

# The Advent Review

## AND SABBATH HERALD.

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

VOLUME 52.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 22, 1878.

NUMBER 9.

### The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary. H. W. KELLOGG, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar Volume of 25 Numbers. When paid for by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, Review and Herald, Battle Creek, Mich.

#### ONLY A GRAVE.

Genesis 28.

BEFORE the sons of Heth alone he stood,  
That princely, white-haired man, with anguish bowed;

The loved one, of his home the joy and light,  
Must be forever hidden from his sight;  
Though Hebron's vale before him wide and fair,  
He had no title to possession there.  
"I am a stranger in your midst," he said;  
"Grant me a place wherein to lay my dead."

And this is he to whom, in life's glad morning,  
When called, an exile, from his home away,  
From friend and kindred, to an unknown country,  
In trusting faith to take his lonely way,  
A wondrous promise had Jehovah given,  
A pledge that bore the signet seal of Heaven:

His children as the stars, a mighty nation;  
That goodly land forevermore his own;  
And far adown the dim and distant ages,  
He sees Messiah reign on David's throne.  
Glories untold upon his vision gleam,  
Glories surpassing mortal's brightest dream.

Yet he homeless stands before Machpelah's cave,  
His sole possession, for the loved a grave.  
Heir of the world by the pledged word of Heaven,  
To him no heritage on earth was given.

Only a grave! pilgrims like him below,  
No home, no dwelling-place on earth we know;  
Only at night rest for the weary head,  
Only a grave to shield the precious dead.

Only a grave! we hide our loved with weeping,  
And hasten forward on our lonely way;  
God has our treasures safely in his keeping,  
The night is waning and we may not stay.  
E'en now the dawn on the far heavens we see;  
The day is breaking, and the shadows flee!

Only a grave! yet give no place to sadness;  
When the loved sleepers waken from the tomb,  
We shall remember, with what untold gladness,  
Our heritage is not this world of gloom.  
Unchanged His word through all the ages fled  
Since the patriarch was numbered with the dead.

Not here, not here lies the fair land of promise,  
Not here the weary spirit may find rest;  
But "over yonder," on the plains of Eden,  
With him, the "father of the faithful," blessed.  
Never our treasure there may death despoil,  
Never a grave shall mar that holy soil.

MARY A. DAVIS.

Battle Creek, Mich.

### General Articles.

#### JUDAS AND THE POTTER'S FIELD.

BY ELDER W. H. LITTLEJOHN.

THAT there is a seeming discrepancy between the statements found in Matt. 27: 3-8 and Acts 1:18, few persons will be disposed to deny, and some have based thereupon an argument against the authenticity of the Scriptures themselves.

Having been interrogated respecting the manner in which these apparent contradictions can be reconciled, I offer the following suggestions: Discrepancies of the nature of those under consideration are frequently allowed to have too much weight in determining the measure of our faith in the Scriptures. We are too apt to fasten our attention upon a single flaw in the record and to continue turning the subject over and over in our mind, until the difficulty becomes unduly magnified to that extent that we are ready to set aside the great mass of evidence by which the inspiration of the Bible is proved, and conclude that it is altogether unworthy of our confidence because we are unable to harmonize all its statements. Such a course is dangerous in

the extreme, as any student of the word may learn by consulting his own experience. Who is there that has been an habitual reader of the Scriptures but can recall many difficulties of the nature of the one in question, which troubled him at one or another period in his life grievously, and yet which were subsequently entirely dispelled by the acquisition of additional light? Sometimes this light has come through the discovery of an imperfection in the translation; sometimes through the perception of the fact that his own theory was wrong, and sometimes from the knowledge of a failure on his part to place the right construction upon the language itself. But if these things be so, then prudence would surely dictate that the better course would be to lay hold of the pillars of our confidence with a firm grasp, believing that reflection, and the aid of the Holy Spirit obtained in answer to prayer, will in time bring us the desired relief. To do otherwise would be to act as the individual would who should refuse to believe that the sun is the source of light because of the dark spots that are found upon its surface.

We now proceed to an examination of the passages which are supposed to contain the contradictory statements in question. They are as follows: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day." Matt. 27: 3-8. The other text is as follows: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Acts 1:18.

In entering upon our work we concede frankly, that, after having examined several commentaries, we have not been able to find in them an explanation of these texts which has been wholly satisfactory to our own mind.

We also admit that there is apparently a grave discrepancy in the two accounts, and one which enables the infidel to make quite a show of logic in his charge against the Bible, of historical inaccuracy.

But let us move cautiously in the direction of our conclusions. Is there necessarily a contradiction here?

We answer, That depends entirely upon whether it is possible that both of the accounts may be true. If by any fair inference we can conclude that Matthew and Peter—who otherwise have been found to be reliable and straightforward men—were in possession of facts which do not appear on the record, and which, if understood, would relieve the embarrassment of the situation, then they are entitled to the benefit of that conclusion. Who, for example, has not listened to the stories of two individuals who had witnessed the same transaction, and discovered in their statements, as given, apparent disagreements which were really serious in their nature, and which could be only satisfactorily disposed of after questioning had brought out additional explanations? Who, also, having witnessed the effect of explanations, would not feel, in every instance where two of his friends had given conflicting narrations of the same affair, that to each should be accorded the benefit of all doubts as to the possibility that certain additional facts would in due time be brought out, which would prove them to have been honest and correct in what they said?

Giving, therefore, Matthew and Peter the advantage of the same charity which we extend to others, we inquire whether it is not possible that both of them have told the truth.

In other words, is it not possible that Matthew was right in saying that the high priests bought the field with the money; and also that Peter was right in saying that Judas himself bought the field? In answering this question in the affirmative, as we shall do, we appeal to a known and universally acknowledged principle of the law which is formulated as follows: "*Qui facit per alium facit per se*;" i. e., "He who acts through another, acts for himself;" i. e., There may be two or more parties to the same transaction, each of whom may be held responsible for a given action, and each may properly be said, in common parlance, to have done the deed in question. For example: It is a very common thing at the present time for men to state that Gen. Grant crushed the Southern rebellion. Now the statement is accepted as literally correct; and yet it would be equally admissible for one to say that the army crushed the rebellion, or to state that the president, under whom Gen. Grant acted, crushed the rebellion. Gen. Grant executed the orders of the executive, and, therefore, he may properly be said to have achieved the victory in question; or—from another standpoint—the president, who gave those orders, might be properly represented as the one who brought about the grand result.

Now turning again to the matter of the purchase of the potter's field, we readily perceive that if Judas gave his consent to the transaction, and the priests took the money and bought the field for a burial place, the inspired writers would be justified; the one in saying that Judas bought the field, and the other in saying that it was purchased by the priests.

But can we supply the missing link in the chain of evidence? I answer, No.

It is neither stated that Judas consented to the purchase of the field with the money, nor is it declared by any one that he refused to do so. We have preserved to us but a fragment of the conversation that occurred between him and the priests. We cannot tell what was said in addition to what has been recorded. We do not know but that several other interviews may have taken place concerning the matter before his final suicide. The priests did not know what to do with the money. They evidently debated the matter at length; and who shall say that in some of these conversations—or even during the one that is alluded to in the record—they might not have persuaded the conscience-smitten apostle to give his consent to the buying of the land, and that Peter, being made aware of the actual state of things, might not have spoken of Judas as the purchaser, from the fact that he reasoned as we reason at the present time, that what one does by another, he also does of himself?

To our mind, this conclusion is much more natural and reasonable than it would be to impeach the characters of Peter and Matthew of dishonesty or inaccuracy, when the general tenor of their writings, after having stood the test of the criticism of ages, proves them to have been men of both intelligence and candor.

Not only so, but we also conceive that in the very difficulty that has been raised there may be found strong presumptive evidence of the authenticity of the Scriptures themselves; since if Matthew never recorded the statements which are found in his gospel that relate to this matter, and if Peter never uttered the words concerning the same which Luke attributed to him, then the accounts given are doubtless a forgery. But who does not perceive that an individual possessing sufficient shrewdness and capacity to produce out of his own brain the books which he has attributed to Matthew and Luke, must have been a man

of too great acuteness to have failed to perceive the lack of harmony between the statements which he had put into the mouths of these two individuals; and that having perceived the same he would have corrected it, lest it should bring his work into disrepute? The fact, therefore, that the apparent discrepancy has been allowed to stand, is proof that the book of Matthew and the book of Acts were not the product of one mind; and that, having been written by two individuals, those individuals are in all probability the ones whose names are attached to them.

#### RELIABILITY OF BIBLE RECORDS.

It is the peculiarity of the Bible, of the Old Testament especially, to be exceedingly minute in its details. It speaks very frequently of the topography of the countries to which it refers. It also speaks, with great carefulness apparently, concerning certain kingdoms and dynasties, certain emperors, and courts, and peoples. Now it has been impossible, up to within a few years, to verify these statements, and they have been of such an extraordinary nature that even scholars have looked upon them askance, and felt that some apology was possibly due in explaining them. Nineveh and Babylon are referred to again and again in the Old Testament, but Nineveh and Babylon are buried, and have been for ages. Those old dynasties have been blotted out by the on-coming armies from whose battle-spears the flag of victory floated. The dusts of time have settled down on the banks of the Euphrates, and buried its palaces out of sight.

Since that time, the world has been very busy. The old Roman empire cracked, fell, crumbled, and was almost forgotten. Modern times, with the power of a mill-stream, came rushing on, its events flowing in inconceivable rapidity, and men cared nothing for the past, but everything for the future. Then the crusades filled men's minds and hearts, and millions left their homes in Western Europe on a pilgrimage in which they carried the spear and the sword, and the result of which was victory in battle. They marched league after league, from country to country, until at last they stood on the hill-top that overlooked Jerusalem and the Holy Sepulcher. Then, next, came the printing-press, and our minds were so stirred and inspired by it, that nothing engaged attention except the immense advantages of every new day, and the golden possibilities that were within reach. So, for the last two thousand years and more, the world has been so busy in thinking of to-morrow, that it has forgotten all about yesterday.

But thirty years ago, a scholar traveled along the banks of the Euphrates, and seeing these mounds, determined to unearth their secrets. At immense expense, and great pains, the work was partially achieved and in this vast cemetery of history was found buried a palace. The excavations went on, until it was possible to enter the palace. It was sadly broken, to be sure, but yet enough remained to make us all glad and happy. The "Chamber of Records" was discovered, spoken of in the Old Testament, and in it were thousands of tablets, on which, as in so many volumes, the history of the past had been inscribed. They were written in an unknown tongue, but modern scholarship attacked the problem and solved it, and to-day the secret is being told. More and more is being discovered every year. Tablet after tablet, recording events hitherto unattainable, has been read, and, curiously enough, the Record Chamber found under those sands, corroborates the old story of Genesis, and in such a minute way that our confidence in the book, as a historical record, is put beyond a peradventure. For instance, in the fourteenth chapter of Genesis, we have an account of the invasion of

Palestine in the time of Abraham. Of course it has been until now impossible to verify the statements of the writer of this book, but within thirty years tablets have been found which have told the same story. Genesis has been vindicated by the inscriptions on the sandstone and marble which have been found in the Chamber of Records by the banks of the Euphrates.

Is it not a curious fact that while science, with its strong hand, is trying to tear down, these researches are building up, the Bible, and that while philosophy is calling in question some of the doctrines of the New Testament, these researches are corroborating even the details of the Old? It makes the Book still dearer to us, and I have no doubt that when all these tablets are found, and when they shall be read, one after another, we shall find such irresistible corroboration of Holy Writ that the Old Testament will blaze with a new light. We shall enjoy an increased faith in that Jehovah who guided and guarded the Israelites, and who was revealed as the world's Father, by the life and the cross of the Lord Jesus Christ.—*Hepworth.*

#### DRYING UP.

The gradual "shrinkage" of Turkey, in spite of British support and sympathy, is well presented in the following from the *Philadelphia Public Ledger*:—

"Any one who will take the trouble to look at a map of Turkey in Europe dating back about sixty years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of a march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the river Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. That map embraced also what is now the kingdom of Greece. It covered all of Serbia and Bosnia. But by the year 1830 the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube; the principalities of Moldavia and Wallachia being emancipated from Turkish domination, and subject only to the payment of an annual tribute in money to the Porte. South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate. Russia and Great Britain proposed to make Greece a tributary state, retaining the sovereignty of the Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Serbia have ceased even to be tributary, and have taken their place among independent States. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia, in 1829. 'Rectified' boundaries give Turkish territory to Serbia, Montenegro, and Greece. Bulgaria takes the place of Roumania as a self-governing principality, having no dependence on the Porte, and paying only an annual tribute. Even south of the Balkans the power of the Turk is crippled, for Roumelia is to have 'home rule' under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other 'powers' to maintain the 'integrity' of the Turkish empire. Which policy has succeeded, and which failed, the comparison of maps at intervals of twenty-five years will show. Turkey in Europe has been shriveled up in the last half century. It is shrinking back and back toward Asia, and, though all the 'powers' but Russia should unite their forces to maintain the Ottoman system in Europe, there is a manifest destiny visible in the history of the last fifty years that must defeat them."

#### INCREASE OF CRIME.

I CLIP from the *Sedalia Democrat* of June 30, the following on the increase of crime:—

"It is a remarkable fact that within the last decade crime has increased in this

country nearly thirty per cent. As society advances to a higher plane of civilization, its vices augment. Its restraining influences do not keep pace with the opportunities it affords to the lawless elements which enter so largely into all communities. Philosophers and moralists have speculated upon the causes which produce these conditions, but no adequate explanation has ever been given of the social disease. The most reasonable theory, however, for the increase of crime, is the laxity of punishment. In this country, more than any other, the avenues of escape from the penalties of misdeeds are opened or closed in the degree that the criminal has little or much money." J. G. Wood.

#### FRIEND SORROW.

Do not cheat thy heart, and tell her  
"Grief will pass away;  
Hope for fairer times in future,  
And forget to-day."  
Tell her, if you will, that Sorrow  
Need not come in vain;  
Tell her that the lesson taught her  
Far outweighs the pain.

Cheat her not with the old comfort  
(Soon she will forget);  
Bitter truth, alas! but matter  
Rather for regret.  
Bid her not seek other pleasures,  
Turn to other things;  
Rather, nurse her caged Sorrow  
Till the captive sings.

Bid her rather go forth bravely,  
And the stranger greet,  
Not as foe, with shield and buckler,  
But as dear friends meet.  
Bid her with a strong grasp hold her  
By the dusky wings,  
And she'll whisper, low and gently,  
Blessings that she brings.  
—*Adelaide A. Proctor.*

#### THE MILLENNIUM AT HAND.

[It is refreshing to one's feelings, this hot weather, to be regaled with the idea that we are just on the threshold of the millennium of universal peace and brotherhood; that, notwithstanding the gigantic preparations for war and bloodshed throughout the world, the true interpretation of them is "peace," and that it will be conquered, without the shedding of a drop of blood; and that soon the angel (the peace society) of Rev. 20:1 will have vanquished Satan, and they will peacefully enter into an armistice for one thousand years!

But the novel and ingenious manner of sustaining such sophistry by Scripture proof is seen in the following extract from a letter addressed to the late annual peace convention at Iowa City, by a prominent elder and writer in the Disciple church, and published in the *Record and Evangelist*.  
L. McCoy.]

The terrible civil war in the United States, under the immediate influence and in the face of your society's operations; the grand preparations for war by all nations following the Russo-Turkish war, and the war-potting attitude of the Old World, seem to crush our hopes of peace; but to my mind there is nothing disheartening in them. They are but the final struggle of his Satanic Majesty to choke the mighty millstones of peace and good will, ere he is chained for a thousand years; for he is not a stranger to John's vision. Rev. 20.

"And I saw an angel [the peace society] come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan [who is a murderer, another name for warrior; for war and murder are near akin if not one and the same], and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal [the ratification of the proclamation of peace among the nations] upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season."

I believe the time for chaining Satan is near at hand, and your society has had much to do in bringing this about, if indeed it is not the angel which John saw "with a great chain"—enlightened public sentiment—"in his hand." The victory of Mr. Richards in the British Parliament, the resolution of the United States Congress, the settlement of the "Alabama" difficulty, the Spanish trouble, and others, upon the principle of peaceable arbitration, together with the present effort to put an end to the "Eastern Question" without shedding any more human blood or the destruction of property, with the general

feeling of the people against war, all indicate to me that the time draweth nigh. It is not safe nor wise to dogmatize on such questions, especially in reference to the time when this shall come to pass. I will, however, call attention to some points I think clearly shown by John in a vision given him while on the lonely Isle of Patmos. See Rev. 12. John saw "a woman"—symbol of a church—"clothed with the sun"—Christ, the Sun of Righteousness, who has arisen with healing in his beams—and "a crown"—the symbol of authority—"of twelve stars"—the twelve apostles—"on her head," and the moon was under her feet; "and she being with child cried, travailing in birth, and pained to be delivered." "And she brought forth a man-child"—civil liberty—"who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne"—God took especial charge of the principles of civil liberty and religious toleration when they were announced to the world. "And the woman"—the church in the persons of the Pilgrims—"fled into the wilderness"—the wilds of the American forests—"where she hath a place prepared of God"—there was a providence of God in the discovery of this country—"that they should feed her there a thousand, two hundred, and three-score days"—a day for a year gives us twelve hundred and sixty years.

The Pilgrims landed on Plymouth Rock in 1620, to this add two hundred and sixty (260) and you have 1880. Now add to the two hundred and sixty years one thousand years of peace during which there will be no war, and you have the time of the church's sojourn in the wilderness. Now I expect from this and other dates to see the end of the world's deception by the binding of Satan in the proclamation of universal peace within the next five years, or at the farthest, in the decade following 1880.

#### WHAT MANNER OF PERSONS OUGHT YE TO BE?

"SEEING then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11, 12. The "day of God" is near at hand. We believe it hasteth greatly. How important, then, that we have our conversation "in Heaven, from whence also we look for the Saviour" (Phil. 3:20), "and that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13:11.

Are we "kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation, continuing instant in prayer"? Have we that love for the law of God that enables us to work no ill to our neighbor? The apostle James says, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Chap. 1:26. He also admonishes us, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." Chap. 4:11.

Are we striving faithfully to perform every known duty, neglecting nothing? James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Chap. 4:17. Are we trying to improve all the talents committed to our care, thus becoming "the light of the world"? Or are we burying them in the dust and rubbish of earth; thereby becoming dwarfs and imbeciles, and, perhaps, slothfully losing eternal life? Our Saviour said in one of his parables, "And cast ye the unprofitable servant into outer darkness; there shall be weeping, and gnashing of teeth." Matt. 25:30.

Have we commenced the toilsome ascent of Peter's ladder of sanctification? For truly we must "work out our own salvation with fear and trembling." Phil. 2:12. Says Peter, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7. And he says if we do these

things we shall "never fall" and an entrance shall be ministered unto us "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

All these Christian graces are to be blended by our faith and works, into a character that shall stand the test of the Judgment. Who is sufficient for these things? How dreadful the thought that if we offend, or break the law of God, in one point, we are guilty of all. Yet we have the promise that the grace of God is sufficient for us, and that our Saviour will be with us "always, even unto the end of the world." We know not how soon our cases will be brought up in judgment, to be decided; then how important that we take heed what manner of persons we are in all holy conversation and godliness.

Mrs. M. B. POWELL.

#### THE LIFE TO COME.

The Christian doubts not that there is a life to come. Indeed, this hope is the inspiration of religion. The resurrection of Christ has opened the door of that other life, and gleams of its glory reach us, even here. This world, at best, presents but few attractions. It may charm the senses for a season, but its beauty fades. Time leaves its impress upon the work of man's hand. Disease preys upon the most beautiful living forms, and death visits every household. The careless worldling, at times, feels the insecurity and uncertainty of earthly things and would fain be "as though he had not been."

Oh, the crushing despair, the hopeless agony, of a soul adrift upon the wild, tempestuous waves of a worthless life! No hope, no light, no comfort! The future a chaos of blackness, and the past an ever-present bitterness!

When sorrow overtakes the Christian, he is not left alone to battle with its cruel power. The strong arm of the Mighty One sustains him, and the sharpness of the trial is softened by the gentleness of His love. When death hovers like a dark cloud over the soul, then the hope of the "other life" shines in all its beauty. Earth grows dim, Heaven draws near, and glory makes the heart light. Oh, the life to come! What power in those words! a life of light and bloom! a life of joy and peace! a life of rest and happiness! a life of endless years! Moments are fleeting that will decide our eternal destiny.

Dear reader, will you spurn the "gift of God"? Will you lose everything in the pursuit of a horrible despair? Better far improve the present and begin at once to form a true and lovely character; for the "pure in heart" alone will taste the sweetness of futurity. ELIZA H. MORTON.

#### WILL SIN AND SATAN ALWAYS EXIST?

SOME profess to believe that sin and sinners will always continue; "for," say they, "the world was destroyed by a flood, and Sodom destroyed by fire, and still we see sin and sinners, and thus it will always be; sin will never be obliterated." But such persons, I think, are not acquainted with the teachings of the Scriptures. Nor do such ever stop to consider that the originator of evil has not yet been destroyed. Most certainly, sin will continue as long as the first great cause exists, and while the inhabitants of our earth are fallen beings. But when Satan shall have been destroyed, and the earth is peopled by those who are made equal with the angels, and are fashioned like unto the blessed Saviour, then sin will cease to exist.

Some take the position that there is no such being as Satan; but we find in Holy Writ abundant proof both of his existence and of his final destruction. The prophet Ezekiel says of the originator of sin (Satan), "I will bring forth a fire from the midst of thee; it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Chap. 28:18, 19. The Revelator, speaking of the thousand years during which the earth will lie desolate, says, "When the thousand years are expired, Satan shall be loosed out of his prison [the desolate earth], and shall go out to deceive the nations . . . of the earth . . . to gather them together to battle; the number of whom is as the sand of the sea. And they [Satan and sinners] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured

them." Rev. 20:7-9. Then there will be no more sin; for Satan himself, and all sinners, are consumed in the fire from God.

We also hear the sweet singer of Israel exclaiming, "Thine enemies, O Lord, shall perish." "A fire goeth before him, and burneth up his enemies round about." "Surely thou wilt slay the wicked, O God."

Pa. 92:9; 97:3; 139:19. And in Mal. 4:1, we find the following testimony on this point: "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Let us read also what the prophet Isaiah says: "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1:28. We might quote many other scriptures to prove this point, but these are sufficient.

We learn that after this the Lord will have a clean universe; the earth will be restored to all its Eden loveliness and beauty, and the righteous will inherit the land and dwell therein forever. Oh, blessed thought to those who are trying to be overcomers!

ALICE M. HARPER.

**THE CASE OF BRO. MITCHELL.**

TO-DAY Bro. S. P. Mitchell leaves jail and returns to his family. He has nobly endured the penalty of the unjust law against working on Sunday, knowing that it was for obeying a higher law. His incarceration has produced much talk. It has caused the truth to be thought of, and decisions have been made for or against it. It has done much to get the Sabbath and the State law before the minds of the people.

As I have been in communication with him weekly, and sometimes oftener, I will give a few extracts from his letters. Under date of July 5, after his trial and before he was sentenced, he says: "I am glad to be able to assure you that my faith in the Sabbath is not weakened while viewing my surroundings. I often pray for an increase of faith and understanding, faith to take hold of God's truth, and understanding to apply it as he would have it applied."

In a letter of July 25 he said that he had been suffering with sore throat; and that the doctor had pronounced his case bad, and the judge had advised him to pay his fine and go home. The doctor insisted that he should do so, saying that if he did not he would probably go home with consumption so deeply seated that he would never recover. Then he says, "But after looking the matter square in the face, I have decided that it is my duty to remain."

In the same letter he says: "I am more than glad to know that the prayers of good people are offered for me. Perhaps it is in answer to their prayers that I have been able to do what I believe to be duty. I have strong faith in Seventh-day Adventists, and therefore most earnestly desire their prayers. I stand in much need of faith, hope, and charity, the three great elements in the Christian character."

In closing the same letter he says: "My family came to see me yesterday. My baby was quite sick, and has been for a week. It was extremely difficult to get the little fellow to consent to go home without me."

Aug. 1, after saying that friends were advising him to pay his fine, that the quickest way to get out of the difficulty was the best, etc., he says: "But that course never seemed best to me, and yet it required a great deal of decision to refuse the advice and help of friends. But I thank God that I was able to do it, for I now feel sure that it was right. If I am able to do just a little good, I shall be glad. I would be willing to stay here while life lasts, if I knew that by so doing I was working for the Master in the best way that I am able to work."

In a letter dated Aug. 5, after acknowledging the receipt of letters from friends in this State (Georgia), and from the North, he says: "You can only guess how much I appreciate such kind attentions. I am very thankful to God for what I believe he has called on me to do. My throat is much better, and, this difficulty excepted, I am feeling quite well."

I have written two articles, and sent them to be published in a Brooks county paper. The first was on the constitution of the general government, relating to free worship; the second, on the State constitution and the Sunday law. The first was published, and replied to by the editor. His reply was more to my second article. I have sent him a rejoinder. From what I

can learn, he does not intend to publish this reply nor my second article. He undertook to show that the State authorities had a right to enact laws contrary to the constitution; but he made a bad job of it, and a worse one when he tried to show from the Bible that the Sabbath has been changed.

Out of this imprisonment and agitation I expect God will bring good to his cause and people. The harvest is fast ripening. We are of good hope and cheer.

C. O. TAYLOR.

**CANTON OF VAUD, SWITZERLAND.**

**TESTIMONY OF THE PRESS.**

IN my last report I gave an account of a fierce persecution raised against us in this place. But the authorities have acted a noble part in taking measures for the safety of our persons, and have fined several. Immediately following this rude exhibition came in a volley of false statements concerning it and us from at least eight dailies and weeklies. In every paper the cry of Mormonism was raised, and it was stated that the intelligent portion of community did not attend our meetings; that the authorities at Orbe did not check the rabble, but had obliged us to discontinue our meetings, etc.! It seemed for a few days last week that the way would be completely hedged up before us in these parts. But soon articles in our favor, written by friends in Orbe and exposing the calumnies of our enemies, appeared in *Le Journal de Geneve, Le Journal Suisse, La Gazette de Lausanne, La Semaine*, etc., bringing the slanderous reports in question upon the heads of their authors. The first three of the above-named journals are the first dailies of French Switzerland, one having been published for nearly one hundred years. Among other things they say:—

"The American preachers in question do not belong to the sect of Mormons, but to that of the Seventh-day Adventists. . . . This distinction is quite important, seeing that the Adventists, however singular may be their doctrines, do not constitute an immoral sect, as do the Mormons; which explains and justifies the tolerance of which the authorities have given proof in their favor. It is not true that the *charivari* given to the American preachers by the youth of Orbe left the authorities indifferent. The perturbators were condemned to a fine by the municipality, which did not forbid the preachers to continue their meetings. These are still being held."

*Le Semaine*, a liberal weekly paper which is extensively circulated in the country, says, with regret, that the doings of the mob at Orbe give the lie to those who have pretended that liberty of conscience and of worship had decidedly entered into the manners and practices of the Swiss people for the last quarter of a century. The editor continues: "But it appears that there is more than this, and that to palliate the excesses which have been committed, some have not feared to distort facts. At least this is what appears from the following protestation sent us by one of our honorable citizens, and which we publish, as being entitled to a place in this controversy:—

"A few words to refute a wicked and calumnious article published in *Le Nouvelliste* of the 24th, which audaciously accuses of Mormonism religious meetings purely evangelical, and concludes by an attack against the honor of the authorities of Orbe in pretending that these have ordered the discontinuance of these meetings, thus treading under foot liberty of speech and of conscience, and thereby the cantonal and federal constitutions. The suspension of the conferences for a few nights was not by order of the authorities, but from the choice of the lecturer."

Farmers here arise at three in the morning at the sound of the town bell, to work at harvesting or in the vineyards, and work as long as they can see at night. There is with a large proportion of the male population either religious bigotry or notorious infidelity; and it is reported that some have whipped their wives for attending our meetings. Yet our meetings are progressing here, and at Valleyres; and several are reading on the Sabbath question and are convinced we have the truth. We look for fruit.

D. T. BOURDEAU.

**VIRGINIA T. AND M. SOCIETY.**

THE quarterly meeting of the Virginia Tract Society was held at Soliloquy, July 6 and 7, 1878. The meeting was called to order by the director. Opened with prayer by Bro. Fultz. The report of the last

quarterly meeting was read and accepted. The report of the quarter just closed was then read. A summary of the two is as follows:—

No. of families visited,	99
" " letters written,	42
" " " " new subscribers for REVIEW,	3
" " " " " REFORMER,	2
" " " " " SIGNS,	1
" " periodicals distributed,	858
" " Annuals,	63
Tracts and pamphlets dist'd, pp.,	27,343
Money rec'd by donations,	\$5.50
" " " " from book sales,	9.25
" " " " " new subscribers,	4.50
<b>Total,</b>	<b>\$19.25</b>

The following resolutions were unanimously adopted:—

*Resolved*, That we sympathize with Bro. and Sr. White in their afflictions, and unite our prayers with theirs for their recovery to health and strength; and that we cordially invite them to make their home with us, and receive the benefit of this mild and salubrious climate.

*Resolved*, That we return our heartfelt thanks to Bro. and Sr. Lane for the words of encouragement and good counsel in their late address to the church in this State.

ROBERT SAWYER, Director.  
S. A. KEYSER, Sec.

THE signs of the times are not without some encouragement to the friends of the Sabbath [Sunday]. The Pittsburgh papers contain this item:—

"Union line and National line freights on the P. R. R. will hereafter be run on week days only. The freight will not be received in Pittsburg on Sundays coming from the West, as heretofore. Perishable freight is about all the freight that is run on the P. R. R. on Sunday, at present."

Some fruit is manifestly appearing already from the efforts of the International Sabbath [Sunday] Association, and when it has extended its efforts, as it proposes, so as to secure the co-operation of the "shippers of perishable freight," or even a considerable proportion of them, so that they will agree not to forward such freight so as to create an apparent justification for a Sabbath [Sunday] train to carry it through, its good work will be still more apparent.

The Sabbath [Sunday] revival seems to extend also to Canada: "The authorities of Windsor [Canada] have received instructions rigidly to enforce the Sunday law, and to prosecute everybody who is caught hunting or fishing on the Lord's day."—*Christian Statesman*.

**Sabbath School Department.**

**BIBLE LESSONS FOR YOUTH.**

**LESSON II.—THE PROMISES.**

**QUESTIONS.**

1. WHAT promises did the Lord make Abram when he called him to leave his home and kindred?
2. Where are these promises recorded?
3. When were they renewed to him?
4. After Abram had separated from Lot, what did the Lord tell him to do?
5. What did he promise to give him?
6. What did he say in regard to Abram's seed?
7. As years passed on, what did Abram begin to fear?
8. Of what did the Lord assure him?
9. How long did the Lord say that Abram's seed should dwell among strangers?
10. Did the Lord foretell the affliction of his people in Egypt?
11. What did he say should happen in the fourth generation?
12. What covenant did the Lord then make with Abram?
13. How was this covenant ratified?
14. How did the Lord perform the ceremony on his part?
15. How was his Spirit represented?
16. As years rolled by, and Abram and Sarai were still childless, how did they begin to feel?
17. What did Sarai do?
18. Was the Lord pleased with this?
19. What effect had it upon Abram's happiness?
20. What was the name of Hagar's son?
21. What finally had to be done?

**SYNOPSIS.**

When God called Abram, he made him very precious promises. These are recorded in Gen. 12:2, 3, and were renewed to him at different times.

After he had separated from Lot, the Lord told Abram to look over the land in every direction, and to walk throughout the length and breadth of it; for he would give all that land to him and to his seed forever. He said also, that his seed [descendants] should become as the dust of the earth, so that a man could no more number them than he could number the particles of dust upon the earth.

Years passed by, and Abram, having no children, began to fear that the promises would not be fulfilled, supposing that some servant born

in his family might be his only heir. But the Lord assured him that he should have a child of his own to be his heir. Then, after telling him that his seed should dwell among strangers four hundred years, and showing him how they should be afflicted in Egypt, the Lord assured him that in the fourth generation the people then dwelling in the land should be driven out, and that Abram's seed should then possess it as their own.

Then the Lord entered into a solemn covenant with Abram, that he might know that these promises would be fulfilled. This covenant was ratified, according to the custom of those times, by passing between the bodies of the animals that had been slain for the purpose. The Lord performed the ceremony on his part by the agency of his Holy Spirit, which was represented by a burning lamp.

As time passed on, and Abram and Sarai had no children, they began to doubt again, and to lay plans of their own for the fulfillment of the promises. Sarai gave her maid, Hagar, to Abram for a wife; and Hagar had a son, whose name was Ishmael. This displeased the Lord, and made so much trouble in the family that finally Hagar and Ishmael had to be sent away.

**LESSONS FOR BIBLE CLASSES.**

**LESSON II.—ADDITIONAL FACTS AND DATES.**

**QUESTIONS.**

1. WHAT do we learn from Dan. 2:39 in regard to the dominion of the Grecian kingdom?
2. What statement does Cyrus make in 2 Chron. 36:23 in regard to the extent of his dominion?
3. Of what is the leopard a fit symbol? Dan. 7:6.
4. What are the four heads supposed to denote?
5. How is the same thing symbolized in the eighth chapter?
6. Name these four kingdoms.
7. By whom was each ruled?
8. When was Rome founded?
9. When are nations recognized in prophecy?
10. When did Rome conquer Macedonia?
11. What is said in regard to the rise of the little horn of the eighth chapter? Dan. 8:9.
12. How does this apply to the Roman kingdom?
13. How did Rome become connected with the people of God?
14. When was this league made?
15. Then when does Rome date in prophecy?
16. What did this league secure to the Jews?
17. Where is it recorded?
18. The Babylonian kingdom proper was founded at what time?
19. When does it date in prophecy?
20. Why does it so date in prophecy?
21. How long did it continue?
22. Give the date of the Medo-Persian kingdom.
23. How long did it continue?
24. When did the reign of Grecia commence?
25. How long did it continue?
26. When did Rome conquer Macedonia?
27. When does it date in prophecy?
28. How long did it continue in an undivided state?
29. How long will it continue in a divided state?
30. How is it represented at the present time?

**SYNOPSIS.**

In Dan. 2:39 we learn that the third kingdom was to bear rule over all the earth.

In 2 Chron. 36:23, Cyrus says that the God of Heaven had given him all the kingdoms of the earth.

The leopard with four wings, Dan. 7:6, is a fit emblem of the ease and rapidity with which the Greeks, under Alexander, conquered other nations.

The four heads of the leopard are supposed to denote the four leading kingdoms into which Alexander's empire was divided about fifteen years after his death. The same thing is denoted by the four horns that came up on the head of the goat, in place of the "notable horn" that was broken. These kingdoms were Macedonia, Thrace, Syria, and Egypt; and were ruled, in order, by Cassander, Lysimachus, Seleucus, and Ptolemy, Alexander's four leading generals.

Rome was founded more than seven hundred years before Christ, but nations are not usually recognized in prophecy till, by some act, they become connected with the people of God.

Rome conquered Macedonia B. C. 168, and so it was said to come up out of one of the horns of the goat; for, as we have seen, one of the horns represented Macedonia.

The Romans entered into a league with the Jews B. C. 161, and thus became connected with the people of God. The Roman kingdom therefore dates in prophecy from this time. This league secured to the Jews the protection of the Romans. See 1 Maccabees 8; Josephus's Antiq., 6. xii., c. x., sec. 6; xc.

The Babylonian kingdom proper was founded B. C. 747, and became connected with the people of God B. C. 677 by the capture of Manasseh, king of Judah.

In prophecy, then, it dates B. C. 677. It continued till B. C. 538, a period of 139 years.

Medo-Persia continued from B. C. 538 to B. C. 331,—207 years.

Grecia continued from B. C. 331 to B. C. 161,—170 years.

Rome, in its undivided state, from B. C. 161 to A. D. 483,—644 years.

In its divided state, Rome has continued from A. D. 483 to the present time, almost 1400 years, and is so to continue till the coming of our Lord, being represented by nations that are under the influence of the papal religion. G. H. BELL.

## The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.  
J. N. ANDREWS, }  
U. SMITH, } Local Editor.

## THE COLORADO TENT. 17

MRS. WHITE had an appointment to speak in the Colorado Tent at Boulder City, on the evening of the 11th, so in the morning we took Elder Canright to the place with us, where we parted with him the morning of the 12th, he to take the cars for Battle Creek, to be with his wife, who is reported to be rapidly failing. We parted with this dear brother with feelings of deep regret that he leaves us before our return, and yet we could not hold him a day from his faithful wife, who deserves his sympathy and care in her last hours. On our journey to this State, and for the first few weeks after our arrival, we needed his assistance, and he has acted the part of a true Christian brother. We have had many precious seasons of prayer together at the family altar, and when bowed together in the evergreen groves of the mountains. Here we have, after prayer and careful deliberation, decided very important matters pertaining to the cause. And here, too, we have assisted him in the revision of his very valuable work entitled, "The Bible from Heaven," and his articles on the Personality of God, the Divinity of Christ, the Father, Son and Holy Spirit, to be published in pamphlet form; while he has assisted us on some important works. We have now been together six weeks, and every day from the first our union has grown stronger and more dear. May the blessing of God go with him. We hope to meet him at the General Conference, both of us in the enjoyment of health and the blessing of God.

On our arrival at Boulder City we were very weary. The heavy rains had washed the road so that it was almost impossible to pass over it. Several times Mrs. W. and the writer were compelled to leave the carriage and walk over the bad places, which generally extended miles. And more than this, while Elder C. would remain in the carriage, balancing it as well as he could, we would hold it from upsetting while walking long distances. In all, we both walked four or five miles. But the day was cool, and the scenery as grand as we ever witnessed, so that although we were very weary, the day passed very pleasantly.

At eight in the evening the tent was crowded, inasmuch that the seats could not support the weight of the congregation, and three times the supports gave way, causing some delay. Mrs. W. spoke eighty minutes, to a very attentive audience, with her usual freedom and power. Her discourse one week before, on her arrival in the State, had created a deep interest on the subject of Christian temperance, and the desire to hear her again was great. The meeting on the evening of the 11th was in every way a success.

The interest in the lectures being given by Elder Cornell is quite as good as could be expected. And there is a good opening at Georgetown, and probably the tent should be pitched in that city, which will close tent labor in this State for the season. Calls come in from Denver and other places, but these must be reserved for next tent season, when Elder C. should have a strong young preacher to help him. J. W.

## SABBATH-SCHOOLS. 18

HERE in our quiet retreat in the Rocky Mountains we have time for reflection, and as our mind goes back a half-century, when at the age of seven years we attended the first Sunday-school organized in the State of Maine, and when we look out upon the broad field where our churches are located, we feel moved to appeal to our people on this important subject.

Deacon John White, our father, organized the first Sunday-school in Maine, at Palmyra. Always in the front rank in all moral reforms and religious instruction, he heard with joy of heart that in Boston and New Bedford schools were being organized for the instruction of youth and children on Sunday. On the first intimation of this he immediately organized a Sunday-school in an adjoining school-district, and took his children with him. And although fifty years have passed, with all their burden of care, anxiety, and mental toil, those lessons written upon our youthful mind and heart have not been effaced.

The first lesson we committed to memory fifty years ago, June of the present summer, was

the record of the birth of Christ given in the second chapter of the gospel by Matthew, a portion of which we here give, as follows: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

This long lesson of twenty-three verses was then committed to memory, and there it remains until this day. The impress of it was made so deeply upon the young and tender mind that the wearing thoughts of a half-century have not effaced this precious lesson.

When we left school at the age of twenty, our preceptor said to us, "White, you have algebra enough to enter any college in New England;" but having neither studied nor taught it since, every principle peculiar to that branch of mathematics has been rubbed out, so that we cannot recall them, while this lesson learned in childhood remains, having stood the wear and tear of these long years. This thinking, care-taking head has grown gray and bald, but the lesson remains, and we can repeat it as readily as when first learned fifty years ago.

The fact that lessons learned in childhood and youth, when the mind is tender and free from the cares and responsibilities of manhood and womanhood, are more lasting than those learned in riper years, should impress parents with the importance of the Sabbath-school, where their dear children may learn and be impressed with the sacred lessons of the Holy Scriptures.

We need not say that Sabbath-schools should be organized in all our churches. There is not one of our churches that can afford to have the dear children and youth under their care deprived of this means of instruction. And it is not the children alone that can be benefited. The parents and the entire membership may be deeply interested in the Heaven-born institution of the Sabbath-school, and drink from the same sacred fountain of knowledge.

Our people are highly favored in having such a man as Prof. G. H. Bell, of the Battle Creek College, to prepare lessons graded to suit different ages, from the little child up to men and women of gray hairs. The system of Sabbath-school organization which he has introduced is excellent in its results. Under it the Battle Creek Sabbath-school has flourished beyond a parallel.

But in order that the Sabbath-school be what it should be, and what it may be among our churches, it must have the hearty and energetic support of all our preachers. These have influence with the churches. We may have good systems of organization and instruction, and question books as near perfection as possible, and yet without the support of the ministry we shall fail of doing what God designs should be accomplished in gaining the general interest of the children and youth among us, and in securing to them this means of grace.

Every Seventh-day Adventist minister should have one discourse at least, on the subject of Sabbath-schools, to be delivered, not only at the time of organizing new schools, but in those churches where the Sabbath-school interest needs awakening. It may be difficult for some of our theoretical preachers, whose business is to give courses of lectures from place to place, to come down to the wants of the youth and children. And should they undertake to reach the minds and hearts of the lambs of the flock, their words might produce a chill even in such hot weather as that of July just past, in which hundreds have perished by sunstroke. We say to such, Get down from your stilts, and let your cold hearts warm up by the fire of love that burned in the bosom of Him who took little children in his arms and blessed them.

These ministers of Christ have received their commission from the same Master from whom Peter received his. And it may be well for them to read with care the charge which Christ gave this ardent disciple, as recorded in John 21: 15, 16: "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." Here it should be noticed that the

dear Master remembers the lambs first, then the sheep. "He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

And we here enter a solemn protest against the course of some of our preachers and some of our churches in suffering the Sabbath-school to be set aside on those Sabbaths when the church is favored with the labors of a minister. This should never be. This is the very time to strike a blow in favor of the school. And not only should the Sabbath-school be held at the usual time in the morning, but the minister should be there on time to a minute to set an example for the entire school, teachers and pupils, and he should come with something to the point to say. He should lift just where superintendent and teachers should be lifting. And if they are not lifting at the right points, he should be prepared to properly instruct them.

We do not say that any part of the Sabbath-school exercises should be omitted to give the preacher time to make a long, cold, tedious speech. He should not take the precious time which belongs to the school. This is not the time and place for him to preach. Rather let him make his appointment, and call his own congregation, and take an hour in setting the subject before the people in all its importance. But when he visits the Sabbath-school he should enter into the exercises of the school heartily, and be familiar with superintendent, teachers, and pupils. And it will not detract from the proper dignity of his position as a minister of the gospel for him to come down to the capacity of even little children in his conversational instructions.

It is a matter of rejoicing that our people keep up their Sabbath meetings in the absence of the preacher; but we think that a mistake is made in devoting two or three hours to a tedious social meeting to the neglect of the Bible-class and the Sabbath-school. The social meeting is right if it is conducted properly, and is not continued to too great length. We say, Divide the time between the season of prayer and social conference, and the Bible-class and school for the children. We have seen our people backslide while holding tedious social services on the Sabbath to the neglect of the word of God.

We confess that we have not received our principal joys and comforts in social meetings of great length, where we could hear only the same hymns sung, the same style of prayer and common exhortations; while in searching the Scriptures and seeing the harmony of the word of God upon which the great truths of the third message rest, we have found joys unspeakable and full of glory, which are expressed by the apostle in these words: " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

We have seen the good fruits of the Sabbath-school in the early conversion of entire schools, by a little labor, after the faithful instruction of the Sabbath-school from childhood. The youth thus instructed are almost certain to early become intelligent Christians. This important subject will be considered at our next General Conference. May all our people be ready to act in the fear of God. J. W.

## ANALUO. PHIL. 1:23.

"1. Is the original Greek word for 'return' in Luke 12:36, the same as the one for 'depart' in Phil. 1:23, and also for 'return' in the Septuagint of Joshua 22:8? 2. What is the meaning of *analuosai*? 3. Is the following rendering of Phil. 1:23 in the Emphatic Diaglott correct or allowable, 'I have an earnest desire for the returning and being with Christ'?"

ANS. The meaning of *analuosai* is given by Robinson as follows: "To unloose, to undo; of a prisoner, to release. In N. T. intrans., to make one's self loose, to break up, to depart. a) Pr. εκ των γαμων, Luke 12:36; here the idea of returning home is implied. b) Trop. to depart from life, to die. Phil. 1:23; comp. 2 Tim. 4:6."

There is no idea of return connected with the word unless the *breaking up* or *departure* from some place is in order that the person may return home, or to some place where he has formerly been, as in Luke 12:36.

The same word is used in Luke 12:36, and Phil. 1:23. The word does not occur in Josh. 22:8. The word there used is *aperchomai*, giving the form *apeithosan*. 3. The rendering of Phil. 1:23 given in the Emphatic Diaglott, is not correct nor allowable. Phil. 1:23 is not parallel with Luke 12:36. In Luke the language refers to Christ; in Philipians, Paul

refers to himself. Strictly translated, Luke would read, "And ye yourselves like unto men that wait for their Lord when he will depart from the wedding, that when he cometh," &c. Here we learn that when he departs from the wedding he comes for his people here below, hence the translators very properly connected it with the idea of returning, since it was in relation to men that this movement of Christ is brought to view.

But in Phil. 1:23, Paul speaks of what he desires in reference to himself: "Having a desire to depart and to be with Christ," or, "having a desire for the departing and the being with Christ." The manifest impropriety of applying this to Christ is seen when we consider that the same one who departs is finally to be with Christ.

A further proof that this refers to Paul and not to Christ is found in 2 Tim. 4:6, where Paul says, "The time of my departure is at hand;" and the word he here uses for "departure" is *analuosai*, from *analuo*, a noun derived from the verb *analuosai*, which is used in Phil. 1:23. We might as well translate 2 Tim. 4:6, "The time of my returning is at hand," as to translate Phil. 1:23, "Having a desire for the returning."

So far as an explanation of the passage is concerned, there is not the least difficulty in translating the word by the terms "to depart," and letting it refer to Paul, and understanding it of his death. Hence there is no necessity of trying to bring in the far-fetched and unsustainable idea of the return of Christ.

## GET READY IN SEASON.

OUR camp-meetings are generally quite short for the amount of work which is to be done in them. Meetings for the religious interest of all are sometimes crippled by the press of business which must be hurried through. To some—many—the meetings are of little benefit, because they are not ready to enjoy them till the time is at least half gone. I have attended camp-meetings appointed to commence Wednesday, and the commencement of the Sabbath cut short the unfinished work of preparation. Last year I saw some important work in fittingly done at the close of the Sabbath and on Friday morning, because the Sabbath came on before the work was completed.

This ought to be remedied. It must be remedied everywhere, to have our camp-meetings as profitable as they may be. There is a loss of the whole meeting in such cases, which cannot be estimated. There is a total loss of much of the meeting to those who come late and only get everything fixed to their liking near the time to close the meeting.

To have a profitable meeting, all should be ready to enter heartily into the work at the very commencement, and stay till the close. When this is done by all the brethren and sisters, then our camp-meetings will be seasons refreshing to all, and the very memory of them will be a rejoicing. J. H. WAGGONER.

## RETURN TO BATTLE CREEK.

ON account of my wife's failing health, I left Colorado, Aug. 12, and returned to my family in Battle Creek. I spent about five weeks with Bro. White and family in the mountains, laid by all my usual work, writing, and studying, and tried to recuperate as fast as possible. Apparently I gained much, as I now feel as well as usual. And I am glad to report that Bro. White has also gained very rapidly. We can see that he came up in physical strength every day. The last day I was with them, he and Mrs. White walked about four miles over the mountain roads. Whoever has tried it, knows that this requires some strength.

Our stay in the healthful climate of Colorado has been, not only very pleasant, but very profitable. Many matters of great importance to the cause were talked up and prayed over, and plans were laid which we hope to see carried out in the near future. Bro. White has written very much in this mountain retreat. Indeed, it is a good place for close thought, reflection, and communion with God.

We prevailed upon Sr. White, much against her inclination, to give up the Eastern camp-meetings and take this time to rest, write, and gain strength for important labors which she must perform this fall and winter. It is neither ourselves nor the cause to overwork so to break down and be laid up entirely.

Mrs. Canright is very feeble indeed. She is unable to ride out more or less in a very easy carriage. She is among the kindest of friends,

to all that can be done for her comfort. I expect to remain with her for the present, except, perhaps, to attend a camp-meeting and return. Our address will be at this place.

D. M. CANRIGHT.

Battle Creek, Mich., Aug. 18.

### SUNDAY-SABBATH CONVENTION.

We do not write to announce such convention, with time and place, but to suggest that our first-day friends ought to hold one, in order to agree on some line of argument by which to sustain their favorite institution in its tottering condition, so that the confusion existing upon this subject may be remedied, and all be in harmony in giving the reasons of the faith and hope and practice in which they mutually delight. Those who discontinue the Sabbath of the decalogue, and substitute for it the first day of the week, should be able to sustain their views with a united voice. But how is it?

One tells us that the whole law "written and engraven in stones" has been abolished; another, that that form of it has been abrogated; another, that the Sabbath only of that law has been done away; another, that the Sabbath of the fourth commandment is universal and perpetual, but the day of the Sabbath has been changed, so that they truly keep it by rest and worship on another day; another, that any one day of rest after six of labor is all that the commandment requires, so that any day we choose is truly the Sabbath of the law of God; another, that every day should be kept holy in this dispensation, there being no distinction of days. And besides all this, most of them claim that time has been lost so that we cannot tell which is the seventh day; that is, that it is impossible to keep a particular day on a round and rolling world. Still they are all agreed that the definite first day of the week, the day on which Christ arose from the dead, should be kept by all in all parts of the world.

And these various, conflicting, and contradictory positions are not only held by different individuals, but the same individual will hold nearly all of them, and will set them forth, one after another, in the same discourse.

They will tell us that Christ and his apostles changed the Sabbath of the fourth commandment from the seventh to the first day of the week; but not finding any evidence to sustain this assertion, they will claim that any one day of the seven is all that the commandment requires. If this is true, a change of the day is possible. But these two contradictory arguments not being of sufficient strength to answer their purpose, they present another, and that is, the commandment has been abolished, at least that form of it, and its Sabbath taken out of the way, being nailed to the cross. This leaves us without a commandment and without Sabbath; for the commandment has not been renewed.

Their arguments naturally remind us of those of the young lawyer in a suit brought against a client for breaking a borrowed kettle. Said he, in summing up, "Please the court, we claim to have proved, 1. That the kettle was cracked when my client borrowed it; 2. That it was whole when he returned it; and 3. That he never borrowed the kettle."

Truth never stands in need of such absurd and contradictory arguments. They are unworthy of a person of candor and sense, a disciple to a professor of the religion of Christ; what then shall we say of them coming from the mouth of a pious and learned minister?

We have no reason to believe that the proposed convention will be held. If it should, they cannot agree with one another; and besides this, no one would agree with himself.

R. F. COTTRELL.

### THE FIRST DECADE OF THE CAUSE IN CALIFORNIA.

FROM an article by Bro. Loughborough in the SIGNS of Aug. 8, we give the following relative to his ten years' labor in California, and the growth of the cause there during that time: I began this article to speak of ten years, ten years of my own experience. Those ten years which close this 18th day of July, 1878, I look back upon as the most interesting of any of the previous and seven years of my life. Ten years ago to-day, accompanied by Elder Bourdeau, I landed in San Francisco with our sixty-foot boat to commence the work upon this coast. We were strangers. Our doctrines were new to the people, and our people unknown here on the Pacific slope. With God's blessing the work is fairly under way. We have a strong Conference in California with nearly thirty churches,

and the North Pacific Conference, which is gaining strength and is destined to be a power in all that Northern region.

To-day, the tenth anniversary of my arrival on the Pacific slope, we are erecting our new Nevada tent in Reno city, a railroad center in the very heart of the real financial strength of the State of Nevada. The people treat us most cordially, and express the deepest anxiety to hear. Our prayer is, God bless the Nevada mission.

What we see on this coast is only a sample of what I behold in this cause all over the world. Here ten years ago we had no facilities for printing the truth; now we have a well-equipped and thoroughly established publishing house, as large as was demanded for the whole Seventh-day Adventist cause in the world ten years ago.

And of our central publishing house in Battle Creek, Michigan, I think I do not over-estimate when I state that the work there has increased tenfold in ten years, and besides these, a publishing house is in full operation in Central Europe.

I look at the rank and file of our ministry; ten years ago probably there were not one-tenth as many in the ministry as there are to-day. Of course there has been a corresponding increase of our membership during that same time. But with all this increase in points mentioned, it is truly cheering to look at that feature of our work, the missionary society, which has had its rise among us during the last part of the last ten years, and to see the lay members of our people actively engaged in spreading the truth through the world.

The spirit of consecration to the work must increase; it is none too much to hope and believe that it will increase as our people arouse to the demands of the times.

Like men in war times, when it was apparent that the nation's cause demanded men, and a call was made for 300,000 more, they did not sit down dejected and sad, and say, Let some one else do the work; but with cheerful action and with zest, they responded in songs that fairly rent the air. They sang, "We are coming, father Abraham, three hundred thousand more."

As we pause a moment on this our individual anniversary day, looking at the past and scanning the future, we feel as though the God of Heaven had made a call to each of us to take hold as never before in this work. Shall we sing and act, "We're coming," or shall we bury the Lord's talents intrusted to us, and be classed among the slothful servants?

If there is that consecration to the work that the truth, the times, and the call of God demand, I do not see why we may not expect to see more done in extending the truth, and in bringing souls to the truth, for the next two years than we have seen accomplished during the whole of the last ten years. The Lord grant it.

Reno, Nevada, July 18, 1878.

### FACTS FOR THE N. Y. AND PA. TRACT SOCIETY.

It is a fact, as our books will show, that on July 1, 1878, there were due to the society from the different districts and individuals, on periodical account alone, nearly two thousand dollars (\$1986 35, actual figures).

These periodicals have been ordered by our brethren, either for their own individual use or for use in the missionary work, and our tract society is responsible to the offices of publication for every dollar of the same, which constitutes the greater share of our present indebtedness. Not only is this the case, but another fact is that the offices of publication are now entitled to, and need, every dollar of this account.

I might say also that this entire indebtedness has been incurred during the past three years, or since Oct. 1, 1875, at which time some seventeen hundred dollars (\$1700) were paid out of our tract society fund to balance the district accounts. This was for periodicals which had been used in the missionary work. Now the question is, How shall this indebtedness be met?

On this point we propose:—

1. That those who are owing the society on periodicals ordered for them, either for their individual use or for missionary work, pay the amount of their indebtedness at once, or as soon as possible. We appeal to them personally to do this, that our society may be relieved from embarrassment. We also appeal to every director and librarian in our society to act as agent to collect these dues and forward them to the State treasury at or before our annual tract meeting. This is but simple justice, the reasonableness of which ought to be appreciated by all.
2. That donations be made to pay for such periodicals as have been used exclusively in

missionary work, for which no individual is responsible, and for which the society, in its present financial condition, is not able to pay, as will be shown hereafter. Let our wealthy brethren donate liberally, and those in more moderate circumstances in proportion to their ability; but let all do something. Again we appeal to the directors and librarians, to consider themselves responsible to see that there is not a member of the society in their church or district but has an urgent invitation to donate for this purpose. We fully indorse Bro. Haskell's suggestions in last REVIEW Supplement on the subject of finances, and shall labor to carry them out in our society. We request all our tract workers to carefully read the article again.

It is also a fact that from July 1, 1877, to July 1, 1878, the bills of books purchased by our society amount to \$1758.72, while during the same time the whole amount paid into the tract fund from membership, donations, and book sales, including the one-third, is only \$1610.63. When we take into account the additional expense of freight, express, postage, etc., etc., it will be seen that there exists an urgent necessity for the raising of funds to meet the demands of the missionary work, as we have indicated above.

Again we appeal to the officers and members of our society to consider the matter, and take hold unitedly of this work of raising funds for this purpose. Let those who are able give liberally of their abundance, and let us all do something, and do it at once. Shall we not have a donation to our T. and M. society from every member between this time and the annual meeting? B. L. WHITNEY.

### To the Kansas Church Officers.

I WANT to say a few words to our church officers in relation to appointments.

First, when notice of a meeting for Sabbath and Sunday is given, it is expected that meetings will begin with the Sabbath, or on Friday evening.

Secondly, please see that the appointment is published as extensively as the time will permit. This, many times, requires considerable exertion. It frequently happens that those who do not take the REVIEW (the very ones who need help the most) do not hear of the meetings till near their close. When we have only a two-days' meeting, it is very important that all who expect to be benefited should be there at the commencement of the meetings. Much is lost by being late, or missing the first meeting.

Thirdly, the house should be cleaned and lamps trimmed before the time to begin the meeting. It has a discouraging effect to go to the house of worship at the beginning of the Sabbath and find the floor unswept and no provision made for lights. This is enough to destroy all the good influence of the first meeting, and should be carefully attended to.

Fourthly, when we have to use school-houses that are used by all denominations, it frequently happens that there are other appointments out that conflict with ours, and we have to give way. Care should be taken that the hour for meetings does not conflict with previous appointments. Please see that the coast is clear; and if it should happen that the house is occupied by others, see that other arrangements are made and the appointment generally understood, so that our time may not be lost.

These matters should be attended to by some one, as much as depending upon them.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16:10. Let us all try to be faithful servants.

CHAS. F. STEVENS.

### Wisconsin Camp-meeting.

THE camp-meeting for Northern Wisconsin will be held at Grand Rapids, Sept. 11-17. We have selected this place because it is the most central for our people living in the northern and central portions of the State. It has also the best railroad accommodations. We have the use of the fair-ground, with all the buildings, free of charge. The Green Bay and Minnesota railroad will carry passengers to the meeting for a trifle over half-fare. Those who come on that road will pay full fare coming, and return for one-fifth regular fare. There is now a prospect of having better terms on the Wisconsin Valley road.

Now, brethren, we want to see a general rally of our people from Lake Michigan to the Mississippi River. This is our first camp-meeting so far north, and we are very anxious to have it a grand success. Let all who can, bring

tents; but none need stay away on account of not having tents, as there will be ample accommodations for all. Those living so far north that they could not attend previous camp-meetings should make a special effort, and sacrifice much in order to attend this meeting. The scattered ones, too, all over this part of the State, should be at this meeting. Many of these never have opportunity of meeting with our brethren. Let these come, seeking God that they may obtain a blessing.

Bro. Smith and Haskell are expected; and as these servants of God come to do us good, let us not hinder the work by staying at home, and thus lose the blessing in store for us. Our missionary workers should be present, as Bro. Haskell will be there to give important instruction.

Come, and bring your friends and neighbors. Let the backsliders come. Let all come to work, not in our own strength nor leaning on the arm of flesh, but trusting in the power of God, to work for ourselves and others. We are nearer the end than we have ever been before. Solemn scenes are before us. Do not wait to get the blessing of God at the camp-meeting, but seek him earnestly now. Receive the blessing before you come to the meeting, and then you will be ready at the beginning of the meeting to work, and to receive blessings of God.

Brethren, pray that the meeting may be a success, and come prepared to make it the most successful one ever held in the State.

H. W. DECKER.

### Maine Camp-meeting.

We hope to see a general gathering of all our people at the camp-meeting, Sept. 4 to 9. Commence now to make preparations to attend. No one can afford to lose the benefits which may be derived from attending the camp-meeting. Come one, come all, and bring your unconverted children and friends with you. Now is the time to work for the salvation of precious souls. The working time will soon be over. The Lord is coming, and that very soon.

Waterville is the most central place in the State to accommodate all our people; therefore let none stay away. The camp-meeting committee will do their best to have things in order, and to accommodate all. A team will be at the depot to take passengers to the camp-ground at reasonable prices. A provision stand will be on the ground, and horse feed will be sold, as usual. Let all that can, come with tents, and let those that cannot provide themselves with tents bring bedding. All coming on the cars will stop at Waterville. Here the P. and K. and the M. C. R. R., form a junction, so it makes no difference over which road you come.

The camp-ground is about 1½ miles from the depot, and about ½ mile from Crummitts Mills. The meeting will be held in a grove slanting to the east, commanding a fine view of Waterville.

Let us come up to this yearly gathering praying that the Spirit of God may be with us, and that great good may result.

J. B. GOODRICH.

### Ohio Sabbath-Schools.

At the next session of the Ohio Conference, something should be done in behalf of the Sabbath-schools in Ohio. No doubt a State organization will be considered, and entered into. A united and systematic effort would doubtless increase the efficiency and benefits of this good work.

In order that something may be done in this direction, we hereby request that all Sabbath-schools in this State immediately appoint some one of their number as delegate to represent their interests at the Conference. If the superintendent is to be at the meeting, he would be the proper person. These delegates should bring a written report of their school, embracing the following points:—

- Number of classes.
- Number in each class.
- Total number of scholars.
- Question books used.
- No. of classes in each book.
- How far advanced in the book. Page.
- When organized.
- Degree of interest, etc.

Let this matter be attended to, and then something may be done.

H. A. ST. JOHN.

### Ohio R. B. Notice.

THE C. S. & C. R. R. promises excursion rates (two cents a mile) to all that go to the Tiffin camp-meeting from Springfield, Sandusky, or the principal intermediate points. The B. & O. R. R. has as yet paid no attention to our request.

H. A. ST. JOHN.

## LIFE.

TROUBLES dark! trials deep!  
Conflicts fierce! eyes that weep!  
All tell the strife  
Of mortal life.

Weary hearts! tired hands!  
Restless years! shifting sands!  
And then life's day  
Doth pass away.

End soon comes! darkness dire!  
Dead are raised! world on fire!  
And then doth dawn  
A brighter morn.

Comfort sweet! naught to fear!  
Rest and peace! Jesus near!  
And all for aye,  
One endless day.

ELIZA H. MORTON.

Allen's Corner, Me.

## Progress of the Cause.

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

## ALSTRUP, DENMARK.

I HAVE been sick the past week, but am now better, and was able to hold a meeting yesterday in this place. I feel very thankful to God for his tender mercies, and will endeavor to trust in his kind providence at all times.

It is truly cheering to hear of the progress of the work in America. When we read of the success of your blessed camp-meetings, missionary labors with tracts and papers, tent-meetings, and other operations, we praise God for his goodness. Yet the tear unbidden starts, seeing that here we are tugging away, a lonely watchman among millions.

It is not the easiest work to always break new fields, and labor far from our loved ones. In REVIEW No. 2, Vol. 52, Bro. J. N. Andrews has described the condition of the people in this country as truly as though he had lived in their midst. Indeed, darkness covers the earth, and gross darkness the people.

Yet the Lord has given us eighty souls in Denmark who love to keep the commandments of God and prepare for the soon-coming of our dear Saviour. For this we praise his holy name and take courage. Bitter opposition seems to pour in upon us from every side. But we will labor on, trusting in God. There are many calls for labor. May the Lord direct in all things for his own glory.

JOHN G. MATTESON.

July 22, 1878.

## KANSAS.

## Osawkee, Aug. 12.

I WAS with the church at this place, Aug. 3-12. The meeting has been one of interest, and the outside attendance quite good. Seven have been added to the church, five of them by baptism.

Systematic benevolence was raised some, and several dollars were pledged for the Dime Tabernacle. A neat, commodious place of worship, like the new house here, is what is needed in our churches in Kansas to help give permanency to the cause.

SMITH SHARP.

## Ft. Scott, Aug. 8.

OUR meetings are progressing. Have just finished presenting the subject of the Sabbath. There is a deep interest, and twelve in this place are now keeping the Sabbath. The good work is but just begun, and unless adverse influences shall come in hereafter to cripple our work, there will be a large church raised up here.

J. H. COOK.

L. D. SANTEE.

## NEBRASKA.

## Ord, Valley Co., Aug. 14.

THIS is a new and small place in Loup Valley. An interest is awakened for miles around, and we hope for good results. The no-law element is strong. Brethren, while we preach at the tent and visit from house to house, will you not pray around your altars for the triumph of the truth?

CHAS. L. BOYD.

DANIEL NETTLETON, JR.

## TEXAS CAMP-MEETING.

## Rockwall, Aug. 13.

WE have had a glorious meeting—far exceeding our fondest hopes. More than one hundred adult Sabbath-keepers were out. Almost as many more were kept at home by sickness—a thing unheard of be-

fore in Texas climate. We have never attended better meetings than these. All came praying and seeking the Lord, and he blessed mightily. The bitter tide of opposition and prejudice raised here has been rolled back, and a goodly number will remain as witnesses for the truth. Full account next week.

R. M. KILGORE.  
L. J. CALDWELL.

## OHIO.

## Springfield, August 14.

THE tent-meeting in Springfield is still in progress, with a spreading interest. Congregations do not average as large as we hoped, but the interest seems to be increasing. We are every day hearing of some new one convinced of the truth. Many are "almost persuaded."

We have had no open opposition, except in the way of getting up every imaginable thing to divert the minds of the people. We have had mostly good weather. Our meeting last Sabbath came near being an entire failure on account of a heavy rain. Six were baptized Sunday morning. It was a most interesting and profitable season, and the influence of it was good on the cause.

We regret that the coming of the camp-meeting is going to close our labor here so soon. We hope, however, that an opening may be found to continue the work here after the camp-meeting.

Bro. Stone left early this morning for Indiana. We shall all miss him much. Hope he may return to the Ohio camp-meeting.

J. H. WAGGONER.

## MICHIGAN.

## Blendon Landing.

ON the 25th of July we commenced labor with the church at Blendon Landing, where we continued our work until the 5th of August.

This church has for a long time felt the need of ministerial labor, and furnishes another illustration of the importance of help from without in order to the adjustment of those misunderstandings which often arise in churches which are for too long a period isolated from their brethren in other parts of the field. They readily yielded, however, to the softening influences of the Spirit of God, and we left them quite hopeful of better days for the future.

While among them, it was our fortune to listen to a discourse from a Methodist clergyman, which did great injustice to our views as a people. On the following evening we reviewed the discourse in the same place where it was delivered, correcting the false impression which had been given, to the effect that we are among those who seek to be justified simply through the keeping of the law.

The results of the sermon and the review were, we think, in the end, favorable to the interests of sound doctrine.

W. H. LITTLEJOHN.

## Tent No. 3, Hickory Corners, Aug. 16.

OUR congregations the past two weeks have been small, but some are interested. On the Sabbath and on first-days our meetings have been quite interesting. Last Sabbath over forty were out. Some have taken a stand with us, and others are reading. Have sold a few books.

Pray for us.

J. B. FRISBIE.

T. M. STEWARD.

## Pontiac, Aug. 12.

WE have now been in Pontiac three weeks, and the interest is still good. Some eight or ten, as nearly as we can learn, have already commenced to keep the Sabbath, and many more are deeply interested. The ministers of the place just begin to realize that the people are in earnest, and they have commenced preaching against us and our work, denouncing us in unsparing terms. Their course, however, only helps the truth, and we expect to see good results. Last Sabbath more than fifty were present at our first Sabbath meeting, and some encouraging testimonies were borne in favor of the truth. We hope for a good company of Sabbath-keepers in Pontiac.

The friends in Birmingham are growing stronger in the truth from week to week, and nearly all expect to attend the September camp-meeting. We meet with them each week and enjoy precious seasons.

J. O. CORLISS.

## Tent No. 2, Greenville, Aug. 16.

THE interest in our meetings in this, the sixth week of our stay, is rather increasing

than otherwise. Two evenings of the present week our tent has been full. We have not had a really small audience in all the time. We have all kinds of opposition to meet, including the most ridiculous rumors and stories about our faith and work. But we are gradually gaining the confidence of the people, many of the better class of citizens constantly attending our meetings.

We cry to the Lord for help, and need the prayers of his people. Our faith does grasp, eventually, a harvest of souls. Our tent will remain here till the season is past.

D. H. LAMSON.

H. M. KENYON.

## Jasper, Aug. 14, 1878.

WE have been at this place about three weeks, and although an effort has been made to keep people away our meetings have been well attended. A few more have decided to obey God, and many others are convinced, for whom we will still earnestly labor.

One of us will remain here, while the other will take the tent four miles northeast, where there seem to be some interested.

Last Sabbath we met with the little company near Canandaigua, and had a very interesting meeting. Sunday morning seven were baptized, and eight joined in church covenant. Although they are few in number, they seem earnest in the work.

JOHN I. COLLINS.

T. P. BUTCHER.

## Muskegon Tent, Aug. 15.

THIS is now the fifth week of our meetings in this place. The attendance on week days has been small; but on Sundays the congregations have numbered from seventy to one hundred and fifty. In order to keep up the interest, and because of urgent requests from many Americans to hear our views, we speak every other evening in the English language. An interest has thus been raised among both Americans and Norwegians. Six have promised to keep all the commandments of God.

So far as we are able to learn, nearly all of those who have attended our meetings are convinced of the truth; but the cross of obeying is too heavy for them to take up. The only industry in this place is the work in the saw-mills. Nearly all the men labor there, and they say that they could not retain their places if they should begin to keep the Sabbath. But we have hopes that others will take a stand for the truth.

Brethren, remember us in your prayers.

A. B. OYEN.

## KENTUCKY.

## Pleasant Hill, Aug. 13, 1878.

COMMENCED a course of lectures at Pleasant Hill, Breckinridge county, Ky., last Sabbath evening, the 9th inst. The Methodists very kindly granted me the use of their house of worship. I have given five discourses upon the prophecies. A good interest is manifested; the congregations grow larger every evening.

R. G. GARRETT.

## NEW YORK AND PENNSYLVANIA.

## Tent No. 2, Newfane, N. Y., Aug. 13.

AS we anticipated, the opposition have ceased their public efforts, giving us an opportunity to press the truth home upon the hearts of the people. And the word spoken has had its effect. Quite a number have been forward for prayers, and all have expressed their determination to keep the commandments and be Christians. Fifteen or more have embraced the Sabbath, and we continue another week, hoping that others may take hold of it.

S. B. WHITNEY.

## Tent No. 4, Mannsville, N. Y., Aug. 12.

OUR tent is located four miles from Sandy Creek and six miles from Mannsville, the latter place being our post-office. We pitched the tent here July 31, and commenced meetings Aug. 3. During the first few days we had high winds, and violent storms of thunder and lightning. Aug. 4, after our evening meeting, a terrific gale blew over our tent, but we all escaped without serious injury. The attendance has increased, as the weather became more favorable, from forty to about two hundred. We have now reached the Sabbath question, and many are willing to acknowledge that we have the truth on this point; yet it remains to be seen who will obey. The most unfavorable thing is the fact that

they have had revivals through this section through the work of praying bands, and the people seem satisfied with their condition. Yet we labor in hope.

M. H. BROWN.

H. H. WILCOX.

## Tent No. 10., Coudersport, Pa., Aug. 12.

THE interest here so far seems almost wonderful. We have held ten meetings, and our tent has been nearly full every time. We have already introduced the Sabbath question and spoken four times upon it. We feared that this might have a tendency to lessen the interest, but it has seemed to increase instead of diminishing. We never saw closer attention given to the truth than is given here.

The people seem very cordial, and provide bountifully for our wants.

We have already had calls to go out and speak in school-houses in the country.

E. W. WHITNEY.

H. E. ROBINSON.

## INDIANA.

## Alexandria, Aug. 12.

CLOSED our meetings here last evening with a congregation of about three hundred. We have spoken here sixty times, obtained several subscribers for REVIEW and REFORMER, and sold twelve dollars' worth of books. Also received \$18.50 in donations. Sixteen signed the covenant, three were baptized, and twenty-five or more are keeping the Sabbath. Some will attend the camp-meeting. One young man of talent who was a skeptic when we came here, will attend the College for the purpose of fitting himself to proclaim the last warning message.

Our effort here has been far more successful than we at one time had faith in. To the Lord be the glory.

W. W. SHARP.

## ALABAMA.

## Atalla, Aug. 13.

THE work here is progressing. We have been here six weeks, yet our congregations are still good. Saturday evening forty came forward for prayers, and as many more on Sunday morning.

We have been obliged to move to another part of the town. Shall be ready to move and pitch the tent, and provide for our wants in every way possible. We have good congregations on the Sabbath, and a goodly number have commenced observance. We are talking of building a church, and find the people willing to help.

Atalla is on the great thoroughfare from Georgia to Alabama, and emigrants call to see what we are doing. This gives us opportunity to sell them tracts, pamphlets and sometimes books. If we cannot get to them, we give them back numbers of the SIGNS, REVIEW, INSTRUCTOR, and REFORMER. And here let me express my gratitude to the many that have sent us publications. We have a fine assortment on hand.

Our tent master has recovered his health, and, although the heat is intense, we are all well. Surely the Lord does remember us in much mercy, and to him be all praise for the good work here.

A. O. BURRILL.

## TENNESSEE.

## Cross Plains, Aug. 12.

WE are through with the investigation of the theory of our faith, and the interest is good. Some who came at first have come, but others are filling up their places. Quite a number are keeping the Sabbath, how many we do not know. We shall remain here until we are satisfied our work is done. The people are slow to act, but are investigating with some degree of earnestness. They are very kind in supplying our wants.

Pray for us.

S. OSBORN.

G. K. OWEN.

## IOWA.

## Iconium and Garden Grove, Aug. 12.

WE closed our meetings in Iconium July 21. As a result of our labors, we signed the covenant. We have never been in a community where the feeling was so friendly as here. The people bore all our expenses. A large majority of them longed to no church, and some were avowed infidels; yet all treated us kindly, invited us to their homes and talking with us. We were strongly urged to come here this fall or winter, when there could

etter attendance. Many are already convinced of the truth, and almost all are favorable, and we hope many of these kind friends will be found among the redeemed at Mount Zion.

Bro. Minos Miller was with me the last three weeks of our labors here.

The tent is now located in Garden Grove, Decatur county. Eld. E. W. Farnsworth has here the first week. Bro. Miller is now with me. The interest is good. We are now in the midst of the Sabbath question. Last night the tent was full, and many stood outside. C. A. WASHBURN.

Intersect.

CLOSED our meetings at this place, with full tent, Aug. 4, after giving over fifty discourses. About fifteen have embraced the truth, and those already obeying have been strengthened and encouraged. We think good Sabbath meetings and a Sabbath-school can be sustained here.

We are now at Carlisle. Have given five discourses. People come out well, and are interested. May God bless the work here.

J. H. MORRISON.

#### WISCONSIN.

Levens Point, Aug. 12.

I HAVE NOW been at this place one week. The congregations average one hundred and fifty, and the attention is good. Yesterday we presented the Sabbath question, and though many are prejudiced, some are interested. A first-day Adventist preacher, young man of intelligence, came to the tent, and we furnished him with tracts, and conversed with him till a late hour at night. He then went home and read the tracts, comparing them with Scripture, till morning, and continued investigating during the week till the next Sabbath. He then worked in the harvest-field till noon, when being disturbed by his convictions of duty he observed the remainder of the day as the Sabbath. Both he and his wife are now strong in the truth. We also met Eld. Day, lately of Maine, a first-day Adventist minister, who has been keeping the Sabbath about six months.

The cause in Wisconsin is rising; good reports come in from all parts of the field. Five companies have been raised up since the camp-meeting, making an aggregate of over one hundred Sabbath-keepers added during the last six weeks.

H. W. DECKER.

Wernon, Waukesha Co.

We have been here a little over a week. Our meetings have been well attended so far. Last night our tent was full, and thirty or forty were seated outside. There must have been two hundred and twenty-five present. And I never saw better order than was maintained for a little over an hour, while the Sabbath question was being discussed. We hope for good results.

The cause is moving on steadily at Mukonago. Twenty were present at our meeting last Sabbath, and every one spoke, four for the first time.

C. W. OLDS.  
E. M. CRANDALL.

#### MAINE.

Brookstook Tent, East Washburn, Aug. 12.

SINCE our last report, July 29, the interest here has steadily increased. About forty-five are now keeping the Sabbath, who are not keeping it when we pitched our tent in this place. Last Sabbath, six were buried with their Lord in baptism. It was a pleasant season. After the discourse in the afternoon, forty-nine testimonies were borne in quick succession, and after the discourse on the evening after the Sabbath thirty-seven were given. God witnessed, by his Spirit, that he accepted the service of the day.

Last week Tuesday, three no-Sabbath, pre-immersion Adventists pitched a tent little more than a mile from ours; this new off a portion of our congregation. They boasted of what they were going to do, but it has not been done yet. Next Sunday we expect one Eld. Rideout, from Resque Isle, to preach against us on the Sabbath question.

We expect to remain here two weeks longer, and then shall start for the camp-meeting.

J. B. GOODRICH.  
S. J. HERSHUM.

New Sweden.

THE Swedish brethren here are much interested in sending publications to relatives and friends in old Sweden. They also improve all the opportunities for tract and

missionary work here. It having been thought best, in company with Brn. Gelotte and Sjöbom I visited their French neighbors. The first time, ten families were visited. A few tracts were left, and four persons were found to read the French paper. In a few days they were visited again, and another reader was found. One week after, at our third visit, seven more families took papers, and the former readers expressed a desire to subscribe. One subscribed and paid. Then the priest came among them and learned what had happened. Last Sunday, in church, he gave orders that all tracts and papers should be returned; that while they were retained the children and others should not be allowed to see them; and that if not taken back they should be burned.

Several who returned the papers showed in their countenances that they were sorry to do so. They said they saw nothing objectionable in them, but the priest had ordered them returned, and they dared not do otherwise. We shall pray that this love of the truth that has been kindled in their hearts may increase, so that some may venture to investigate for themselves, and fear God rather than man. They treated us very kindly, and talked reasonably on the subject of religion.

Last Sabbath, J. P. Gelotte was set apart as elder of the Swedish Seventh-day Adventist church of New Sweden. As the brethren have heard of a Danish colony in New Brunswick about twenty-five miles away, and Bro. John Olson can speak the Danish language, if the Lord will, a delegation of three, provided with tracts and papers, will soon visit them. J. SAWYER.

#### VERMONT.

Tent No. 2, Marshfield, Aug. 12.

At the time of the last report from this tent, Aug. 1, meetings had just opened here. The tent stands on low ground and but a few feet from the Winooski River, and as it has rained every day up to yesterday, since the tent came here, the attendance has been rather small.

Our object in pitching so near Cabot was to connect the two interests and watch this work till our camp-meeting. The Sabbath after we moved from C. we were to hold meetings in the Adventist meeting-house at Cabot, as we have had the promise of the house; but the doors were closed against us. So the brethren came to the tent, where a precious season was enjoyed by the "river side," in the worship of God.

At Cabot the ministers are now wide awake, and are coming to the front to defend Sunday. Three sermons were preached against us yesterday. Bro. Owen heard two of them.

We preached three sermons on the Sabbath question in the tent yesterday. Our audience in the evening outnumbered any previous one here. Up to last Sabbath we could count six or more who have decided to keep the Sabbath since the tent came to this place. As the truths sustaining the Sabbath of the Bible were presented yesterday, and solemn appeals were made to the people, the candid attention and tearful eyes clearly revealed the fact that conviction settled into the heart.

Since coming to the tent last week, I have often been reminded of our tent-meetings upon the same ground fifteen years ago this month. Our dear brethren, Eld. D. T. Bourdeau and Harrison Grant, were with us then. Our stay was short, and apparently but little was accomplished; yet I am confident the influence of that effort, with the consistent Christian life and earnest missionary efforts of Sr. Lamberton in this vicinity, who then embraced the Sabbath, have helped us, both in Cabot and here.

A. S. HUTCHINS.

Tent No. 1, West Townshend, Aug. 12.

It has rained nearly every day since our last report, yet the people attend our meetings regularly, some coming an hour early to get in before it rains. The attendance at evening meetings has ranged from thirty to a hundred and fifty.

Last Sabbath, the brethren from Jamaica and Windham met with us. About fifty Sabbath-keepers were present, and an equal number of those not of our faith. We had Sabbath-school and Bible-class, and after the afternoon service a social meeting in which forty-four testimonies were given, several from persons not Sabbath-keepers.

On Sunday, about two hundred and twenty-five were present during the day. At the close of the discourse in the morning on the perpetuity of the Sabbath and law, a lady arose and declared her inten-

tion to keep the Sabbath according to the commandment. Many were visibly affected. At the close of the afternoon service about fifty manifested, by rising, their belief that the commandments are binding. Next Sunday the Congregationalist minister is to speak on the "Change of the Sabbath." This we expect will increase the interest.

The people are very friendly; aid in singing, etc.

We are to have meetings every Sabbath.  
I. SANBORN.

#### ILLINOIS.

Millington, Aug. 14.

WE pitched our tent in this place, Aug. 5. This is a small village on the C. B. and Q. railroad, only two miles from Newark, where we have just closed a series of meetings. We shall remain here till camp-meeting, laboring to the best advantage possible.

Each week develops more fruits of our labors in Newark. About fifteen are keeping the Sabbath, besides many friends who are not yet identified with us. We hope and pray for them. There is a large, commodious church building in the place, which Mr. Coy, a merchant, bought of the Congregationalists. Mr. C. kindly permits us to use it free of charge. Our friends are making an effort to buy it.

The following cases show the power of the truth to purify those who embrace it with all the heart: Two men, aged respectively eighty-seven and sixty-five years, the elder of whom had used tobacco sixty-six years, the younger over forty years, both left off its use. Father Barrows, the elder, says he feels little, if any, bad effects from leaving it off. What a rebuke to the middle-aged and the young who say they can't give up tobacco. We can do anything that the Lord requires, if we try by faith in Christ.

Father Barrows informs us that his brother, aged about seventy-five years, who embraced the Sabbath and kindred truths, and who had used the filthy weed for about half a century, has quit its use. He has the consumption, and for a few days past has been so low that his friends despaired of his recovery. When urged to take some stimulant as a substitute for tobacco, he refused, saying that he wanted to die clean and pure. Thank the Lord for a truth that will make a man every whit whole. Bro. B. is improving, and there is hope of his recovery. We do not think leaving off bad habits is going to kill any one.

J. F. BALENGER.

Belvidere, Aug. 15.

WE have now held twenty-six meetings here. We are having a good hearing. At the first nearly all the ministers attended; but since the presentation of the Sabbath truth, some have staid away. A goodly number have already acknowledged the truthfulness of our positions, and some have commenced the observance of the Sabbath. There is a strong under-current working against us, and two ministers have tried to puzzle us with questions at the conclusion of our services. This resulted in throwing themselves into confusion, and increasing the interest.

We had a very interesting meeting last Sabbath. Brn. Vickery and Bennett assist me in visiting and in caring for the tent.

We are encouraged to hope that a goodly number will be raised up here to hold up the light of the truth in this corner of the Master's vineyard. R. F. ANDREWS.

Du Quoin, Aug. 12, 1878.

OUR discussion closed on last Friday eve. The result is better than we expected. Eld. Crim took different positions on many points from those taken in the Carbondale debate. It became a very easy matter at different times to show Crim vs. Crim, and Crim vs. the Bible. The Lord blessed Bro. Colcord much in his efforts to show the fallacy of Eld. Crim's arguments.

Truth has gained a glorious victory, as admitted by all except a few basely interested. Thus again the "champion of Southern Illinois" has been defeated, even "our enemies themselves being judges." Several have expressed themselves determined to keep the Sabbath. Bro. Dainon, a young Disciple minister from Judsonia, Ark., is now with us. He has accepted the truth in full, and designs preparing himself for usefulness. Bro. C. has just returned from Carbondale, and brings good news from there. The friends are growing firmer, and their numbers increasing. C. H. BLISS.

#### PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Reno, Nevada.

FOURTEEN meetings have been held here. Eld. Loughborough has given thirteen discourses on the prophecies and the immortality question, to which the people have listened with marked attention. The congregations have never been less than one hundred, and sometimes as many as five hundred have attended. God blesses in the work.

On Tuesday evening, July 30, Sr. White spoke with freedom to some four hundred hearers, on the words of John, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Her presence and discourse added much to the interest of the meeting, and left a favorable impression on the public mind.

Oakland, Cal.

THE tent-meeting which Eld. Healey has held at Oakland closed Aug. 5. Forty-three signed the covenant. Thirty were baptized, two of whom are converts from the Roman Catholic faith. This meeting has made many friends to the cause besides those who have fully received the truth, and an extensive field is opened for the tract workers.

Placerville, Cal.

THE tent-meeting at Placerville, conducted by Eld. B. A. Stephens, seems to be progressing favorably. Eighty-three have, by vote, expressed their belief that the seventh day is the Sabbath; but how many will obey remains to be decided.

Lone Oak and Pleasant Valley, Cal.

At Lone Oak, where Eld. J. L. Wood held meetings July 13, the people manifest a desire to take hold of the tract work in earnest. Tract society business was transacted at this meeting. At Pleasant Valley two signed the covenant.

THE most joyous and gladsome natures are those most keenly alive to impressions of reverence, wonder, and awe.

#### Obituary Notices.

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

DIED, in Bowne, Kent Co., Mich., July 4, 1878, of inflammation of the bowels, Sr. Lourana Aldrich, wife of Bro. Marshal Aldrich, in the thirty-seventh year of her age.

Sr. A. had been an observer of the Lord's Sabbath about eleven years. At the time of her death she was a member of the Vergennes church, and was respected and beloved by all who knew her. A good wife, a kind mother, a consistent Christian, her presence will be missed, by the church of which she was a member, and by the family in which she was a wife and mother. We expect to meet her "when this corruptible shall put on incorruption." She was buried at Bowne Center. Funeral service at the M. E. church. Discourse by the M. E. minister.  
E. VAN DEUSEN.

DIED of heart disease, at his residence in Hillsdale Co., Mich., June 2, 1878, my only brother, Elijah A. Pond, in the forty-seventh year of his age. He embraced the truth in 1853, but, yielding to discouragement, he wandered far from God. He afterward confessed his backslidings and pleaded earnestly for forgiveness, and we trust found peace and pardon through the blood of Christ. He expressed a wish to live to do good with the means the Lord had given him. May his two sons heed a dying father's counsel not to put off the necessary preparation, but to seek God now. Funeral discourse by Eld. Mills, F. W. Baptist.  
E. J. PAINE.

FELL asleep, in Leroy, Mich., June 30, 1878, Sr. Mary Ann, wife of Bro. Ira D. Perry, in the fifty-eighth year of her age. For the past few years, hers had been a life of suffering, but she endured all with the meekness and patience of a true Christian, and, though she longed for rest, was willing patiently to "bide her time." She leaves an affectionate companion and seven children to mourn the loss of a true wife and a kind, sympathizing mother. Words of comfort were spoken by Eld. Henry (Baptist).

We would not call thee from thy peaceful slumber,  
The weary path of life again to tread;  
We bid thee rest until the glorious morning,  
When thou shalt waken from the silent dead.

Then thou shalt rise in bright immortal beauty,  
To rest forever on that blissful shore,  
Where all is light and life, and bliss eternal,  
In perfect peace to dwell forevermore.  
MRS. L. D. A. STUTTLER.

DIED of cholera, in Boomer, Iowa, July 29, 1878, Lawrence Victor, infant son of Bro. and Sr. Lars and Ellen Neilson, aged 2 months. Words of comfort were spoken by Bro. Andrew Peterson, from Luke 7: 12-15. Although sorely afflicted, his parents trust that they shall again meet their precious one where sorrow is not, and parting is no more.  
MARY M. SWANSON.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 22, 1878.

## REMAINING CAMP-MEETINGS FOR 1878.

ILLINOIS, Bloomington,	Aug. 27 to Sept. 3.
OHIO, Tiffin,	Aug. 28 to Sept. 3.
MASS., Ballard Vale,	Aug. 28 to Sept. 3.
MAINE, Waterville,	Sept. 4-9.
MISSOURI, Sedalia,	" 4-10.
VERMONT, Morrisville,	" 11-17.
WISCONSIN, Grand Rapids,	" 11-17.
MICHIGAN, 1, Orion,	" 18-23.
" 2, Battle Creek,	Oct. 2-
NEW YORK,	Sept. 18-23.
IOWA, Oskaloosa,	" 18-23.
NEBRASKA, Seward,	" 25-30.
CAL., 1, Yountville,	Aug. 29 to Sept. 5.
" 2, Grangeville,	Sept. 10-16.

## The Dime Tabernacle.

We are glad to see by the REVIEW AND HERALD that our people in different and distant parts of the country are donating for the Dime Tabernacle. One dime a month for one year amounts to only the small sum of one dollar and twenty cents, a sum that all can donate unless they are so very poor as to be dependent on others. We shall not object to larger sums from those who are able to give them, and choose to make a larger free-will offering. And as means are wanted immediately, we recommend that the subject of the Dime Tabernacle to be erected at Battle Creek, be brought before the remaining camp-meetings for the season, and that all the brethren and sisters be invited to give one dollar and twenty cents to be immediately forwarded to the REVIEW AND HERALD, Battle Creek, Michigan.

The greatest care should be taken in making these collections to take the names and addresses of the donors in plain handwriting, as these, with the amount donated, are to be given in a pamphlet in connection with the history of the enterprise from the commencement to the close of it. Larger donations will not be refused, although we are satisfied that the strength of the enterprise depends very much upon the united efforts of all, by a systematic effort in raising a dime a month. As the surplus funds, should more be raised than is needed, are to be put into the treasury of the European Mission, our more wealthy brethren and friends will desire to donate all the way from one dollar and twenty cents up to one hundred dollars.

JAMES WHITE.

We are happy to learn, by the return of Bro. Canright from Colorado, more definitely of Bro. White's improvement in health. We have had good grounds to infer this from the increased number of important and interesting articles with which he has favored the columns of the REVIEW for some weeks past, and which its readers cannot but have noted and thankfully appreciated.

Read the article, "The Millennium at Hand," in this number, and see what ridiculous applications of prophecy people will make who reject the true principle of interpretation. Let not such persons accuse Adventists of being absurd or fanciful.

Thirty-four reports in our Progress Department this week, and three in other parts of the paper, making thirty-seven in all, most of which report additions to the church, and all of which speak encouragingly in reference to the cause.

From a portion of the reports from ministers, we have been obliged to omit some of the signatures for want of room.

We give another Supplement this week, containing receipts for the Dime Tabernacle, to Aug. 1, 1878. It is designed to give the receipts for this object quarterly, in a Supplement printed for the purpose. If any mistakes have been made, they will be cheerfully corrected on being pointed out.

The short-sightedness of some ministers in their opposition to the law of God, is conspicuous in their treatment of such passages as Matt. 19:18, 19. Bro. E. R. Ellenwood writes us that the Methodist presiding elder at Lakeview, Mich., took the position unqualifiedly that Christ told the young man all that was to be done in the way of keeping the commandments of God; that is, that no other commandments were to be kept but those expressly specified; and the fourth commandment, not being speci-

fied, is not to be kept. Thus to get rid of the fourth commandment, men will give up the first, second, and third; which also are not specifically mentioned, and according to their teaching, men may have other gods, worship images, and take the Lord's name in vain. What a curse to the world are such religious teachers.

The reports from the yellow fever district, New Orleans and other points on the Mississippi, are becoming frightful. It assumes the dimensions of a plague, and the people are fleeing from it in such a panic, that the victims are left to die without attendance.

## The Dragon's Ire.

The predicted "wrath of the dragon" against those who are trying to keep the commandments of God and the faith of Jesus, is of late taking a more practical turn. The REVIEW has given several notices of the persecution and imprisonment of Seventh-day Baptists in Pennsylvania; and our readers have seen by the reports from Bro. Bourdeau, what experience he is meeting in Switzerland. An item we give on the third page of this number, from the *Christian Statesman*, shows that the authorities in Canada are determined to enforce rigidly the Sunday law there. Bro. Taylor in this number reports the case of Bro. Mitchell, of Georgia, who has been imprisoned for laboring on Sunday. And a letter from Bro. H. S. Gurney, of Memphis, Mich., informs us that he and his son, C. H. Gurney, have been arrested for working on that day, notwithstanding the harvest fields have been full of Sunday-keeping workmen, for some weeks past. Bro. H. S. Gurney's case was dropped, but an adverse decision was rendered in the case of C. H. Gurney, and he has appealed to a higher court.

Persecution is the last appeal of bigots; and this is what we may expect as the next phase of the Sunday agitation. Having no Bible to sustain the institution, the next thing is to see what the law can do; and if more stringent ones are demanded, it will not take long to procure them.

## More Help for Europe.

BRO. ANDREW AND KNUD BRORSEN left Battle Creek, Aug. 13, for Denmark, in Europe, to assist Bro. Matteson in his mission there. Many prayers follow them from America, that the Lord may be with them, and much success attend the efforts which they and Bro. M. shall put forth in behalf of the Sabbath and advent cause in their native land. We impatiently anticipate the time when we can make a similar record in behalf of a mission in England.

## BOOKS RECEIVED.

A PROMPT notice under this head of all books received, giving title, the name of the author and of the publisher, and the price, when known, will be considered by us an equivalent to the publishers for the same. A more extended notice may be given whenever we consider that the interests of our readers would be subserved thereby.

THE CHURCH OFFERING is the title of a new music book, by L. O. Emerson, published by Oliver Ditson & Co., Boston, Mass. It is a collection of Anthems and Chants especially adapted to the Episcopal service, but will be found a valuable book for choirs in all denominations. A notice of the work from which we are permitted to copy, says: "Choir leaders in general will be very well satisfied with the nearly one hundred Anthems, Metets, and Sentences, and may find a use for the ninety additional Chants."

In Lesson 10, Bible Lessons for Youth, Question 14 should read, "What was the result of the battle?"

## Appeal to Brethren in Eastern Michigan.

DEAR BRETHREN AND SISTERS: As the place of our first meeting has been decided upon, and as we go forward to make preparations for it, the question naturally arises in our mind, How extensive should the preparations be? Could we know that our brethren generally would come, we could judge about what to do. The meeting has been favorably located for all; very many can reach the ground by one day's drive with their teams, and those coming by railroad we expect to return free. Now, brethren, the success of the meeting depends very largely on the interest you shall manifest in making an effort, not only to attend yourselves, but to get others to come. If your friends see in you a lack of interest in attending the meeting, it will have a great influence upon them. If your committee move forward with zeal and earnestness in preparing for the meeting, and their effort can be seconded by the brethren in this part of the State, our meeting may, by the blessing of the Lord, be a grand success.

Now, brethren, shall we have your help? Will the elders of the churches take hold of the matter and do

their duty, that the Judgment may reveal that in this matter each has done what he could? We expect to have tents to accommodate those that come. Each one try to get a company to come from your place, and come at the commencement of the meeting and stay till the close. If the attendance is small in the beginning of the meeting, our reports will be such as to discourage the people from attending on Sunday.

May we each feel our responsibility in this matter, and do what we can; and may the blessing of the Lord be with us, and our meeting in this part of the State be a grand success. W. M. POTTER.

## The Missouri Camp-meeting.

We make this last appeal for a general rally of the friends of the cause in this Conference, and as many as can come from other States. Sedalia is a central railroad point, and the most central place that could be selected. The roads are dry and hard. Fruit and everything is cheap. The season is favorable. It will be by far the most important meeting ever held in the State. We expect excellent help from abroad. The courage of our brethren is rising. We want to put such life into the work as has never been seen in Missouri. We want to prepare for the fall campaign. Let there be a general rally.

New officers are to be chosen. Much depends upon a general representation from all parts of the Conference. We want to put off the grumbling spirit, and come to gain a new consecration to the work, fully determined that Missouri shall be a *live* Conference from this time forward. Come prepared to settle up all the pledges now due. Bring your s. b., so that all debts can be settled by the Conference. Be here promptly on Wednesday, so as to commence with the meeting, and stay till the close. If you let this meeting be a failure on account of your absence, the effect will be felt for years. Come one and all to this meeting. GEO. I. BUTLER.

## APPOINTMENTS.

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

## Missouri Conference.

THE fourth annual session of the Missouri Conference will be held in connection with the camp-meeting at Sedalia, Mo., Sept. 4-10. We hope that every company and church of Sabbath-keepers will be represented at this meeting. Every church is entitled to one delegate. All churches having thirty-five members are entitled to two delegates, and one for every additional fifteen members. We want all the delegates on the ground, so as to have a session of the Conference Wednesday. Let all churches send reports of their standing to the secretary, or bring them. All accounts against the Conference should be handed in at the beginning of the meeting. GEO. I. BUTLER, Pres.

## Missouri T. and M. Society.

THE fourth annual session of the Missouri Tract and Missionary Society will be held in connection with the camp-meeting at Sedalia, Mo., Sept. 4-10. Eld. Haskell is to be present, and we want a general rally of the workers of the society; for this will be the most important meeting for the tract work ever held in the State. We want a session of the society at the first of the meeting. Come in season. GEO. I. BUTLER, Pres.

## The Vermont State Conference.

THE annual session of the Vermont State Conference of S. D. Adventists will be held at Morrisville, in connection with the camp-meeting, Sept. 11-17, 1878, for the election of officers and the transaction of such business as may come before the meeting. Let every church be represented by delegate and letter, agreeably to the constitution. It is desired that all s. b. pledges should be paid up to the close of the past quarter. VT. CONF. COM.

## Vermont T. and M. Society.

THIS society will hold its seventh annual session at Morrisville, in connection with the camp-meeting, Sept. 11-17, 1878, for the election of officers and the transaction of any other business which may properly come before the meeting. It is hoped all the officers of this society will attend. A. S. HUTCHINS, Pres.

## Iowa and Nebraska Conference.

THE fourteenth annual session of the Iowa and Nebraska Conference will be held in connection with the Iowa camp-meeting, Sept. 18 to 23, 1878, at Oskaloosa, Mahaska Co., Iowa. E. W. FARNSWORTH, } Iowa  
H. NICOLA, } Conf.  
J. H. MORRISON, } Com.

## Wisconsin T. and M. Society.

THE next annual meeting of the Wisconsin T. and M. Society, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting, at Grand Rapids, Wis., Sept. 11 to 17. All the directors in the State are requested to attend; also all T. and M. officers, as far as possible. H. W. DECKER, Pres.

THE North-western Kansas camp-meeting will be held at Bethany, Osborne Co., Kansas,

Oct. 9-14, 1878. Every effort will be made to furnish the best labor we have for this meeting. If we can possibly obtain help from other States, we shall do so.

Let our brethren in North-western Kansas make special efforts to make this a successful meeting. KANSAS CONF. COM.

We will hold a general meeting at Pleasant Grove, Wis., Aug. 24 and 25. Hope to see the brethren and sisters from Greenwood Prairie and Grand Meadow, at this meeting. HARRISON GRANT  
L. H. ELLS.

LEOPAA, Clay Co., Kansas, Sept. 14 and Hanover, Washington Co., Sept. 21 and New Liberty, Republic Co., Sept. 28 and Marsh Creek, Jewell Co., October 1-6. We want the brethren at the above-named places make special effort to make these meetings a success. CHAS. F. STEVENS.

THE Lord willing, I will meet with the brethren at Dell Prairie, Wis., Aug. 24; at Ad Center, Aug. 31; at Ordino, Sept. 3; at Pleasant field, Sept. 7. JOHN ATKINSON.

A GENERAL rally of all the friends of the cause, within a reasonable distance, is requested at the tent in Greenville, Mich., Aug. 31 and Sept. 1, 1878. Should these days prove stormy, the meeting will be put over one week. Let all come that can. J. FARGO.  
D. H. LAMSON  
H. M. KENYON

## Business Department.

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

Has any one a copy of Dr. Kellogg's Hygienic Physician, either new or second-hand, that they will part with? If so, please correspond with D. M. Elliotstown, Effingham Co., Ill.

My address, till further notice, will be Avalon, Vernon Co., Wis. O. A. JOHNSON,  
Sec. Wis. S. S. Association.

## RECEIPTS

For Review and Herald.

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

\$2.00 EACH. James O. Carlson 54-7, O. A. Twist, Elizabeth Hamilton 54-7, L. T. Nourse 54-7, Martin 54-7, Stephen Alchin 54-7, Mrs. Nancy 54-7, A. J. Cook 53-10, I. J. Andrews 54-7, H. S. Lee, Mrs. E. Rozell 54-5, Geo. J. Landsdown 53-24, Clark 54-7, O. P. Rice 54-7, May L. Smith 54-7, Mills 54-8, R. Fairbank 54-7, Wm. Marshall 54-7, Rice 54-9, John W. Johnston 54-7, T. J. Stiffler 54-7, Z. A. Curtis 54-7, Wm. Chinnock 54-5, W. J. Karp, James Cavins 54-8, Wm. Carpenter 53-10, I. N. 54-7, Hosea Wheeler 54-8, Chas. H. Aldrich 54-7, E. Colby 54-7, Rebecca Pullen 54-8, Louisa Moran 8, Catharine Metcalf 54-8, Reuben Greer 53-10, Wilcox 54-7.

\$1.00 EACH. Richard Vandervoort 53-7, Emily 53-7, Daniel Needham 53-8, Daniel Hale 53-7, Fishell 53-9, H. C. Jones 53-7, Mrs. A. L. Burwell 53-7, Ira Brown 53-7, J. W. Blake 53-8, Asa Green 53-7, Carr 53-8, L. W. Carr 53-16, Mrs. Sophia Johnson, E. Hurd 53-1, Wm. Martin 53-7, David Filloon 53-7, celia Merikal 53-7, Wm. Swartout 53-2, L. Osborn, John G. Brown 53-7, H. C. Miller 52-22, S. A. Farber 53-7, R. R. Moon 53-9, F. F. La Moreaux 53-7, Dowell 53-7, Geo. Busk 53-1, Lester Russell 53-7, Hodler 53-8, W. S. Wright 53-18, Wm. Griffith 53-7, Valentine 53-7, J. H. Bates 53-7, C. A. Bates 53-7, Peterson 53-7, Joshua Philbrick 53-14, Isaac Hugg 7, Adel Hall 53-7, J. Omwake 52-17, B. A. Rogers, Lathrop Drew 53-7, Eastman M. Smith 53-7, S. M. 9, H. E. Martin 53-7, Sijas Pike 53-8, C. L. Sweet 53-7.

## Books Sent by Mail.

Mrs. C. T. Ingersoll 25c, Mrs. H. E. Francisco, Caroline Stickles 20c, S. C. Perry 30c, J. S. Milton, J. W. Strong 50c, D. R. Palmer 81c, C. Ashton, Whipple 30c, Miss Harker 3.00, Mrs. I. T. Green, Dr. J. G. Cox 25c, M. J. Hanson 10c, Martha R. Alvira Brown 25c, Paul Buzon 75c, S. A. Keyser, S. Skidmore 1.00, Carl Zwermer 1.75, Rev. S. 10c, Chester E. Powell 1.00, F. S. Ross 75c, R. 15c, R. L. Simpson 1.05, C. O. Whitman 25c, 1.00, T. F. Rice 1.00, Paul H. Buzon 40c, Mrs. W. son 25c, D. W. C. McNett 1.00, E. Zytoske 3.00, Clymer 6.00, S. C. Conroy 3.80, Mrs. H. E. Cassin, St. John 20c, O. Mears 8c, E. H. Gates 20c, T. M. 60c, J. H. Waggoner 3.50, James Sawyer 50c, 4.50, Helen L. Morse 1.00, Marilla S. Bump, Hart 82c, J. B. Goodrich 20c, A. J. Oudney 1.40, Barker 2.36, John Sisley 61c, Ole Clesien 3.31, 1.50.

## Books Sent by Freight.

Signs of the Times \$387.36, Clinton Owen, Bette Coombs 30.82, A. W. Shepherd 10.00, Nansen 10.25, taken to Denmark by Knud Brorsen.

## Cash Rec'd on Account.

A. O. Burrill per Stephen Alchin \$2.60, A. J. 6.50, A. K. Attebury 20.00, Geo. D. Ballou 20.00, Larsen 80c.

## S. D. A. E. Society.

C. G. Johnston \$25.00, Geo. Benton 10.00, W. H. Eggleston 20.00, Frank Baldwin 10.00.

## European Mission.

Va. T. & M. Society, Italian, \$9.00, C. G. Johnston, A lover of the truth 2.00, Geo. Marshall 50.00, 10.00, J. Q. Foy 25.00.

## Mich. Conf. Fund.

Orleans per L. B. Kneeland \$55.00, Rockwood Miller 40.00, Hillsdale 2.00, Muir & Lyons per 14.79.

## Mich. T. &amp; M. Society.

Dist 3 Hastings per L. G. Moore \$7.75, Dist Howe 4.82.