

# 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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#### THY KINGDOM COME.

HEARD a seer cry, "The wilderness,  
The solitary place,  
Shall be glad for him; and he shall bless,  
When he doth come, with his revealed face  
The forests; they shall drop their precious gum,  
And shed for him their balm, and he shall yield  
The grandeur of his speech to charm the field.

"Then all the soothed winds shall drop to listen,  
(Thy kingdom come);  
Comforted waters waxon calm shall glisten  
With bashful trembling beneath his smile;  
And Echo ever the while  
Shall take, and in her awful joy, repeat,  
The laughter of his lips—(thy kingdom come);  
And hills that sit apart shall be no longer dumb;  
No; they shall shout and shout,  
Winning their lovely loyalty along the dewy plain,  
And valleys round about;

And all the well-contented land, made sweet  
With flowers she opened at his feet,  
Shall answer; shout, and make the welkin ring,  
And tell it to the stars; shout, shout, and sing,  
Her cup being full to the brim,  
Her poverty made rich with him,  
Her yearning satisfied to its utmost sum;  
Up thy voice, O Earth, prepare thy song,  
It shall not yet be long;  
Up, O Earth, for he shall come again,  
My Lord; and he shall reign, and he shall reign—  
Thy kingdom come."

—Jean Ingelow.

### The Sermon.

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

#### THE SABBATH.

THE following is a synopsis of a sermon delivered by Eld. I. Sanborn on the camp-ground at Portage, Wis., Sunday, June 17, and published in the *Chicago Times* of the 18th:—

TEXT: "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

These are the words of Jesus, the Son of God, who spake as never man spake. The Father recognizes his right to teach in these words: "This is my beloved Son in whom I am well pleased, hear ye him." A prophet long before spoke of him in this language, "A Prophet shall the Lord your God raise up unto you, . . . him shall ye hear in all things." Jesus came in fulfillment of this, and we hear him say, "If a man love me, he will keep my words, and the word which ye hear is not mine, but the Father's which sent me." Thus we see Christ came not as a lawgiver, but as a teacher of his Father's law.

His words come to us clothed with great authority. He was the divine Son of God and commissioned by his Father to teach fallen man the principles of a holy life. The prophet Isaiah in foretelling his work said that he should magnify the law and make it honorable. And in his inaugural address, delivered on the mount, while stating the principles of his government, he set his policy in regard to the law of God—the ten commandments. He says, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill." And then he makes observance honorable by adding, "Whoever, therefore, shall break one of these ten commandments, and shall teach men he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called

great in the kingdom of Heaven." Thus we see that to break the law is dishonorable, but to keep it is honorable in the sight of Heaven.

He then proceeded to magnify the law; that is, to elucidate its principles and show their application. He took up the smallest, the sixth, which says, "Thou shalt not kill." Short in its construction and narrowed down by Jewish tradition to a simple restraint from the overt act of shedding blood, this appeared to be a small commandment; but, according to the words of the Saviour, it extends until it reaches the thoughts and intents of the heart. "But I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Other principles of the same law were magnified in the same manner, showing that their holy precepts have a spiritual application and take cognizance of the inmost secrets of our minds, and seek to bring all into subjection to his law. In another place, Jesus says, "It is easier for heaven and earth to pass away than one tittle of the law to fail."

Thus he established the immutability of the law, in the bosom of which we find the Sabbath precept.

But it is not our design to controvert today the position taken by many that the Sabbath was among the Jewish festivals and abrogated with them. I am speaking rather to those Christians who acknowledge the institution of the Sabbath and cherish its sacred influence.

But we wish to call in question the practice of the great mass of Christendom in treading under foot the day which God set apart at the beginning, and in its stead observing the first day of the week. First, we ask, What is the reason which gave rise to the institution? and the only answer which Inspiration gives is that it was to be a memorial of the work of creation, a recognition of the fact that God is a great Creator. The reason that it was fixed by the Lord upon a certain day of the week, the seventh, is because God himself rested upon this day; and not only that, but he also blessed and sanctified it or set it apart for a sacred use. We inquire, Is that reason good now? Yes. Is it still a fact that God wrought six days, and, after resting upon the seventh day, blessed and hallowed it? Certainly. Then we ask, Can the purpose of God in giving the Sabbath be answered by the observance of any other day than the seventh? And to this we say emphatically, No.

The position so often taken that the Sabbath was changed by the Saviour and the apostles is utterly without foundation in the word of God. We challenge the world to show a single instance in which Christ or one of his apostles rested upon the first day of the week or told any one to do so. There is no scriptural authority for such a change. The example of Christ and the apostles is in favor of the Sabbath of the Lord, which was at that time observed by the people of God.

We read of the women at the sepulcher that they, on the preparation day, prepared spices and ointments, and rested the Sabbath day according to the commandment. Then early upon the first day of the week they proceeded to a work which they would not perform upon the Sabbath. The gospel by St. John is said to have been written A. D. 98, and in this book the two days are respectively called the "Sabbath" and "first day of the week." Here the Bible leaves us with a universal testimony in favor of the Sabbath of creation. And looking down the pages of history to A. D. 321, we find an edict issued by Constantine in favor of the observance of the "venerable day of the sun," recommending that the

townspeople rest on that day which from remote ages had by heathen worshipers been held sacred to that luminary. There are faint traces of its observance as a feast day before this time during the third century, but this is the first authority which can be produced for its observance. After this, however, as heathenism and Christianity approached each other, a strong antipathy to the Jews sprang up, and the result was the gradual adoption of the observance of Sunday and a corresponding relaxation of the claims of the Sabbath.

From the catechism of the papal church we make the following extracts:—

"Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday? A. We have for it the authority of the Catholic Church and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath? A. It commands us to hear the church, but the Scripture does not in particular mention this change of the Sabbath."

This in few words expresses the matter. The papist, believing as he does in the right of the church to change the Sabbath, is more consistent than others who deny this right.

We recommend the subject as one well worthy of consideration, for it is not a slight thing to disregard any precept of the almighty God.

### The Watch-Tower.

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

#### TWELVE-INCH RIFLE GUN.

THE New York *Herald*, of June 2, 1877, thus speaks of this large gun, the first of the kind ever made for the United States:—

"The weight of this piece of ordnance when finished will be about 90,000 pounds, and it will carry a projectile weighing about 700 pounds. The ordinary charge of powder in firing it will be from 110 to 140 pounds, with which the projectile will pierce a solid mass of iron from twelve to fifteen inches thick at a distance of 1000 yards.

"The gun will be made of cast iron, lined with a wrought-iron cored tube, and when finished will be sent to the proving ground at Sandy Hook to be tested, and if found to be satisfactory will be mounted in one of the fortifications in New York harbor. General Benet, Chief of the Bureau of Ordnance, Colonel Brisbin, the Ordnance Constructor, and other prominent ordnance officers will witness the casting on Wednesday.

"This gun will be made on a system which has been thoroughly tested in this country on guns of smaller calibre, which have been found to equal any guns made abroad. The work upon it was commenced nearly a year ago, and the greatest care has been taken to select proper metal to be used in its construction."

The same paper of a later date says that this gun was successfully cast at the South Boston Foundry, May 30, and the week following it was to be taken from the pit in which it was cooled to the lathe. "The wrought-iron tube for this gun is now on its way from England, and it is expected that the gun will be finished early in August. It will then be sent to the proving ground at Sandy Hook to be tested. Five hundred rounds will be fired from it to test its merits."

If the time is ever coming when swords and spears will be turned into plowshares and pruning-hooks, and nations shall learn war no more, it seems like a great waste of time, money, and ingenuity, to spend them in bringing weapons of warfare to such perfection. WM. H. MILLS.

### MAGNIFICENT AURORA BOREALIS ENCOMPASSING THE WHOLE FIRMAMENT TO ITS FARTHEST BOUNDS.—1837.

A Vast Canopy of Gorgeous Crimson Flames Encircles the Earth—Arches of Resplendent Auroral Glories Span the Hemisphere—Innumerable Scarlet Columns of Dazzling Beauty Rise from the Horizon to the Zenith—The Face of Nature Everywhere Appears, to an Astonished World, as if Dyed in Blood—Uncommon Extent and Sublimity—Remarkable Duration and Aspects—Intensely Luminous Character—Universal Outburst of Luster—Preceded by a Fall of Snow—First Signs of the Phenomenon—Exquisite Rosy Illumination—The Snow Appears Deep Red—A Fiery Vermilion Tinge to Nature—Alarm Produced by the Scene—Great Moving Pillar of Light—Vivid Streamers in All Directions—Pure White and Brilliant Colors—Contrast of the Glowing Tints—Wide Fields of Rainbow Hues—Radiant Beauty Heaven-Wide—Superlative Pageant of Splendor—Perfection of the Stellar Form—Millions of Wondering Observers—Visible Nearly the Whole Night—Accounts from Different Points—Europe's Share in the Display.

"—Depth, height, breadth,  
Are lost in their extremes; and where to count  
The thick-sown glories in these fields of fire,  
Perhaps a seraph's computation fails."

YEARS of observation, covering many centuries, and embracing all zones and latitudes, give no record of any display of auroral glories equal, in sublimity, magnificence, and extent, to the aurora borealis of November 14, 1837. Of the various accounts of this phenomenon, as furnished by observers in different parts of the land, the following will suffice to show its marvelous beauty and grandeur,—remarkable for its amplitude, its duration, its intense luminosity, and the brilliancy of its colors. Scientific observations of the phenomenon were made by Professors Barnard, Herrick, Twining, Joslin, Silliman, Gibbs, Henry, Dewey, Redfield, and others, and these were republished in all parts of Europe, attracting universal attention.

The city of New Haven had been visited during the day of the fourteenth, with a moderate storm of snow, which began to subside between the hours of five and six in the evening. The heavens continued, however, to be more or less obscured by clouds during the entire evening; on which account, the splendors of the aurora, as they manifested themselves to observers more favorably situated, were here in a great degree concealed. The vail of snow-clouds, which, at sunset, and for some time afterward, covered the sky, was nevertheless exceedingly thin; and it was through this, and even through the falling snow itself, that the first visible indications of the presence of an aurora were discovered. Though the exact time at which the phenomenon commenced could not be known, it had doubtless been in progress for a while before the intensity of the light became sufficient to penetrate the screen. The first evidence of its existence consisted in a strong rosy illumination of the entire arch of the heavens.

Of this appearance, Professor Olmstead, then of New Haven, says: The snow, which at sunset had covered the earth and all things near it, with a mantle of the purest white, closed, early in the evening, with a most curious and beautiful pageant. About six o'clock, while the sky was yet thick with falling snow, *all things suddenly appeared as if dyed in blood.* The entire atmosphere, the surface of the earth, the trees, the tops of the houses, and, in short, the whole face of nature, were tinged with the same scarlet hue. The alarm of fire was given, and the vigilant firemen were seen parading the streets in their ghostly uniform, which, assuming the general tint, seemed in singular keeping with the phenomenon. The light was most intense in the north-west and north-east. At short intervals it alternately increased and diminished in brightness, until, at half-past six, only a slight tinge of red remained on the sky. On account of the

light being thus transmitted through the snowy medium and a thin veil of clouds, the aurora borealis was diffused like the light of the astral lamp, covered with a red shade of ground glass. That the stratum of clouds was very thin, was inferred from the fact, that, before half-past six, a few stars were discernible as when seen through a fog; and such was the appearance of the moon, which rose about the same time. Within ten minutes from the time the heavens began to assume their fiery appearance, the whole clouded hemisphere shone with that marvelously brilliant light, which, reflected in rosy tints by the snow on the ground, produced a scene indescribably gorgeous. To some observers, the auroral flush seemed to overspread all parts of the sky almost simultaneously.

East of New Haven, the storm was more protracted. At New London, the snow was falling copiously, and continued so, unabatedly, during the whole evening. But, notwithstanding the storm, the heavens seemed as if they were on fire,—a lurid light on all sides, from the zenith to the horizon, casting a most vulcanic hue on the fallen snow. The light seemed the same in every portion of the firmament, but without any apparent cause.

In the city of New York, the display, as witnessed from an eminence which commanded an unobstructed view of the horizon in every direction, was, in the latter part of the evening, magnificent beyond description. At about a quarter before six, the attention of observers was attracted by a most unusual appearance of the heavens. The sky was wholly overcast, as in New Haven at the same hour; though the cloud was not sufficiently dense absolutely to obscure all the stars, of which quite a number were seen from time to time, faintly glimmering through. At the time of the first observation, the whole heaven was suffused with a lovely carnation, brightest, apparently, at the commencement in the zenith, but soon afterward rather toward the north-east. This tint, reflected on the snow, clothed all nature with a red-tinted garniture, of supernal beauty. It gradually faded, though at the end of an hour it was still slightly perceptible. The sky then rapidly cleared, and all traces of the aurora passed away.

But at about half-past seven, the north and east being still overcast, and some stratified clouds extending themselves along the horizon around toward the west, a brightness began to appear in the north-west, which, in a very short time, extended itself upward forty-five degrees, in a column of diffused light, quite broad at the base, and tapering to a point. This column moved very slowly southward, and at length became divided into two of similar character. But in the meantime, in all the north, and especially in the north-west, numerous streamers began to make their appearance. They became faintly red at the height of about thirty degrees, and the redness of the whole blended itself into one general cloud, while the columns continued distinct and white below. The changes were rapid, but the red tint covered the heavens nearly to the zenith for a long time. The moon, emerging from the clouds, a little before eight, detracted from the brightness of the display. The whole subsided, or nearly so, shortly after eight, and observations were discontinued.

A few minutes before nine, however, the community was summoned to witness a new exhibition of auroral wonders, the lustrous grandeur of which no tongue could tell, nor pen portray. The heavens were at this time wholly unclouded, with the exception of a single very small and faint cirrus high in the north-west. Innumerable bright arches shot up from the whole northern semicircle of the horizon, and from even farther south, all converging to the zenith with great rapidity. Their upper extremities were of the most brilliant scarlet, while below they were exceedingly white. At the formation of the corona, the appearance of the columns below, which were very numerous and bright, resembled that of bright cotton of long fiber; drawn out at full length. The intermingled hues afforded each other a mutual strong relief, and exhibited the most dazzling contrasts ever beheld. The stellar form was wonderfully perfect and regular. Toward the west, there was a sector of more than twenty degrees of unmingled scarlet, superlatively beautiful.

The duration of this display was quite remarkable. For three-quarters of an hour after its formation, which took place about nine o'clock, the corona continued, with variable brightness, to maintain its position a little to the south of the zenith. At

about half-past nine, the northern columns had become disconnected from it, and had subsided very low, the heavens being clear between. But long before this, and, indeed, within a few minutes after nine, the south was as completely filled with corresponding columns as the north.

For a time, therefore, the earth was completely overarched by a perfect canopy of glory! The southern columns, which seemed to proceed downward from the corona, rested on an arch of diffused light, extending in a great circle from east to west, or nearly so, and being about twenty degrees, or a little more, above the horizon, in the center. All below the arch was of the strange darkness so usual at such times in the north. The southern columns were at no time so bright as the northern, but they maintained their position, after these last had retired,—extending still from the corona to the arch which formed their base. The appearance was at this time that of an aurora australis, and this continued for more than a quarter of an hour. Streamers, for a while, continued to shoot up irregularly in the north, but they did not again reach the zenith. By half-past ten, all evidence of the phenomenon disappeared from the heavens, and the hosts of charmed observers reluctantly abandoned their watch.

In the western part of New York State, the exhibition was most superb, as seen and described at various points of observation. In Buffalo and neighborhood, the aurora was perceived at its first approach. At about a quarter-past five o'clock, the heavens being clear in the north and for fifty degrees both east and west of that point, an unusual ruddy appearance was noticed. This soon faded, leaving barely a perceptible tinge; and instantly, when nearly all color had disappeared elsewhere, a space of some fifteen degrees in diameter, immediately west of Cassiopeia and Andromeda, and north of Pegasus, was lighted up with red, of a particularly deep hue. This was entirely disconnected, on every side, from any auroral light or appearance whatever, and, from its center, pencils of white radiated to the periphery on every side.

After this appearance had continued some five minutes, the white lines disappeared, and the whole space in question assumed a uniform red color, which was almost instantly thereafter extended, in an arch of the same width, through the zenith, and down to the horizon about sixty degrees west of north. On the east, this light did not extend itself; and, during the whole time, the clear space existing in the north retained its usual color and appearance. Deep red streams, penciled with white, then began to appear and fade in the north, but without the tremulous motion of "merry dancers." Those in the north-east maintained their brightness longest.

At about fifteen minutes before six o'clock, the clouds had become more dense and dark, though still in detached masses, particularly throughout that portion of the heavens which had been occupied by the red arch above mentioned, and these isolated clouds now assumed an appearance at once novel and striking. Those west of the zenith, and lying within the track of the crimson arch already described, suddenly exhibited the most vivid red along their entire southern borders; while the like clouds east of the zenith, and following the same track, and prolonging it quite down to the eastern horizon, assumed the same vivid color upon their northern borders; no other portion, however, of these clouds, exhibited any of the characteristics of auroral light. South of this line, there was at no time any auroral light whatever; and at the moment in question, there was very little in any other parts of the heavens, save on the borders of these clouds. At nine minutes before six, the red edgings of these clouds began to fade, and immediately a wide space in the north-east, that was still free from clouds, was most brilliantly lighted up. The color was of the same deep red, but it did not extend down to the horizon; and this had scarcely continued four minutes, when the whole region north of the zenith, to within about eight degrees of the horizon, was again reddened and glowing—while, beyond these limits, either north or south, no vestige of the aurora was visible. Just two minutes before six, the moon appeared above the horizon, and as it was only two days past the full, its beams soon surpassed in brightness those of the aurora.

In Hudson, Ohio, at the Western Reserve College, some of the earlier displays of the phenomenon were noticed by Pro-

fessor Loomis. This was some five minutes after six, when he observed that a small pile of light, of a reddish hue, lay upon the horizon, in a direction a little north of north-west, and a similar pile in the east of north-east. Between these there was a low faint cloud, bounded by a somewhat ill-defined arch, rising in its center about ten degrees from the horizon. Above this arch, a diffused light streamed upward toward the zenith, in one or two places, being somewhat more condensed, forming beams. This light increased rapidly in brightness; it became of a more decided crimson color, extended up to the zenith, and, at the same time, light began to shoot up from several points in the east, and somewhat south of east. At a quarter-past six, meantime, a pretty regular arch was formed, extending from the above-mentioned pile of light in the north-west. This arch was rather irregular in its outline, and had a slightly crimson color. In about five minutes, another arch of white light partially formed in the southern sky, and had nearly the same direction with the preceding; but this arch was never complete, and soon vanished entirely. The great arch, however, before described, brightened up again in very nearly the same position as previously. About half-past eight, light of a crimson color was observed to shoot from the eastern horizon toward and beyond the zenith, nearly in the position of the former arch. The heavens were now nearly covered with thin cirro-cumulus clouds, and the contrast of the ordinary clouds with this crimson auroral light, produced a very singular effect. The sky remained cloudy during the night.

Strange though it may appear, this beautiful and magnificent phenomenon was visible during nearly the whole night in the neighborhood of St. Louis, Mo., and was particularly brilliant between the hours of twelve and one, when the moon was near its zenith. Time in St. Louis being rather more than one hour earlier than in New York, this midnight display was contemporaneous with the latest return of the aurora in the longitude of New York; but this, which was the least energetic in the latter, appears there to have been the most remarkable.

The commencement of the phenomenon in Philadelphia was similar to that observed at New York. At a later period, the lights were again visible, and, between nine and ten o'clock, exceeded, in extent and brilliancy, anything of the kind ever before witnessed in that region. A broad field of crimson flame, stretching from nearly a western course, and reaching the eastern hemisphere, encompassed the heavens with a brilliant glory, of indescribable beauty and magnificence, hanging, as it were, suspended from the blue vault above, like an immense curtain over the earth—while, from almost every point of the compass, shot up rays of rich and gorgeous light, spreading and intermingling with a wavy, tremulous motion, and exhibiting every hue of the clearest rainbow. The richness, variety, and delicacy of the colors, were surprisingly beautiful, as was their prismatic brilliancy. The sky itself was remarkably clear and cloudless—and through the celestial phenomena, a full moon and innumerable stars were, all the while, distinctly visible.

In Maryland, according to the observations made at Emmetsburg, the first indication of the aurora's approach was given as soon as it became dark, by the singular redness of the cumulo-stratus clouds, now entirely covering the sky. Those in the north, south, east and west, all partook of the redness, the reflection from them being strong enough to give a red tinge to the snow. The heaviest clouds retained their dark color in the center, but they were bordered with red. During the hour in which this state of things existed, there were no streamers, streaks of light, nor merry dancers. Indeed, where the sky could be seen between the clouds, there were no signs of an aurora, but rather a deep green sky. By seven, the moon being risen, and the clouds having vanished, nothing remained to show that there had been any unusual occurrence. A little after nine, however, the sky being perfectly clear, an aurora suddenly sprang up, which, for magnificence, surpassed anything of the kind ever before witnessed in that section. The streamers from the east, west, and north, converged a few degrees south of the zenith, forming a beautiful auroral crown, red as scarlet, but intermingled with streaks of pale light. There were no merry dancers, but all the other appearances usually witnessed on such occasions

were noticed. In little more than half an hour, the grand display was over, for the most part.

Observers at Annapolis, Md., describe the aurora there as coming on in waves, at about a quarter before six, and returning at seven, at eight, and at nine. The first arch was formed suddenly, and became vertical in a very few minutes, from the first appearance of the columns at the north-west and south-east. It was crimson traversed by white pencils. The color of the light at eight o'clock was not red, but dusky, and formed from the north-west point to the pole star, a broad column, which kept its position for half an hour. A succession of fine cirrus clouds floated off from the lower parts of the column to the south. At nine o'clock, the recurrence of the crimson light was more in patches, and of intense brightness, accompanied by cirro-cumulus clouds, which were formed suddenly over the whole sky, and were borne swiftly to the east by the wind.

Near Alexandria, Va., the early display as seen from east south-east to west south-west, exhibited a rich orange red color, extending even to the zenith, and covering all the heavens north of these points. The return occurred toward nine o'clock, in a brilliant and fiery form.

The appearance of the aurora in South Carolina commenced about six o'clock, in the shape of a bank or store-house of auroral vapor toward the north. When first observed, a space of about fifteen degrees above the horizon was strongly marked by a pale white light, above which the crimson hue peculiar to this phenomenon began to be distinctly visible. At this time, the greatest degree of brightness was to the east of north, assuming no very definite form, but extending about eight or ten degrees east, and reaching in height to the constellation of Cassiopeia's chair, the lower portion of which was enveloped in its reddening glow. The action then subsided; but at about eight o'clock, another bright crimson column ascended due north, attaining an altitude some degrees greater than that of the polar star, and maintaining its place about half an hour. After it had faded away, no return was observed until half-past nine, when there was perceived another broad arch of crimson light ascending several degrees to the west, and north.

In certain sections of Georgia, the phenomenon commenced a little after dark. The sky a little to the north of the star Capella, began to appear luminous, and a luminous arch was soon formed, of about six or eight degrees in breadth, and extending over to the north-western horizon, having the pole star in its highest point. Soon after the arch was formed, that part of it in the north-eastern horizon became much brighter, and somewhat broader than the rest; and this luminous portion gradually rose, and passed on in the arc its densest part culminating a little below the north star. It continued its motion toward the western horizon.

An hour and a half was occupied by the passage of the luminous part of the arch just described. It became somewhat fainter after it had passed the meridian, and was gradually lost to sight, beginning to disappear in the east, so that not a vestige remained at nine o'clock, three hours from its first appearance. The color of the arch was that of light scarlet, the most luminous part being a little darker, and much more intense. Its form was that of a semicircle, having for its base about a half degree of the horizon. It differed from the aurora in its regular outline, as well as its regular motion from east to west, and was witnessed with admiration and astonishment.

So extensive was this magnificent celestial phenomenon, that it exhibited its wonderful splendors, contemporaneously, to the inhabitants of Europe and America, though the presence of clouds greatly interfered with the attractiveness and grandeur of the exhibition in the former. At half-past twelve, however, says one of our observers in England, a patch of the most intense, blood-red colors ever seen was visible, free from the interposition of clouds. The whole of the sky had an awful appearance; for the tinge of red which pervaded the whole expanse, assumed, in many points, from the depth of colors above, the density of the clouds below, the deep copper tint which is seen on the disk of the moon during a lunar eclipse. It is such a sight as fills the mind with wonder and awe; and, in America at least, was the most marvelous of the kind ever known, though that of August and September, 1859, proved but little inferior in some



spects. In Northern Europe, this phenomenon is quite frequent, and Mr. Bayard Taylor describes one of rare beauty which he there witnessed.—*Our First Century*.

## General Articles.

### RABBI SIMEON'S PARABLE.

And it came to pass, as the sun waxed hot,  
And crowds in the synagogue came and went,  
That under an oak they pitched his tent,  
And the Rabbi sat and taught.

And ever and oft as his eyes would stray  
Beyond the circle that girt him round,  
On Lebanon's slopes they rested—crowned  
With its silvery crown alway;

As along by the brinded belts of green,  
Leading their flocks from rill to rill,  
Up where the grass shown lush still,  
Were the distant shepherds seen.

Then lifting his voice, the Rabbi spake  
To his young disciples: "Behold ye, now,  
Those sheep new-washed, on Horon's brow,  
Each fair as a fresh snow-flake;

And mark in their very midst, as well  
Ye wondering may, where, quiet as though  
It followed beside the mother doe,  
There browses a brown gazelle.

And Imlah the shepherd avoucheth thus  
Concerning the dappled thing: One day  
As it watched from a crag the flocks at play,  
Gambling and riotous,

From its rocky haunts and its bleating dam's  
Udder unweaned, it straightway sped  
Down into the pastured plain, and fed  
As a lamb amidst the lambs.

And at folding-time when the day is o'er,  
Wild-natured still and as shy as erst,  
It follows the flock, and is oftentimes first  
To enter the walled door.

And therefore doth Imlah the shepherd shield  
It even with yet a gentler care  
Than any his bosom weanlings share,  
As he leadeth them all a-field.

He hath cherished them alway; they have left  
No wilderness mates—no covets grown  
Beloved by reason of use—alone  
To break from their native cleft

And join them with strangers. Harken ye  
Now unto my parable's lesson: God,  
Who guideth his chosen with staff and rod,  
Where fairest the pastures be,

Doth welcome the alien, who to dwell  
Among them all other ties hath riven,  
With love that is passing tender—even  
As the shepherd yon brown gazelle."  
—Margaret J. Preston.

### A SKIRMISH WITH A PRESBYTERIAN.

THE Sunday preceding our arrival at Rutledge, where we are now laboring, Eld. Olds, Presbyterian, preached against the Sabbath in general and us in particular, giving the usual seven reasons for Sunday-keeping, and forbidding any of his congregation coming to the tent. His chief argument for Sunday-keeping was on the Greek Matt. 28: 1, *eis mian sabbaton*. Having created an impression that he is a profound scholar, his very positive and repeated assertion that here the old Sabbath ended, and the new series of first-day Sabbaths began, deceived quite a number. On learning this we procured two yards of black muslin, to be used as a black-board,\* and tinted with a chalk crayon a brief criticism on the text, and kept it facing the congregation. This forced him to confess his error. We then wiped out the authorities we had quoted to sustain our criticism, and in their place printed his admission, that he had led into the error by the Rev. Byron Sunderland; and we propose to keep it before the people.

The way was thus opened for us, and so on our very first Sunday here we presented the Sabbath question. In the morning we spoke on the Law and the Sabbath. In the afternoon, Eld. Olds, contrary to his own advice to others, was present. We spoke of "Sunday" and took occasion to review it. We then offered him the use of our tent at any time except Sunday to present his evidence for the observance of Sunday as the Sabbath. There was a large attendance at each meeting. Eld. Olds waited on us to obtain the use of the tent for Sunday

A yard and a half of black muslin (get the best) makes a nice and serviceable sign to pin on the canvas the entrance of the tent. It may be used to announce the time of meeting, subject each day, etc. It is very convenient if any special announcement is to be made. Write or print with a chalk school board, and the marks can readily be removed with a wet sponge. The muslin, with care, will last two or three seasons. A little practice will enable any one to do quite neatly. Till this is learned, write plain and very carefully. Beginners had better use fine lead as a chalk line, so as to keep letters straight of desired size.

afternoon. It was unfairly taxing our generosity; but we granted his request, and took every pains thoroughly to advertise him. Our attendance and interest during the whole week were excellent.

Sunday afternoon, June 24, at 2 p. m., Eld. Olds was on hand, and so were the people. They came from every village for ten miles around. There were between six and seven hundred attentive listeners. Eld. Olds angrily pointed to our sign, admitted he was in error, but declared he knew quite as well as we did that *mian* was a feminine adjective, and could not agree with *sabbaton*, a neuter noun; but he got it from a work recently published by Rev. Byron Sunderland. He denounced us most fiercely for trying to make people believe, because he had said what he had about Matt. 28: 1, that he was not a Greek scholar.

He admitted John 20: 19 was not evidence for Sunday-keeping, and declared the passage could not be tortured into conveying any such idea as that the apostles were at that time assembled to keep the first day of the week as the Sabbath. No one had ever claimed this, no one could believe it, and we knew it, etc. Then he claimed that in John 20: 26, the expression "after eight days," did mean Sunday, because the Jews counted parts of days for whole days. He denied that it was on the first day that Jesus met with his disciples when they were fishing, and then declared that Jesus met with his disciples eleven times between his resurrection and his ascension, always—every time—on the first day of the week. He gave the "seven reasons," and then fell back on the testimony of the fathers, positively denying there was any passage in Barnabas relating to the hyena changing its kind, and wound up with scurrilous personalities and denunciations, terminating with the declaration that we were "*sheep in wolves' clothing*."

We had good liberty in replying to him. As the result a number decided to keep the Sabbath.

CHAS. B. REYNOLDS.

JUNE 30, 1877.

THE year half gone, and what is its record? How have its days been employed? How have its hours been occupied? How have its moments been spent? What has the recording angel penned opposite our names? yes, my name? Might I not blush and hide my face in shame if I were to hear a semi-annual report of my life deeds? Have I done all in my power to

"Let my lips and life express  
The holy gospel I profess,  
To let my works and virtues shine  
To prove the doctrine all divine?"

Many of us made New Year resolves to live more faithfully during the coming year than in the past. We reconsecrated ourselves to the work of the Lord, and really felt that we would double our diligence, accomplishing far more than ever before. Have we done this? Have we been redeeming the time? Have we been "buying up opportunities" for doing good? A retrospective view does not reveal to us a satisfactory record. A penetrating glance all along our path discovers to us steps taken which lacked the unyielding firmness that would have given character to our work. Moments of hesitation have resulted in lost opportunities for doing good to those who were perhaps sighing for an encouraging word, or reaching out for a helpful hand. The golden moment was not improved, and eternity alone can tell the result.

Shall we continue a similar course throughout the year, impoverishing our own spiritual life, and giving occasion for stumbling to those who rightly enough look to us for an example? or shall we learn lessons from the past, and by a faithful performance of every known duty, gain strength daily, permitting the discipline of life to accomplish for us the design of the great Refiner?

HATTIE T. SANBORN.

### LOVE.

LIFE without love is like a garden without flowers, it lacks all that is beautiful and fair. Affection is early manifested by the child, and may be cultivated to an indefinite extent.

Parents, you do wrong when you check the loving caresses of your children. Dry up the fountain of love in their hearts, and you cast them upon the great sea of human life without an anchor. Cherish that love, and it may prove a mighty anchor, holding them from ruin. One writer says, "A father had better extinguish a boy's eyes than take away his heart." If this is true of children, it is also true in regard to older people. Our life should be a constant

growth in love. Those who have been thus favored, know how pleasant it is to have true and tried friends; and under the influence of that love their hearts grow lighter and their lives more unselfish day by day.

There are kindred souls on this earth; and friendships are often formed that are lifelong. This congeniality—of mind and sympathy of heart all do not find in earthly friends. This world is full of deceit and wickedness, and friends often prove untrue; but this fact ought not to cause us to lose faith in human nature. There are many true and noble hearts in the world, and those who have faithful and tried friends should cherish their friendship and love, and by an interchange of thought and sympathy seek to draw out the sweetest and most perfect harmonies of the soul.

There is no joy so great as that which springs from a loving heart. Eternal joy will be eternal love, and will be ours when

"Our souls are lost in love  
In a brighter, brighter world above."

ELIZA H. MORTON.

## The Commentary

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

### REMARKS ON ZECHARIAH 14. 7

(Concluded.)

VERSE 14. "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

And Judah also shall fight at Jerusalem] The margin seems to have the better reading: "Thou also, O Judah, shall fight AGAINST Jerusalem." The Douay version is to the same effect: "And even Judah shall fight against Jerusalem." The prophet seems to pen this clause with surprise, that even the Jews will be engaged in the last great battle. *The wealth of the heathen—gold—silver—apparel*] These terms show unmistakably that the scene is at the beginning and not at the end of the 1000 years. For at the second resurrection we hear nothing of *wealth*, or *money*, or *apparel*.

VERSE 15. "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

This verse simply states that the plagues shall affect those beasts that are used as cavalry and for other purposes of war—the horses, camels, mules, asses, etc. The prophet Ezekiel doubtless speaks of the same host of mounted troops in chap. 38: 15; and in verse 22 he says that God will visit them with pestilence, an overflowing rain, hail, fire, and brimstone. Compare also Rev. 19: 19, 20. Also it should be kept in mind that the use of the word "plague" locates these events at the time just prior to the second advent.

VERSE 16. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

The "left of the nations" here refers to the last generation of Christians—the 144,000 who keep the commandments of God and have the faith of Jesus. They are mentioned as the "few men left," when the inhabitants of the earth are burned, and as the "gleaning grapes" and "the shaking of an olive tree," when the vintage is done; also as the "left in Zion." See Isa. 24: 6, 13, 14; 4: 2. Other texts speak of the same company as "the remnant," and "little flock." Rev. 12: 17; Luke 12: 32.

The last church will have nothing to do with the rushing of the nations to the valley of Jehoshaphat. See other predictions of this gathering in Isa. 17: 12, 13; 13: 2-5. *Shall go up—to keep the feast of tabernacles*] This is a plain prediction of what the redeemed will do in the new-earth state. See Isa. 66: 22, 23. The immortal saints, from Sabbath to Sabbath, and from one new moon to another, appear before the Lord for his worship. Note also Rev. 22: 2, 14, where the tree of life is mentioned, with its monthly products, which will be eaten by the redeemed. In Rev. 21: 3, it is said, "Behold the tabernacle of God is with men." The feast of tabernacles will doubtless be some heavenly service connected with the city which may not at present be fully understood. Among the Jews it was one of their three great annual feasts. It commemorated the forty years' wandering in the wilderness. Perhaps it here refers to the grand re-union in the redeemed state after the pilgrimage of the church militant is over.

VERSE 17. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

This verse, with the two following, teaches a fearful truth. Those "families," or nations, or peoples, who do not heed the last merciful call to men, will have no part in the heavenly Jerusalem, and also upon them there will be "no rain,"—they will not share in the latter rain which ripens the saints for the heavenly city, and in the time of trouble they will die of thirst and famine, and wilt beneath the scorching rays of a burning sun. When the rivers of water are dried up, Joel 1: 20, and the streams are turned to blood, Rev. 16: 4, and the sun scorches men with fire, Rev. 16: 8, those who have rejected the last call to the marriage supper will pine, and wither, and thirst, and hunger, and miserably perish. Truly they will have "NO RAIN."

VERSE 18. "And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

The same thought presented in the previous verse is continued in this, with the additional idea that the family of Egypt will not go up "that have no rain." Mark, in Egypt it seldom or never rains, the country being nourished by the inundations of the Nile. But when the rivers of water are dried up, in the time of the plagues, it will be to them the same as if there was no rain. In the last call to men, Egypt, as a nation, will have no particular interest, and so will not be prepared to keep the feast of tabernacles in the kingdom of God. The word "if," in verse 18, is used in a hypothetical sense, as in Heb. 4: 5. It amounts to a strong affirmation that Mahometan Egypt will not "go up," and so will not participate in the heavenly festivities of the nations of the saved.

*There shall be the plague*] Note, the plagues will come upon all who do not enter heartily into the closing work of preparing for the feast of tabernacles. Also these plagues are at the commencement of the 1000 years. And mark, the Lord will smite ALL the heathen who do not have a part in the closing message. The difference between the righteous and the wicked in the time of trouble is well set forth in Isa. 65: 13, 14, which should be carefully read.

VERSE 19. "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

That is, the Egyptians and some other nations will take no special part in the closing work, and so will have no part with the nations of the saved when the tabernacle of God shall be with men. In this connection it may be proper to call to mind the prophecy of Ezekiel, that Egypt should be "a base kingdom," "the basest of the kingdoms." Chap. 29: 13, 14. It has been cursed by Moslem despots for many centuries. It is used in Rev. 11: 8 as a symbol of infidelity and lewdness.

VERSE 20. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

This is a prophecy of the holy, happy state of the family of the redeemed, when He whose right it is to rule shall be seated on the throne of his father David and reign forever. Luke 1: 32, 33.

VERSE 21. "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

The idea presented in verse 20 is here continued. But in describing the heavenly rest, such terms are employed as have direct reference to the temple service. This kind of language is frequently used in the Scriptures when speaking of the worship under the new covenant.

*Every pot in Jerusalem*] In the *New Jerusalem*, shall be holy. *In that day there shall be no more the Canaanite in the house of the Lord*] This is equivalent to Isa. 52: 1, "Henceforth there shall no more come into thee the uncircumcised and the unclean." The wheat and tares grow together only until the end. This verse looks forward to the time when the subtle principle of sin shall be entirely exhausted, and God again have a CLEAN UNIVERSE.

May the glad time hasten, when both reader and writer shall keep the feast of tabernacles in the kingdom of God.

G. W. AMADON.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 12, 1877.

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

### OUR WORK IN EUROPE.

I ESTEEM it a great privilege to set before the friends of truth in America a statement of our work in Europe and of the progress that we are making. If we cannot speak of as much accomplished as we could wish, we can yet say that something has been done, and that we are by no means disheartened. The past year has been a year of severe labor and of toil that has never seen an hour for cessation. Twelve numbers of our French paper have been issued in as many months; also a considerable number of tracts in editions of five thousand each. When we began to print our paper I had no just idea of the serious task upon which I was entering. I believed it possible to get out a monthly paper the size of the ADVENT REVIEW, and to print one or more forms of a tract each month, and yet have considerable time to devote to the public ministry of God's word. If this work of printing had been in the English language, I could easily have done this. I did not for a moment cherish the idea that my work in Europe was simply to get out a paper and tracts. Nor did I suppose that in the work of publishing I was taking upon myself a burden that would tax my strength to the utmost and leave me no time for other work.

I believed it possible to get ahead of my work and to have time to devote to public labor, and also to give a portion of my time each day either to the German or the French grammar. From necessity, I gave up nearly all correspondence, and even the reading of the Bible except for family worship or when studying it in the preparation of articles for our paper. But I could not get ahead of my work though I began very early and worked very late. In fact, it was a question whether I could get through with what I had undertaken. Twice, from exhaustion, I had periods of sickness, the second being a dangerous attack. But from the second sickness I have arisen with renewed health and strength that has been to me something wonderful. I can only say that it must be in answer to prayer. Though I had fallen much behind with the paper in consequence of my sickness, I have been able to print our twelfth number so as to mail it at the commencement of our twelfth month, and what is of great interest to me, for some weeks past I have been able to go out and give the Sabbath and first-day to the preaching of the word of God. I have found much help from God. And so I can say that a new era is commencing in my experience in Europe. With God's blessing we can keep up the paper, and from this time forward I can give several days each week to the preaching of the word of God. I cannot express the joy that this thought gives me.

The first number of our second volume is nearly finished. As soon as this is printed, if God permit, I shall go to visit Dr. Ribton, of Naples. I have been in correspondence with him concerning such visit for a considerable time. His last letter mentions one fact that greatly cheers my spirit. He has been sending LES SIGNES DES TEMPS to Bro. Bertoli, of Alexandria, in Egypt, whom Bro. Ribton terms a true and faithful servant of Jesus Christ. Bro. Bertoli has embraced the Bible Sabbath. Let God be praised for this. I hope to remain in Italy two or three weeks. This will bring our second number a little behind, but we can soon get up again.

Our paper goes to many countries. It is sent to many parts of France, to the islands of Jersey and Guernsey on the coast of France, to the West India Islands, to various places in Africa, to Canada, to the United States, and to most of the countries of Western Europe. In the last number of LES SIGNES, I requested those who were not interested to receive our paper to notify me by returning their paper, and only three have been returned. Nearly all who receive our paper in Switzerland, in Italy, in Alsace, and in Germany have paid for it. So, also, have a considerable part of those who receive it in France and in America.

I must beg the friends in America to have all patience possible. You justly look for progress in the work in Europe. Your anxiety that we who are here should accomplish something for the cause of God is great, I know; but if you knew our anxiety, you would be satisfied we are not at ease in Zion. The burden is heavy upon

our hearts when we fall asleep and heavy when we awake. But the Lord gives courage and strength and joy in the Holy Spirit.

It is a greater task to really master the French and German languages than I supposed. But I must accomplish it. Others could do this with less labor than myself, but I do not believe that many would try harder than myself or make more persistent efforts. Errors are readily pardoned in a foreigner who tries to speak a language not his own, but they are not pardoned if he writes for the public. They will inevitably render the writer and his subject a matter of ridicule. We must not print the truth of God in a foreign language, unless we can do it with a reasonable degree of accuracy.

Bro. Ertzenberger has taken time to revise three of our German tracts. I have taken the responsibility of printing Elihu for him, as he must have something to give the people when he preaches upon the Sabbath. He has begun a course of lectures in the city of Essen, with a good prospect of success. I think our brethren in Germany who have shared Bro. Ertzenberger's labors have profited greatly by them. No means are required for his work in Germany.

Bro. Bourdeau has labored under great disadvantages in France. He has put forth as great efforts as were possible for him to make. God has given him some success. I think twenty persons have embraced the Sabbath since he began to labor at Valence. The future of France now looks very threatening. If I go to Naples, I shall probably see Bro. Bourdeau within a very few days.

I am grateful to God that the time has come that I can give a part of my time to the preaching of the word of God. I shall put forth my utmost efforts to keep up both branches of the work, the publication of the paper and the preaching of Christ and his truth. There are several in Switzerland who could render valuable assistance if they could give their time to the work. But some cannot because of worldly embarrassment, and others because of having to care for sick parents.

Bro. Aufranc has rendered great assistance. Without his help, I could not have got along with our work. But with my approval, he has devoted a large part of his time to giving instruction in French in this city. He has thus earned a large part of the means necessary for the support of his family. We have practiced economy in all our personal expenses. I have used my best efforts to conduct our business in a prudent manner. We have had nothing destroyed, broken, or lost. I think the prices paid for labor and for materials are such as will bear examination.

I recognize the hand of God in the wonderful restoration of my strength. God has heard prayer, I am certain. I ask that prayer may be offered, that God will give me the command of the German and the French languages. I shall put forth my best efforts; but there is nothing like the help of the Spirit of God. It will henceforward, as I trust, be possible to sustain both branches of the work, the printing and the preaching, and this, with the help of God, I shall strive to do.

J. N. ANDREWS.

68 Müllerweg, Bâle, Suisse, June 21.

### SCIENTIFIC FOLLY.

If Paul was living to-day, we think he would have more occasion than ever to reiterate what he said to the Romans: "Professing themselves to be wise, they became fools." Read the following which a correspondent from Illinois says is going the rounds of the papers in his section:—

"It is asserted by scientific writers that the number of persons who have existed on our globe since the beginning of time amounts to 66,627,843,237,075,256. These figures, when divided by 3,095,000, the number of square leagues on the globe, leaves 11,320,689,732 square miles of land, which being divided as before, gives 1,414,626,075 persons to each square mile. If we reduce these square miles to square rods, the number will be 1,853,174,600,000, which divided in a like manner will give 1,373 inhabitants to each square rod, and these being reduced to feet will give about five persons to each square foot of terra firma. It will thus be perceived that our earth is a vast cemetery. On each square rood of it 1,283 human beings lie buried, each rood being scarcely sufficient for ten graves, with each grave containing 128 persons. The whole surface of the globe, therefore, has been dug over 128 times to bury its dead."

We could scarcely believe that such nonsense had ever been published, had it not been sent to us in print.

First look at some of its figures. The first figures are to be divided by the second, and the writer says it leaves the number expressed by the third array of figures. What does he mean by

leaves? It cannot be the remainder, for the sum given is more than three thousand times as large as the divisor. He probably means the quotient. But let the reader divide the first by the second, and get the result for himself. He will not find a single figure correct. The quotient is nearly double what is there stated.

But what is most marvellous in the matter is this: The first figures represent human beings; the second square leagues of land; and the third, resulting from the division of the first by the second, represents square miles. How it is that dividing the number of inhabitants, by the number of square leagues on the globe, will give the number of square miles, is a sort of arithmetical jugglery, we are not acquainted with. It is the same as it would be to say, Divide the number of horses in N. Y. city by the number of stables in said city, and it will give you the number of hen-coops in Boston!

This astute calculator continues, "Which being divided as before." Divided how? Divide the inhabitants again? What will this give us? If dividing inhabitants by leagues gives, first, square miles, dividing them again by the miles will probably give us square rods!

Dividing by the square miles as he gives them, he says gives 1,414,626,075 persons to the square mile. Let the reader try this calculation, and he will find only 5,885,493 inhabitants to the sq. mile, over fourteen hundred millions less than this mathematician says!

Again he says, "If we reduce these sq. miles to sq. rods the number will be 1,853,174,600,000." Test this computation, and the reader will find 1,159,238,628,556,800 sq. rods, being 1,157,385,453,956,800 more than he has given us. He then proposes to divide the inhabitants by the number of sq. rods, and says it gives 1,373 inhabitants to each sq. rod; but taking the numbers he gives us as a basis, we can get no such result; we find instead, 30,557. So far he has not a single figure correct.

Again, after stating that there have been 1,373 inhabitants buried upon every sq. rod, a little further on he says, "On each sq. rod . . . 1,283, human beings lie buried." In one rood there are forty sq. rods, but the number he here gives for a rood, is 90 less than he had just claimed for each sq. rod!

He goes on, "Each rood being scarcely sufficient for ten graves." There being forty sq. rods in each rood, this would give us four square rods, or a space 16½ ft. wide by 66 ft. long for each grave! Surely he was making calculations for men in comparison with whom Goliath was a mere grasshopper.

But if, as he says, there are 1,283 human beings in every rood, this would not give as he asserts 128 persons in every grave, but it would give every person 8½ feet for his own individual use.

So much for the ridiculous absurdities of this piece of science which depend on the simple rules of multiplication and division. But what about the assumption with which this calculation starts out? How does this writer know that the number of persons who have lived since the beginning of time amounts to the quadrillions he names? Oh! scientific (?) writers assert it, and there are some folks, who, if you will only label it "science," will swallow a chestnut bur and call it a cherry!

Let us then look at this matter a little further. There are according to the most careful estimates, about thirteen hundred millions (1,300,000,000) of human beings on the earth to-day. We will suppose that the race started with this number, instead of a single pair as the Bible asserts, and that a generation has passed away, according to the present short-lived standard, every thirty-three years. How many human beings will this calculation give us to the present time?

Make what concessions we will to the pretensions of geology, it cannot be claimed that any traces of human beings are found farther back than 6,000 years ago, the length of time given us in the Mosaic record. On our calculation of a generation for every thirty-three years, or three generations for each 100 years, this would give us 180 generations of 1,300,000,000 each, amounting to two hundred and thirty-four thousand millions (234,000,000,000) of human beings to the present time. This is certainly a very liberal estimate, much more than the reality demands; but for the sake of satisfying the most extravagant claims, we are willing to go upon this basis.

Now how much land would it take to give this company decent and uncrowded burial room. A space 2 ft. wide and 6 ft. long, 12 sq. feet, for each one, considering the many children who die, would be an abundant average.

This would call for 2,808,000,000,000 square ft. = 312,000,000,000 square yards = 10,314,041,322 square rods = 257,851,033 roods = 64,462,758 square acres = 100,723 square miles. How much of the earth's territory would this take up? There are in the United States alone 3,611,689 square miles, and in the single State of Colorado 104,500 square miles. Therefore there is room enough in Colorado alone, for every being that has ever lived, to find a grave 2 ft. by 6, and occupy it alone with none above or beneath him. These are plain facts which any school-boy can easily figure out for himself. How inconceivably ridiculous, and how imposing in its scientific pomposity, is therefore, the statement that the whole surface of the earth has been dug over 128 times to bury the dead!

Reader, lay this fact up on some prominent shelf in your memory, where you can look at it when you will, that the single State of Colorado, is sufficient to give to every one who has ever lived in this world a clear title to twelve square feet, and have abundance of room to spare besides. And when science arises with such absurd pretensions to cloud the record of Moses, or the doctrine of the resurrection, smite its putty face with this iron-fisted fact. U. S.

### SOUTHERN FRANCE.

We are having profitable meetings with the Sabbath-keepers in Valence and vicinity. We are seventeen, in all, keeping the Sabbath. The believers are making advancement in spirituality, and indorse the Bible view on baptism. Some have already asked to be baptized. We purpose to comply with their request, even should we, on account of stringent laws, be compelled to do it in the night.

Bro. Gabert has made two trips among his friends as a colporteur, and though he has met fierce opposition, yet he reports success in removing prejudice and in talking the truth in families. Several families appreciate his testimony, expressing a desire to hear him further. His courage is good. I shall probably accompany him on his next trip. Mrs. B. and myself have also had a very encouraging visit with several families in the city of Crest, some of whom are advancing in the study of present truth.

D. T. BOURDEAU.

Rue du Parc, 10, Valence, France, June 24.

### LOOKING FOR CHRIST AND LOVING HIS APPEARING.

THE apostle Paul assures us that to those who look for Christ he will appear the second time without sin unto salvation, and that a crown of righteousness will be given in that day to all those who love his appearing. Heb. 9:28; Tim. 4:8. And yet multitudes who profess to love Christ are not willing to hear the evidences contained in the Bible of the nearness of the coming of Him whom they profess to love. Is it possible that those who really love Christ can feel an aversion to his soon coming? Will the wife who loves her absent husband be averse to hearing the evidence that he is soon to return sooner than she had hoped? Will she say to her children who come to her with the glad news that father is soon coming home, that she don't believe it, and that she don't want to hear anything about it? Would this evince a sincere love for her husband?

Yet there are thousands upon thousands of those who profess to love Christ, who have a decided aversion—in plain English, hatred—to the preaching of the evidences found in the Bible of his soon coming. This being the case now in case his coming should be deferred to some future generation, is it not probable, yes, certain, that this hatred to the doctrine will continue, so that when he does come he will find the mass of those who profess to love him still hating the doctrine of his soon coming? And if he is to come at all, this doctrine will be true at some time, if it is not now. Who knows that it is not true now? Professed Christians are not willing to hear the evidences on this point and the prospect is that they never will be willing. They say, "He will not come in our day. And so it will be; so that if he does not come till his professed people are willing, he never will come at all. But the prayer of the true believer and lover of Christ is, "Thy kingdom come." "Even so, come, Lord Jesus."

Speaking of his second coming in glory to reward every one according to his works, Jesus asked the significant question, implying the most emphatic negative, "When the Son of man cometh, shall he find faith upon the earth? This shows that faith in that coming will be rare. By reading the discourses of devout mi-



isters of a few generations in the past, we see that they had much more to say of the Judgment and of the coming of Christ than we hear in the preaching of to-day. Consequently, viewed aright, this want of a lively faith in the coming of that day does really constitute a sign that the day is at hand.

Christian, arouse thee! Can you not see the increasing disposition of the professed church to close her eyes and ears to the increasing evidences of the nearness of the coming of Christ, an unwillingness to look for him, and a dread of the doctrine,—which implies hatred of, rather than a love for, his appearing? Shall our blessed Lord find you in this position at his coming? Look at the signs of our times—the fulfillment of the prophecies describing the last days. Seek a greater love for Christ, and cultivate, by frequent self-examination, a love for his appearing. In what other way can you be of that happy number who love his appearing? When you are really a lover of his appearing, you will love to hear the evidences of his soon coming proclaimed; for these evidences abound in the word of God.

R. F. COTTRELL.

### DON'T CURSE YOUR CHILDREN WITH MONEY.

Who are the well-to-do men of this generation? Who are the industrious, useful citizens who have homes, and are out of debt? Who are the teachers and business men, and persons filling honorable offices in our nation to-day? With few exceptions, they are children of poor men of the former generation. Look around you a little, and see if this is not the truth. It will be seen that property changes families every succeeding generation. The sons and daughters of the wealthy men of the last generation have become the bankrupt, broken-down, ruined, and poverty-stricken old men of this generation, while the sons and daughters of the poor men of the last generation are now the intelligent, industrious, well-to-do, and even rich persons of this generation. There are a few exceptions, to be sure; but this is the general rule. Observe, and see if this is not so. I have noticed it myself, and have often heard others remark the same.

This is not astonishing. Indeed, it is a natural consequence from the conditions in the case. Here is a boy growing up. His parents are in easy circumstances, or, perhaps, wealthy. He is always provided with a good home, plenty to eat, good clothes, and lots of presents. He comes to look upon himself as a privileged character. He takes these blessings as a matter of course. As he grows up, he feels that he is not compelled to deny himself, to use strict economy, and to work hard, as poor boys have to do; hence he falls into the habit of always getting whatever he wants, spending money freely, and allowing himself to idle away much of his time. Moreover, he is constantly saying to himself that if he does not earn so much money himself, when he becomes of age his father will help him, and when father dies he will have a good property any way without working for it. Habits of idleness and luxury are formed, and he grows up without knowing how to economize closely. He does not learn to lean upon himself and make his own living.

Now it often happens in such cases that when a man comes into possession of property, he does not know how to take care of it. It slips through his fingers, here a little and there a little. Bad moves are made, poor trades are entered into, and the first he knows, he is a poor man, perhaps now in the middle of life. Now it is too late to form habits, and learn what he might have learned when he was a boy. The consequence is, he has to eat at a poor man's table the remainder of his life. But worse than this, how frequently it is the case that children of wealthy parents learn to look forward with some interest to the death of "the old man," when they shall have the property for themselves! The sooner that event occurs the better they like it; and if there are several children, there is quite certain to be hard feelings, wrangling, and quarreling, over the property as soon as the father is dead. He cannot please them all, and often pleases none of them. They curse him in their hearts, and soon squander what he left them.

I can call up case after case which I have known myself where property left in this manner has been a very great curse to the children. Brethren, you know that this is so. You see many illustrations of it all around you. You talk about it yourself, and tell how foolish it is; yet a good many of you are doing this very thing.

I can go from church to church, and find

brethren who already have more than enough to keep them comfortable the remainder of their lives, and yet these men are practicing the most rigid economy. They dress very plainly, cut down their expenses everywhere they can, and work very hard all the time. They are so anxious about their affairs that they cannot take proper time for the worship of God. They are so tired with the week's work, are so tied at home with worldly cares, that they can hardly get to the Sabbath meeting. As to the prayer-meetings, they cannot possibly find time to attend them, and often family worship is dropped because they are so hurried that they have not time to attend to it. Secret prayer is neglected almost entirely, the word of God is read but very little, and their thoughts are on these worldly things. They have children. For them they are saving their few thousand dollars. In many cases, these very children are growing up selfish, proud, and worldly, and even disobedient. By and by they will be anxious for their parents to die, that they may step into their shoes; and they will curse them then because they did not leave them more.

Are you acting wisely in this matter? If you stop and think soberly, your conscience and better judgment will convict you of taking a foolish course.

Of course, it is a man's duty to help his children to a reasonable extent. His first duty is to bring them up to be industrious and to work for themselves. Then give them a good, thorough education. His duty is then largely done, so far as the world is concerned. If you ever intend to help them, when they start in business or commence housekeeping is the best time to do it. While you are alive and with them, and can give them good advice and see how they practice it, is the time to do for them nearly all you ever expect to do. Don't calculate to leave a large sum for them when you are dead. Better leave it to the cause of God; or rather, and this is really the only safe and sensible plan, you had better donate to the cause of God, with your own hand, while alive, a good share of what you ever expect to do for it.

My brother, don't keep several thousand dollars, to be turned over to the cause, all in a lump, when you cannot hold it any longer. It may go where you want it to, and it may not; besides, you lose the satisfaction of seeing it do good while you live. How much better to slice off a little every year, and put it in now, while the cause needs it so badly. Suppose your property is cut down a little? Your years are also becoming very short. Is there any sense in a couple sixty-five or seventy years of age hoarding up from five to ten thousand dollars, to be kept until they die? They never will use all that, nor scarcely the interest on it. How much better it would be to wear it down a little every year by giving liberally to the cause!

Come, brethren and sisters, do not let the love of money blind your eyes in this matter. How can you read the solemn warnings in the Bible with regard to covetousness, and never take them to yourself? How can you read the solemn appeals for means to help the cause, and never have them move your benevolence? It is time that many in the State of New York awoke upon this point. I know of some in other States who need the same advice; but this is particularly applicable in New York. There is a large number of aged brethren and sisters here who are worth their thousands, from whom I see no contributions to any branch of the cause, or, at least, none to amount to anything. Perhaps five or ten dollars, here and there, three or four times a year, is about the extent of what they give, and even this comes like pulling teeth. Brethren, if the cause of God is to be revived in this Conference, you must do your duty. While you pray, season your prayers with your free-will offerings. Brother or sister, you who are reading this article, don't say that it does not mean me. All might say that, and then I should lose my labor.

D. M. CANRIGHT.

### GOD WILL BE RESPECTED AND OBEYED.

THE prosperity of earthly governments depends upon having good laws, good rulers, and virtuous citizens.

The same is true in the government of God. Hence, "righteousness exalteth a nation, but sin is a reproach to any people." Heaven is a unit in acknowledging the constitution formed by God, and the laws he has ordained. And such acknowledgment is the only true position of God's people in this world. But until earthly governments have passed away as the chaff of the summer threshing floor, the people of God must be content to be strangers and pilgrims on the earth.

In the meantime, it is their duty to respect God and obey his law in anticipation of the time when his will shall be done on earth as it is in Heaven. At present they must fight the good fight of faith; and thus lay hold of the promised reward. To crucify the flesh and overcome the world, will require their utmost efforts.

It is well to have respect unto the recompense of the reward, but even this must be subordinate to our respect for him who is to bestow on us the reward. To labor unselfishly to honor God, is a sign of grace in the heart. Unselfishness is a characteristic of God, of Christ, and of the angels. This characteristic will be prominent in all who live out the principles of Bible religion.

To be a Christian is to be assimilated to Christ. God has a perfect arrangement, and if we do not come into it, or having come into it, diverge from it, because of blind selfishness, we just put ourselves outside of the only plan by which we can be saved. God's plan is perfect; to change it would be to make it imperfect; it is therefore arbitrary in the sense that it cannot be changed without injury to all parties.

God is full of love, compassion, and accommodation. The gospel is a system of accommodation to man's wants. But man must not interfere with its terms or provisions. These are fixed by infinite wisdom and goodness; they are perfect, and will resist all attempts to add to them or take from them. Unconditional acceptance and submission is God's requirement and man's necessity.

Many ostensible helps are offered to religion by its professed friends, which are disrespectful to God and ruinous to men. Much labor has been spent to separate religion from moral principle, and thus make it acceptable to the carnal mind. The long train of church festivals and pleasure-seeking arrangements now practiced by the nominal churches evince a powerful effort of the enemy to reduce religion and its Author to the low level of fallen man.

Unbelief and the rejection of present truth has caused a vacancy in the ranks of God's professed people, which fallen angels are filling up with great rapidity. Thus the religion of the crucified One is disemboweled, its carcass embalmed and made the welcome home of foul spirits and unclean birds.

Such is the effrontery offered, by the would-be friends of religion, to the Father and the Son. But the sequel is yet to come, and nigh at hand. Every act of disrespect to God will be avenged, and the Lord alone will be exalted in that day.

ALBERT STONE.

### YOUNG MAN, YOUNG WOMAN, EDUCATE YOURSELF.

IN the State of New York alone there are more than one hundred young men and women, between the ages of fourteen and twenty-two, children of our Sabbath-keepers, who ought this day to be in our school at Battle Creek. Some of them can come just as well as not. Their parents are able to send them, and are willing to do it. With some it would require a little effort. Their parents would send them if they were particularly anxious. In other cases it would require a great effort to go. They would have to save every dollar, wear the cheapest clothing, and live very plainly in order to go there; but they can do it if they have a will.

Dear young friends, let me advise you by all means to seize the opportunity and go if you can. Now is your time, if ever, to secure an education. With you, these are golden moments. Once passed, they are gone forever. These very few years in this part of your life will decide largely what you are to be mentally. Let these years slip by without obtaining an education, and you will probably be an uneducated person for the remainder of your life. The cares of the world will press heavily upon you, and you will find no opportunity to attend school. Furthermore, it is in these years of youth that we can learn the fastest, and retain what we learn the longest. The mind is now impressible, and ideas once received and stamped upon the memory are never forgotten.

Will you sit idly down, and let these moments slip away from you forever, and the golden opportunity be lost? Take my advice, seize the moment and make the most of it. Make any reasonable sacrifice to gain an education. Don't be ashamed to wear plain clothing or to live on plain fare. Save every penny, work for your board, work during vacation. Interest some friend to lend you a little means for a few years. Try some plan. Where there is a will, there is

a way. If you are really in earnest about this matter, there is more than one way to bring it about. Providence will favor you, friends will help you. Don't say, "I can't," but say, "I will," and lay your plans to do it. Did you ever hear any man say he was sorry that he educated himself when young? Not one. Did you ever hear any body say, "I am sorry now that I did not obtain an education in my youth?" Yes, hundreds of them. You can hear every day, men who failed to obtain an education saying that they have regretted it all their lives; and you will feel the same about it when you are older.

Young man, you are eighteen or twenty, or perhaps two or three years older. Now, think of it. The next three or four years spent at school will secure you a fair education. How much that will be worth to you! But suppose you do not undertake it, what do you expect to accomplish in those few years? The probability is that you will accomplish very little, if anything. You will work a little, run around a little, and spend all you get when the years are up. Then your time is gone, and the opportunity is lost. You will have but little more than you would if you had gone to school. You will be sorry for it when it is too late.

Suppose you do go to school till you are twenty-five or twenty-six years old, and go out at that time with only a good education, without a dollar in the world; or, suppose that to get an education you have actually had to run in debt from one hundred to five hundred dollars, what of it? Many a man finds himself at the age of thirty-five or forty, with a family on his hands, without a dollar in the world, and in debt as much as that. Does he not live through it? Yes, and frequently soon straightens it all up, and makes a good fortune besides. Cannot you do it, then, when you have more years before you and fewer burdens to carry? Of course, you can. Don't let such little things frighten you. Fortune favors the brave. If you will do your duty, you will find friends somewhere. Come, young friends, we want to see you in our school this fall. Come, brethren, help these young people, and help them now.

D. M. CANRIGHT.

### TURKISH EMPIRE'S DOWNFALL.

REV. DR. NEWMAN, of the Metropolitan church, Washington, D. C., preached last night the second of a series of discourses he has prepared on the "Rise, Progress, and Fall of the Turkish Empire." The learned doctor interprets, with much plausibility and ingenuity, certain prophecies of Daniel and Revelation as referring to the Turkish Empire, and as pointing directly to its certain and total destruction within a brief period. He denominates the Turkish Empire as the most cruel, heartless, vile and wicked of all the nations of the earth, and declares it to be the duty of England, France, Germany and Italy to unite with Russia in its overthrow. Believing, as the doctor does, that the prophecy of Daniel, "He shall come to his end and none shall help him," refers to Turkey, he says of that Empire, "Her die is cast, her funeral knell is sounded;" that "no Christian nation in all Europe will dare help her, and that Russia will sweep the accursed Empire from the face of the earth."—Chicago Evening Journal.

### GRACE AND TRUTH.

TRUTH discovers the evil; grace puts it away. Truth unfolds what man is; grace unfolds what God is. Truth brings out into light the hidden workings of evil in the heart of man; grace brings out in contrast the rich and exhaustless springs of grace in the heart of God; both are needful,—truth for the maintenance of God's glory; grace for the establishment of our blessing,—truth for the vindication of the divine character and attributes; grace for the perfect repose of the sinner's heart and conscience. How blessed to know that both grace and truth came by Jesus Christ.

A PARISIAN manufacturer has received an order from Turkey for a large number of white shirts, upon which extracts from the Koran are to be printed in sky blue letters. Upon a number of white woolen undershirts is to be stamped the signature of Mohammed. The articles are intended for distribution to Turkish soldiers when upon especially dangerous duty, to stimulate their courage under the impression that they are talismans.

Make no haste to get rich if you would prosper.

## DREAMINGS.

We dream of a home in the valley of light,  
Where storms never come, or midew or blight;  
Where flowers shall bloom, and fountains shall play,  
In realms of the blest and in endless day.

We dream of eternity, blessings, and rest;  
We dream of the angels, purest and best,  
Our companions at eve, at morning, at noon,—  
No sorrow, no trial, no shadows, no gloom.

But how little we work for that home over there!  
How meager our watchings! how languid our prayer!  
Awake! let us up and be doing; full soon  
The summons will come. Are we ready for home?

Dreaming we stand in the vineyard, I ween,  
But watching the shadows, not gathering the grain;  
Dropping the sickle when thorns prick our feet;  
Seeking for pleasures, forbidden, though sweet;  
Resting because we are tired, we say;  
We'll work more to-morrow for resting to-day.

Alas! and alas! The morrow may dawn,—  
But the pathway we trod in the past is gone;  
The angels bear record each step that we take,—  
No backward account on the tablets of fate.  
So awake! friends, awake! our courage renew;  
No dreaming or idling, for Jesus, will do.  
Go forward's the cry. Let us heed and obey;  
We have slept through the night, let us work  
through the day.

MRS. WM. JONES.

## 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.

## VEILE, DENMARK.

WE arrived safely at Veile a week ago Wednesday. Everything connected with the railroad in this country is in excellent order. They do not jerk and slam the cars together, but start carefully. The baggage is handled gently. The express trains run about twenty miles an hour. They have four classes. Third and fourth class is much cheaper than traveling in America; second class costs a trifle less than three cents a mile.

The engines have no bell; the train comes up to the station very quietly; but the entrance to the railroad is shut at that time, and neither teams nor people are allowed to cross the track. My trunk with tracts and books, weighed over two hundred and fifty pounds. It cost nothing to Hamburg. From there to Veile, about one hundred and forty miles, delivered at my door, it cost \$1.43. I had to pay 2½ cents in toll, after the officers had examined the contents carefully.

The next day we went out in the country to visit some Sabbath-keepers. We found Bro. Melkjar six miles from Veile. He is united with us in the faith, and was very glad to see us. Yet there is no call for labor in his vicinity. Friday we walked eight miles, and found three families keeping the Sabbath. Another, a Baptist family, was well disposed to us, and attended Sabbath meetings. I held three meetings here. Sunday forenoon, about thirty came together. All paid good attention. We will look after this little company again, and try to help them further.

These people are very plain, and live very economically. Health reform could not take away anything from their fare, but would add something more nourishing. We returned to Veile Monday, after having visited several families. The printer is working on a small hymn book for me (64 pp.), which I have to look after next week. To-morrow, I go out to see another little company of Sabbath-keepers, twenty-four miles from here. I have calls from other places, where there is a prospect of a more permanent work.

This is a beautiful country. Our health is good. The Lord is merciful to us. We feel united with our dear brethren in America in the blessed truth.

JOHN G. MATTESON.

June 14, 1877.

## NEWBURYPORT, MASS.

THUS far the audience has been small, averaging one hundred and fifty; but it is composed mainly of very intelligent people, who are deeply interested in the truth as far as has been presented. Eld. Canright has spoken upon the personal advent of Christ, special signs of his coming, the image of Dan. 2, the vision of Dan. 8, the two-horned beast of Rev. 13, spiritualism, and the Judgment.

There are many Adventists here, and a number of our hearers are orthodox. They all acknowledge the truth thus far, and say it seems very clear. Dr. Josiah Litch was present and dismissed the congregation Monday evening. Eld. Haskell spoke on Sunday afternoon, but is not here now.

Monday morning the wind lifted our eighty-foot tent, taking up several stakes. We let it down through the windy day, and having made sure our "moorings," we raised our tabernacle just in season for the evening lecture.

C. W. STONE.

## NEW YORK AND PENNSYLVANIA.

## Tent No. 1, Raymond, Pa.

WE have held meetings each evening during the past week, with congregations ranging from one hundred to two hundred and fifty. We have never seen better attention given or better order observed than during our meetings here, so far. The brethren have manifested very much interest, some of them coming five miles every evening, and bringing their friends with them. One brother over sixty years old walks four and one-half miles to attend, and has not missed a single meeting. The brethren have also been very kind to us, doing all in their power to assist in every way.

We have appointed the district meeting of the Tract Society of this district to be held in the tent the second Sabbath in July, at which time we hope to see a general gathering of the Sabbath-keepers in this section. Let all come prepared to take care of themselves as far as possible, as we expect a large gathering.

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

## Pulaski, N. Y.

THE cause here is progressing. The attendance has not been quite as large for the last week, as the ministers have discovered that open opposition only helps us, and they have adopted the old plan of staying away and trying to induce others to do so. The weather has also been more unfavorable. The night after the Sabbath, we had a most terrific storm that brought water into the tent to the depth of more than six inches around the stand and covering two-thirds of the ground under the tent; yet in the afternoon of Sunday, when the water was at its highest point of the natural flow, we had an attentive audience of over one hundred persons.

About five o'clock, a dam gave way on the stream that flows back of the tent, and brought a freshet down upon us that raised the water to the depth of about two feet in the tent. This broke up our meeting in the evening; but yesterday (Monday) we got dried off and straightened out, so that last evening we had our usual audience and as interesting a meeting as any we have held yet.

We have had two Sabbath meetings, and last Sabbath several committed themselves on the truth for the first time.

S. B. WHITNEY.

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

WE had a good meeting Sabbath. Three were baptized. Quite a number will go forward next Sabbath.

Dear Bro. Cottrell made our heart glad by his presence and words of counsel and good cheer. He delivered a most effective discourse on Sunday morning. We were much encouraged by his brief visit.

The work is onward. We are full of hope and confidence in the Lord.

CHAS. B. REYNOLDS.

## Kirkville, N. Y.

I CAME to this place, June 26. I visited the Canasara and Chittenango friends, and found them firm in the truth. Five of them united with the Kirkville church. Others will unite the first opportunity.

Sabbath and Sunday, we had an excellent meeting at Bro. Kinne's. One more was received into the church, making six in all. P. Z. Kinne was chosen elder, and Nathan M. Baker, deacon, and a clerk and s. b. treasurer were appointed. One brother seventy years old, who had belonged to the Baptists and first-day Adventists many years, united with the church. He said it was the best day he ever saw. Others who had almost given up were helped. I believe this church is going to come up again, and go to work for God. The ordinances were celebrated. A course of lectures ought to be given in this place, where so much truth has been spoken.

A. H. HALL.

## MICHIGAN.

## Wacousta.

I COMMENCED a series of meetings at Wacousta, June 20, and to date, July 2, have given thirteen discourses. This is a very

small country town, so I have to depend on the country around for a congregation. It is a very excellent farming community.

The interest is decidedly on the increase. I have now reached the Sabbath question, and some excitement prevails. Some come five and six miles to attend the meetings.

I find warm-hearted friends, who care for my wants and urgently invite me to their homes. They are mostly from the country, and are intelligent, fine-looking people. But thus far I have been alone; and as the weather has been such as to make it unsafe to leave the tent any length of time without care, I have been able to do but very little of that most important part of all our work—visiting, and praying with families. So far, I have done the work usually performed by two and sometimes by three, but still my strength and courage are good. I need assistance very much; and if there is a young man in the Michigan Conference who fears God and has this cause at heart and can endure hardness like a good soldier, I would be very glad to have him come and help me.

E. R. JONES.

## Lakeview, Montcalm Co.

WE have now, July 2, been here nearly a week, and are having, the citizens say, the largest gatherings ever known in this village. The best of attention is paid, and we are expecting to see good results from this tent-meeting. There is a church of our people in this vicinity, but they are very much scattered.

A. O. BURKILL.

## DALLAS, TEXAS.

THE quarterly meeting is just closed. Our large 50x70 tent came just in time to be used at this meeting. The outside attendance was small, and but few of our brethren from a distance were present. During the three days, ten meetings were held. We all enjoyed the blessing of God. The church was greatly encouraged and revived. Union and harmony prevailed.

Systematic Benevolence was presented and re-organized, the pledge amounting to \$435.00, and the church voted unanimously the one-third for T. and M. work. We presented the claims of the "Texas Mission" to the brethren with a pledge. The total, including that which has already been paid and pledged by those present, amounts to \$435.87.

Fifteen were added to the church, and nine were baptized. The meeting closed with the celebration of the ordinances. The Lord came very near to us by his Spirit. The brethren look forward with fond anticipation to the proposed camp-meeting, when they shall see and hear Bro. and Sr. White.

Monday P. M. the tent was started for Cleburne, Johnson Co., fifty miles southwest from Dallas, where we expect to begin a course of lectures July 6. This will be our address for the present.

R. M. KILGORE.

## INDIANA.

## Thorntown, Boone Co., Tent No. 1.

THE interest at this place continues good. We have thus far given thirty-five discourses, and have held two Sabbath meetings, which have been well attended. Last Sabbath ten voted to observe the seventh day of the week as holy unto the Lord. Others are keeping the Sabbath who were not present. We feel greatly encouraged.

Last Sunday we spoke on the subject of the "European War in Prophecy." The tent was filled to overflowing, and many stood up, such was the interest manifested to hear upon this subject. Many came several miles; and ninety-five horses were hitched near the tent at one time.

S. H. LANE.  
A. W. BARTLETT.  
L. CALDWELL.

## ILLINOIS.

## Rockford.

WE have now been here two weeks, and have spoken twenty times. Although we have taken more pains, and have incurred more expense in fitting up our pavilion than ever before, we believe our efforts are not more than the case demands. Our new tent does not leak. Most of the seats have backs. We have a pulpit-platform, arranged after the plan suggested by Bro. Canright; an organ, and a book stand. At eve we illuminate the tent with six jet-burning, gasoline lamps. It is a beautiful scene.

The brethren and sisters near here take hold nobly. Bro. Geo. White, Durand, Ill.,

is with us to aid by way of printing. He uses his "amateur press" in our family tent. Some canvass; others scatter bills. Thus far, the prospect appears favorable. But this is a city of more than twelve thousand inhabitants, containing sixteen or more church edifices, with hundreds of communicants.

We are now investigating the Sabbath question. Some ire is already manifested. We trust the interest is increasing. One of the foremen in the Rockford Watch Factory has concluded to keep God's rest-day. His wife, this week, decides to do the same. We hope for others.

G. W. COLCORD.  
R. F. ANDREWS.

## WISCONSIN.

## Tent No. 1.

WE commenced meetings in Lancaster, county seat of Grant Co., July 1. About three hundred were present. They listened with rapt attention. Our hand-bills, which are quite extensively circulated, and our notice in the Grant Co. *Herald*, seem to have aroused quite a desire to hear on the subjects announced, and we are quite hopeful that much good may be done.

The way opened remarkably for us to pitch the tent in Lancaster, and we are very cordially received. There are three papers published here, through which we hope to reach many who do not come to the tent. The editor of the *Herald*, which is said to be the most popular paper, attended our first meeting, remained for conversation with us, and solicited information concerning us as a people. He desires articles on our faith for his paper. We consider the proffered avenues for reaching the people providential openings.

Nearly every influence is in direct opposition to the reception of this glorious message; but the results of this work are in the hand of God.

I. SANBORN.

## Spring Bluff.

ELDS. N. M. JORDAN AND A. D. OLSEN commenced tent-meeting in Wis. tent No. 5, June 28, at this place.

## NEBRASKA.

THE new Nebraska tent is now pitched at North Bend, Dodge Co. Our meetings commenced June 22. Your prayers, dear brethren, are solicited.

CHAS. L. BOYD.  
HENRY SHULTZ.

## NEW HAMPSHIRE.

WE have given twenty-three discourses at Westmoreland, and are now in the midst of the Sabbath question. Several are convinced we have the truth, and three have decided to obey. Our first Sabbath meeting will be held next Sabbath. We have a good many warm friends. They furnish us an organ free of charge, and a young lady who is interested plays for us. We have sold ten dollars' worth of books, and given away a good many.

We hope in God for success.

D. A. ROBINSON.

## KANSAS.

OUR meetings at Limestone closed the 27th. The opposition here has been very bitter, but the people flocked out to hear and paid good attention. The interest deepened. Another family embraced the Sabbath. All expressed themselves much encouraged. We celebrated the ordinances for the first time at this new church.

We commenced meetings at Amity the 28th. The attendance from the outside has been small; but there is a growing interest among the Sabbath-keepers. We expect to be able to complete the organization soon. Three were buried in baptism yesterday. The truth is steadily gaining foothold in this part of Kansas.

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

## IOWA.

JUNE 30, we had an excellent meeting at Marshalltown. All took part in the social meeting. It was indeed cheering to see how earnest those were who have recently started to serve the Lord.

A business meeting was held, and s. b. re-organized. The amount pledged was \$95, and others not present will raise it to over \$100. The one-third was added for the tract work. Ten copies of the Signs



were taken. Bro. C. A. Carter was elected elder. Several wish to unite with the church.  
M. M. KENNY.

#### WHAT EFFECT IT HAS.

FROM a private letter written us by a brother in Rome, N. Y., we take the liberty to make the following extract:—

"We have an organization of fifty members who are getting along finely, walking in the commandments of the Lord. We have three prayer and social meetings, one besides on the Sabbath and sometimes on Sunday evening. I have enjoyed myself better the last ten months, than I ever did before in my life. *We now know what true spiritual life means*; and the Bible seems like a new book; for we think we understand it much better than before."

#### MINNESOTA CONFERENCE.

THE sixteenth annual session of the Minnesota Conference convened, according to appointment, at Hutchinson, McLeod Co., June 21, 1877. The President, Eld. H. Grant, called the meeting to order. Opened with prayer. There being a vacancy in the office of secretary, by reason of the death of Bro. O. W. Pierce, D. P. Curtis was appointed to that office.

Upon call for credentials of delegates, forty responded, representing thirty-two churches. Some five or six churches were not represented.

On motion, The Chair appointed the usual committees, as follows: On Nominations, John Olive, John Emerson, R. S. Johnson. On Credentials and Licenses, Stephen Pierce, D. P. Curtis, H. W. Babcock. On Resolutions, D. P. Curtis, O. H. Pratt, N. Battin. Auditing Committee, B. F. Lee, Wm. Harper, John Curtis, Jos. L. House, J. M. Little, Henry Young.

Adjourned to call of Chair.

#### SECOND SESSION, JUNE 25.

President in the chair. Prayer by Eld. Hill.

The list of delegates was read and corrected.

The new churches of Artichoke, Geneva, Grand Meadow, Joy, Lake Johanna, Sauk Rapids, New Auburn, and Wrightstown, numbering in the aggregate 85 members, with s. b. pledges to the amount of \$147.54, applied for admittance, and were received with their delegates.

Two companies, one, of 18 members, at Milford, Ia., raised up by Bro. F. W. Morse, and the other, also of 18 members, at Beaver Creek, Rock Co., Minn., raised up by Brn. S. Fulton and W. B. Hill, were taken under the watchcare of the Conference.

The Nominating Committee submitted their report, which was adopted, as follows: For President, Harrison Grant; Executive Committee, Harrison Grant, W. H. Hall, Calvin Kelsey; Secretary, D. P. Curtis; Treasurer, W. I. Gibson.

Voted, That hereafter, the treasurer keep an account of his expenses in time and money, and that such account be audited and paid, the same as other accounts.

Voted, That the treasurer be authorized to deposit money in bank, if he shall think best to do so, at the risk of the Conference.

Voted, That the Executive Committee be instructed to appoint a Camp-meeting Committee, at their discretion.

The report of the Executive Committee, in the matter of the Mankato church building, which was referred to them at the last session, was presented, and, after some discussion, was recommitted, with instructions to exercise their discretion in the matter during the coming year, and report their action at the next annual session of the Conference.

The Committee on Credentials and Licenses reported, recommending, 1. That credentials be renewed to Elds. Stephen Pierce, Harrison Grant, H. W. Babcock, D. P. Curtis, G. M. Dimmick, L. H. Ellis, Wm. B. Hill, C. Nelson, N. Battin, Peter Lindblad, and John Fulton; 2. That Bro. John I. Collins be ordained, and receive credentials at this meeting; 3. That licenses be granted to Brn. Samuel Fulton, M. S. Spicer, John E. Norstrom, H. E. Hanson, John E. Moore, E. H. Pullen, Lewes Kiallberg, John W. Moore, Elbra Durfee, Warren Walker, E. A. Curtis, F. W. Morse, D. C. Buroh; 4. That the applications of Brn. Jas. S. Brower, W. T. Henton, and B. F. Link, be referred to the Executive Committee.

Report adopted by items.

Moved, That this Conference lend its credit to the Health Institute at Battle Creek, to the amount of \$100, to aid Bro.

Battin in recovering his health. Pending the motion, adjourned to call of Chair.

#### THIRD SESSION.

Conference convened at 5½ p. m., June 25, upon the adjournment of the T. and M. Society.

The motion pending was amended so as to read, "Lend its credit to the amount that may be needed, in the judgment of the Executive Committee," and passed.

The treasurer reported as follows:—

Received during year, \$2763.00  
Paid out, 1990.11

Remaining in treasury, \$772.89  
Report approved.

A communication was presented from the Maiden Rock church, and referred to a committee, composed of Brn. W. H. Hall, W. I. Gibson, and R. S. Johnson. A petition was presented from the River Falls church, asking to be released from this Conference, that it might join the Wisconsin Conference, which was referred to the same committee, with instructions to report as soon as practicable.

The financial and statistical report of the secretary for the last Conference year was presented and read. Being incomplete, it was accepted and laid on the table.

The following resolution was presented, and, after some discussion, adopted:—

Resolved, That the several churches of this Conference be requested to present to the next annual session a full written report of their condition, stating when they were organized, by whom organized, what was their number at their organization, what is their present number, the names of their officers,—elder or leader, clerk, and treasurer,—the amount paid during the year for the support of the cause, and any other items that may show the progress of the cause in the church, and that these letters be read before the Conference, as a part of the business thereof.

The Committee on Resolutions presented their report, as follows:—

Resolved, 1. That in the death of Bro. O. W. Pierce, our Conference has sustained the loss of a lover of the cause of present truth,—one who was, in his sphere, a faithful and consistent worker; and that we hereby extend our sympathy to father Pierce in the loss of his only son, and also to sister Pierce, in her loss of a faithful and devoted husband.

2. That we approve the recommendation of the General Conference Committee in relation to regular quarterly meetings in all the churches on the first Sabbath and first-day in January, April, July, and October, of each year, as presented in the REVIEW of June 7; and that we recommend the adoption of the plan by all of our churches.

3. That we believe the tithing system, as taught in the Scriptures and practiced by the ancient people of God, to be the only God-ordained system of raising means to carry on all the operations of the people of God, and that if this system could be universally adopted by the churches, our treasuries would be constantly supplied with ample means to carry forward the work of the Lord in all its branches.

4. That we feel a deep and abiding interest in and sympathy with our Scandinavian brethren, and will aid them by our prayers, and such ministerial help as we may be able to afford them.

5. That we clearly recognize the hand of God in the establishment and prosperity of the cause of present truth in Europe; that we hail its advancement with unfeigned delight; and that we pledge ourselves to sustain our faithful missionaries by our earnest prayers, and their work by our means.

6. That the Sabbath-school is an efficient help in carrying forward the work in which we are engaged; and that we recommend to all the churches that they make an earnest effort to gather all the children of Sabbath-keepers, and others, if they are able, into it.

7. That we recommend to the churches, as far as they are able, to procure the Progressive Bible Lessons, by Bro. G. H. Bell, published at the REVIEW Office, and use them in the Sabbath-school.

8. That we request Bro. Wm. B. Hill to present at our next Conference, a discourse upon the subject of Bible study in the Sabbath-school.

9. That in the manifestations of the divine presence in this meeting, carried on without any help from abroad, we recognize the fulfillment of the promises of God to those who rely upon him, and also a fresh evidence that ours is the work of the Lord, and that he is leading out in and directing it.

10. That the proceedings of this meet-

ing be forwarded to the REVIEW Office for publication.

The first resolution was adopted without remark. The second elicited discussion, pending which the committee to which were referred the Maiden Rock and River Falls matters, returned, and presented their report.

In the matter of the Maiden Rock church, the committee found no jurisdiction in the matter, and returned the same back to the Conference, and asked to be discharged. In the matter of the petition of the River Falls church, the committee reported that, from all the evidence obtained from Bro. Olive and Bro. McMillen, this church is in a state of trial, and the petition cannot be granted.

Report received and adopted, and the committee discharged.

Adjourned to close of evening service.

#### FOURTH SESSION, 9:30 P. M.

Prayer by Eld. Babcock. Discussion of the second resolution resumed. After remarks by many of the brethren, the resolution was unanimously adopted. The remainder of the resolutions were in turn adopted unanimously.

Voted, To grant a license to Bro. J. S. Brower, whose application had been previously referred to the Executive Committee; also to Brn. A. Mead and C. Kelsey.

By request, the name of the Koronas church was changed to Mananah.

The brethren present raised, by voluntary contribution, the sum of \$73 to start the tents. Minutes were read and approved and the Conference adjourned.

HARRISON GRANT, Pres.

D. P. CURTIS, Sec.

#### CONFERENCE DIRECTORY for Minnesota the Present Conference Year.

##### PRESIDENT.

H. Grant, Medford, Steele Co., Minn.

##### EXECUTIVE COMMITTEE.

H. Grant, Medford, Minn.

W. H. Hall, Kingston, Meeker Co.  
Calvin Kelsey, Wells, Faribault Co.

##### TREASURER.

Warren I. Gibson, Rochester, Olmsted Co., Minn.

##### SECRETARY.

D. P. Curtis, Hutchinson, McLeod Co.

#### MICHIGAN T. AND M. SOCIETY.

According to appointment, the Michigan Tract and Missionary Society held its third State quarterly meeting for the year at Battle Creek, July 1.

But few were in attendance from abroad. Probably this was owing, in some degree, to a misunderstanding of the time when the meeting was to be held. For the same reason, perhaps, some districts failed to report. However, reports were received from all the districts except three. Reports from ten districts show labor performed as follows:—

No. of families visited, 1210; letters written, 1027; No. of periodicals distributed, 15,079; No. of pages of tracts distributed, 329,289; Almanacs, 3,837; No. of new subscribers obtained for REVIEW, on trial, 109; REFORMER, 49; INSTRUCTOR, 34; SIGNS, 426.

Rec'd for Membership,	\$107 00
Donations,	291 43
Sales,	41 06
New Subscribers,	77 92

Total, \$517 41

The president remarked, in regard to the report, that it compares very favorably with previous reports, but the time to cease our efforts has not yet come. He spoke of the necessity of raising means to carry on the tract and missionary work, and requested that the widow and orphan fund be especially remembered, as there is nothing in the treasury at the present time. He urged that every member of the S. D. Adventist Church in the State become a member of the T. and M. Society, and hoped an effort would be made to this effect.

Remarks were called for, and several responded, by giving statements of labor performed, with encouraging results.

Bro. Sawyer spoke in substance as follows concerning the work at Battle Creek: The interesting letters which are read here from week to week in the Vigilant T. and M. Society, are inspiring the workers with courage. The work has been quite successful, especially that which has resulted from correspondence with the Southern States. In Georgia, Florida, Ala-

bama and Mississippi there has been a great interest awakened by the circulation of the SIGNS OF THE TIMES. Many inquiries have come in from these and other States, in regard to our views, and many have embraced them and are living out the truth. Respecting the work among the Swedes, to which Bro. S. has given much attention, he says: "The prospects are brightening in behalf of this people. Young men are engaging in the work in earnest. From three different Swedish settlements in Michigan have calls come in, saying, 'Come over and help us.' There is also a call from Wisconsin, one from Dakota, where there were six counties of Scandinavians, one from Iowa, one from Illinois, and one from Kansas. The Swede who sent in the call from Dakota was a member of the State Legislature, and a Sabbath-keeper. From these different Macedonian cries among the Swedes we venture to predict advancement of the truth. Several Swedes in Maine and Michigan have lately embraced the truth from reading. From the manner in which this work is advancing, we conclude that it is of the Lord, and must go forward to complete victory, and blessed is the man who will take hold to help."

Several reports have been received from churches and individuals taking packages of SIGNS for distribution. They show activity and courage in the missionary work, and some good results of labor. One secretary writes: "We do not feel discouraged in the least, that is, like *ceasing to work*. Sometimes when no cheering intelligence is received, it makes us sad; yet we feel it is good, *very good*, to do *all we can*, leaving the rest to our God. May he help us all, *all* who have the *name*, to be indeed '*vigilant*' and *joyful*."

J. FARGO, Pres.

MRS. S. H. LANE, Sec.

THE poorest education that teaches self-control is better than the best that neglects

#### Obituary Notices.

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

DIED, at Swan Lake, Turner Co., Dakota, June 16, 1877, of scarlet fever, Frederick Christian, eldest son of Eld. Andrew and Olena Frederickson, aged 19 years and 10 months. This was a sudden blow to his friends, as he was sick but eight days; and on the 14th, two days before his death, the delirium passed away and he was considered out of danger. He had observed the Sabbath since the fall of 1874, and was always deeply interested in religious subjects. He was teaching this summer, and hoping to attend the Battle Creek College during the fall and winter. Very many join in sorrowing with his parents, who were at the time of his death, and are still, very sick and helpless with the fever.

Funeral services at some convenient future period.  
C. L. B. AURNER.

DANIEL B. GRANT died, of consumption, May 12, 1877, aged 28 years, 10 months, and 6 days. He was on his way to Colorado, to regain his lost vitality when death laid claim to him. He was buried in the family burying ground, near Oswego, Kan., where he had resided for over a year. Funeral services were held at Oswego, by Eld. H. C. Blanchard.  
J. H. COOK.

DIED, of consumption, May 17, 1877, Bro. Nicholas Smith, at the residence of his parents, in Clarkson, Monroe Co., New York, aged 57 years. Funeral sermon by the writer. Text, Job 14: 14, 15.  
CHAS. B. REYNOLDS.

FELL asleep, June 16, 1877, at Hobart, Lake Co., Ind., Jesse D. Hull, in the thirty-seventh year of his age. He embraced present truth under the labors of Eld. J. H. Waggoner over eighteen years ago. In his last moments he gave the brightest evidence of his acceptance with God. He leaves a wife and three children and many friends to mourn their loss. He was one of three in all this region who kept all the commandments of God.

Words of comfort by the writer from Prov. 14: 32.  
D. D. LIGHTNER.

(SIGNS OF THE TIMES please copy.)

DIED, in Muir, Mich., Jan. 25, 1877, Carley C. Burden, son of W. W. and A. M. Burden, aged 5 years, 11 months, and 8 days. The circumstances of his death were very sad. He was sliding down hill with other children, and coming too near a frantic horse, received a kick which resulted in immediate death. His brother, on the sled with him, was also severely injured. Funeral services by Eld. Ransom, at the Presbyterian church.  
F. HOWE.

DIED, in Leonidas, Mich., May 11, 1877, Bro. Hiram H. Crowell, a member of the Colon church, aged 41 years and 6 months.

Also, Bro. L. Schellhous, aged 84 years, 1 month, and 18 days, died June 28.

These, with sister Cynthia Schellhous, who died April 2, make three of our esteemed members, who have been laid away in the grave in less than three months. But they have left a good record, having all died in the faith.  
D. F. QUIMBY.

# The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 12, 1877.

## CAMP-MEETINGS FOR 1877.

INDIANA, Kokomo,	Aug. 9-14.
OHIO, Newark,	" 10-20.
VERMONT, Morrisville,	" 16-21.
ILLINOIS,	" 23-28.
NEW ENGLAND, Groveland, Mass.,	" 22-28.
MAINE, Richmond,	Aug. 29 to Sept. 4.

Camp-meeting notices, Conference and T. and M. meeting notices, should be given in season, and fully given, embracing all important particulars.

J. W.

## Wonders in Heaven.

In the prediction quoted by Peter from Joel on the day of Pentecost, setting forth the signs which should indicate the coming of the great and notable day of the Lord, these words are found: "And I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke." Acts 2:19. Let the reader peruse the graphic account of the great auroral display of 1837, given in another column, and he will there find vividly portrayed every feature of this remarkable prediction. This is but one of many of a like nature, but this, as all the other more remarkable ones, falls within the present age, marking this as the time when nature is bearing her testimony to the truth of prophecy that earth's last hour is at hand, and leaving men without excuse if they are not prepared for it. It is taken from a large volume of 1007 pages, entitled, "Our First Century," a volume designed to give a brief sketch of the most remarkable events of the past hundred years. It sets this down as one among the number that is worthy to be recorded. It was from this work we gave last week the description of the wonderful Dark Day of 1780, and we have, for next week, from the same volume, testimony equally valuable respecting the great meteoric shower of 1833.

U. S.

## Remarks on Zechariah 14.

This week's Commentary department brings the conclusion of Bro. Amadon's remarks on the 14th of Zechariah, a chapter which has been such a source of study and perplexity to many Bible students. We think there have been more frequent calls for an exposition of that chapter than perhaps of any other portion of Scripture. And now that the reader has what may be considered a fair and consistent application of that prophecy, he would do well to preserve the three numbers of this volume which contain it. We should have been glad to give it all in one number for more convenient preservation; but it was too lengthy for that; and we trust the reader has lost none of his interest in it by having it served up for three weeks in succession.

U. S.

## A Waif.

A CORRESPONDENT writes asking this question: "Will we know each other in Heaven?" and signs his name with this remark attached: "Per order of wife."

We are a little at a loss to understand just what condition of things this indicates. If these parties want to know each other in Heaven, and both get there, we apprehend there will be no difficulty whatever. But if they do not want to know each other there, it is very clear they will never both get there, and hence there will be no danger.

U. S.

## Wrangling or Worship? Which?

A MAN (we suppose from the reading it is a man) who signs himself, "Inquirer," proposes the following question: "A man and wife keep the Sabbath, but live miles from any other Sabbath-keepers. They do not belong to any church, but the wife would like to join the Adventists, the man being opposed. Is it her duty to desert a family of little ones who need her care to go and join the church?"

To all of which we answer that it would be better to forego church privileges entirely than to have a family quarrel.

U. S.

## War's Woes.

A LITTLE tract, published recently by the London Peace Society, gives some startling statistics, showing the results of wars waged during the last 25 years, or from the beginning of the Crimean war in 1853, to the present year, 1877.

The number of regularly trained soldiers in Europe at the present time, is about six millions; or, if we take into account those who, upon any special emergency, would be called out, the number is increased to ten millions. If only one-half of the present armies of Europe were disbanded, three millions of men, in the prime of life, would be restored to productive labor, and \$500,000,000 of money saved from oppressive taxation.

The number of men slain as the direct result of the wars of the past 25 years, reaches the appalling figure of 1,948,000; and the cost has been eighteen billions, five hundred and ninety-three millions, one hundred and sixty-three thousand, nine hundred and ninety-five dollars (\$18,593,163,995.00). This would give, if divided among the inhabitants of the globe, over \$14 to every man, woman, and child. It would build two railways around the world at the rate of \$250,000 per mile, or it would provide a freehold farm of 100 acres in this country for each of the 10,000,000 adult males in Europe. Yet all this is worse than squandered in purposes of slaughter and destruction.

How heart-sickening is such an exhibition of selfishness and passion on the part of those who call themselves reasonable beings.

U. S.

## and Justified.

THE editor of the *Christian Intelligencer* publishes an extract from a letter written to him by a missionary who has been forty years in the Levant, in which this passage occurs: "In regard to the imprecatory psalms, I have not the slightest difficulty—never—I came to the East. Any one who has, will be cured by a six weeks' residence in Hasbeijah or Mey Ayun, or any other interior part of the country to-day. Here on the coast where things are a little better, we exclaim, O Lord, how long shall the wicked triumph? But let any man who objects to the imprecatory psalms be made to live here without protection from his own government for six weeks, and he will find the language of the most violent psalm quite too weak for him. He will want to put in a double portion of fire and brimstone, and conclude if there is not a hell there ought to be one, and a deep one too. On this point we are in danger of quarreling with the providence of God, which permits such things. . . . Political matters here are very dark. We hope the Mohammedan power may get a pull-down in the present war, and we daily pray, *Destroy thou them that destroy the earth.* If that is wicked, we are doing wickedly, and we shall continue to do so until the Turk is blotted out, and Mohammedanism and the Papacy have no more power."

## Illinois, Notice!

1. CHURCH CLERKS are all requested immediately to report by mail to our State secretary, Mrs. F. M. T. Simonson, Round Grove, Whiteside Co., Ill. Send your delegates' credentials, your annual church report, your financial report and pledge, and report any other item of interest to the annual Conference. This is your duty. Do it now.

2. Church treasurers are every one expected to report to the State secretary. Send your quarterly report, for quarter ending June 30. Report how much your church has paid on the pledge since March 31. Collect and send all dues to the State treasurer, Bro. J. R. Whitham, Aledo, Ill. Don't be negligent. You are the chosen church collectors. See your brethren and sisters, and ask them to redeem their pledges.

3. The elders and deacons in our churches should cherish a living interest in the welfare of their respective churches. Will they endeavor to "provoke" their clerks and treasurers "to love and good works"? May we all work in sweet harmony, and be saved!

G. W. COLCORD.

## To Church Clerks of the Minn. Conference.

I WANT the name and post-office address of the clerk and treasurer of every church in our Conference.

When you read this, please write your own name and address, and that of your treasurer, and the name of your church, on a postal card, and direct it to me at Hutchinson, McLeod Co., Minn. If you attend to it now, it will not be forgotten, and I shall have your names and addresses at my command, whenever I wish to communicate with you.

D. P. CURTIS, Sec.

## To the New England Conference.

OWING to the unusual drain upon our finances the present season, it is absolutely necessary that our s. b. and the one-third be promptly paid, in order that we may liquidate all claims against the Conference. In addition to our efforts in the T. and M. work, and the purchasing of the new pavilion, 80x125, we are at the expense of running two lecturing tents, one by Eld. D. M. Canright, in Massachusetts, and one by Eld. D. A. Robinson, in New Hampshire, necessarily making a heavy drain upon our treasury. Therefore, I do most earnestly recommend, if any brother or sister in the Conference has not already paid up the s. b. and the one-third for the support of the T. and M. work, that it be done at once; and that every church clerk or treasurer act with promptness in collecting these pledges, that the work of the Lord may not languish for the want of means to carry it forward. Please read Testimony No. 21, page 111.

M. WOOD.

## Tents! Tents!!

PERSONS desiring family tents for our coming camp-meeting, can obtain them of Bro. I. Edgerton, No. 8, Rockwell St., Cleveland, Ohio. His tents are first class, both in material and manufacture, and are sold at very low prices. Be in season, brethren, send in your orders.

H. A. ST. JOHN.

## Notice.

SISTER H. M. VAN SLYKE is still retained as secretary of Dist. No. 1, Mo. T. and M. Society, and all wishing correspondence with the secretary will address her at Hamilton, Caldwell Co., Mo.

JOHN SNYDER.

## ENGLISH BIBLES.

BREVIER, marginal reference, circuit, . . . . .	\$5.25
Brevier, marginal reference, limp, . . . . .	4.25
Brevier, marginal reference, calf, . . . . .	4.00
Minion, reference after verse, circuit, . . . . .	8.50
Minion, reference after verse, morocco, gilt, . . . . .	2.75
Minion, reference after verse, col. calf, . . . . .	2.25
Nonpareil, marginal reference, circuit, . . . . .	8.00
Nonpareil, marginal reference, morocco, gilt, . . . . .	2.25
Pearl, marginal reference, morocco, gilt, . . . . .	1.75
Pearl, marginal reference, circuit, . . . . .	2.75
Pearl, marginal reference, rim, . . . . .	1.65
Pearl, marginal reference, clasp, . . . . .	2.85
Pearl, marginal reference, basil, . . . . .	1.40
Pearl, marginal reference, roan, . . . . .	1.20
Diamond, marginal reference, circuit, . . . . .	1.75
Diamond, marginal reference, Persian, . . . . .	1.50
Diamond, marginal reference, Persian, clasp, . . . . .	1.50
Diamond, marginal reference, morocco, gilt, . . . . .	1.20
Diamond, marginal reference, rim, . . . . .	1.10
Diamond, marginal reference, calf, . . . . .	1.00
Diamond, marginal reference, roan, . . . . .	1.00
Diamond, marginal reference, basil, . . . . .	.90
Diamond, marginal reference, limp, . . . . .	.75

We will send the above by mail, post-paid, at prices stated.

## Appointments.

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

## Indiana Camp-Meeting.

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

Application has been made for a reduction of fare on all the railroads. Due notice of reduction will be given as soon as we receive a response from the companies.

We hope to see the largest turnout ever witnessed in the State. We expect to see each church in the State come with a tent, besides many family tents. Come, brethren and sisters, with your unconverted children and friends. Many in different parts of the State are favorably impressed with the truth, and could they be induced to come, would be persuaded to embrace it. Efficient speakers will be present.

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

Come prepared to remain until the morning of the 15th. Let us pray for the blessing of the Lord to attend this meeting.

S. H. LANE.

## Indiana State Conference.

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

S. H. LANE, } Ind.  
P. WEBER, } Conf.  
WM. McCURDY, } Com.

## Indiana T. and M. Society.

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

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

S. H. LANE, Pres.

## General Meetings.

At Brighton, Iowa, July 14. Victor, July 28 and 29. H. NICOLA.

At the quarterly meeting of Dist. No. 6, the following brethren were chosen to visit the churches during the next quarter: Vergennes, N. R. Staines, Aug. 25; Saranac, W. A. Towle, July 7; Montcalm, J. Banks, July 28; Orange, A. P. Faunce, Aug. 11; Muir, Wm. Alchin, Aug. 18; Bushnell, M. B. Cyphers, Aug. 25; Sheridan, Stephen Alchin, Sept. 1; West Plains, A. Rassmussen, Sept. 1; Lakeview, A. W. Maynard, Sept. 22. F. HOWE.

## T. and M. Quarterly Meeting.

QUARTERLY meeting of Dist. No. 2, at the Chapman school-house, 2½ miles north-east of Leopaa, Clay Co., Kan., July 21 and 22.

We would be glad to see every Sabbath-keeper in the district present. Those who cannot come, please report by letter, that we may know how many Sabbath-keepers there are in this new district.

J. H. COFFMAN, Director.

## Business Department.

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

ELD. I SANBORN'S P. O. address is Lancaster, Grant Co., Wis., Box 241.

## RECEIPTS

For Review and Herald.

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

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## Books Sent by Mail.

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## Mich. T. & M. Society.

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Heleu L Clay \$10.00, Betsey Landon 50.00, Seymour W Hastings 80.00.

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Helen L Clay \$5.00.

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Helen L Clay \$5.00.

## Mich. Conf. Fund.

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