasons why there should be any effort put forth on the part of our people to weaken the hands of our Seventh-day Baptist brethren in order to add to our numbers from those who were before us in revering the ancient Sabbath of the Lord." It will be seen that we, in our article in the

REVIEW, from which we take the foregoing paragraph, did fulfill all that we pledged to the S. D. Baptist General Conference. In a few weeks after returning from the S. D. B. Conference, we went to California, where we remained until May, since which time our labors have been confined to Battle Creek. And during all the time since our very pleasant visit to the S. D. Baptists we had known nothing of the movements of our people in Minnesota only what was reported in the REVIEW, neither had we heard a word of complaint from Elder James Bailey of the S. D. Baptists, or from any of his brethren, until we saw in the *Sabbath Recorder*, the organ of the S. D. Baptists, that to which Elder Curtis calls attention in another column.

Under these circumstances we greatly deplore the rashness of Elder Bailey and his brethren of the North-western Association. According to the statement of Elder Curtis, real grounds of complaint from our S. D. Baptist brethren have not existed. But admitting that our brethren in Minnesota have not acted fully up to their view in the matter expressed at the S. D. B. General Conference, Elder Bailey and his brethren should have appealed to us in the matter before publishing our name and our people to the world in so prejudicial a manner. If Elder Bailey did not hold us responsible for the action of our people in their relations to the S. D. Baptists in Minnesota, why publish us to the world? If he did hold us responsible, why did he not communicate with us in the matter before acting with the North-western Association in rashly passing sentence in the case, and giving our name, and that of our people, to the world in a manner calculated to excite bitter prejudice?

For more than twenty years we have urged our people to the S. D. Baptists with great respect. We stood with Elder Andrews in the first Address from our General Conference to theirs, in 1868, which brought about relations enjoyed since that time by both bodies. We deeply regretted the havoc made in some of the S. D. Baptist churches in Pennsylvania, more than twenty years since, by men who do not now stand with us. For while that work weakened the S. D. Baptists, it brought but very little strength to our cause.

In some localities there now exist both S. D. Adventist and S. D. Baptist churches. We cannot advise our brethren to give up the ground. We exhort them to respect the S. D. Baptist brethren, and seek to be in peace with them. We cannot shut our doors against the S. D. Baptists. And if under convictions of duty they wish to change church relations, we cannot refuse to receive them.

But we do recommend that our preachers choose other localities for labor to raise up churches besides those where the S. D. Baptists have churches, and we have none. In most cases, the same amount of labor that would convert ten S. D. Baptists, and make them S. D. Adventists, would convert as many from the Roman Sunday and from the infidel world to all the doctrines of the S. D. Adventists.

And with all respect to our S. D. Baptist brethren, we pen the honest convictions of our own mind that the best timber to build up our cause is that hewn from the forest, upon which there has been no theological lining and hewing. S. D. Adventists could hardly be tempered down to the moderation of S. D. Baptists, and it would be equally difficult for the S. D. Baptists to come under the inspiration of the advent faith, and keep pace with the vigilant movements of our people. Both bodies have been called into existence in the direct providence of God, and both have places to fill. The wide harvest field is before them, and each should labor to bring numerical strength to themselves without weakening the other. J. W.

## ANOTHER VIEW.

WE copy the following from the *Sabbath Recorder* of Aug. 2, 1877:—  
TO THE EDITOR OF THE SABBATH RECORDER:

In the Minutes of the North-Western Association, recently published in your paper, I find this preamble and resolution, offered by Eld. James Bailey, viz:

Whereas, Eld. James White, of the Seventh-day Adventist Church, gave assurances to the Seventh-day Baptist General Conference at its last session that their laborers be advised not to go into our societies; and

Whereas, Since that time increasing labors have been performed by them in our churches in Minnesota, to the damage of our cause; therefore,  
Resolved, That the pledged faith of the head of the Seventh-day Adventist Church, for fraternal union, has been violated, much to our grief, and prejudicial to our unity with them.

It appears from the record that the preamble and resolution was received, discussed, and adopted by the Association. I apprehend that

Bro. Bailey could not have been well informed in regard to the facts in the case referred to; for had he been, it seems to me that he would not have introduced such a resolution into the Association, and I am confident that if the Association had known the facts, they would not have passed it had it been introduced. It appears to me that justice to all parties demands that a simple statement of the facts in the case should go before the readers of the *Recorder*, that, after having read them, they may the better judge as to whether any "pledged faith" "has been violated" so as to be a just cause of "grief" to any party, or be "prejudicial to" the "unity" of the two bodies. I therefore beg the privilege of a little space in your columns for this purpose, as it is of labors performed in the Minnesota churches that Bro. Bailey complains.

And first, I will say that, as my home has been in the midst of the Carlston church, I have preached there two or three times within the last year by request of Eld. Backus, and once, as I was about to move away, by request of several of the neighbors. This, with the exception of one discourse by Eld. Babcock one evening last winter as he was passing, is all the labor that has been performed by our ministers in that church.

At Dodge Center, we have a church which holds Sabbath meetings regularly in the village, and also quarterly meetings, some of which are attended by some of our ministers and others not. Thus much for this church.

Two years ago this summer, Bro. Ells and myself spent some weeks in meetings a few miles from the Transit Seventh-day Baptist church, and some of the members of that church attended once or twice. Several of them attended our last year's camp-meeting, and were very much interested. They requested Bro. Ells and myself to visit them and hold some meetings with them. They occasionally met with our church at Round Grove, and our brethren, in turn, met with them from time to time.

Last November we visited the Round Grove church, and spent a few days with them and one Sabbath. On the next Sabbath, with a number of our brethren, we attended a meeting with the Transit church, and were invited by the leading members of the church to remain and hold some meetings with them; and we did so, staying over the next Sabbath, presenting some of the leading features of our faith, apparently to their edification and satisfaction. I have never heard that any of the Transit brethren thought that our labors there were "to the damage of their cause," nor do I believe that they feel so to-day.

From there we went to New Auburn, nine miles distant, a place where Satan had long held sway, and there we labored for upwards of two months, the Lord working with us, and the Seventh-day Baptist brethren living within reach working heartily with us, making common cause without jar or discord. There we subsequently organized a church, consisting at first of six members, but since increased to fourteen, four of whom had been members of the Transit Seventh-day Baptist church. As the result of that labor, eight have been added to the Seventh-day Baptist Church, five or six of them being converts both to Christianity and the Sabbath as the direct fruit of our work at New Auburn.

It is claimed by the S. D. B. brethren there, that what was gained to our church from theirs was no loss to them, while those added to them, as the fruit of our labors, they consider as valuable accessions. (See Eld. Backus's report from New Auburn, in *Recorder*.)

These being the facts in the case, I can but say that, had Bro. Bailey been well informed in regard to them, I believe he would not have introduced such a preamble and resolution; and had the Association known them, it would not have taken an action that was not only totally uncalled for, but calculated to strengthen prejudices already existing, and to create them where none existed before.

I deeply regret the course taken by the Association, but can only pray the Lord to so overrule it that no hindrance may thereby be interposed to the advancement of the precious cause in which, as his people, we are engaged.

Before concluding, I will say that for a year and a half, the brethren in and around Dodge Center, have been earnestly pleading for help, and in response to those pleadings, Bro. Ells and myself are now here with our tent, holding meetings every evening, and on Sabbath and first day, with good congregations and close attention. We shall remain here so long as the interest and prospect of good demands.

D. P. CURTIS.

Dodge Center, Minn., July 18, 1877.

#### ONE DAY AT THE DANVERS TENT.

YESTERDAY I spent with the tent company at Danvers. So many interesting things occurred during the time, that I am sure the brethren generally will be interested with a short account of the day.

Danvers is a quiet little town of about five thousand inhabitants. It is four miles from the large city of Salem, and nineteen miles from Boston, and large cities and little villages are thick on every side; but Danvers itself is rather a rural town, and very beautiful. Withal, it is a temperance town—not having a licensed rum-seller in the place.

Coming into town, we found the tent pitched in a very conspicuous place. Everybody who passes through town must see it. It is in a large, vacant lot, well sodded over with green grass. The brethren have two family tents, one 16x24, tastefully arranged, divided off into bed-rooms and a sitting-room, well furnished with carpet, chairs, table, and other conveniences. Then they have a kitchen tent, 12x16, conveniently furnished with stove, cupboards, tables, etc., all of which give the company a very comfortable and cheerful appearance.

In the morning, the brethren began by re-pitching the big tent. I soon saw that it makes a great difference in the looks of a tent how it is pitched. Now, it sets as solid as a house, and as trim and neat as a tight-fitting boot; while before it looked loose and shiftless. As they need every foot of room for their audience, the stand and all the seats were arranged in the closest possible manner, so as yet to leave room to get around.

And, by the way, I like the looks of their stand very much. The platform is broad, and neatly made. The stand extends the whole length in front, but is only twenty inches high. It is covered with a marble oil-cloth, instead of the usual black one which looks so somber. Then the elder has a neat little box large enough for his Bible and lamp. In the center, at each end of the stand, a post is driven down, on which a lamp rests. At evening, I noticed that everything looked light and cheerful. Instead of an ugly-looking board hung upon the center pole, they have four iron rods, each about four feet long, held by staples driven into the center pole. Then there were four more posts driven up in proper places in the tent, on each of which was a large lamp; so there were ten lamps, in all, in the sixty-foot tent. Every lamp was as clean and bright as a new silver dollar. This lights the tent as it should be. We have frequently seen tents with only a couple of little lamps on the stand, and two from the center pole. Of course, everything was dark and gloomy. What a contrast to the neat appearance here presented!

Then the seating. Every seat has a back to it; and it is made in so cheap and simple a manner that we wonder that all our tent companies do not have them. A board about thirteen inches wide is set up for the back, and pieces of hoop iron, one at each end and one in the middle, are fastened just over the top of the back and under the bottom of the seat. This holds them securely. One man can put backs to all the seats in a tent in a day, at a trifling cost. The comfort is worth more than enough to pay the expense.

As to the interest, Eld. Canright says that in all his labors he has never seen so great an interest as this, and I should judge that this was so.

Soon after breakfast, a gentleman came in with six quarts of rich, fresh milk, just from the farm, five miles away. He said that was his little offering; and what is better, he proposes to visit them every day with some of the same substance. Soon after, another farm wagon drove up, and a gentleman said he had a little something for the tent folks. It was a fine lot of potatoes. A friendly neighbor sent in some nice green corn. Soon after, another good-hearted neighbor sent over four pounds of sugar as his token of interest. The next thing was a lot of berries from another interested hearer; and close following this was a mammoth loaf of the most relishable home-made bread. I believe the last offering of the kind came at evening. A gentleman drove up from a place eight miles distant, said he had a little gift for the folks, and emptied into their kitchen a bushel of early rose potatoes, the nicest of the season. Well, I thought and said, there was no danger of our brethren starving in this section, if this was a sample of the way they fare.

I noticed several ladies called through the day, so that sisters Canright and Lamson were kept busy in entertaining them. One lady said, "Four of you must come to our house to din-

ner to-morrow." By and by another lady came, and said, "We want your whole company to come to our house the next day."

About noon, a reporter came in, and said that he wanted a column of matter about our meetings for a large, weekly paper, which has an extensive circulation in all this region; but he had no time to write it. Would not the brethren write it for him? Certainly, that was just what they were anxious to do. Prof. Stone was soon seated at his table, and in two hours had a very racy, readable article ready for the printer. Another reporter called and wanted something good for three Boston papers. Eld. Canright took that job, and soon had an article which the reporter pronounced, "All right."

A man who is the head of a shoe firm told me that he employed over forty hands, and that every one of them was in the tent every night. He said that the tent and the doctrine there preached was the whole subject of conversation in his shop. Nothing else was talked about.

Though the meeting was appointed at eight o'clock, yet as early as seven the people began to come in, in order, as they said, to get a good seat. By half past seven there were two hundred in the tent. Prof. Stone took his place at the organ, and entertained them with some sweet music and appropriate hymns; while sister Canright, sister Lamson, and the elder were busy talking with this one and that one, and getting acquainted with the people. Ten minutes later, the crowd began to come. I stood on an eminence, and looked up and down the streets each way. There was just one continuous stream of people till the streets were lined. They came afoot, in single carriages, in double buggies, in farm wagons, in hacks, etc. We inquired from whence they came, and were astonished to learn that some were here from cities four miles away, some six, some eight, and others as far as fourteen miles. Every region of country is represented, I should judge.

At a quarter to eight every seat was full, and Eld. Canright went through the audience and urged them to sit as close as possible. City officers were in attendance, and aided in seating the audience. I learn that all classes of people, from every church, and every society, and every creed were represented in the audience. Ministers, deacons, and Sunday-School superintendents were there.

The singing was sweet and rich. Occasionally a hymn was chosen in which all the audience would join. At just eight the Elder began his discourse on the two-horned beast. As I looked over that grand audience of so many hundreds of people, drawn together in this manner to hear the present truth in this old State where some thought little could be done, I felt that it was a token from God that times were changing, and that New England is yet to be awakened by the third angel's message. For an hour and ten minutes the audience scarcely took their eyes from the speaker once. Not a man slept, and not the least disturbance. Everything was solemn and quiet as a funeral.

At the close of the discourse the books were advertised, as they had been every time before. Now what a rush. They crowded around the stand, reached out their hands with money, and for a quarter of an hour or more Bro. Canright, Stone, and Mead were all busy as they could be handing out books and making change. And it was astonishing to see how some of them bought. One man called for a pamphlet, handed out twice as much as it cost, and would take nothing back. Another man bought a five-cent tract, handed out a dollar bill, then turned and walked away. They called after him, but he said it was all right. Another man wanted a little pamphlet. He put his hand into his pocket, drew out a whole handful of silver pieces, handed them to Eld. Canright, and walked off. Bro. C. called to him; but he said, No: he had got more than his money's worth. The ladies crowded around the sisters, expressing deep interest and sympathy.

Well, we said, thank God for what we have seen at the tent to-day. We believe that God has heard our prayers in New England, and that we shall see fruit of our sacrifices.

S. N. HASKELL.

THE Bible tells us there is great gain in contentment. Yes, what a joyous comfort is contentment. One who possesses that enviable quality has indeed a precious treasure, and more to be desired than piles of gold, or earthly fame. It shines like a meteor in the dark night of sorrow, not only blessing the fortunate possessor, but radiating all that may come in contact with it.

#### WHO IS RESPONSIBLE?

ROLL back a dozen years, and see that vast army, hundreds of thousands, camping for months along the Potomac. "On to Richmond," was the cry all over the land. But they did not go on very much. The response came back day after day, and through long weary weeks and months, "All quiet on the Potomac." Nothing was done. What was the matter? Just one man was the matter. They had a poor leader—McClellan. Look again. See that other army, smaller by far, made up of the same material, no better men; but, shades of Napoleon! how they fight, how they march, how they fly through the country, how they storm forts and take cities! A horse can hardly keep up with them. We scarcely get news of the capture of one city before they have taken a dozen more. God bless these heroes. They walked through the heart of the rebellion, and took out its soul. What does this mean? Oh! a different man is at the head. Sherman is there. It is only one man that makes all that difference.

And now, O ye presidents of our Conferences, this article is for you. Have you not seen, has it not been told you, has it never occurred to your mind what a wonderful difference there is in the progress of the work in a State when you get the right man at its head? Perhaps this thought has never struck you; but look and see. Show me a State that has a live, energetic, thorough-going, orderly man for a president, and I will show you a Conference that is doing something. Examine the field, and see if it is not so. On the other hand, you may take the very best field, with the best resources and the most flattering prospect, and put a dull, lifeless man at the head and everything stops suddenly, and everybody becomes discouraged. The offerings of the brethren cease, the preachers lose their zeal, the old churches go down, and things generally become discouraging. And this is reasonable. Everybody looks to the president to give the watchword, to lead off, and to keep things moving. If this is not his duty, then he has none. It is an old proverb that "the eye of the master does more work than both his hands." The best overseer of a large number of hands is not the one who undertakes to do the largest day's work himself; but it is the one who is here and there, and has his eyes on everything, seeing that all are at work, speaking a word of encouragement to this one, commending that one, stirring up another one, and seeing that each one is doing something.

Now this is just what the president of a Conference should do. His business is to know about everything in the State, small and great, to know just the ability and gift of all his people, just where each one can work the best, and to see that he works there. He should be in constant connection with every minister; be familiar with the wants of the cause in the whole field; look after the elders of each church, and straighten up the books, examine the records of the clerks, the treasurers, and every officer in the Conference, to see that the records are kept right; and he should see that the ordinances are celebrated, etc. If there is anything encouraging, he should seize upon it immediately, and make the most of it, to encourage the brethren. If there is any progress in the cause, let it be known. These are the things which stimulate men to work. He ought to have something in the REVIEW, if it is not more than ten lines, at the very least every other week, particularly if he can find anything to say that is encouraging. If he has the blues, and his faith in God and the truth is gone, and he has nothing but evil to report, he had better keep still. The market is already well supplied in that direction.

Come, brethren, wake up. Let us hear from you. Every church and every man in your Conference is looking anxiously each week to see what you have to say about affairs in your State. If you say nothing, they naturally conclude that you are doing nothing, and furthermore that there is not much being done in the State any way. And so they will settle down very contentedly to do the same as you are doing.

Observe what wisdom Paul had. He was constantly stirring up the brethren by what the other churches had done; and when that failed, he would write to the church and tell how he boasted of them, and tell them how confident he was that they would not prove that he had stretched the thing. Go thou and do likewise.

D. M. CANRIGHT.

Newburyport, Mass., July 14.

## MY PRAYER.

I ASKED the Lord that I might worthier be,  
Might grow in faith and hope and charity;  
And straight, "Go, feed my lambs!" he answered  
me.

"Nay, Lord!" I cried. "Can outward deeds avail  
To cleanse my spirit? Heart and courage fail,  
And sins prevent, and foes and fears assail."

And still, "Go, feed my lambs!" was all I heard.  
But should I rest upon that simple word?  
Was that, indeed, my message from my Lord?

Behold, I thought that he his hand would lay  
On my sick soul, and words of healing say,  
And charm the plague-spot from my heart away.

Half wroth, I turned to go; but, oh! the look  
He on me cast—a gaze I could not brook;  
With deep relentings all my spirit shook.

"O dearest Lord," I cried, "I will obey,  
Say what thou wilt. Only lead thou the way;  
For following thee, my footsteps shall not stray."

He took me at my word. He went before;  
He led me to the dwellings of the poor,  
Where wolf-eyed Want keeps watch beside the door.

He beckoned me, and I essayed to go  
Where Sin and Crime, more sad than Want and Woe,  
Hold carnival, and Vice walks to and fro.

And, when I faltered at the sight, he said,  
"Behold, I died for such. These hands have bled,  
This side for such has pierced been." He said,

"Is the disciple greater than his Lord?  
The servant than his Master?" Oh, that word!  
It smote me like a sharp two-edged sword.

And since that hour, if any work of mine  
Has been accepted by my Lord as sign  
That I was following in his steps divine;

If serving others (though imperfectly),  
My own poor life has worthier come to be,  
And I have grown in faith and charity,

Dear Lord, be thine the glory. Thou hast wrought,  
All unaware, the blessing that I sought.  
Oh that these lips might praise thee as they ought!

—Sel.

## Progress of the Cause.

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

## DANVERS, MASS.

IN the good providence of God we have  
come to the right place for our tent-meeting  
this time. I believe we have the largest  
interest I have seen in all my labors.  
We thought we had a great interest at  
Rome last year, and so we had; but thus  
far the interest is much better here, much  
more extensive.

Danvers is nineteen miles from Boston  
and four miles from Salem. It has a popu-  
lation of about five thousand. No Ad-  
ventists have ever preached here. We  
have held six meetings, and not a single  
time have we been able to seat our audi-  
ence. Last night we packed every seat,  
put in all our available chairs, seated them  
on the stand and on boxes, and yet hundreds  
had to stand up. A long time before the  
hour appointed our tent was packed full,  
and we commenced our meeting, though  
scores were still coming. Nor is the inter-  
est just local. We find they are coming  
from the villages and cities around, two,  
four, six, eight, and even ten miles, from ev-  
ery direction. This is remarkable, when  
we consider that we are right in the midst  
of a densely settled country. There are  
villages and cities every few miles. Look-  
ing all over the country, it appears like one  
continuous city. If we were in the West,  
on the borders, it would not be strange to  
see people come ten miles with teams, but  
here it is wholly unexpected.

All the leading Boston dailies, and other  
papers in all this section, have published  
excellent reports of our meetings. The re-  
porters come to us for facts and our argu-  
ments, and give them just as we state  
them. Everybody seems to be friendly to  
us.

When we came to inquire for a place for  
the tent, we told everybody just what we  
were—Seventh-day Adventists; and from  
the start we published in all the papers,  
and from the stand, what we believed, and  
what we expected to prove. Instead of  
hurting our interest, this is the very thing  
that draws the crowd. In the past, some  
have thought it good policy on going into  
a new place to keep all these things back,  
and never let people know who we are.  
I have fallen into that error myself, and  
have tried the same thing; but I have done  
it for the last time. Circumstances are  
changing. The position of our people is  
coming to be better known. People are  
anxious to learn more about us.

All our neighbors, instead of being  
afraid of us, welcome us most heartily, and

urge upon us every accommodation their  
houses afford, and anything they have.  
Already, without any invitation, the peo-  
ple bring in food, and invite us to their  
homes. Last night we took up a collec-  
tion, and received over \$12.00.

Mr. Adams, one of the selectmen of the  
place, a gentleman of the highest reputa-  
tion, the man who has the control of all the  
police force, furnishes us two or three po-  
licemen every night, and takes as much in-  
terest in the meetings as ourselves. He  
helps seat the audience, looks after every  
little disturbance, etc. Books go off rapid-  
ly. We have distributed twelve hundred  
copies of our little tent tracts, "Can we  
Know?" and "Is the End Near?" They  
take copies of our little prophetic chart, at  
five cents apiece, faster than we can count  
them out.

Yesterday afternoon, Bro. Stone spoke  
on Matt. 24, to a crowded tent. Scarcely  
a person moved for an hour and a quarter,  
though many stood up, and it was very  
warm.

Well, we thank God, and take courage.  
This looks as though something might be  
done in New England. We reseat our  
tent to-day, so as to secure its utmost ca-  
pacity. Of course, we feel a great anxiety  
about this interest, lest in some manner the  
enemy should come in and hinder the  
work; but we shall hope in God, and do  
the best we can. This interest settles it  
that I cannot attend any of the camp-meet-  
ings, except New York. Bro. Haskell and  
Israel are holding meetings at Newbury-  
port, so as to secure what fruits there are  
there. D. M. CANRIGHT.

## OHIO.

## Van Wert Co.

THE work of the Lord is still progress-  
ing in this county. In the Merrick school-  
house, six miles north-east of Van Wert,  
Bro. R. A. Underwood has held twenty-one  
meetings. On every occasion after the  
first, the house was too small. Sometimes  
less than one-half that came could get in  
the house.

This was Bro. Underwood's first effort,  
and the Lord crowned it with success. In  
the short space of seventeen days, he held  
twenty-one meetings, obtained one subscrib-  
er, sold ten dollars' worth of books, and with  
the help of the Lord, brought from fifteen  
to twenty precious souls to the observance  
of the Lord's holy Sabbath.

Bro. Guilford continues the work, while  
Bro. U. returns home to arrange to attend  
school at the B. C. College. May the Lord  
bless him and his worthy companion, while  
they shall attend our excellent school to  
prepare for greater usefulness in the Mas-  
ter's vineyard. H. A. ST. JOHN.

## VERMONT.

MEETINGS recently held with the church  
in West Bolton and Jericho, with visits  
from house to house in every Sabbath-  
keeping family, have resulted in good to  
this church. I was with the friends here  
two Sabbaths. We also held one meeting  
on first-day, and some evening meetings.  
The Lord has been very good to this peo-  
ple. The truth has gathered some pre-  
cious souls, and held them from apostasy,  
while others around them, professing god-  
liness, have gone far into darkness.

Last Sabbath I held the last meeting  
with them. I tried to set forth the dan-  
gers and high privileges of the church in  
these last days, showing from the Scrip-  
tures how many of the first house of Israel  
fell through unbelief, and a spirit of mur-  
muring, and that these things are written  
for our admonition, that we, in the closing  
hours of time, should guard ourselves on  
these very points.

Bro. Hubbel Smith and Daniel Fuller  
were chosen and solemnly set apart by  
ordination to act as elders of the church.  
May God bless them, and their families,  
and the church. Three were received into  
the church, and our good meetings closed  
with the celebration of the ordinances of  
the Lord's house. A. S. HUTCHINS.

## TEXAS TENT.

THE meetings at Cleburne are still progress-  
ing, and the interest is increasing.  
Numbers are coming regularly five and six  
miles, and a few have come twelve miles.  
Eld. Philips (Disciple), from Cado, spoke  
in the tent yesterday. According to his  
view, the ten commandments are abolished.

Dr. Johnson (Cumberland Presbyterian)  
from Paris, Texas, indorsed him, I review  
the position to-morrow night.

Several are keeping the Sabbath. We  
are not able to tell the number, as we are  
hearing of new ones every day. We had  
our first Sabbath meeting last Sabbath.  
About two hundred and fifty were present.  
We are receiving calls constantly from  
those who are inquiring the way, and we  
are visiting from house to house. Bro. S.  
H. King is now with me, and will help in  
this branch of the work. We are of good  
courage in the Lord. R. M. KILGORE.

## IOWA.

I SPENT Sabbath, Aug. 4, with the church  
at Logan. We had a good meeting. One  
sister has been keeping the Sabbath three  
years alone, but at this meeting her hus-  
band joined her, saying that he was now  
ready to go with this people. Almost ev-  
ery one in the house bore testimony. May  
the Lord continue to bless this company.  
J. BARTLETT.

## NEW YORK.

## Wellsville, Tent No. 1.

WE are having a remarkable interest  
here. Our audiences have averaged during  
the past week about four hundred, though  
the attendance thus far has been confined  
mainly to the village and immediate vicini-  
ty. We have never seen more intelligent  
or attentive congregations than we have  
here; in fact, they are composed of the  
best class of people in the community.

There seems to be a very general friend-  
ly feeling toward us through the town.  
Our posters announcing the meetings are  
prominently displayed in most of the stores  
and business places of the village; and  
though we have not as yet invited them to  
do so, citizens have very kindly furnished  
us with food, and oil for lighting the tent.  
We have a standing invitation for our en-  
tire company at one of the leading hotels  
of the place, the proprietor of which has  
attended all the lectures thus far. Al-  
though the meetings have been largely at-  
tended, good order has prevailed.

Reports of the meetings are published in  
four of the weekly papers in the vicinity.

We still request the prayers of God's  
faithful people, that we may have wisdom  
so to present the truth that some may be  
led to obey. B. L. WHITNEY.  
M. H. BROWN.

Aug. 6, 1877.

## Pulaski, Tent No. 2.

OUR meetings during the past week have  
proved a success. Some of the hopeful  
cases are decided on the Sabbath, as the  
result. Sunday, two were baptized. Per-  
fect quiet and decorum were observed by  
all of the large number who witnessed the  
ceremony. As a number were prevented  
from going forward by sickness or a want  
of readiness, we decide to remain and have  
baptism again next Sunday, and give a  
more permanent character to the work.

A few days since we passed through a  
storm that did an amount of damage esti-  
mated at \$50,000 in this town, in unroofing  
buildings, blowing down buildings, chim-  
nies, trees, fences, etc.; but our tent came  
out of it without a dollar's worth of appar-  
ent damage. The moral and religious ele-  
ments are also becoming considerably dis-  
turbed, but these harm us but little if any  
more than the natural. The interest con-  
tinues almost unabated. We had between  
three and four hundred out on Sunday  
evening. S. B. WHITNEY.

## Chautauqua Co., Tent No. 3.

WE held our first Sabbath meeting in  
Jamestown, Aug. 4, with good results. A  
number took their stand on the Sabbath.  
Three heads of families are firm in the  
truth. Our afternoon meetings are a power  
for good. The attendance is increasing,  
and the interest is spreading. The even-  
ing meetings are attended by very many of  
the same persons every evening. This we  
regard as more encouraging than immense  
numbers. Our hope and trust is in the  
Lord. CHAS. B. REYNOLDS.

## Glensdale, Lewis Co., Tent No. 5.

WHEN we came to this place, nine weeks  
ago, we were entire strangers to every one,  
and we could not hear of a Sabbath-keeper  
in all this region of country; but the Lord  
has graciously opened the way before us,  
and has raised us up many kind friends.  
He has prospered our work, so that we  
have organized a class of sixteen; and we  
believe that others who have just com-  
menced to "keep the commandments of

God and the faith of Jesus" will soon be  
added to their number. Some have left off  
the use of tea and tobacco, and about sev-  
enty-five persons have signed our temper-  
ance pledge.

We expect to administer the rite of bap-  
tism soon. JACOB WILBUR.  
A. P. BUMP.

## ILLINOIS.

## Rockford.

WE have now, Aug. 8, been here just  
eight weeks. Have been required to give  
a "long pull, a strong pull, and a pull all  
together;" else we should not have suc-  
ceeded. As it is, the Lord grants us some  
fruit, and to him we ascribe the praise.

Bro. G. White has rendered us material  
aid with his printing press. We now hope  
to engage him to publish for all our tents  
during the season of 1878. Bro. Vickery  
has been with us here more than one-half  
the time. Many of our brethren and sis-  
ters near this city have manifested a zeal  
in aiding us. God will bless the devoted  
soul.

Two weeks ago three were baptized, and  
eight more last first-day. We cannot state  
with definiteness how many are now ob-  
serving the Sabbath as the result of our ef-  
fort at this place; but we hope to organize  
a company of commandment-keepers at our  
next Sabbath meeting.

Perhaps we shall give a second course  
of lectures in East Rockford, immediately  
after Conference. G. W. COLCORD.  
R. F. ANDREWS.

## Scales Mound.

WE have been here three weeks. We  
have quite a steady congregation through  
the week, and on Sunday evening we have  
about two hundred hearers. Since the  
farmers have finished their harvesting, our  
congregations are increasing, and there  
seems to be a growing interest to hear.

We are among the English. They are  
members of the M. E. Church, and are  
quite slow to change their views; but  
among the outsiders, we have some warm  
friends. One tavern-keeper, Mr. McBride,  
gave us \$5.00.

The people listened, and were quiet,  
while we were speaking on the prophecies,  
and even the law of God; but when we  
took up the state of the dead, they could  
not keep still any longer. On Saturday  
evening, when we were speaking on the  
end of the wicked, one local preacher  
talked to a considerable length and kept  
asking questions. He bothered the con-  
gregation some time. At last we turned  
to 1 John 5: 10, 11, and read it twice, and  
we heard no more from him that evening.

The regular M. E. preacher spoke against  
us the next Sunday, and Bro. E. O. Ham-  
mond reviewed him in the evening before  
a large congregation, and had freedom.

We shall stay here two weeks longer, if  
the interest continues as good as it is at  
the present time. J. R. WHITHAM.  
I. G. COLCORD.

## KENTUCKY TENT.

AT the close of the tent-meeting at Ed-  
monton, to finish up the work we held a  
few meetings some three miles in the coun-  
try, where the principal interest seemed to  
be. Nine signed the covenant to keep all  
of God's commandments, and the faith of  
Jesus. Others said they would keep the  
Sabbath. These people are poor, and  
some of them never made any profession  
before; but by discarding the use of tobacco  
and other hurtful things, they show signs  
of genuine repentance. They still need  
quite a work done for them.

We then moved, and set the tent at  
Glover's Creek, Metcalfe Co., where we com-  
menced meetings, Aug. 3. We have now  
given six discourses. Our congregations  
are large for this country, the attendance  
ranging from two hundred to two hundred  
and seventy-five.

The following is an extract from an arti-  
cle published in the Glasgow Times, re-  
specting our meeting at Edmonton:—

"A little more than six weeks ago  
brought to our town Eld. Osborn, 'the  
Seventh-day Adventist,' who came hither  
to instruct the people in the wholesome  
laws of his new doctrine. The Elder  
preaches in a large tent, under whose capa-  
cious shadow can be found ample room,  
and easy accommodations in the way of  
seats, for the largest crowds. He is a man  
of more than ordinary ability. Thorough-  
ly schooled in every rule of his faith, he  
walks forth upon the broad field of debate,  
and while standing in the very center of

scriptural controversy, he analyzes with easy effort the most difficult problems. And with beautiful consistency he harmonizes scriptures which appear to be plain contradictions; and which have puzzled and vexed the stoutest energies of the most learned in Bible teaching, in our whole community. We have it from the Elder that he will leave here in a few days. To have him go from our midst is not our choice; but we hope wherever he may pitch his tent circumstances may bless him, as they have done here, with large and attentive crowds throughout his entire series of lectures."

S. OSBORN.  
ORLANDO SOULE.

LAKEVIEW, MICH.

SINCE our last report, one week ago, six more have decided to obey the truth. Though we have been here nearly six weeks, the interest is increasing, and the work is extending farther into the country. Eighteen have now decided to keep the commandments since we came to this place.

Yesterday forenoon, Eld. Bowers, first-day Adventist, spoke to nearly three hundred people on the subject of the two covenants. He took the usual position that the ten commandments constituted the first covenant, and closed by saying that he considered no day binding on us, only as far as the law of the land prohibited work on Sunday, thus leaving us without a Sabbath. He is a very candid man, and well versed in the Scriptures. In the evening, the tent was again well filled to listen to a review of his position. The Lord gave much freedom, the Elder being present with the rest. We feel certain that this effort will decide more in favor of the truth. Next Sunday the Elder speaks of the tent on the destiny of the wicked.

The two Sabbath-keeping families living here before we came, by their labor in the T. and M. work, and by consistent lives, have carried a very strong influence for the truth. If all our scattered brethren could consider what they might do, many could be more careful in their daily walk and conversation.

We earnestly desire and request the prayers of all our brethren.

A. O. BURRELL,  
WILL ELLSWORTH.

DODGE CENTER, MINN.

WE closed our work here last night, so far as public labors are concerned. We have given, in all, thirty-seven discourses, including those given on the Sabbath. Our congregations have been very unsteady, ranging from thirty to one hundred and fifty. Only a few besides our own brethren have attended regularly. We have had freedom in presenting the word, and excellent attention has been paid. Perfect quiet has reigned in and around the tent. We have had no open opposition; but the ministers of the place have skillfully plied the stay-away argument among our congregations. Harvesting has largely taken away the people for the last ten days.

A few are deeply interested, and we think that some will take hold of the truth. We are united with the church last Sabbath. Some of us will remain here during the harvest, and follow up the work with the interested ones.

L. H. ELLS,  
D. P. CURTIS.

WISCONSIN, TENT NO. 4.

OUR meetings in Fall River closed Monday evening, Aug. 6, after holding almost ten weeks. Bro. Decker was with us the attendance during the last week was all. On Sunday, Eld. Gorman, Baptist, preached against the Sabbath. Being a man of learning and candor, the people did not be brought to decide until they had heard him. Three hundred were out to hear Bro. Decker review him. Many were convinced of the truth, a few have embraced it, and we do not feel that the results of the meeting have yet been reached. A busy season prevents our staying long now, but we shall soon return to follow up the work, when we think there will be a company brought out. The elements have been stirred to their very depths; but society has become settled, and people are ready to move.

Instead of going to Poynette, as we had thought of doing, we are now on our way to Vernon Co., where there is a deep interest to hear.

Our address will be either Victory or Retreat, which it will be we can tell better when we have been there a while. Letters directed to either of these places will reach us.

GEO. C. TENNEY.  
H. W. REED.

INDIANA.

WE have been at Somerset four weeks. The temperance excitement has interfered much with the interest of our meetings. We had one temperance mass meeting in our tent. Our congregations have averaged from sixty to four hundred.

We have spoken thirty-seven times, sold fourteen dollars' worth of books, held three Sabbath meetings, and eight or ten are keeping the Sabbath, and several others are interested. We now move our tent to the camp-ground, but shall return with it after camp-meeting; for we feel that our work is not done here. We hope for more.

W. W. SHARP,  
WM. COVERT.

KANSAS.

Thayer.

FOR a few weeks I have labored some in the T. and M. work in the vicinity of Thayer. Most of the people are poor, and involved in debt; yet twenty have taken the HEALTH REFORMER and forty-one the YOUTH'S INSTRUCTOR. A United Brethren elder at a Methodist's house near by took up the YOUTH'S INSTRUCTOR, asking what denomination published it. When told, without further investigation, he cautioned the Methodist against allowing it to be read in his household. But after complying with an urgent request to examine it thoroughly, he had to acknowledge that he found nothing in it contrary to the Bible, and confessed that he had been too hasty in condemning it. The people are generally willing to read our tracts. Pray, brethren, that the truth may accomplish much good here.

N. W. VINCENT.

Morton.

OUR meetings still continue, with good interest. We have given thirteen discourses. Our tent was blown down last Monday evening; but the sisters came in and repaired the rents, so that the tent is in as good condition as it was before. We are thankful to our friends here for the kindness shown us.

We are in the midst of the Sabbath question. To-night we speak on the mark of the beast.

J. H. COOK,  
L. D. SANTEE.

PROVIDENCE, VA.

I PREACHED here four evenings. On Sabbath morning, everybody was at work as usual. But as God has promised to dwell in his house, I could go and meet him there. I went and earnestly prayed that God would give me some precious souls to attend the next Sabbath meeting. He heard my prayer. I left the house strengthened.

I preached every evening the next week, and on Sabbath morning I again went to the house of God, and found twenty present. After a short discourse, nine bore testimony in favor of the seventh-day Sabbath, and expressed a determination to obey God in keeping his commandments. We had a good meeting.

I hope God will give me many precious souls for my hire, and that I may meet them at the coming of the Lord.

G. W. WOODS.

PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

Sacramento, Tent No. 1.

JULY 27, Brn. Healey and Stephens held their first Sabbath meeting in this city. Thirty took their stand to keep all of God's commandments. Most of these were keeping their first Sabbath.

Grangeville, Tent No. 2.

BRO. J. L. WOOD commenced meetings here on the evening of July 20. The interest to hear is good.

Martinez, Tent No. 3.

MEETINGS were to begin in this place July 29.

Brn. Rice and Brnsen closed their meetings at Pacheco, July 23. Nine signed the covenant, and several others are keeping the Sabbath.

Portland, Oregon.

BRO. VAN HORN reports that the interest here is still good. The third angel's message and the Sabbath question have just been introduced. Some express a decided approval of the truth presented.

"LORD, TEACH US HOW TO PRAY."

DEAR SAVIOUR, when ought I to pray?  
At morn, or at the close of day;  
In youth, or when my hair is gray?  
Tell me, dear Lord, when should I pray?

"Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:17, 18.

Dear Saviour, where ought I to be  
When offering up my prayer to thee?  
Are homes of wealth the favored place  
Where I should go to seek thy face?  
Or should I go to church to pray  
Upon each weekly Sabbath day?

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matt. 6:6.

Dear Saviour, tell me how to pray.  
Will words suffice to turn away  
The wrath of thy dread Judgment day?  
Should I stand up to offer prayer,  
With affected grace and saintly air?  
Should I repeat, in solemn tone,  
And wring my hands, and sigh, and moan,  
And say, O Lord, again and again,  
And often say, Amen, amen?  
Tell me, dear Lord, is this the way  
In which thou'st taught thy saints to pray?

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. . . . But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." Matt. 6:5-7.

Oh! let the clouds of darkness part.  
Let light divine illumine my heart.  
While on thy breast my head I lay,  
Oh! teach me, Lord, the better way;  
Dear Saviour, teach me how to pray.

"After this manner therefore pray ye: Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:9-14.

THE SABBATH NOT ABOLISHED.

LET us now suppose, for a moment, that the Sabbath and its exercises were universally abolished from the civilized world. What would be the consequences? The knowledge of the true God, which the institution of the Sabbath, more than any other means, has tended to perpetuate, would soon be lost, his worship abandoned, and religion and moral principles buried in the dust.

In pagan countries, where the Sabbath is unknown, the true God is never adored, the soul of man is debased, and prostrates itself before the sun and moon, and even before demons, monsters, insects, reptiles, and blocks of wood and stone.—Thomas Dick.

ARE YOU GOING TO CAMP-MEETING?

SUCH is the inquiry frequently made, and too often we hear the reply, "I do not know." "Times are so hard, and there is so much to be done, I guess we shall not go this year." But can we let these precious privileges pass by on such pretexts as these, and secure the approving smiles of Heaven? If the Lord is soon to come, do we not need the benefit of every such means of grace? You may perhaps answer, "Yes; but it is not convenient for me to go." But is "convenience" the rule by which we should decide duty? If all decide upon that principle, how many, think you, would attend the meeting?

In REVIEW of July 20, 1876, Bro. J. Clarke says on this subject: "Now I will tell you what you had better say when any one asks you if you are going to camp-meeting, say, 'Yes; I am going if I possibly can.' Having said this, you will feel better, and more disposed to go; and in a few days it is very likely that you will see your way so plainly that you will wonder how you could have been so stupid as to say, 'I do not see how I can go to camp-meeting; times are so hard, and I have so much work to do. I cannot leave home so long,' etc. The fact is, you cannot afford to stay at home from camp-meeting. . . . It is not every day that you can hear such speakers as attend these meetings. Then, consider, too, that angels from Heaven,

with special power from God, will be present; and if you invest liberally in your camp-meeting outfit, with a loving heart, God will repay you by reviving you at this meeting, and this will be worth infinitely more to you than gold or stock in banks.

"Soon camp-meetings will cease; . . . and then all will rest; the wicked in dishonorable graves, and the righteous in light ineffable and full of glory. Of what value is wealth now, except to be used in the cause of God? Of what value is life, if not to be used in the work of God? And our time, whose is it but the Lord's?"

Come, then, to the camp-meeting. Come in humble faith, expecting God will bless you.

CHARLES P. WHITFORD.

HOW MANY WOULD BE LEFT?

A WRITER asks the following pungent questions: When the following classes were taken out of our churches, how many would be left?

- All who will not pay just debts.
- All who are hypocritical.
- All who are deceitful, and talk about others behind their backs.
- All who go into debt without a prospect of paying the same.
- All who are proud and scornful, holding themselves above their fellow-men, and shunning those who are less fortunate than themselves.
- All who worship money more than they do their Creator.
- All who speculate on the ignorance of others.
- All who are tattlers.
- All who think more of a wicked rich man than they do of a pious poor one.
- All who oppress the poor.
- All who make long prayers for the sake of being heard and seen of men.
- All who are vain and self-conceited.

When these, and a good many others that could be mentioned, are taken out, some churches will be left without a member. The religion of Jesus does not have any of the above defects. It makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but, on the contrary, makes one desirous of doing good to the weak and humble, and of being kind to all as opportunity may offer. Oh, that we had less pretension in our churches, and more genuine Christianity! —Tenn. Baptist.

OUR HOME IS NOT HERE.—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33). There is not one amongst us who does not need to be perpetually reminded, amidst the toils, or the distresses, or the anxieties, or the pleasures of this life, that he also is but "a stranger and a pilgrim upon earth." Not one who does not perpetually need to lift up that humble prayer, "Lord, increase my faith." Not one, therefore, who has not ample cause to receive and to use with devout gratitude all those gracious means with which our Heavenly Father has blessed us, in order to strengthen our conviction of his faithfulness, and to invigorate our hope and trust; until our pilgrimage be past, our race be run, and we at length, through the precious blood of Christ, received among them that are called to "the promise of an eternal inheritance."—E. Hawkins.

BELIEVE nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.

Obituary Notices.

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

DIED at East Otto, Cattaraugus Co., N. Y., of inflammation of the bowels, July 20, 1877, Frank J. Crumb, aged 22 years and twenty days. He was the youngest of the family of Bro. and Sr. C. S. Crumb, and the only one of them who had neglected to seek the Lord and make profession of his faith. I was called to see him in his sickness, and he desired prayers. He joined in the prayers, calling on the Lord to forgive his sins. He obtained a hope, seemed reconciled to his lot, and would, amid his sufferings, which were great, say, "Praise the Lord for his blessing," "I love the Lord," etc.; and when the hope was entertained for a day that he would recover, he said he wished me to baptize him as soon as he was able to be about. We trust his repentance was accepted, and that he will have part in the first resurrection. This hope affords consolation to the sorrowing family. They can say in their grief, The will of the Lord be done.

R. F. COTTBELL.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, August 16, 1877.

CAMP-MEETINGS FOR 1877.

ILLINOIS, Clinton, Aug. 22-28. NEW ENGLAND, Groveland, Mass., " 22-28. MAINE, Richmond, Aug. 29 to Sept. 4. VERMONT, Morrisville, Sept. 6-11. NEW YORK, " 11-17. MICHIGAN, Lansing, " 18--.

The Camp-Meetings.

THE pressure of calls for experienced laborers at the camp-meetings has never been so great as the present season. Each day brings appeals from Ohio, Illinois, Vermont, Maine and Massachusetts. We have distributed available forces as follows:—

Elder Waggoner, and Mrs. White accompanied by our daughter, Mrs. W. C. White, attend the Indiana meeting; Elders Smith and Waggoner, the Ohio meeting; Elder Waggoner will attend the Illinois meeting; Mrs. White, and possibly the writer, will join Elders Canright and Haskell at the Massachusetts meeting; Mrs. White will attend the Maine meeting; and the writer, and may be Mrs. White, will be at the Vermont meeting. J. W.

Michigan Camp-Meeting.

It is suggested by the president of the Michigan State Conference that for not less than two reasons the Lansing camp-meeting should hold over two Sabbaths.

First, one week is not sufficient to give proper attention to the important business of the General Conference, the State Conference, the Educational Society, the Publishing Association, the Western Health Institute Association, and to our extensive Tract and home and foreign missionary operations.

Second, this would give chance for more general attendance of our people, as portions of families could leave home over the first Sabbath and first-day, and return to give opportunity for that portion to attend over the second Sabbath and first-day who were obliged to remain with home duties and cares the first week.

Such a meeting would doubtless take us across the "line storm." Let all come prepared for it. Our tents are nearly or quite rain tight. And with the grand pavilion tent for the congregation we could be quite comfortable in a storm. Each family tent can have a small stove. It may be wet, it may be dry; it may be cold, it may be warm. The brethren should come with clothing and bedding, and stoves, prepared for the worst. The line storm may come the first week, it may come the second. In either case we could not expect it to hold more than twenty-four hours.

It is suggested that the turnout will be vast this year. May it be so. J. W.

Progress of the Cause.

GOD is graciously at work among his people. Success is attending all our efforts. We are cheered with the good news that comes over from the Pacific coast by private letters and by the SIGNS OF THE TIMES. There are seven men in the State of California alone giving their whole time to the ministry. Three tent companies are active in California, and one in Oregon.

And on the Atlantic, only nineteen miles from old Boston, Elder Canright has the largest interest he has ever witnessed. The number of conversions given in the Progress Department of this week are one hundred and thirty-six. We congratulate the Empire State on her cheering prosperity since Elder Canright pitched his tent at Rome thirteen months since. And most of the other Conferences are showing a like prosperity. How unspeakably good to feel, and to know, that the God of our fathers is with us.

Calls for ministerial help come in from all quarters. Where we have two hundred men in the field, we need a thousand. Where we have fifty young men at our College who have the ministry in view, we should have three hundred. There is no time to be lost. Those who think of coming next year, should by all means come this year. Those who think of coming at the winter term, should come immediately at the fall term.

Again, Biblical Institutes should be held in all our Conferences. The one held at Oakland, Cal., last spring doubled the ministerial labor of that State the present year. In God we must stand, and labor, and battle till the work shall be finished. J. W.

The price of the History of the Sabbath, a work of 528 pages, is reduced to \$1.00. Thousands of copies are ready waiting at the REVIEW Office for orders. The work should be widely circulated. J. W.

By reason of the exhausted condition of the Book Fund, no further discounts can be made on Tracts on account of that Fund. They will cost the Tract and Missionary Societies at the rate of 1600 pages for \$1.00. J. W.

New Books.

CHRIST AND THE SABBATH, or Christ in the Old Testament and the Sabbath in the New, by Eld. James White. This is a new and carefully written work, very important to those who are blinded with the popular error that the Sabbath belonged exclusively to the Old Testament, and Christ to the New Testament. Price, 10 cents.

REDEEMER AND REDEEMED, by Eld. James White. This is a new work; carefully written, of much importance, in which the work of human redemption in its three stages is set forth. Price, 10 cents.

The College.

THE fall term opens Wednesday, Aug. 29. On Tuesday, the 28th, the examination for classification will begin. This is entered upon the day before the opening, that there may be less delay in bringing all our students into working order. We ask all who expect to attend this fall, and were not in attendance last year, to present themselves at the College building on Tuesday the 28th, at 9 o'clock A. M. for classification. S. B.

To the N. E. Conference.

THE arrangement that has been made this year with the various railroad companies for return tickets, has been attended with much difficulty, loss of time, and much expense to Bro. Wood. We hope, therefore, that our friends will appreciate it, and not only come themselves, but bring their children and unconverted neighbors to the camp-meeting. S. N. HASKELL.

Is It Consistent?

1. IS IT consistent for some of our brethren and sisters in Northern Illinois to have called for ministerial aid, during the past few years, while the labor has been bestowed on parts of the field farther south, and now, as we labor in their very midst, I repeat, is it consistent for said persons to stay away from the meeting? "I trow not."

2. During the past few years, several in Illinois have said: "If we could have our camp-meeting in August, I could attend; but as it is to be held in June, I can't go." This year these friends have their desires gratified in point of time of appointment. They have been especially favored. If they remain away from our annual meeting this year, will it be consistent with their own words? They know it will not.

3. I received word, last week, from a member of our camp-meeting committee, saying: "I will be on the ground in time, even should I be compelled to leave my grain in the field till I return." We have elected this brother to this office; now, should he be thus devoted to the cause—should he thus sacrifice and toil to make the meeting a success, and we, who elected him to his position, stay at home? If we should, any of us, let us not call it consistency!

4. Be consistent. Attend the tent-meetings near you. Go to your annual camp-meeting. Prepare for the glorious meeting on Mount Zion. G. W. COLCORD.

Special Notice.

To those coming to the Groveland Camp-meeting: Arrangements have been made for return tickets over the Worcester and Nashua, Boston and Maine, Boston and Fitchburg, Boston, Lowell and Nashua, and Cheshire railroads. We expect the Boston and Albany road will grant us the same favor.

Those coming over the Boston and Providence road should ask for camp-meeting tickets, at Providence, R. I., and New Bedford, Mass. Those coming from Washington, N. H., and vicinity, would make quite a saving by going by the way of Keene, Fitchburg, etc., to Boston. M. WOOD.

You cannot see the seventh-day Sabbath? Open your eyes, and I will show it to you in the fourth commandment.

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.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand.

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. All trains are expected to stop at the camp-ground, if conductor is notified in season. Ample provision will be made for man and beast. Have your baggage distinctly marked, Groveland Camp-ground.

M. WOOD, } N. E. C. W. COMINGS, } 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. C. W. COMINGS, } 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. CONF. COM.

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. CONFERENCE COMMITTEE.

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. COMMITTEE.

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 L. BEAN, } Conf. S. H. PECK, } 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. A. S. HUTCHINS, Pres.

Maine Camp-Meeting.

THE Maine Camp-meeting for 1877 will be held at Richmond, Aug. 29 to Sept. 4, on the ground occupied last year. Half-fare will be granted on the Maine Central R. R. and its branches. We hope to see a general gathering of our people this year. Let no one who can possibly attend stay at home. Let all the tents be in order on Tuesday, so that we can have things in readiness to commence the meeting on Wednesday. And let all come prepared to stay until its close. We earnestly request all of our scattered brethren and sisters to attend this meeting. CONFERENCE COMMITTEE.

Maine State Conference.

THE eleventh annual meeting of the Maine State Conference will be held on the camp ground at Richmond, Aug. 29 to Sept. 4, 1877. Let all our churches and scattered Sabbath-keepers immediately take the necessary steps to fully represent themselves at this meeting.

We request all the delegates to be present on Wednesday, so as to attend the first session of the Conference.

J. B. GOODRICH, } Maine GEO. W. BARKER, } Conference WM. MORTON, } Committee.

THE Maine T. and M. Society will hold its fourth annual meeting on the camp-ground at Richmond, Aug. 29 to Sept. 4, 1877. J. B. GOODRICH, Pres.

At Victor, Iowa, Aug. 18, 19. State Center, Tuesday evening, Aug. 21. Nevada, Thursday evening, Aug. 23. Hook's Point, Aug. 25, 26. Denison, Sept. 1, 2. There will be opportunity for baptism at each of these places, and the missionary work will be considered. H. NICOLA.

Business Department.

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

THE post-office address of A. H. Hall for this month is Wellsville, Allegany Co., N. Y.

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. Simeon Babcock 52-1, Geo W Ashley 52-7, M E Ashley 52-7, Mrs B B Osmer 52-12, Howard Hayes 52-1, H Huntington 52-1, J Rogers 52-6, Lett Wells 52-7, H B Hayward 52-1, James Youll 52-7, O Washburn 52-1, Z Brooks 52-7, T H B Hollingworth 52-7, A J Rogers 52-9, Flora Smith 52-3, L N Miller 52-7, Samantha Lyon 52-1, Saml Zollinger 52-20, James Cawvius 52-8, S C Webster 52-16, Geo Stone 52-4, Benj Morrison 52-8, James Steen 52-8, Mrs E Monroe 52-6, Olive McKean 52-8, S W Hastings 52-13, Geo P Babcock 52-6, Chas Buck 52-7, Z Tyler 53-1, Phoebe Cash 51-24.

\$1.00 EACH. Elmira Seeley 51-6, Emma J Long 51-7, Mrs A J Whitson 50-14, D T Evans 51-1, J H Bedford 51-12, M Z Southwicks 51-7, M J Eastman 51-7, P H Cady 50-22, C S Boardman 51-7, Joseph Brown 50-12, W J Read 51-1, Peter B Campbell 51-7, L M Ogden 51-7, Wm Barden 51-7, A A Mc Neece 51-8, O A Owsen 51-16, A J Gardner 51-8, Mrs M J Clark 51-8, Wm Hipkins 50-23, A Burnham 51-20, Volney Powers 51-9.

MISCELLANEOUS. Mrs Mary C Ogden 50c 50-25, Joe E Lemaster 50c 50-25, H W Miller 38c 50-16, Eben Metcalf \$1.50 52-7, David Johnson 50c 50-25, Geo W McKinney 1.50 52-7, Constance M Pease 1.50 52-7, Mrs Anna Pitcher 50c 50-21, Mrs M A Marshall 50c 50-23, W Comstock 50c 50-25, Mrs Mary R Boyd 1.50 52-7, John D Bear 1.50 52-7, Jonathan Brown 5.00, 51-7, Mary Teters 50c 50-22, A G Wilber 1.50 51-23, C S Ostdard 50c 50-25, Eliza Coit 75c 51-10, Womens C T Reading Rooms 75c 51-1, Wm White 50c 50-22.

Books Sent by Mail.

J Neber 25c, James Rowe 70c, Amy E Dartt 50c, David Babcock \$1.00, James Ertzenberger 1.47, H H Gotfredson 1.60, L M Dunlap 40c, H H Mitchell 20c, Miss O Rossvalley 50c, Geo W Peacock 1.08, W Clark 25c, Henry F Erikson 2.35, E Whipple 50c, M Alice Sprague 10c, Hattie Stephens 1.00, H C Frida 80c, Fred Billee 10c, Edgar T Bedee 25c, E Q McAllen 10c, Scott Segrass 20c, Sarah S Collins 17c, Mrs D Gilbert 50c, B Bollinger 18c, J M Orndorff 11c, S Twist 26c, Elizabeth Reed 1.50, L G Meeker 80c, Geo W Place 80c, Mrs M A Nixon 45c, W W Jost 50c, M E W Dickson 75c, Jacob Neill 2.00, Rasmus Anders 10c, Mrs B E Lawrence 50c, H S Hutchinson 37c, W Graves 18c, Henry Parnham 1.00, John Fry 20c, Robert Sawyer 75c, Chas L Boyd 39c, F W Morse 1.08, P T Yount 50c, J B Willet 80c, A F W Hemmings 30c, N W Vincent 2.15.

Books Sent by Freight.

Signs of the Times \$322.43.

Book Fund.

One who loves the truth \$5.00.

Mich. T. & M. Society.

Dist 2 \$1.00, Dist 6 16.95, Dist 13 6.13, Dist 2 13.80

Gen. Conf. Fund.

C Van Horn S B \$2.60, S Zollinger 11.50.

S. D. A. E. Society.

Ellen Markalie \$10.00, Mrs M Thompson 10.00, Harriet Bowen 5.00, Laura P King 10.00.

Cash Rec'd on Account.

E P Giles \$5.00, W Nathan Ferris 10.00.

European Mission.

Laura P King \$10.00, Addie S Bowen 10.00.

Danish Mission.

Kristen Olsen \$5.00, O Nelson 50c.

Camp-Meeting Expense.

Jackson Banks \$2.00.

Mich. Conf. Fund.

Oakland \$100.00, East Saginaw 8.00, Whitehall Montague 15.00, Jay per J Jaquith 80.00, Jackson 65, Jackson Banks S B 22.29.