

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet,
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter and though heart should
bleed—
Through peace to light.
I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand
My way to see—
Better in darkness just to feel thy hand
And follow thee.
Joy is like restless day, but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

How False Teachers Differ from the True.

"He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7:18.

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." John 5:43.

"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed from the least to the greatest, saying, This man is the great power of God." Acts 8:9, 10.

These texts teach us a most impressive lesson. Read them several times over, and then ponder them in your heart. Observe the difference between the work of God and that of Satan. The Lord's work leaves his most favored servants almost out of sight, calling the attention not to the workman, but to the work. But when Satan sends men out to preach, it is not the truth, but themselves, which forms the burden of their message. The Son of God is the Alpha and the Omega of the Scriptures; yet observe how he sought to hide himself even when performing mighty miracles. He charged those who were healed not to make him known. And in this, fulfilled the words of Isaiah: "He shall not strive nor cry; neither shall any man hear his voice [concerning his own greatness] in the streets. Matt. 12:15-19. Simon the sorcerer had a very different spirit. And so have all self-sent or Satan-sent men.

The past twenty-five years have been prolific of men claiming to be the promised Elijah. Their anxiety has not been to possess Elijah's power in prayer, his humility, his self-denial, his godly life, and his large measure of the Holy Spirit; but it has been that they might have the title of Elijah the prophet given them by their fellow-men, and be called by men "the great power of God." I might give an extended list of names of those who have, during the present generation, taken to themselves this high-sounding title. But they are not worthy of an enumeration. Two cases only will I mention. One year ago last winter, we were visited at Battle Creek by a person from Ypsilanti, who requested the privilege of speaking in our house of worship one evening. This being granted, he first made some general remarks not particularly objectionable, and then informed us who he was. He was the prophet like unto Moses; he was the David promised in Ezekiel; he was the Michael that should stand up at the commencement of the time of trouble, and he was also the King of kings

that should ride upon the white horse. If I rightly remember, he was also the promised Elijah. He claimed, moreover, some other offices which I have now forgotten. He gave a sign to prove his divine appointment to these extraordinary offices; viz., that on a certain day in the following June or July, the city of Paris should be burned.

In the vicinity of Boston we have a case very similar to that of the person narrated above. How many offices he fills, or claims to, I know not. But he claims to be the Elijah that was to come; he is the prophet like unto Moses; he is the one like God (Jer. 49:19); he is the Cyrus of Isaiah's prophecy; he is the great prince Michael; he is the Zerubbabel of the Bible; he is the divinely appointed reader and expositor of the book of Revelation; he is also the King of kings that rides forth upon the white horse. Burdened with these weighty responsibilities, he sets himself to the work of discharging them in various ways. That he may fulfill the work of Cyrus, he puts forth a decree compounded of vanity, presumption, and falsehood. Here it is:

"Now therefore, I, Joseph T. Curry, in the name of Yahveh, God of Abraham, and of Isaac, and of Israel, do hereby affirm that Yahveh God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house in this wilderness of the people. Who is there among you of all this people? Take ye from among you an offering to Yahveh: whosoever is of a willing heart, let him bring it, an offering of Yahveh; according to the typical offerings made by the children of Israel in obedience to the command of Moses, recorded in Ex. 35. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith Yahveh of hosts, if I will not open you the windows of heaven, and power you out a blessing, that there shall not be room enough to receive it. And all nations shall call you blessed; for ye shall be a delightful land, saith Yahveh of hosts. Blessed be Yahveh, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. And let all the people say, Amen."—*Voice of Israel*, Vol. 1, No. 7, November 1868. Mr. Curry relates the following wonderful things concerning himself, great "I" standing out very conspicuous:

"In the first half of the year 1866, Yahveh opened my eyes to the fact that I, Joseph T. Curry, am the Cyrus of Isaiah's prophecy. I saw that the prophecy had a very limited typical application to the ancient Cyrus. . . . As God chose the ancient Cyrus to overthrow the Babylonian or Chaldean power, so he has chosen me to overthrow the modern Babylon.

"I saw that the king of Babylon is Louis Napoleon, Emperor of France; that he will invade this country, according to specific predictions by Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Micah, Nahum, Habakkuk and Zechariah. . . . I saw that the time for this invasion was to be appointed by me, according to the word of Jeremiah: 'Behold, he [the invader] shall come up like a lion from the swelling of Jordan unto the habitation of the strong [the United States—see Micah 4:7, 8.]; but I will make them suddenly run away from her; and who is a chosen man that I may appoint over her? for who is like me [Mi-chael, who like God]? and WHO WILL APPOINT ME THE TIME? and who is that shepherd [Cyrus] that will stand before me?' (Jer. 49:19; 50:44.)

"From the moment of my perception that the appointment of the time was in my hands, the subject was continually in mind. In my absorption I made a wrong inference from certain prophecies, and it led me into a grave error." Mr. Curry goes on to state that he appointed February 24, 1869, as the day for Louis Napoleon to invade the United States. As Napoleon neglected his part in this arrangement, the appointment proved a failure. But it neither opened the eyes of Mr. C. nor those of his disciples. He reconsidered the matter, and tried it over again. On the former occasion he had got the right

month and day, but in his haste did not get the right year. He must therefore try it again. He brings all his prophetic gift this time to the test. He takes into the computation the work which he, "the modern Cyrus," had begun in the building of the Lord's house, i. e., in the establishment of his own sect, and then announces the result. He says: "The corrected date" "must consequently be fulfilled this 24th of February, 1870. 'The vision is yet for an appointed time.' It has 'tarried' one year beyond my word, but not at all beyond God's word. On Feb. 24, 1870, the man on the red horse [Napoleon] will go forth. . . . To this I call the whole nation to witness." And he concludes his statement by making the fulfillment of this prediction that Napoleon should invade the United States, the sign whereby his call to the office of Elijah should be attested. He says: "All this is attested by the coming again of Napoleon to the South on the 24th of the eleventh month (Feb. 24), which coming is the sign ordained by Yahveh to arouse the children to believe the Elijah message. To Yahveh alone be all the glory, world without end."—*Joseph T. Curry in Voice of Israel*, Vol. I., No. 10.

Mr. Curry gave the above sign as a test of his prophetic powers, under date of Feb. 18, 1870. Under date of March 4, he says in his *Voice of Israel*:

"As I write these words I cannot point to any fact which fulfills this prophecy, but that it was fulfilled on the 24th of February, 1870, is certain. When we get the history of that day, we shall have the last item which marks the prophetic year."

The following month, April, 1870, he explains the failure of his prediction by the following statement which could not have been very satisfactory to those who had depended upon the sign of his prophetic powers which he had publicly given, and which had in no sense been verified by any known event. Here are his words:

"Though it tarry, it will not tarry."
How can that be? How can a thing tarry, and yet not tarry? This question belongs to the present hour. The prophet Habakkuk records this word of Yahveh: Write the vision, and make it plain on tables, that the reader may run with it. For the vision is for an appointed time; and at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Hab. 2:2, 3.

What vision is referred to? The vision of an invasion. See Hab. 1:6-11; 3:16. What invasion? The invasion of the United States by Louis Napoleon. See *Voice of Israel*, Nos. 6, 7, 8, 10. What is the "appointed time" for the vision to be fulfilled? Feb. 24, 1870. See *Voice of Israel*, No. 10.

Will the vision tarry beyond the appointed time? "It will surely come, it will not tarry." Why, then, is the word given, "Though it tarry, wait for it"? It can mean this: Something is done by the invader at the appointed time, but the thing is not revealed to the world until an interval after the appointed time. This secrecy is necessary to the accomplishment of the invader's purpose, and hence the invasion really dates from the appointed time, although it does not actually take place until afterward. The consequence is that it appears to tarry, in one sense, does tarry, and makes necessary the exhortation, "Though it tarry, wait for it." But when the truth is brought to light, there will be no room to question the fact that Napoleon did *move* to invade the country on the day named, and that the actual invasion is the direct and perfect result of the thing then done.

"The invasion is a trap, a snare, a perfect and terrible surprise. It will verify the following prophetic address to the invader: 'Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee!' (Isa. 33:1.) It will astonish the world with its subtle consummation, and signally vindicate the word of Yahveh in those prophecies which speak of Napoleon's 'craft.' It will also expose the cunning of the southern rebels, spoken of in Isa. 29:15; 30:1; Ps.

83:3, 4. It is the last great attempt of the animal man to frustrate the development of the 'saints of the Most High.' And it is near. Though it tarry, wait for it; because it will surely come, it will not tarry."—*Vol. II., No. 1, April, 1870.*

Under date of March, 1871, Mr. Curry suspends his paper. And though Napoleon instead of fulfilling the sign that was to justify Mr. C. in calling himself Elijah, did in some six months from the time fixed for his invasion of this country, meet with a complete overthrow, which has suspended that invasion indefinitely, yet Mr. C. offers no explanation, and makes no retraction of his arrogant and even blasphemous assumptions.

In his paper for March, 1870, he expounds the opening of the sealed book in Rev. 5. The Lamb who opens the book does this through the appointed reader, J. T. Curry! The rider on the white horse is this same Alpha and Omega of prophecy, J. T. C. "The red horse rider is Louis Napoleon." Here is his description of himself:—

"The opening of the first seal shows a white horse. The horse symbolizes war. (Job. 39:19, 25; Ps. 20:7; Hosea 14:3; Rev. 19:11.) The white horse signifies a righteous war. (Rev. 19:11.) The bow in the rider's hand is the bow of Joseph. (Gen. 49:24.) The crown given to the rider agrees with God's call of Cyrus to be his shepherd or governor of Israel. (Isa. 41:2, 25; 45:1-5, 13; 46:11; 48:14; Jer. 49:19; 1:44.) The same person is identified in Rev. 19:12 as having 'a name written, that no man knew, but he himself.' Compare Isa. 45:4. The whole teaching is that Elijah—Cyrus—Zerubbabel—Michael goes forth 'conquering and to conquer.'"

The rider on the red horse is to invade the United States. Then Michael or Elijah, i. e., J. T. C., is to drive the Napoleonic beast out of the country. And thus he gives the next part of the programme:—

"Nor will the conquering work cease there, but we shall proceed to take possession of our father-land, deeded to Abraham and his seed 4000 years ago. 'The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever.' Dan. 7:18. Glory to Yahveh! the first seal is opened—the white horse has gone forth, and the house of Israel begins to muster its forces for the battle of the great day of God Almighty."

And so the King of kings that is to reign over the kingdom of God, and that is to give that kingdom to the saints, is this same erring, fallible, self-conceited, and no doubt insane, J. T. C.! Those who are tired of waiting for "this same Jesus" that ascended, and that no longer hope for his revelation as the lightning shines from the east even unto the west, can accept such a kingdom as this poor mortal can give them, and can spend the rest of their lives in saying to their fellow-men, Lo! here is the kingdom of God.

It seems strange indeed that such arrogant assumptions should be accepted as the teachings of an inspired man. But there is something in it which proves attractive to a certain class, who regard this man as the great power of God. The whole drift of Mr. C.'s teaching is absolute fatalism! He relieves men of accountability for their actions by making everything the result of fixed decrees. Probably it is a satisfaction to some, to think that all their conduct is exactly such as God foreordained it, even though it be not in accordance with the precepts of his word. But though Mr. C. takes the place of the Son of God, claiming even to be the one addressed in the second Psalm that shall dash the nations in pieces, and the one that Zechariah calls the Branch, he is only able to save his people from their sins by teaching them in substance that whatever is, is right!

It is with no ill-will toward him who is the victim of this most awful self-deception, nor toward those who are its supporters and adherents that this article is written. Would to God that it could open the eyes of some to see how different was the spirit of him who preached not himself, but Christ Jesus the Lord.
J. N. ANDREWS.

The Falling Stars.

THE star of the Bible may or may not be the star of modern science. Nevertheless, the difference is only nominal. For the latter makes a distinction between the greater and lesser lights of the heavens, and variously denominates them suns, worlds, planets, asteroids, comets, meteors, aerolites, etc. But in the sacred Scriptures, the word star, as a general term, covers all these except the sun and the moon. If the inspired writer would designate the Deity as the creator of all things, he simply declares, "He made the stars also." If a prophet king views the distant worlds that stud the midnight concave, he speaks of them as "the stars which Thou hast made." If an immense bolide or aerolite falls blazing upon the earth, it is described as "a great star from heaven, burning as it were a lamp." If a meteor is seen flashing and suddenly consumed, it is set forth as "a wandering star reserved for blackness and darkness forever." If a cometary mass is divinely directed to appear to the eyes of men, to move through the air, and finally to stand still over the place of the Redeemer's birth, this is the "star in the east," the famous star of Bethlehem. Only one other solution of this wonderful narrative is possible; namely, the view of Dr. Whitby, who supposed the star of Bethlehem was an angelic being (sometimes called a star) enveloped in a cloud of light. Again, if aerolites in great numbers fall on the armies of the foes of Israel, we are told that "the stars in their courses fought against Sisera." This language of the sacred historian, recorded in Judges, has long been a puzzle to the critics, and afforded some mirth to the skeptical. For what had the stars to do with the warfare of contending nations? And how, even in a poetical sense, could the stars be said to fight? Or does the passage exhibit a belief in judicial astrology? Nay, but Deborah was simply describing a shower of aerolites upon the army of Sisera. Only this, and nothing more. Once more, if the meteorites are beheld flung toward our globe in countless myriads, we are told of it beforehand in the vision of the seer, who says, "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." This language has by many been understood metaphorically. But there is no need of thus interpreting it. The great "star showers" of the present age abundantly fulfill the sublime and graphic prediction; a token foretold also by our Lord himself, when he asserts in another place that "the stars shall fall from heaven." No human language could so exactly describe in few words the magnificent meteoric exhibitions of the last seventy-five years. Hence the Scriptures speak with scientific accuracy when they tell us about the "stars."

The sun numbers among his attendants not only planets and comets, but multitudes of meteors, aerolites, and nebulous masses also, of which the solar system is full. All these little bodies are in motion; and whenever they rush within the sphere of the superior attraction of the earth, and their substance is enveloped in flames by reason of their fierce, quick contact with the earth's enveloping air, all scientific authority calls them "shooting stars," falling stars, &c. Outside this atmosphere the meteoric "star," whether weighing but an ounce, as many do, or whether as large and as heavy as a mountain, is non-luminous. It only becomes visible to the eye by the ignition of its substance (largely composed of nickel and iron) in the act of passing into the atmosphere. The millions of these distributed throughout the interplanetary spaces are slowly being lapped up by the earth, the planets, and the sun. Meteorites are but the products of dissolution—dead stars dashed in pieces and seeking a grave, and a comet is only a gigantic meteor, in Scripture language, "a wandering star." Is it any wonder that the Bible, which names everything in heaven and earth, spiritual and material, should repeatedly refer to the falling stars?

The world of mankind will never forget the three great star-shower epochs of 1799, 1833, and 1866. Once in a generation and thrice in a century it would appear as if an invisible deity enthroned in some other world was for our crimes bombarding the planet we live upon. Happy for the race is it that the Creator has ordained for the earth a cuirass, a circumambient shield that catches the flying missiles of destruction, and consumes them into nothing ere they reach the abodes of men. Were this otherwise, the ponderous stones, the iron masses and fire-balls rained down at times more thickly than the Prussians rained bombs on doomed Paris, and with which the aerial spaces, like inexhaustible mortars, are ever full, would hurl terrible ruin upon the land. And no earthly opposing force could resist their onset. These star-stones are, of various sizes—from a tiny lump of me-

teoric iron up to a planetoid of a mile in diameter. The larger the stones, the greater the danger. Indeed, the contact of some that have fallen within a brief period in the past, reminds one of the Miltonian conflict of the angels who threw the everlasting hills at one another. "Is it quite impossible," asks the *London Times*, "that some day the earth may have to encounter more bulky metal, more comparable to our mundane artillery? Showers of stones there have been; and there evidently is no limit to their size, either in history or in science, for the laws which govern the movement of every body in our solar system apply equally to all sizes and all substances, from this earth to a grain of dust—from a mass of metal to a vapor. Here is a shower of missiles of unknown weight and inconceivable velocity, always in motion from some unknown battery, and every human generation has to run the gauntlet. Will this atmosphere of ours always prove an absolute protection, and turn off these bolts as merit is said to do the shafts of envy and destruction? That is a question at least to be thought of." Is this alarm groundless? At the risk of being thought superstitious, we venture to inquire, Does not the solemn language of the Revelation, which speaks of great hail out of heaven (chapter 16, verse 21), intimate a future catastrophe of a like kind? The root of the word rendered "hailstones," denotes a shining substance, and may signify a luminous, fiery body, as well as frozen rain. The awful text, viewed as foretelling a visible reality, has perplexed the commentators; but science discovers the elements by which this plague, more dreadful than the great stones hurled upon the armies of the Amorites, can be literally brought about. The actualization of such a scene is not altogether within the realm of the imagination, as we shall presently show.

As already hinted, there is some proof that aerolites of increased size are encountering the earth. In such case, the aerial elastic cushion that breaks their fall earthward may not always prove invulnerable and serve to burn up and shatter these stone-stars in their flight through it by the resistless friction and the heat evolved. Now the flying earth and the flying meteors collide with a velocity of full forty miles a second. Sometimes the aerial barrier is entirely overcome, and the stones fall into the ocean or upon the land. Since the earliest recorded shower of stones, more than 3300 years ago, over five hundred such showers have been registered. And these little asteroids, as we may call them, have killed more than one human being on the face of our globe. They have destroyed sailors on ship board at sea, and men, women, and animals, on land—dashing down from the sky with a fearful noise, like the discharge of musketry or like the thundering of cannon. The earth has been penetrated by them to a depth of twenty feet. Roofs of buildings and straw in yards have been set on fire by stones that fell hissing with a white heat, and shining with a dazzling brilliancy. Chimneys have been thrown down by the mere concussion, and the earth jarred so powerfully as to give the impression of an earthquake—the skies crashing with unheard of sound, producing alarm and terror among men. Indeed, their fall has given to some a startling conception of the possible reality of the famed poetic idea of a "wreck of nature and a crash of worlds," for trees have been dashed to the earth, rocks split asunder and crumbled to atoms, and surrounding hills made to quiver at their fall.

Yale College has a specimen of meteoric iron that weighs 1625 pounds. In the Imperial Museum at St. Petersburg may be seen an aerolite weighing 1680 pounds. One fell in Tennessee in the summer of 1868 computed to weigh five or six tons. It was intensely hot and buried itself in the earth over a rod in depth. On a plain in Buenos Ayres is seen a meteoric mass of iron and nickel weighing fifteen tons. A meteoric body of 600,000 tons weight passed within twenty-five miles of the earth in Europe with a velocity of twenty miles a second. A fragment of it reached the earth. A similar body of a diameter of half a mile passed over the United States in July, 1860. More than two thousand stones, smoking with heat, fell from the sky in Normandy in 1803. Humboldt says three thousand have fallen at a single shower. These constitute samples of what might occur on a larger scale. In the summer of 1868, a year memorable for gigantic terrestrial convulsions, a bolide of immense proportions was discovered in the heavens over the city of Warsaw in Poland. At the very outskirts of the atmosphere, at a distance of 400 miles away, its size appeared to be as great as the moon at its full. It was estimated to possess a surface of two thousand acres, and its explosion at a height of fifty

miles was accompanied by a noise and shock such as had never been heard or felt before in the city. There is no record anciently of stones of such immense size issuing from the sky. Millions of pieces fell all over the earth in Poland, and thousands were collected and are preserved in the academies of Europe. When this bolide burst its entire surface must have been in flame. It is probable that the resistance of the atmosphere proved too great for this "meteoric planet," as Nichol would call it, and the contact shattered it into atoms. Had it fallen intact upon the city, the news of the appalling catastrophe would have caused the ears of the nation to tingle. Its diameter was nearly a mile, and if we compare it with the asteroid Hestia, which is but fifteen miles in diameter, its immense magnitude is better appreciated. Just think of more than one million six hundred thousand similar bodies, large and small, rushing out of their unknown and unseen hiding places down furiously upon the earth's atmospheric shield every year. Such is the calculation of science. In the light of the fact there is truly renewed occasion for thankfulness to a merciful Heaven for the air man breathes. In more than one way would its absence prove his ruin. Kirkwood thinks the aerolites were more numerous in ancient times than now. If this could be proved there is yet evidence that those recently reaching the earth are of larger size. And the latter may be argued from scientific reasons.

But why do these stones either break in pieces or burn up in the air? We reply, it has been shown that a solid body moving through the air at a velocity of thirty miles a second, would evolve heat equal to 2,500,000° Fahrenheit. This is a hundred times swifter than a cannon ball, and two thousand times hotter than a red hot iron. As the earth is moving through space at the rate of about nineteen miles a second, and the falling stars are flying toward it with an equal and probably a superior velocity, the rush of speed with which the two come together is inconceivably great. A white heat is instantly evolved in the meteor, and it assumes an intense brightness. Thus its headlong haste proves its own destruction, but insures man's salvation. It is not impossible but there may be immense accumulations of carbureted hydrogen stored in the higher regions of the atmosphere which assists the plunging aerolite suddenly to ignite, and which renders its combustion more certain. And is it not possibly true that this inflammable gas, heaped up as it were on the back of the air and traversed by the solar electric fluid, may in some way cause in part the varied lights and colors of the auroral meteor? It is a matter certainly worth investigating.

There is everywhere this side of Neptune a rush of matter sun-ward. Assuredly, he is ruler, light, and fire. Armstrong and others assert that some day the whole system of planets, with all bodies that belong to them, will find their fiery grave in the great central and intensely heated luminary. The notion is worth repeating here, but we do not believe it. Nevertheless we all know that planets, asteroids, comets, and meteors, are drawn by mysterious force that way. But while the earth may and does swallow up the meteors, we think it will have a better destiny than to be itself gulped down by the sun.

This brings us to consider the question of the final extinction of the whole tribe of falling stars.

Many astronomers think the sun's eternal fires are fed by meteors, and that these constitute its only fuel. The larger masses of the solar system are undoubtedly gradually absorbing the smaller ones. The meteoric nebulae which thus constantly encounter the sun and planets, and which are but the dust of the wide system, must at last disappear, unless some new and at present unknown supplies are found in other shattered, disintegrated and ungathered orbs. Meteoric dust and cometary particles are daily reaching the earth's surface. No less than four thousand five hundred aerolites are, by Reichenbach, estimated to fall to our earth every twenty-four hours, three-fourths of them, of course descending into the ocean. These are of every size, from the weight of less than an ounce to bodies of fifteen tons. Of visible "shooting stars," a little over seven and a half millions fall into our atmosphere every day. But the visible stars, discovered only by the telescope, that fall daily to our earth and are henceforth swallowed up and incorporated in it, are computed at the enormous number of four hundred millions. Colbert calculates the annual increase of the earth by starry matter falling into it to be one hundred and eighty tons, and he says the planet Mercury is increased yearly about

600 tons from similar matter. It is claimed that the weight and bulk of Mercury is so considerably increased thereby as to retard his mean motion. The earth, too, must also be slightly enlarged in size, as the figures would show an increase of more than a million of tons in six thousand years. Is it not possible that her progress is also retarded thereby, and that we are on the eve of a vast climatic change? And how does this perpetual rain of matter affect the atmosphere?

Inevitable results must necessarily follow this consumption of the meteors by the sun planets. In time they must all disappear. We shall then have reached the end of the falling stars. It has been discovered that the November meteoric cloud, or starry stream, through which the earth plunges every thirty-three and a third years is a belt of small asteroidal bodies moving elliptically, and following or accompanying a comet, which comet has the same orbit as the meteors. The comet of 1866 was, therefore, only a very large meteor of the November stream of falling stars. Indeed, the comet is only the huge king-meteor of the countless meteoric tribe. The latter are but the debris of ancient comets now broken up into smaller pieces and distributed around their elliptical orbits. The ring is cosmical in its kind, and traverses the interplanetary spaces with its comet leader in the form of an elongated belt. The stream of little stars on its long travel passes near the great planet Uranus, and is deflected from its path by the powerful attraction of the latter. Whirling around its turning point, it returns again in thirty-three years to the earth, and is also deflected from its path by our globe, which rushes right through the starry belt. The belt of November falling stars is thus shown to have its perihelion at the orbit of the earth, and its aphelion at the orbit of Uranus, more than seventeen hundred millions of miles away. For centuries this stream of meteors has periodically flung its particles by myriads into the planet Uranus, and into the bosom of the earth. How many other comets absorb it, or how many other huge orbs seize upon it and swallow it up, as big fish swallow up smaller ones, we do not know. Hence millions on millions of these meteors have disappeared from the original moving stream. They fall upon the earth's air for nations to gaze at and to wonder whence they come, and there must be star showers also at far off Uranus for its inhabitants to witness, if any such exist in that frozen orb. In the sun and earth and Uranus the November meteors are finding their grave. Of what use are dead stars but to be buried, and by the solemn splendor of their burial to herald the consummation when all that's mutable and dying in creation shall be made new and glorious?

We are now told that of the August group of meteors but few were seen last year, either in Great Britain or in the United States. And at last we have passed through and by the November belt. So few were the periodical falling stars of November, 1870, as hardly to pay for a night's watching to witness and count them; though the English astronomers had announced that a vast number would fall, as the earth, it was thought, would pass through a very deep portion of the starry zone. But the stars were not there, and for once the students of the heavens were at fault. At Burlington, N. J., only eleven were seen; at Brunswick, Me., only sixty-six. At New Haven, Conn., only sixty-eight were seen, where no less than seven thousand were witnessed in 1867, and two hundred and forty thousand were estimated to fall in 1833. One hypothesis is that the stream run by sooner than was expected, or that in some way the earth missed it. Our hypothesis is that the cloud is getting exhausted. This cloud or stream was imagined by the astronomers to be double in depth to the space between us and the moon. Their unaccountable absence in 1870 proves this estimate to have been too great, or else the great stream has become greatly diminished since a third of a century ago. Biela's comet passed very near and perhaps through the November meteor stream in December, 1845. Since that time the comet has appeared divided in twain, and exhibits two parts. Did the comet scatter the starry ring, or in part attach it to its tail? It may be thus partly diverted from its orbit, or partly swallowed up by the comet of Biela. At any rate, we have bidden a long farewell to the magnificent flying belt of atomic stars. The sacred word has for the thousandth time proved true, and the prediction of the King of all worlds that "the stars shall fall from Heaven," is accomplished.—D. T. T., in *Boston Journal*.

MANSIONS WAITING.

There is waiting up yonder in Heaven
Fair mansions of rich, shining pearl;
Sweet harps and bright crowns too are waiting,
And a banner which love will unfurl.

They are waiting till those who are victors
In the battle of life raging now,
Shall hear from the lips of their Leader,
There is rest, weary soldier, for you.

They are waiting till we shall be proven,
Our shoulders be fitted to bear
The yoke of our Lord without galling,
But with song, bursting forth full and clear.

They are waiting till those who, in sickness,
Are learning hard lessons indeed,
Shall in patience have learned them completely
And been from the crucible freed.

They are waiting till earth's mold'ring prison
Shall crumble, and powerless be
To hold from us longer our loved ones,
Who now are there hidden away.

They are waiting, those mansions of glory,
Till the sea shall deliver her dead;
When released from her caverns of darkness,
They will claim those bright mansions instead.

Yes, they wait till the toil shall be over,
Till the chosen ones all have been tried,
And then they'll be opened by Jesus,
And the faithful ones there will abide.

He will place on their heads crowns of glory,
In their hands sweet-toned harps of pure gold;
And they'll sing to his praise strains of music
That by mortals can never be told.

And, oh! can I join their glad anthem?
Can I mid that holy throng stand,
And with them sing the song of redemption
A victory palm in my hand?

Can I see the pure, sinless angels
The patriarchs long ago dead,
And more than all else see my Saviour
Whose blood was for me freely shed?

Yes, yes, I may yet be a victor
My Father has pledged me his aid,
If in him I but trust as I struggle
I can in the conflict succeed.

M. J. C. BAHLER.

Significant Items.

PROTESTANTISM AND CATHOLICISM
JOINING HANDS.

The *Congregationalist* says that the following queries have a "local suggestion, but a general application." How many hundreds of dollars have been given by *Congregational church members* (and also Baptist, Methodist, Episcopal, etc., Protestants not church members) to help build the costly Catholic church in this village? (Name not given).

How many will leave their Protestant places of worship on the —th inst. to witness the consecration ceremonies of said Catholic church? How many Congregational, Baptist, and Methodist church members have their names "immortalized" by being cut in prominent stones in or about said church, or pressed in the glass of its windows, etc., in return for gifts to help build said church?

In an article "Duty to Self," the orthodox organ says, "Is it possible that while attending to other parts of the vineyard, we are in danger of neglecting our own? * * * Consider the exigency for a moment; the ignorant millions of our present population, old and young; the threatening attitude of Romanism, the insidious advance of infidelity; the demoralizing character of a large portion of popular literature; the fearful condition of our great cities and the contamination spreading therefrom to the rural districts; the prevalent political and commercial corruption of the day. Add to this the constant opening of new territory by the extension of great routs of travel; the immense influx of foreigners, both at the east and the west, and all the possibilities of annexation of neighboring States, held out by the coming fifty years and we have a

PICTURE WHICH IS ACTUALLY ALARMING.

And when in addition to all this we recall our belief that in Christian America lie the means which may be used to the saving of the world, we have a combination of features which make the moral necessities of this country second to those of none others under heaven.

EVIL DOES WRAP THE GLOBE AS A
CONFLAGRATION,

but is it for us to be so busy fighting the flames abroad as to let the flames gain upon us at home?"

"The Missouri Democrats have a secret organization called the 'Order of the Crusaders.' Its name would signify that its object is to restore the South to slavery."—*New Hampshire Telegraph*.

The *Boston Journal* says, "The *Congregationalist* has a very sensible article on the substitution of the 'Bible service' for one of the usual sermons. In our view the change would be a great improvement. People are 'preached' almost to death, and after all

they have not much added to their stock of Bible truth."

CAN THE "HEATHEN OF BROOKLYN" OR
"BOSTON" BE REACHED BY THE
GOSPEL?

"A correspondent of the *Reflector* writing from Brooklyn, estimates that 37,000 people in that city go to church every Sunday and 75,000 go to the 1635 grog shops every day in the week. Truly, a sad picture. Is there no power in the gospel to reach these 75,000 and lead them to a better life? The Brooklyn churches raise thousands of dollars a year to send the gospel to the heathen. They believe they can be converted. Can the Brooklyn heathen be converted by the same means? or the Boston heathen?"—*Boston Journal*.

THE GREAT RIVER EUPHRATES.

"The Turkish Government has just ordered 32,000 Winchester repeating rifles of the company at New Haven, and 500 breech loading mountain and field pieces of the system of L. W. Broadwell."—*Frank Leslie's Illustrated Newspaper*. F. A. B. *New Ipswich, N. H.*

Ought We to Be Discouraged?

PERHAPS there is nothing which so hinders many of us from making progress in the work of preparation in which we are engaged as discouragement. This may come from various causes; but I wish to mention more particularly that which arises from a sense of our faults, and our condition in the light of justice.

We often hear such expressions as, "I never can be saved on account of my sins," or, "The way is so narrow and I am so sinful that I have but little hope of salvation," and similar expressions.

Now I have an idea that such feelings have a great deal to do with our progress in this great work. In the first place, do we not sin by distrusting God's word? He desires that we should be saved. Who can doubt this when we think of all that has been done for us in the sacrifice of his dear Son, in the promises of his word, and the way in which he is leading us?

Then let us reason. If the Lord has done so much for us in providing a way of escape from death, and bringing us to the light of truth, and is now showing us what is contrary to his will, is it not good evidence that he desires us to be saved? and if so, then they that are for us are more than all that can be against us. Let us pray that our eyes may be opened as were the eyes of Elisha's servant, that we may see that the angel of the Lord encampeth round about them that fear him, and delivereth them.

Yes, the Lord wants to save us. For this he called us out from the world into the blessed truth. Let us thank him for a knowledge of our sins; and in the strength of the Lord, let us try to get rid of them all, believing that we can do all things through Christ who strengtheneth us. G. C. T. *Wisconsin*.

Five of Them Were Foolish.

"THEN shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." Matt. 25: 1, 2.

Read what follows. The solemn and stirring warnings which this chapter contains should be sufficient to arouse all who have faith in the promises or threatenings of the Bible. I am often led to say, If these things are so, I am not a Christian. The harvest truly is great, but the laborers are few—home cares are consuming God's people spiritually. What shall we eat? and what shall we drink? and wherewithal shall we be clothed? seem to be the questions. The same that keeps the world from embracing the truth, keeps the church in a lukewarm state. There must be a letting go of earth, before we can take hold of Heaven, and enjoy the benefits of being a Christian. A few feeble efforts, and then a settling down again, will never gain eternal life.

But you say you have to work for a living. All right; only learn to keep the sword of the spirit in one hand, while you work with the other; and let the wall go up. When help is needed, be ready to respond, Here am I, send me; only do not mistake another's work for yours. In great humility cry, Lord, what wilt thou have me to do? With many, it is too much work to be a Christian. A little more rest, and who shall say that this midnight slumber shall not prove fatal? Blessed are they that do his commandments. This perpetual round of ceremonies without

the Spirit, is Satan's easy chair, to lull into greater security.

We must not rest till we can say in truth, I live, yet not I, but Christ liveth in me. A relish for Heaven and holiness must be cultivated here. Heaven could not be enjoyed by the impure if it were attainable by them. Oh! that the world could be aroused to understand the loss they are sustaining in refusing to come to the fountain that is open for sin and uncleanness. A. P. LAWTON.

W. Winfield, N. Y.

"Replenish the Earth and Subdue It." Gen. 1: 28.

WHAT does "subdue" mean in this place? Was not the earth, coming freshly made from the hands of its Creator, and given by him to man, in a state of perfection? Did it want any human skill, or hard toil, or taxing labor, to render its surface more beautiful to the eye, or productive to supply the wants of man?

Eden was given as the garden of God. Here was the residence of the representatives of the human race, ere they fell by disobedience. It was the home of Adam, the capital ground of the world.

As the garden, may it not have been given as a model for the children of Adam to pattern after, as they went forth upon the earth to make homes of their own? If so, there must have been a certain wildness, a kind of disorder that required subduing and arranging, to make it like that spot rendered perfect in every particular by an all-wise Creator.

Man must have something on which to bestow labor and exercise his mind, even in a holy state of being. If the earth needs subduing, there must be a model to pattern after. And what could be more stimulating to all the faculties of the mind and heart, than to strive to bring it up to compare as nearly as possible with the beautiful Eden, the home of those they could and would ever look up to as their first parents, the father and mother of them all? C. GREEN.

Idle Time.

How much of life is wasted from lack of calculation, and from not knowing what to do next. It is wise so to arrange our matters that every hour shall have its employment or pursuit; so that when one work is done, our hands shall readily find something else to do.

It is not necessary that our lives should be one continual round of unbroken drudgery. Needful repose is not idleness. Healthful relaxation is not idleness. Attention to friends and acquaintances, and conformity to innocent social usage, is not idleness. Time given to the service of God, to worship, prayer, praise, and social fellowship with the people of the Lord, is not idleness. All this may be done heartily as unto the Lord; for he wills that we should do it. But the labor to which man is appointed by the wise ordinance of God, while it allows him time for recreation and repose, preserves him from the listlessness and languor, and the misery and mischief, which are the bane and curse of idleness. We should study so to fill up our time that we shall be kept from the evil communications of a wicked world. And if we see around us an atmosphere of corruption and stagnation, instead of yielding to it, we are to remember that Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And recollecting this, we are to dare to be singular, and lift up our example against the tide of surrounding sinfulness, and be diligent, and faithful, and earnest, no matter how the world may ridicule and oppose. Our moments are precious; and for their improvement we must give a strict account. And if we remember our responsibility, we may well adopt the saying of Dionysius the Sicilian, who, being asked by one who went to speak with him if he was at leisure, answered, "Heaven forbid that I should ever have any leisure time."—*The Christian*.

Twelve Excellent Rules to Promote Harmony
among Church Members.

1. To REMEMBER that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify, each other's infirmities. Gal. 6: 1, 2.
3. To pray one for another in our social meetings, and particularly in private. James 5: 16.
4. To avoid going from house to house for the purpose of hearing news, and interfering with other people's business.
5. Always to turn a deaf ear to any

slandrous report, and to credit no charge brought against any person until well founded.

6. If a member be in fault, to tell him of it in private, before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. 17: 14.

9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge. Eph. 4: 2.

10. Remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against everything that furthers this end.

11. To consider how much more we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. John 13: 5-16, 35; Eph. 4: 32; 1 Peter 2: 21.

The Living Sacrifice.

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

The idea brought to view in this passage is of making a present to the Lord. The present embraces the entire person, which includes each member of the body—the ears, the eyes, the tongue, the hands, the feet, &c. Henceforth after having given ourselves to the Lord, we are to follow the directions laid down in his word for the use of each member. For instance, the eyes are to be turned away from beholding vanity, Ps. 119: 37, and from seeing evil, Isa. 33: 15; the ears are for the hearing of the truth, and are to be stopped from the hearing of blood. Isa. 33: 15.

The tongue is to be used to speak words of soberness and truth, to speak words of comfort to the afflicted, to warn the ungodly, to pray for those who persecute us, and to speak forth the praises of God. Great is the work of the tongue, and if used according to the directions given in the holy word, great good may be accomplished; but if, on the other hand, it is not bridled and controlled, what a vast amount of evil will be accomplished by it.

The hands, those useful members which have been given to man, what says the word of God concerning them? See 1 Tim. 2: 8. I will, therefore, that men pray everywhere, lifting up *holy hands*. Again, hear the answer of the psalmist to the question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath *clean hands* and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully." Ps. 24: 4. Is it not a sign that our souls are lifted up to *vanity*, if our *hands* are allowed to adorn these decaying bodies of ours? Will not our *hands* be considered unclean if allowed to prepare for our adornment those things which are forbidden in God's word? How much precious time is wasted while the hands are allowed, day after day, to be used in that which is worse than useless. How few Dorcases in this generation, who with their hands are ready for every good work, and whose time is not occupied in trimming, ruffling, and flouncing, but in making garments for the poor and needy. Says the apostle Paul: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your *members* as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your *members* as instruments of righteousness unto God." Rom. 6: 12, 13.

Are we the Lord's? Have we yielded ourselves to him to work the works of righteousness? God wants nothing short of the *whole man*. If we give ourselves to him, eternal life will be bestowed upon us in the end. Says the Saviour: "My sheep hear my voice, and I know them, and they follow me. And I will give unto them eternal life." John 10: 27, 28.—*Woman and Her Work*.

DESPAIR is a sin exceedingly vile and contemptible; it is a word of eternal reproach, dishonor, and confusion; it declares the devil a conqueror, and what greater dishonor can be done to Christ than for a soul to proclaim, before all the world, the devil a crowned conqueror.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 16, 1871.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

(Continued from No. 15.)

CHAPTER XII.

VERSE 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

A definite time is introduced in this verse: "At that time." What time? The time to which we are brought in the closing verse of the preceding chapter, the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed in remarks upon the latter portion of the preceding chapter some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turks will very soon be obliged to make this move. And when this event takes place, then, according to this verse, we look for the standing up of Michael, the great prince.

Who then, is Michael? and what is his standing up? Michael is called in Jude 9, the archangel. This means the chief angel, or the head over the angels. There is but one. Who is he? He is the one whose voice is heard from Heaven when the dead are raised. 1 Thess. 4:16. And whose voice is heard in connection with that event? The voice of our Lord Jesus Christ. John 5:28. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of the Son of God is the voice of the archangel: the archangel, then, is the Son of God. But the archangel is Michael; hence Michael is also the Son of God. But the expression of Daniel, "the great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of with the Saviour of men. He is the "Prince of life." Acts 3:15; and God hath exalted him to be a "Prince and a Saviour." Acts 5:31. He is the great Prince. There is no one greater save the sovereign Father.

And he standeth for the children of thy people. He condescends to take the servants of God in this poor mortal state, and redeem them for the subject of his future kingdom. He stands for us. We are essential to his future purposes, an inseparable part of the purchased inheritance; and we are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which has marked his intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid him for his condescension and mercy unto us. Be his the kingdom power and glory forever and ever.

We come now to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us in verses 2 and 3 of chapter 11. "There shall stand up yet three kings in Persia;" "a mighty king shall stand up that shall reign with great dominion." There can be no doubt as to the meaning of these expressions in these instances. They mean, to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time Michael shall stand up, shall take the kingdom, shall commence his reign.

But is not Christ reigning now? Yes, associated with his Father on the throne of universal dominion. Eph. 1:20-22; Rev. 3:21. But this throne or kingdom he gives up at the end of this dispensation, 2 Cor. 15:24; and then he commences his reign brought to view in the text, when he stands up, or takes his own kingdom, the long-promised throne of his father David, and establishes a dominion of which there shall be no end. Luke 1:32, 33.

Into an examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, it is not necessary that we here enter. Suffice it to say, that then the kingdoms of this world become the kingdom of our Lord and of his Christ. His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond the hope of recovery; and he that is holy in beyond the danger of falling. All cases are decided.

And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus from heaven in flaming fire to take vengeance on them that know not God, and obey not the gospel, accomplish the work of breaking the nations with a rod of iron, and dashing them to pieces like a potter's vessel.

Thus momentous are the events introduced by the standing up of Michael. And he thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before he returns personally to this earth. How important then that we have a knowledge of his position, be able to trace the progress of his work and understand when that thrilling moment draws near, which ends his intercession in behalf of mankind, and fixes our destiny forever.

But how are we to know this? How are we to determine what is transpiring in the far off Heaven of heavens, in the sanctuary above? God has been so good as to place the means of knowing this in our hands. When certain great events transpire on earth, he has told us what events, synchronizing with them, transpire in Heaven. By things which are seen we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena, and mundane movements, we trace the occurrence of heavenly scenes. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already see the preparatory steps, then Michael, our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth. Or it might have been expressed in other words, then our Lord ceases his work as our great High Priest, and the probation of the race is finished. The great prophecy of the 2300 days gives us definitely the commencement of the final division of the work in the sanctuary in Heaven. The verse before us gives us data whereby we can judge approximately of its close.

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt. 24:21 we read of a period of tribulation such as never was before it, nor should be after it. This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Dan. 12:1, is, according to the view we take, still future. How can there be two times of trouble many years apart, each of them greater than any that had been before it, or should be after it? To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation upon the church. Christ is speaking to his disciples, and of his disciples in coming time. They were the ones involved in that trouble, and for their sake, the days of tribulation were to be shortened. Verse 22. Whereas the time of trouble in Daniel is not a time of religious persecution, but of national calamity. There has been nothing like it since there was (not a church, but) a nation. This comes upon the world. This is the last trouble to come upon the world. In Matthew there is reference made to time beyond that tribulation; for there was never to be any like that upon the people of God in the future, after that was past. But there is no reference in Daniel to future time, after the trouble there mentioned; for that closes up the world's history. It includes the seven last plagues of Rev. 16, and culminates in the revelation of the Lord Jesus, coming upon his pathway of clouds in flaming fire, to visit destruction upon his enemies who would not have him to reign over them. But out of this tribulation every one shall be delivered who shall be found written in the book—the book of life; "for in Mount Zion . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

To Correspondents.

THOS. DEMMON: We have no recollection of the article you refer to, written to show that the Lord's supper was partaken of before the washing of feet. We do not think any valid argument can be brought to sustain such a position.

O. E. McCORD: We have three different question books, 10c each. We do not think it advisable to travel a great distance on the Sabbath to attend meeting.

N. HOYT: We think Paul in Galatians had in view that system by which the Jew supposed he

was justified from his transgressions of the moral law. This explains those passages which certainly refer to that law.

E. B. S.: The name you inquire for is B. G. Robb.

S. E. EDWARDS: We have not received the book.

G. McD.: For our part we would have nothing to do with swine, either by way of raising, selling, or eating them. If we lived in a section of country adapted to any other business besides swine raising, we would follow that; if not, we would move to some better location.

A. WIKE: The foregoing note will answer your first query. There is no spot on the earth where the sun shines the year round. It is only at the extreme poles that it is continuously visible for six months; and there the daily revolution of the earth can be marked with as much distinctness as in our own latitude.

Camp-Meetings.

We designed to prepare a little work on the subject of camp-meetings; but this, with many other things that should be done, we shall have to leave undone for want of time and strength. We will, however, make a few suggestions through the REVIEW:—

1. God has greatly blessed this means of grace, so much so that there remains not a single doubt as to the utility of holding camp-meetings.

2. In order that camp-meetings held by Seventh-day Adventists be a success, there must be a sacrifice of time and means, a spirit of labor with both ministers and people, promptness, and a love for order.

3. The grounds should be located in reference to their being accessible to our people, and also the crowd, pleasant location, shade, ample room, and good water.

4. Everything about the grounds should be neat and orderly. Teams should not be allowed to stand near the ground, and the deportment of men, women, and children, in the family tents and on the ground, should be unexceptionable. It should be the duty of the camp-meeting committee to see that all these matters are right, so that the unbelieving will be led to admire our orderly and Christian deportment.

5. No controversy whatever should be allowed on our camp-grounds. The common lawless habit of collecting in little knots about the ground to listen to unsanctified and unlearned controversy from novices and soft heads should be promptly broken up. Such conduct lowers the dignity of the occasion.

6. There should be a complete provision stand on all our camp-grounds at which everything should be sold that the camp-meeting committee should appropriate an outsider to sell. What they would forbid others to sell on the ground, they should not sell themselves; and what they would allow another to sell, they should themselves sell. Let the brethren take this matter into their own hands, provide for the crowd, and furnish at such prices as will go far in meeting expenses for the accommodation of the crowd. This is simply justice in the case. We call in question very much the custom of liberally providing for the crowd at camp-meeting, practiced at one or two days' meeting in Missouri. But of this the brethren in the different States must be allowed to judge.

7. Each camp-meeting should have a full assortment of our publications. The Association will furnish them, delivered at the depot in Battle Creek, at one-third discount from published prices. The managers of camp-meetings can sell and give away as in their judgment is best. Here is a laborious part of the work that we leave others to do. If the camp-meetings do the work of properly supplying the people with our publications, the camp-meetings should have the profits. Each camp-meeting should meet the expenses of books and tracts given at such meetings, by donations, or otherwise.

8. Each Conference should take measures for the wider circulation of our periodicals, and see that the proper persons, and no others, receive them, and should become responsible for the payment of those periodicals circulated in the several State Conferences.

JAMES WHITE.

Our Address.

UNTIL further notice, our post-office address will be Washington, Wash. Co., Iowa.

JAMES WHITE.

God will never withhold from those who trust him the means to carry on his work.

"He Will Be a Spiritualist."

SOME of my friends have lately informed me (as if it were news) that the spiritualistic oracles had prophesied that I would soon be a spiritualist. I would say that to prophesy in this manner has been a standing pastime with those oracles for the last eight years. When Moses Hull denied God and his word in 1863, the prophecy was extensively circulated that I would be a spiritualist before the close of that year. Now according to their "philosophy" all things are equally right and therefore it is perfectly right to lie; yet they so far deferred to the feelings of those who have yet a conscience against lying as to insist that their prediction was true, and have therefore followed me for several years with the report that I was a spiritualist. By another rule of their philosophy a lie is only undeveloped truth, yet these two falsehoods have not developed into truth as yet.

Of the future I would speak with becoming humility. I have long ago discarded the view that it is not possible to fall from grace, and I endeavor to heed the injunction to "be not high-minded, but fear." We "are not ignorant of Satan's devices." Realizing to some extent his power, his malignity, his wiles, the number and boldness of his subjects, and the fearful spread of his falsehoods and his influence, I rely solely upon divine protection, knowing full well that if I so depart from God as to drive away his Spirit, the spirit of darkness and evil will soon have undisputed sway over me. Dear readers, there is a power in spiritualism; an influence with which it is not safe to dally. As you value eternal life, I entreat you to heed the warning and avoid that influence which bewilders the mind, destroys the sensibilities, and drowns its victims in eternal ruin.

As this prophecy is persistently kept before the people, it is well to inquire how people become spiritualists, and what change must take place in order for me to be a spiritualist.

1. People do not generally become spiritualists by intelligent conviction, but by means of a mesmeric influence thrown over them. Take the case of Moses Hull. He was led to destruction through a discussion with what he declared to be "some demon speaking through W. F. Jamieson." Of this discussion he said:—

"The arguments given through Mr. Jamieson were no stronger than those used by normal speakers with whom I have debated, but the influence I was not prepared to resist."

And I might mention other and more recent cases where the fall of the victims is easily traceable to the same cause. True, they are not always aware of the fact, and they may not realize that their refusal to "receive the love of the truth" had prepared the way for this "strong delusion." See 2 Thess. 2:10-12.

A spiritualist lecturer recently said that people become spiritualists because they think. Let Mr. Hull testify again:—

"There was not only an unseen intelligence speaking through Mr. Jamieson, but there was an influence over the audience, and I am now satisfied over myself, such as I had never before witnessed, the power of which was so strong that for several days I was not only bewildered, but was really not myself."

All who are acquainted with the operations of spiritualism will credit this testimony. Because they think? No. But because they are bereft of reason, and their volition is destroyed. Does a person mesmerized think? Is not the power of thought and volition usurped by another in mesmerism? All who are at all acquainted with this subject know that the influence exerted by spirit mediums is similar to that of mesmerism, only that it is much stronger, and does not, as in mesmerism, depend upon personal contact, but may be exerted at some distance. Mr. Hull well characterized it—he was bewildered—not himself. Do spiritualists deny this fact? Look for a moment at their testimony. Prof. Brittan, a noted author among them, said:—

"The trance mediums for spirit intercourse are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."—*Answer to Mahan.*

Think, do they? Reduced to a state of irresponsibility by an irresistible influence. Where, then, is their manhood, of which they so much boast? Reduced to a mere machine by some invisible demon. And we are accused of not thinking because we will not resign our will and reason to such control.

Judge Edmonds gives the following account of an influence that fell upon Dr. Dexter, his associate in his spirit investigations:—

"It was altogether a very extraordinary manifestation. It was conducted throughout with unusual and indeed unknown violence. He took entire possession of the Doctor, not merely of his arm, as others did, and the Doctor said he felt an almost uncontrollable desire to strike me, and to commit other acts of violence." *Works, Vol. 2, p. 512.*

With such testimony their works abound; indeed, the spirits promised years ago that their power would be more and more manifested as people became more and more passive! And Prof. Brittan said Davis was no more responsible in his writings than we are in our dreams. They are the last who should claim to be a reasoning, thinking people. All testimony confirms this fact, that people do not generally become converts to spiritualism by intelligent conviction, but by impres-

sions on the senses. I pray that God will keep me from the snare which would render me passive to such an unhallowed influence.

2. What change must I undergo to become a spiritualist? Having in my possession a large number of spiritualist books, by the most noted and best endorsed of their authors, and having read considerable in their periodicals, and heard some of their public utterances, I am prepared to judge and speak advisedly on this point.

1st. I must deny God. To this all spiritualists run with undeviating certainty.

2d. I must deny the Bible. A great change indeed; for I dearly love it now; but I cannot be a spiritualist and hold on to the Bible as the inspired word of God.

3d. I must deny Jesus Christ as my Saviour. This strikes to my heart; feeling as I do my urgent need of him. And my prayer is that he will not deny me. But not a word is necessary to show that no man can be a spiritualist who trusts in Christ for salvation.

4th. I must renounce all reverence for everything I now hold sacred in Heaven and on Earth, whether persons or principles.

5th. I must renounce allegiance to all authority and all law whether human or divine.

6th. I must renounce every institution which would restrain my actions, marriage institution included.

7th. I must renounce all sense of responsibility, and deny such popular distinctions as right and wrong.

8th. I must so far contradict the last-mentioned denial as to affirm that, while it is perfectly right to violate law, it is wrong to take any steps to prevent, or punish for, the violation.

I know not of a single author of any repute among spiritualists who does not teach either directly or indirectly, all that I have here set down; many of them in the most direct terms.

Reader, do you like the character to be developed under the teachings and influence of spiritualism? And do you blame us for shunning that influence which leads the victim passively into such abominations? The heathen would blush to acknowledge such abominations; yet they are boldly avowed by spiritualists, both male and female.

J. H. WAGGONER.

Burlington, Mich.

Sectionalism in the Work of God.

AMONG the many perplexities that surround the servant of God, those are not the least which spring from the necessity of combating a natural disposition on the part of brethren to have their own particular localities favored with the proclamation of the truth.

While we would by no means carry the impression that they should feel any less anxiety for their own neighborhoods than they do already, and while we are ready to admit freely that there is a greater responsibility resting upon them to see that those in their immediate vicinity are, at the proper time, instructed in the work of God which is now going forward—we desire simply to confine their anxiety within certain limits of propriety, and to prevent them from defeating by zeal which is devoid of discretion, the very object which they would secure.

That there is in the history of every community a period which is especially favorable to the introduction of the message, no one of extended observation will deny. Nor is this fact peculiar to our times. The apostles felt it, and acted in reference to it. And when at times, through indiscretion or want of light, they seemed to have moved contrary to this idea, the Holy Spirit appears to have made special revelation—as in the case of Paul's vision of the man of Macedonia—for the purpose of bringing them back to action which should be agreeable to this principle.

It was not necessary that Paul, in order to obtain hearers for years to come, should leave the vicinity of his birthplace. Labor sufficient to occupy his individual attention, and that of the little handful of evangelists of his time, might have been obtained in the region of Jerusalem, or in the countries of Palestine and Syria. But this would have confined the new light for centuries to a limited district. This was not God's plan. Hence by scattering the church and by directing through the spirit of prophecy those whom he had called to the work, he caused that even in the first century the gospel should be preached in all the then known world; not indeed in every hamlet or insignificant village, but so generally that in process of time those living among the nations through which the great apostle and others traveled, might obtain through the intercourse of communities the knowledge which they so much needed. By taking an ancient map and tracing the line of Paul's travels from Jordan through Asia, Macedonia, and Greece, to Rome, you will be convinced that, from the very outset, the grand idea which animated the soul of the indefatigable gospel preacher was that the work in which he was engaged was not one that was to be done in a corner, but rather that the field of its operations was co-extensive with the world.

In fact, in the early part of his history, while surrounded with perils on every hand, and burdened with labors which could not have failed to crush a common man, we hear him talking of a proposed visit to Spain and Rome which were separated from him by thousands of miles.

Doubtless while he was proceeding in this manner, there were many Christian hearts which, failing to comprehend the scope of his design, and weary with anxious labors for their own neighbor-

hoods, became restive, and almost felt like murmuring that they were called upon to make such great sacrifices for the cause which near and dear friends could not have the privilege of hearing vindicated by the living preacher. But we, after the lapse of centuries, feel like thanking God that these men had a just comprehension of the magnitude of the work, and persisted in pushing it forward to the extreme limit of civilization. Had it not been so, the good news might not have reached us even at this time.

Let us, then, learn a lesson from the past. If that which we believe is important, it is because it is true. And if it be true, we are giving the last message of mercy which is destined to go to the whole world. Can we not, then, be patient a little while till God shall have established the plan of campaign by throwing out outposts into the more distant regions, which, in the final struggle between darkness and light, will render mutual assistance to each other, even as the division of an army which, while invading the enemy's country seem at first to be operating without design, but at last prove the wisdom of the leader by occupying through concert of action the grand object of the campaign.

What we want as a people is, first, to look at this matter in all its vast proportions as it relates to States and nations. Having done this, we shall be prepared to attach to the work in our own communities just the importance which its relation to the whole really gives to it. All narrowness of conception will have departed from us, and we shall be saved from the terrible mistake of supposing that there is nothing being done at all, simply because those who are laboring in the field are remote from our doors.

We say, therefore, to our brethren, that while we are glad to see them anxious for those among whom God has seen fit to raise them up, they should always remember that his ways are higher than our ways; and that before him the salvation of the soul of one man, no matter where may be his place of residence or birth, is equally precious with that of another. Let them also bear in mind that our preachers are largely dependent upon their judgment as to when a course of lectures should be delivered in the communities where they reside; and, therefore, that should they plead the claim of such places, they will be held largely responsible should the time prove to be an inauspicious one for such a work. No one should ever allow himself to urge unreasonably the holding of meetings at a given point, without first making the subject a matter of serious and prayerful consideration. In fact, should they unite fasting with their prayers, they would do nothing more than the circumstances of the case would abundantly warrant.

Should they question whether we are right in this, let them reflect that while our preachers are devoting their time to these unfruitful fields, the means which are necessary to meet their expenses, as well as the labor which they must put forth, are not only lost to the cause, but, had the same been devoted to other places where there were ears to hear and hearts to receive the truth, they might perhaps have raised up a church of from twenty-five to fifty members, who would not only be prepared for eternal life themselves, but also would swell the number of the little army of those who have entered the service of their Master.

If there is any place in the world where sound judgment is required, and where inconsiderate and selfish action should be condemned, it is in the case before us. The consequences of a failure are such that no person should presume to act in the premises until it has become very manifest that there is little liability to mistake. At all events, the representations which are made to preachers, should never be colored more highly than the facts will warrant. Indeed it would be far better to fall short rather than to exceed the truth in this direction. An expression of a desire to hear on the part of a few individuals, should never be mistaken for the unanimous voice of the people. It should also be remembered that it is not an uncommon thing for some to give utterance to these desires simply from an inclination to please those whom they are addressing; and that these same persons are found many times among those really the least desirous of listening, and who are the farthest of all, having heard, from obeying.

But above all things, it should be recollected that nothing is more essential to a favorable reception of our doctrines than that the church where they are to be presented, should be living them out in their purity and perfection. If, therefore, they find upon examination that they have not done this, nothing could be more proper than that they should give their first attention to their own spiritual condition. Having done this, and having established among those with whom they live a firm confidence in their Christian integrity, they may then safely conclude that the field is prepared for the seed, and that God in due time will send there one who shall scatter it in the confident hope of reaping a rich harvest.

W. H. LITTLEJOHN.

Brighton, Iowa, April 30, 1871.

The Health Reform as Connected with the Third Angel's Message.

THE health reform is important to the people who believe the truth, and would be prepared for the trying times that lie between us and the coming of Christ. When people believe the message that warns of the time of trouble and the pouring out of the seven last plagues, they are then prepared to be interested in a reform that will strengthen their bodies and minds to endure the

trial. Unbelievers may see the importance of health reform, but to preach it before the message is believed, is liable to create prejudice and opposition to the truth. Bible truth comes first in order. And it is necessary to present the health reform with wisdom as a health reform; and not give any occasion to the enemies of God's moral law, which it is our special duty to preach in all its length and breadth, to say that we are preaching the law of Moses—the ceremonial law—which we hold, as well as they, has been abolished.

The saying of the negro, that in being wise as serpents and harmless as doves, the mixture should be three parts of dove to one of serpent, sounds pretty well; but when we throw aside the idea of serpents and doves, and think only of wisdom and harmlessness, we shall discover that there is as great a demand for the former as for the latter.

We do not found the health reform upon the law of Moses. If we did, we should go as far as that went and no farther—we should reject pork and other things declared to be unclean by the law, and eat beef and other kinds of flesh said to be clean. But we go farther, and say that even these are not the healthiest kinds of food; and from the fact that almost all these animals are diseased, more or less, and growing worse and worse in this respect, we take the ground that, viewed from the standpoint of health, the wisest course for us to pursue is to return to grains, fruits, and vegetables, the only diet given to man in the beginning, and that which is best adapted to promote health and strength.

But although we are not bound by the law of Moses, yet "whatsoever things were written aforetime, were written for our learning"; and we may justly conclude that those things that were declared unclean and abominable, are not in their very nature so good and wholesome as those which were called clean. God did not act arbitrarily or by caprice in this matter.

The subject of health reform should be handled judiciously. It will not do to press it upon those who are not yet convinced of the leading truths of the message. If men are so blind that they cannot see their obligation to moral law, they will need the compelling power of disease, or some strong appeal to self-love and self-preservation, to cause them to correct their habits and refrain from their violation of the physical law.

R. F. COTTRELL.

Gratitude for Blessings Received.

INGRATITUDE is a sin which is so shameful that but few will acknowledge themselves guilty of it; yet all are more or less in danger of being ungrateful toward God and man. But ingratitude toward God is the worse kind of ingratitude, on the principle that the greater the being against whom we sin, the greater the sin that is committed.

Ingratitude grows out of selfishness, which makes men think that they are of such importance that they deserve all the benefits that are bestowed upon them, and which, if their minds are not met, leads them to overlook blessings received.

If we were for one moment deprived of all the favors that we receive, then would we have a realizing sense of the rich and numerous blessings that we daily enjoy at the hand of God, and be more inclined to "praise God from whom all blessings flow."

It is a moral duty to express gratitude to our benefactors. Justice demands that we should do this. Whatsoever is worth giving is worth acknowledging, and being thankful for. To say, Thank you, even for small favors, is cheap, but very becoming. But we should express gratitude in deed, as well as in word. And the more tokens of gratitude cost us, the more do they express thankfulness for and appreciation of blessings received. Therefore if we are to judge of the gratitude of some by their stunted offerings, we must conclude that it is small indeed.

David's example in giving is worthy of imitation. He says, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. 24:24.

Under the old dispensation, thank-offerings were instituted to give God's people an opportunity to cultivate gratitude, and these were often very expensive. God's people were encouraged to present these for temporal and spiritual blessings. And have we not blessings to be thankful for under this dispensation? Has not God blessed us with his truth, even with present truth, and also with numerous temporal blessings? And shall we render nothing to God for all his benefits? Shall we be stunted and small in our offerings to advance his cause? God forbid.

Doubtless there are many who read these lines who have been unexpectedly blessed with additions to their property. God has special claims upon such. They are not their own. They are but stewards over that which is another's. If we are so disposed, we can, whether rich or poor, apply all the means that we have to our own use and convenience at the neglect of God and his cause, become more and more selfish, and wither spiritually. Every additional blessing brings with it additional calls for gratitude, and additional responsibilities, and unless we do more for God as he does more for us, we cannot expect to prosper in him.

Oh! that we might all cultivate the feelings that David had when, having prepared with all his might for the house of his God, he said, "Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is

thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. 29:10-14.

Thank God that all the sacrifices for the truth were not made at the start of the third message, but that as the work advances, those receiving the truth may unite with those who have long borne the burden and heat of the day, in manifesting a grateful appreciation of God's mercies, by presenting thank-offerings for the furtherance of the different branches of the cause.

In conclusion, we would remind the readers of the REVIEW that one way to express our gratitude to God for some of his mercies, at least, is to pay up our subscriptions for our good periodicals. And if we would receive more blessings at the hand of God, let us manifest an appreciation of those which we already enjoy. D. T. BOURDEAU.

"Unequally Yoked Together." 2 Cor. 6:14.

ONE of the most honorable and holy institutions that God has ever given man, is marriage. It was instituted by God himself in Eden, and from that day to this, he has sacredly guarded it in his holy word. It is therefore not a matter of small moment nor of little consequence. Generally there is no other step in one's whole life that is so important, so big with results of good or evil, as this one. This step once taken can never be retraced. It is final. Other mistakes may be corrected, but this never.

The influence for good or for evil, for happiness or for sorrow, which two souls thus closely united have upon each other is incalculable. All outside influences are small in comparison. They are but for a day or a week, and then pass away; but this is continual. Each must largely partake of the feelings, the interests, the motives, the principles, and the conduct, of the other. Manifestly God designed that this should be so in order that they might work together in harmony. How all-important then that two souls be equally yoked together. If they are "unequally yoked together," how sad must be the consequences! Let thousands who have tried it bear witness.

"Marry in haste, and repent at leisure," is an old, familiar, and true proverb; yet with it before their eyes, thousands are daily doing that very thing. Why will they not be wise in time? But no; they must all taste and learn for themselves when it is too late.

But there are in almost every community or church some who have a special hankering for "match-making." This seems to be their chief mission in life. They have great discernment, great wisdom, they know just who are adapted to each other; and, withal, they have a special interest in these young persons. They kindle a flame, fan the fire, and lay on the fuel, till they accomplish their object. Then the unhappy victims must bear the consequences of their folly and wrong advice. How persons who fear God dare take such a responsibility is unaccountable. We fear that such will have an undesirable account to settle in the Judgment.

Worldly considerations alone are often made the object and basis of marriage. Wealth, ability, position, and worldly prospects, are the motives held out to the young to unite with this or that person; while the fear of God, real affection, and other most vital considerations, are ignored. Unhappiness and life-long regret are the sure and unavoidable results. If property fails, if misfortune comes, there is no consolation. That household is as cold and bleak as the mountains of Greenland. "Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith." Prov. 15:16, 17. Indeed it needs no inspiration to tell us this. Whoever disregards this counsel, will always and surely do it at the cost of peace and happiness here if not hereafter.

"Be ye not unequally yoked together with unbelievers," says the Lord. Can we directly and deliberately violate this command and yet expect the blessing of God? But each one seems to think that his case will be an exception; that the one he marries will either embrace the truth soon, or at least not oppose him any. But so far as my observation goes, these hopes are never realized, or at most very seldom. Apostasy from the truth is quite generally the result.

Then to the young who are in danger on any of these points we say: 1. Move slowly; do not be in haste. 2. Seek God earnestly till you do have light from him. 3. Do not violate your own judgment and feelings to please others. 4. Do not marry for riches. Nothing is more uncertain. 5. "Only in the Lord." 1 Cor. 7:39.

D. M. CANRIGHT.

CHILDHOOD is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought uttered by a parent's lips may operate upon a young heart like a spray of water thrown upon a polished steel, staining it with rust, which no after-scouring can efface.

GOD says in his word: "I will keep him in perfect peace whose mind is stayed on me, because he trusteth in me." Let us trust him.

LITTLE CHILDREN.

SPEAK gently to the little child,
So guileless and so free;
Who with a trustful, loving heart,
Puts confidence in thee.
Speak not the cold and careless thought,
Which time hath taught thee well;
Nor breathe one word whose bitter tone
Distrust might seem to tell.

If on his brow there rests a cloud,
However light it be,
Speak loving words, and let him feel
He has a friend in thee;
And do not send him from thy side,
Till on his face shall rest
The joyous look, the sunny smile,
That make a happy breast.

O, teach him *this* should be his aim—
To cheer the aching heart,
To strive, where thickest darkness reigns,
Some radiance to impart;
To spread a peaceful, quiet calm,
Where dwells the noise of strife:
Thus doing good and blessing all,
To spend the whole of life;

To love with pure affection, deep,
All creatures great and small,
And still a stronger love to bear
For Him who made them all.
Remember 'tis no common task,
That thus to thee is given,
To rear a spirit fit to be
The habitant of Heaven.

—Sel.

Progress of the Cause.

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

Vermont.

THOUGH it has been some three months since I have made any report of my labors, I have met with the church at some point every Sabbath in this time, besides visiting scattered brethren in different towns and counties.

Owing to the light fall of snow in this State the past winter, and the fact that nearly every storm was quickly followed by high winds, the traveling has been bad. Sometimes it would be good wheeling, while in the same county it was good sleighing, or the hill roads might be almost impassable by reason of snow-drifts which rendered it difficult for brethren to come together from any distance.

Sabbath, Feb. 11, held two meetings with the church in Wolcott. Two were received into the church by letter. On the 17th went to Roxbury. Was about four hours driving the last five miles on a mountain road. The brethren received us kindly, and we had a good relish for our dinner between four and five P. M. We were also glad to meet a few brethren who came in from another direction. With these, and the two families residing in the Cram neighborhood, we had a good meeting on the Sabbath. Others would doubtless have met with us, but it was almost next to impossible to get onto the mountain that day.

On first-day, we re-arranged and settled S. B. The church in this section have ever set a worthy example on this point. One sister was received into the church, and arrangements made for holding meetings in the future, which we hope have not been neglected.

God will bless and encourage the humble and obedient who meet in the name of Jesus, though but few in number. Dear brethren, let not the enemy, or self, or the influence of worldly associates, hinder you from pressing together and loving one another with "pure hearts fervently." We are in danger of spending time in visiting and otherwise, where we can neither do good nor receive any. The closing message to a perishing world is committed to us to bear to precious souls. Oh! how solemn, how important that our lives correspond with our high, holy, and sacred profession!

We visited the friends in Granville, and spoke to them one evening. One candid friend in whom we were much interested, heard our views preached for the first time. We hope and pray that he may unite with his companion in keeping all the commandments of God.

On Sabbath the 25th, with Bro. Evans, held a meeting at Bro. Cardell's, in Warren. Here we met an Advent brother and his companion, both of whom gave a good testimony. They seem to have the spirit of "love and good-will." May they yet "delight" in the law of the Lord, and love all of his commandments.

On first-day, we spoke in the meeting-house with freedom. Here we were happy to meet our friend Chipman from Waitsfield, who had come with his companion ten miles; also to meet the friend from Granville (nine miles), above referred to, notwithstanding his ill health and the poor traveling. At W., there are a few who love the truth and earnestly desire the prosperity of the cause. We feel an interest for these dear friends. Bro. Evans has preached to them as circumstances have seemed to admit. It does seem as though souls may yet be gathered here, if the brethren and sisters follow close in the footsteps of the blessed Jesus. A. S. HUTCHINS.

Wolcott, Vt., May 4, 1871.

Cattaraugus Co., N. Y.

WE have had an interesting meeting at East Otto. Bro. Saunders met with us according to appointment. He first preached the truth in this place, a little more than two years ago. The friends here were glad to see him again, and feel

that his time should be devoted to preaching the message.

On first-day we had the privilege of baptizing eight, most of them young persons, who have heeded the admonition: "Remember now thy Creator in the days of thy youth." May God bless them all; and may they be faithful to the end. There are others that we hope will embrace the next opportunity to follow the Lord in this ordinance. R. F. COTTRELL.

The Discussion at Rochester Colony, Mich.

BRO. SMITH: Having been shown an article sent to the REVIEW Office by Eld. R. Faurot, which is intended as a reply to Eld. Cornell's report of the discussion at Rochester Colony, in REVIEW, No. 18, in which article Eld. Faurot seems to accuse Eld. Cornell of dishonesty, &c., and as I heard the whole of the discussion, and think I occupied a position at that time to judge impartially, I must say that his reply to Eld. C. shows the same lack of Christian spirit that he, Eld. F., manifested throughout the discussion. This was particularly noticed and commented upon by every one not decidedly prejudiced in his favor; and whenever the mild, pleasant, and Christian-like spirit which was manifested by Eld. C. was spoken of by outsiders in the presence of his brethren, the reply invariably was, "Oh! well, Eld. Cornell only put that on for effect; he would have been as bad as Faurot if he had dared to be."

After the acquaintance I have had with Eld. Faurot, and the course pursued by him, I can form but one conclusion, and that is, that he rushed into the discussion blindly and got most completely defeated, and now feels that he has learned something and could perhaps do better next time. But the best thing he can do, in my opinion, is to leave it where it is. If he is so extremely anxious for further discussion, why did he point-blankly refuse to discuss either of the four propositions submitted by Eld. C. at the last session of the debate?

In regard to the claim which he sets up that his friends think Eld. C. has misrepresented him, meaning, of course, his brethren, I do not consider them the proper ones to decide the matter; for if it is ascertained that a man has prejudged a case, that fact is sufficient to exclude that man from acting as a juror in the case; but the impartial portion of the community, so far as I have heard from them, have given their decision in favor of Eld. C.; and it looks to me that the more Eld. F. agitates the matter, the lower he will fall in the estimation of a discerning and intelligent community. After laboring two evenings to prove that Christ's kingdom is already set up on the earth, and that the church is the door to that kingdom, in his last speech of the debate, in order, as he doubtless thought, to give Eld. C. a finishing blow, he stated that that kingdom could never be inhabited by flesh and blood neither in this world or the next.

And finally in the first two speeches the last evening, he used language which disgusted the larger portion of the audience; and it is hard telling where he would have been driven in that direction, for want of argument, if the moderator had not called him to order.

In regard to the statement that he could not fill up his time except by exhortation or poetry, it was currently reported as coming from some of the most prominent members of the Disciple church, and was never contradicted to my knowledge. Besides it is a fact that he did so fill a very large portion of the time especially on the kingdom question, which was very good proof to every one that the report was true. I think his reply to Eld. C.'s report is too decidedly one-sided to require further notice from any one.

D. W. EMERSON, M. D.

Report from Bro. Byington.

MONDAY morning, April 17, I left Bro. Perkins to visit several families of the church in Wright, Mich. I was called in to visit a Methodist family in deep affliction. A son twenty-five years of age and a neighbor's boy of sixteen years, while engaged with others in fishing, used hard words to each other, when the youngest raised a club, struck the other on the head, and in a few hours he was dead. He rode home some three or four miles, walked into the house and said to his mother, "I am going to die." These were his last words. He sat down in a chair, then went to the bed, and spoke no more.

As the sheriff was passing with the boy to jail, he took him into the room to view the corpse. I stepped in to witness the scene. The deed was done; it could not be recalled. Hard words led to blows. Had they sought the Lord in their youth, it would

have prevented all this trouble. Dear youth, take warning.

The 18th, had evening meeting in Gaines. Spoke of watching and praying always, Luke 21:36, especially watching against the wrongs spoken of in verse 34.

The 19th, met with the church in Leighton. Warned them to beware of an unbelieving heart. Heb. 3:12.

Sabbath, 22d, met with the few brethren in Hastings. Our meeting was with sister Althouse, and family also the family of our deceased Bro. Owen were with us. What a mercy that his dear children have turned to the Lord. I spoke on the hearts of fathers being turned to children and those of children to their fathers. May all the children of dear sister Althouse turn to the Lord.

J. BYINGTON.

May 5, 1871.

Report from Bro. Sterling.

BRO. SMITH: Let me say to the brethren and sisters who feel interested in the cause of present truth, that I am at home once more after an absence of six months, lacking seven days. I have labored in the counties of Kent, Newaygo, and Muskegon, Mich.

A Baptist minister who was present on one occasion gave an exhortation after the discourse, urging the people to go forward, *i. e.*, by Sunday-keeping, and not backward to Judaism. I told him that was what we wanted, to go forward and not backward, and requested chapter and verse for his authority for the term "Christian Sabbath," he used so frequently. His answer was that the Christian Sabbath was the term commonly applied to the Sabbath after it was changed. Here again testimony was called for. He assumed it as a well-known fact, patent to all, and finally gave the following: "It is very evident from Paul's language, Let every one *lay by* on the first day of the week, and bring together your collections," &c. I thought that the passage would bear reading. This he said was unnecessary, as he had it about right. However I read it, and showed that all that he got out of it to favor his view was like getting milk out of a sponge; it must first be put in. This passage he said was not material to the argument, as there were others, and quoted from Acts 20. I made him admit that the meeting was an evening meeting, and therefore Paul's journey of nineteen miles Sunday morning did not compare very well with the supposed idea of its sanctity. He then claimed the commandments not binding as they read, "for love is the fulfilling of the law." Very well, I replied; suppose you had told your son to do a piece of work, and like the man in Scripture he says, "I go, sir, and went not." You demand the cause. "Oh! I am doing it," he replies. "You say love fulfills God's commands; then I will love you and that will fulfill your commands." He claimed to be misunderstood. He only meant that the law did not now come to us with a compelling force, but we should keep the law because we love to. You have it now, said I; keep all the commandments because you love to. Come, brother, "Remember the Sabbath day to keep it holy. . . The seventh day is the Sabbath." Obey this because you love to obey. He then objected, arguing that really we had no Sabbath now. I now drew a Baptist tract from my pocket on the subject of "Sabbath-breaking," and read. He did not seem pleased to hear this Baptist tract at this time, and suggested the propriety of closing. I did not get an interview with him after meeting. His brethren said that the trouble with the elder was he could not express himself—could not get out what he wanted to.

Several confessed that we have the truth in the main. Bro. and sister Sischo, living two miles from here, attended the meetings when they could, and were, I trust, much benefited. They were led to embrace the truth through the influence of Bro. and sister Waters. I labored last in Hesperia. As I have previously spoken of my labors here, I need only add that, notwithstanding the strong tide of opposition here, there are some who are not satisfied with the no-law theory by which we were opposed.

J. G. STERLING.

Report from Bro. Strong.

ATTENDED the monthly meeting at Bushnell the first Sabbath in March. There was a general turnout of brethren from Greenville and Orleans, and a number of outsiders were present. The brethren wished for more meetings, and I verily believe if this church would take a firm stand on the truth, and live it out, that much good might be accomplished there

yet. Their neighbors are hungry for the word, and they can help them if they let their light shine. May the Lord help them to make a desperate effort for life; for they are in great danger.

The second and third Sabbath, I spent in Leighton. This church has been laboring under trials on account of slackness. Some have been dropped from the church. My visit was timely and resulted in good. They have had much opposition from without lately, and one of the members, without consulting the elder, rashly gave out an appointment to review a slang discourse.

He invited me to fill it, which I did by letting the review alone as being unworthy of attention. I think that as a general rule after our brethren have learned that when they attend certain meetings, liberty is taken to misrepresent our views, it would be better to remain at home, and save their own feelings, and those ministers the sin of telling so many falsehoods. The Lord gave me freedom in speaking to the people on the second advent.

From March 20 to April 16, I spent in Oceana Co., holding meetings in five different places. Held in all eighteen meetings. The brethren are so scattered here in this new county that it will be impossible for them all to get together every Sabbath. They will for the present hold their prayer-meetings in three different places in the county, and all come together the last Sabbath in each month. I baptized seven, and organized one church in the town of Grant, making it a county church, which will be known as the church of Oceana. It numbers twenty-two members. Others I trust will soon unite. Systematic Benevolence was organized, amounting to one hundred and ninety-eight dollars and sixty-four cents (\$198.64), eighty per cent of which is pledged to the Michigan Conference. They ask to come under the watchcare of the Conference. Their regular place of meeting for the present, is at Bro. B. F. West's, seven miles north of White Hall, and they would be glad to receive a call from any of our ministers.

There are two daily trains running into White Hall from the south, and two stages running north, passing by Bro. W.'s house. P. STRONG.

Orleans, Mich.

BRO. J. WILMOT writes from Carroll Co., Mo.: We have never heard a sermon on present truth, but we do hear a good deal against it. But they cannot crush the truth, so but that it will rise. Our prayer is that God will put it into the hearts of some of his servants to come into this region to declare his truth. We try to scatter the truth, what little we are able to get, the best we can, hoping that God will sanctify it to the bringing out of many from worse than nature's darkness into the true light of the gospel.

Living Christians.

SOME people cannot read the Bible, and many that can, do not; but all men can and will read a Christian; for a Christian is known and read of all men. It has ever been a Christian's duty to be heavenly-minded and pure in heart; but we now have reached the time when we believe the day of the Lord is about to be ushered in. What manner of persons, then, ought we to be? We profess to believe these things, and men read our professions, and our lives also, and then compare the two. Do they read anything in our lives that is out of harmony with the spirit of this great message? Do our lives correspond with what we profess? Where our treasure is, there will our heart be also. If we are heavenly-minded this principle will shine out; but if we are worldly-minded, it will be a task to live a Christian long at a time; and even a garb of hypocrisy will prove but an imperfect covering.

Many will read us; and therefore we must let our light so shine before men that they may see our good works and glorify our Father which is in Heaven. ADDIE E. WELCH.

Somerset Co., Maine.

For Backbiters.

WHEN any one was speaking ill of another in the presence of Peter the Great, he at first listened to him attentively, then interrupted him. "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him."—Sel.

THE envious man is like that rich man in Quintilian who poisoned the flowers in his garden, so that his neighbors' bees should get no more honey from them.

BEWARE of impatience or contradiction. Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.—Wesley.

The Great Question.

"WHAT good thing shall I do, that I may have eternal life?" Ans. "Keep the commandments." Matt. 19: 16, 17, last clause. Although this question is many centuries old, the answer is of as much importance today as when first given. The young man who made this inquiry was not satisfied with his attainments. Mark says, a "rich man," and Luke says, a "ruler," inquires, "Master, what shall I do to inherit eternal life?" He understood without doubt that on account of transgression, man had lost the glory with which he was clothed; Heb. 2: 7, 8; and because of his rebellion he was driven from the garden of Eden. Gen. 3: 24. Afterward, through the goodness of God, he was not permitted to eat of the tree of life, and thereby become an immortal sinner.

Sin separated man from God. "He who has forfeited all rights has no claim for pardon." Now what is to be done to regain what was lost at the fall of man? Jesus says, If thou wilt enter into life, keep the commandments. Here the Sovereign requires obedience of his subjects. But the apostle testifies in Rom. 7: 14: "For we know that the law is spiritual, but I am carnal, sold under sin." Sold to whom? To the law.

Terrible is the state of the lost sinner, and he is in a condition from which he is unable to emancipate himself. Sin is the transgression of the law, and the law demands his life. But, oh! the mercy and goodness of God, of whom it is said that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father gave his Son to suffer for us, and bear our sins in his own body on the tree, that we being dead to sin, should live unto righteousness.

What wondrous love! It is beyond human comprehension. He says to us, Ye are not your own, for ye are bought with a price. The penalty has been paid. The sinner can now look to One mighty to save, and can hope as he reads, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Is this boon free to all? The invitation is extended to all, "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45: 22. Only a few choose to accept it. He says, "I am the way, the truth, and the life. No man cometh unto the Father, but by me." John 14: 6. "And ye will not come to me, that ye might have life." Chap. 5: 40. What is the reason, when salvation has been made at such an infinite cost? Our Lord says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24. "And he that taketh not his cross, and followeth after me, is not worthy of me." Chap. 10: 38. It is written, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2: 10.

All who enlist in the army under his supervision will be tested. The young man did not stand the test. He had confidence in himself, and thought he was keeping the law. Jesus would lead him to see that he had idols in his heart, that he loved his possessions more than God, and said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." He began to see he had a work to do to follow Christ, and turned away, preferring to remain in the rebel army, under the administration of Satan, and "enjoy the pleasures of sin for a season." Heb. 11: 25. He who would be loyal and successful, must "endure hardness, as a good soldier of Jesus Christ," be whole-hearted in his service, and follow him regardless of consequences. He goes halves with none, but says, "Ye cannot serve God and mammon." He calls his sheep by name, and leads them out. Those who hear his voice, and give heed to his counsel, will be refreshed by the latter rain, and will say, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25: 9. A. W. GOULD.

Mason Village, N. H.

Come, Holy Spirit.

EVERY true prayer for the Holy Spirit, God always grants. But are not many mistaken in the matter, and greatly disappointed from a wrong impression as to what are the ways of the Spirit? how its influences are manifested? They pray for the Holy Spirit to be bestowed. Soon a crushing sense of their own sinfulness is imparted, now they begin to doubt. Oh! I am too sinful, &c., they cry; and they begin to sink. They think God does not hear. But let such stop

and consider what are the Spirit's ways. We read that its first work is to convince of sin. This heavenly occupant comes to our hearts—the house we offer him for a dwelling and he finds the place in an unfit condition. Like any sensible tenant, he says: "I cannot dwell here; here is a bad leak, much filth there—this is sadly out of repair, that needs mending," &c. He will not dwell with sin. As fast then as he points them out, put them away and see if he does not soon sup with you, and you with him.

It has been presented to me as when one agrees to occupy a house if in good condition. He comes to take possession. But he finds the roof leaky, the chimney smokes, there is water in the cellar, &c. He says at once, I cannot live here with things thus; make these things whole, and I will remain contented, and will do what was promised. He waits for a time. If it is done, well; if not, he perhaps pleads for a few times, and then he is gone.

Let us be wise in these things and heed the Holy Spirit's voice, and be content to be pure, then happy, instead of happy first.

After we have prayed we may have a cutting testimony from one who is led by the Spirit. What then? doubt? repine? seek for sympathy? No. Rejoice, bless God, repent. "There are diversities of operations, but it is the same God who worketh all in all." H. C. MILLER.

Battle Creek, Mich.

Our Paper.

I FEEL when I read our paper much as I do in a good social meeting where there are a great many short, sweet testimonies, something in every one to inspire in me a zeal to do all the work I can for the Lord. How often I have felt that I would give the word of my testimony in our paper, but would wait for a convenient time to do it, until I would lose a sense of the duty.

Not one sin is left untouched in the REVIEW, so that those who read it are without excuse, and those who might read it and do not are accountable for the neglect. One man requested to have his REVIEW stopped for the reason that he could not under present circumstances obey the truths it taught, and it kept him in condemnation.

The Lord does all he can to save us; and if we walk in all the light that is now shining we shall have strength to endure the trials by the way and be fitted for translation; but how few can say they do not fail in some points, and how the Lord bears with us!

My prayer is, that I may obey all the testimonies that God is giving to his people, that my light may not become darkness; for how great would be that darkness!

Yours, hoping to obey all the truth by which we may be sanctified and saved, C. BYINGTON.

Ceresco, Mich.

Words of Faith.

THE other day as I was looking over my stored treasures, many of them relics of early childhood, I took up a neatly folded and written paper, yellow with age, and somewhat worn by use, containing some of the last words of my dying father, Eld. S. T. Cranson. Thus reminded of this dear parent, who was once with us, and who faithfully taught us our first lessons of the coming One, tears flowed freely; but through them I could read those words of faith and patience, which now give comfort and the blessed assurance that he who uttered them and has slept for these many years, will shout victory over the grave in the bright morning of the resurrection, which will soon dawn. In the triumph of his dying hour, he exclaimed:

"Oh, what patience! Oh, what resignation! The Lord has let me feel some of his glory to-day. The Sabbath, oh! the Sabbath, that blessed truth. Oh! how precious! Oh! that all would feel what I have felt! I am testing my religion now. Oh, glory! Don't look to the cross for the atonement, but look to the sanctuary, where Jesus is. Confess your sins. Oh, the third angel's message! It is truth. It will gather out a few honest ones for the kingdom."

He often repeated, "Perfect peace. I long for rest. Oh! for patience. Keep your eye on the kingdom. The kingdom is coming, it is coming. Jesus is coming soon. Tell the brethren to hold on to the third angel's message. It is right. It is SOLID AS A ROCK." His last words were, "I thank the Lord for patience."

Nearly a score of years have passed since these words were uttered, but in them is expressed the same hope that we now love to dwell upon. Since 1855 much light has shone upon the pathway of the people of God. What to them then was faith, we now clearly see. What then was to them as the rising of the morning sun, is to us as the shining of the sun at midday.

If holy zeal and consecration characterized the life of the believer in the early part of this work, how much should these graces be manifested by us so much farther down the stream of time. Have we not reason to rejoice in the possession of this precious truth? If at an earlier period they could rejoice in the third angel's message, we have tenfold more reason for rejoicing now when our redemption is so near at hand. Then let us review the evidences of our hope, and forever put away

doubting and uncertainty. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised." H. b. 10: 23.

L. C. CANRIGHT.

Monroe, Iowa.

Sanctified.

JESUS prayed to the Father "Sanctify them through thy truth: thy word is truth," John 17: 17. How are we to be sanctified by the truth? By living in obedience to its claims. The word of God is truth. Then if we carefully study the word of God and live in harmony with its teachings, being careful to obey not only a part, but the whole truth, we shall be sanctified by it.

But, exclaims one, it is so inconvenient to do all these things; it separates us so from the world; it lays so many heavy crosses upon us; it makes us so peculiar; it causes us to walk with such shamefacedness, and to deny ourselves of so many things which please our fancy, and which really seem to us harmless and innocent. And then, there are some duties and obligations required which are so humiliating.

Yes, my friend, and all this is for your best good. Without this separation from the world; without this thorough transformation, you will never be fitted for the society of holy angels. "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. Those who would be the disciples of Jesus must deny themselves, take up their cross, and follow him. For he says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27.

The people of God ever have been a peculiar people. Those that live in the last days, faithful adherents of God's truth, will be noted for their peculiarity. Such will Jesus claim for his own; for he is to "purify unto himself a peculiar people, zealous of good works." Titus 2: 14.

Is it a hard thing that we are required to deny self? to give up those things which are hurtful and injurious? to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"? Is it a hard thing in this evil and corrupt generation, that we should adorn ourselves in "modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but with good works"? 1 Tim. 2: 9, 10.

Too humiliating! Read 1 Pet. 5: 5, 6: "Be clothed with humility: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Again, Matt. 23: 12, "And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." The promises and threatenings of God's word might be multiplied on these points, but would occupy too much space.

And now, which will ultimately pay the best? To be conformed to this world? to enjoy its honors? its pleasures? its luxuries? living merely for self-gratification and present enjoyment, and finally meet the wrath of God, fall under his condemnation, and receive the reward of the disobedient? or to humble yourself before God, and be not conformed to this world? but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, Rom. 12: 2, that you may be sanctified by the truth, and be saved? "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1: 19, 20.

If your heart is filled with supreme love to God, and your highest aim and object be to worship him, and advance the interest of his cause, the scorn and contempt of a cold, unfeeling world, will not move you. It is pride, selfish pride, and a lack of consecration and devotion to God, that causes the blush of shame and mortification to mantle the cheek, when the finger of scorn is pointed at those who are trying to serve God, and they are held up to ridicule before an ungodly world.

O, I entreat you to cut loose from the world. What are the enjoyments of this poor life, compared with the "eternal weight of glory" which awaits the people of God? what the society of the world, compared with the society of Jesus and holy angels? what the fame, the wealth, the honors of earth, compared with the riches of Heaven, and the honor that comes from God?

O, cut loose! cut loose! Consecrate yourself to God. Devote the remainder of your days to his service. Obey the truth that you may be sanctified by it and be saved when Jesus comes. MARY E. GUILFORD.

Castalia, Ohio.

Be Vigilant.

"BE sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith." 1 Peter 5: 8, 9. This counsel was given over eighteen hundred years ago, yet perhaps there never was a time in the history of the church when the facts stated were truer and the counsel more needed than now. Satan has had a long experience since then, and has by no means lost any of his power and artfulness. He is the originator of all evil. His whole satanic power is brought

to bear in this direction, and legions of evil spirits go and come at his bidding to aid in his diabolical work.

Well might the apostles represent him as a roaring lion, and much more to be dreaded. How can we expect to escape such a host of evil spirits, unless we are clothed with the whole armor of God? The apostle exhorts us to soberness or seriousness and watchfulness, and to resist steadfast in the faith.

Now a faith based on theory alone will not answer. We must have a practical faith, or in other words, we must steadfastly adhere to the teaching of God's word, by daily practicing them in our lives. In doing this we shall be strong in the Lord and in the power of his might. Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 11. "But the end of all things is at hand be ye therefore sober, and watch unto prayer." 1 Pet. 4: 7.

Is this not a very important time to heed this counsel? One reason why so many are weak and have not a deep experience is, because secret prayer and watchfulness are neglected. Fervent, effectual prayer prevails with God. Prayer is our stronghold. Let us often be found at the throne of grace. C. LAWTON.

Prayer Meetings.

SOME prayer-meetings are habitually conducted on the principle of stimulation instead of nutrition. Young converts who attend them unconsciously imbibe the idea that religion consists in "getting happy," and at last they learn by bitter experience, what they should have been early taught by their spiritual advisers, that a man cannot live on cordials, but must have food. Many a case of backsliding might be traced to the disappointment resulting from spasmodic and fruitless struggles after religious joy, and might have been prevented by a steady pursuit of truth and duty.—Sel.

A MAN may go to Heaven without health, without wealth, without honor, without learning, without friends; but he can never go to Heaven without Christ.

Obituary Notices.

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

DIED, of palsy, April 7, 1871, at Gilbert's Mills, Oswego Co., N. Y., Joel Chaffee, aged seventy-seven years.

Bro. Chaffee was a believer in the near coming of Christ in 1843, and embraced the Sabbath and kindred truths about fifteen years ago. He was strict in his observance of the Sabbath, was a kind husband and father, a social and agreeable neighbor, and a man of strict integrity. His funeral was attended by a large concourse of neighbors and friends who listened attentively to a discourse from Rev. 22: 3: "There shall be no more curse." DAVID ARNOLD.

DIED, in Portland, Maine, after five months of pining illness, Mrs. Elizabeth Rose, in the sixty-third year of her age. She has been an observer of the Sabbath for sixteen years, and a consistent Christian.

She leaves a husband and many friends to mourn her loss. A comforting discourse was preached by Eld. J. B. Goodrich from 1 Thess. 4: 13. E. LOBDELL.

DIED, in Darlington, April 20, 1871, Mary, wife of L. Chamberlin, aged fifty-eight years, eight months, and twenty days. She had been a great sufferer for five years. She embraced the Advent faith eight years ago, and died in the blessed hope of having part in the first resurrection. L. CHAMBERLIN.

DIED in Moreland, Schuyler Co., N. Y., April 16, 1871, my dear sister A. Elizabeth, wife of Henry C. Saylor, in the thirty-first year of her age.

Our sister had been seriously inclined for some time, and about two weeks before her death decided to devote her life to the service of God. She was possessed of great decision of character, and we have reason to hope that her conversion was genuine. When she found she was dying, she clasped her hands in prayer and then peacefully fell asleep. She leaves a husband and infant son to mourn her loss.

A golden chain is broken,
A gentle voice is hushed,
A precious form is laid away
To slumber in the dust.

But oh! 'tis not forever;
For He who once has given
His life a ransom that through him
We might be heirs of Heaven,

Will break those prison portals,
And raise her from the tomb,
To reign with him forevermore
Where death can never come.

F. J. BIDELEB.

The Review and Herald.

Battle Creek, Mich., Third-day, May 16, 1871.

To Delinquents.

FRIENDS, judicious publishers of periodicals, whether they be religious, scientific, rural, political, or literary, are ever loth to part with their patrons. We are exceedingly loth to part with any of you. You need the benefits of the REVIEW, and we need your liberal patronage. Come, then, and let us cheerfully perform our mutual duties, and let the mutual benefits continue.

We have enlarged and improved the REVIEW, and do all we can to make it interesting and instructive; and we earnestly invite you to fulfill on your part. We mean, simply, that you should pay up. Yes, pay up, and pay in advance.

But there is a certain class of our readers that the circumstances demand the utmost lenity on our part. We mean those who have received the REVIEW by the kindness of their friends, and whose time has expired. These will this week find a blue pencil mark on the margin of their paper.

And this will hereafter signify that the number of the REVIEW that has the blue mark is the last that will be sent till the subscription is renewed. What we want is simply this, that all who see the blue mark on the margin of their paper, immediately write to have the REVIEW continued, and send \$2.00 to pay a year in advance.

But what is better, and what we recommend to all our readers, is to keep ahead of the blue mark. That is, pay a few weeks before the time of your subscription expires, and then you will never see the blue mark.

We are fully convinced that the strict pay-in-advance system cannot be kept up in any other way than to discontinue when the time is up. Our extreme indulgence has set a bad example to our patrons, and led some of them to be careless. But we design before New Year's to bring all to the strict pay-in-advance system. That is, to discontinue all subscriptions when the time is up, after giving them a fair warning by the blue mark.

PRES'T. S. D. A. P. A.

The Blue Mark.

THE mark with a blue pencil on the margin of the REVIEW signifies, to all those who receive it, that the number containing it is the last they have paid for, and the last they will receive, until they renew their subscription by paying in advance.

J. W.

Our Terms.

SEE the very close of the last column of the last page of the paper where the terms of the REVIEW are given; and notice in particular the closing note relative to the blue cross. This at present relates to those only who had requested the REVIEW stopped when the time to which they had paid was up. Pay up, friends, and then we will stop the REVIEW at your request.

J. W.

Missouri Camp-Meeting.

ELDERS Canright and Littlejohn will have charge of the Missouri camp-meeting, so far, at least, as it relates to the religious services. They should be on the ground several days in advance as counselors in the general preparations for the meeting. We shall send posters which should be used far and wide that the people may be properly notified. The new tent is completed, and we ordered it shipped from Chicago the 12th, to J. H. Rogers, Kidder, Mo. The cost of the tent in Chicago is \$390.87. The top is 12 oz. duck; the wall 8 oz. We have paid for the tent. And all we ask for our trouble, and the use of the money advanced, is that the brethren in the West will take immediate measures to pay us the sum we have paid for the tent; or, immediately after camp-meeting ship it to Battle Creek at their expense.

JAMES WHITE.

By request of the Minnesota Conference Committee, the time of the Minnesota camp-meeting is changed to June 29-July 4. It may be best to hold a camp-meeting at LaPorte, Iowa, June 15-19, as it is probable that we may be able to attend the western camp-meetings.

J. W.

To the S. B. Treasurers of Iowa.

I LEARN from the Conference Treasurer, Bro. R. M. Kilgore, that there is but a small amount of funds in the treasury at the present time, and that much less has been paid in to him this year than usual. I desire to call your attention to this fact before the delegates leave for the State Conference so that there may be a special effort made that the treasury may not lack funds to meet its liabilities. Expenses have been high the past year, especially tent expenses. But if all our brethren will make a little exertion to meet their pledges, there will be an abundance. Brethren, let us all fulfill our vows to God.

GEO. I. BUTLER. Council Bluffs, Iowa, May 11, 1871.

To the Churches of the Wisconsin Conference.

AS THE time is drawing near for our yearly State Conference, let us as churches get our financial matters in good order preparatory for the same.

Your secretary has not received any report the past Conference year from the following-named churches: Albany, Avon, Mauston, Poy Sippi, and Trempeleau. We ought to have received a quarterly report from each of those churches. Will the officers of

those churches please forward me a report of their financial condition, and of moneys paid to ministers or to the Conf. Treasurer during the past Conference year? I have received but one report from a number of other churches. Will such please report in full. Also our ministers that have neglected to report quarterly, will they do so now?

There has been but a very small part of the amount which the churches owed the Conference at the commencement of the present year, paid to the Conf. Treasurer as yet. As this debt goes to the General Conference, would it not be well for the churches to go to the State Conference prepared to pay it? If any of our churches should not know what their part of the debt is, I will inform them if they will write me. I think with a little exertion on the part of each church to pay their part of the debt, it will be paid this Conference year.

N. M. JORDON. Sec. Wis. Conference.

News and Miscellany.

"Can ye not discern the signs of the times?"

The Crisis in France.

THE dispatches from Paris and Berlin begin to be exciting. From Berlin we are told that Bismarck and Favre have finally concluded the treaty of peace between France and Germany, and that the money difficulties are all settled, so that the Germans will immediately deliver to the Versailles forces the forts near Paris, and will also release all the remaining French prisoners of war, and forward them to France as fast as the railroads can carry them. As these captive French are the very flower of the old French army, they will at once swell the ranks of the Versailles army to formidable proportions, and effectually stamp out the insurrection, if any of it is left when they arrive at the scene of operations. But what effect their release may have upon the fortunes of Napoleon, and the schemers for his restoration, remains to be seen. Evidently French government and political affairs are approaching a crisis.

From Paris we have exciting news. The Commune seems to be breaking up. Cluseret is still in arrest. Rossel, of whom so much was expected, has resigned and been placed under arrest; because he positively refuses to serve unless he is made supreme dictator. Other generals have been applied to, and have made the same answer; and several have resigned. Meanwhile, without the walls, and in plain view from the ramparts, heavy masses of the Versailles army have gathered, preparing to storm the walls, which have been much shattered by a heavy and continuous fire at short range. Fort d'Issy has fallen; and Fort Vanvres is expected to surrender at any moment.

While all is confusion within, and active and threatening preparation without, the Commune leaders are carrying out their barbarian threat, and destroying the column in the Place Vendome—the most magnificent work of art and monument of French glory in all Paris, which has long been the pride of the nation, and the inspiration of its soldiers. The vandals who destroy this monument are themselves not soldiers; for, if they had fought with half the valor and skill of the heroes in memory of whose triumphs it was erected, Paris would not now be under the guns of a foreign army holding the strongest of its forts, or given over to the mercy of a "red" mob.—Det. Post.

Appointments.

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

PROVIDENCE permitting, the western camp-meetings will be held as follows:—

Table with 2 columns: Location and Dates. Includes Daviess Co., Missouri (May 25-29), Knoxville, Marion Co., Iowa (June 1-5), Illinois (June 8-12), Wisconsin (June 22-26), Minnesota (June 29-July 4).

Missouri Camp-Meeting.

PROVIDENCE permitting there will be a camp-meeting on the land of J. H. Mallory, eight miles west of Gallatin, and nine miles north of Kidder, a station on the Hannibal and St. Joseph rail road. The meeting will be held May 25-29.

The session of the Kansas and Missouri Conference will be held during the camp-meeting. It will be expected that each church in the Conference, and each little unorganized body of Sabbath-keepers in the far West, will be represented at the Conference either by delegate or by letter. Scattered brethren, also, are invited to report themselves by letter. All letters should be addressed in season to J. H. Rogers, Altovista, Daviess Co., Mo.

GEN. CONF. COM.

Iowa State Conference.

NOTICE is hereby given that the Iowa State Conference of Seventh-day Adventists will hold its next annual session in connection with the Southern Iowa camp-meeting, to be held near Knoxville, Marion Co., Iowa, June 1-5, 1871. It is expected that all our churches in the State, so far as practicable, shall elect delegates to represent them according to the following ratio: Twenty members or under, one delegate; and one delegate for every additional fifteen members. It is expected that every church shall send to the Conference a written report of their standing, their losses and additions during the year, and the yearly amount of their Systematic Benevolence fund.

GEO. I. BUTLER, J. T. MITCHELL, H. NICOLA. Iowa State Conference Committee.

Illinois State Conference.

THE first annual meeting of the Illinois Conference of Seventh-day Adventists, will be held in connection with the camp-meeting, near Northville LaSalle Co., Ill., June 8-12, 1871.

Let all the churches in the Conference be represented. Choose your delegates in season. Churches that have not as yet been admitted to the Conference should send delegates also, and become united to the Conference. Unorganized bodies of Sabbath-keepers, and isolated brethren, should have themselves represented.

It is expected that every church will send a written report to the Conference of their standing, loss, and

gain, during the year, and the amount of their Systematic Benevolence fund yearly.

SETH NEWTON, JOHN H. BENNETT, R. F. ANDREWS. Ill. State Conference Committee.

Minnesota Camp-Meeting.

PROVIDENCE permitting, the Minnesota camp-meeting will be held near the village of Medford, Steel Co., Minn., June 29-July 4, 1871.

HARRISON GRANT, CALVIN KELSEY, D. MCALPINE. Minn. Conf. Com.

NOTICE is hereby given that the Minnesota State Conference of Seventh-day Adventists will hold its next annual session in connection with the Minnesota camp-meeting to be held at Medford, Steel Co., Minn., June 29-July 4, 1871. And it is requested that all our churches in the State be represented by delegate or letter, giving a report of their standing, their losses, and additions during the year; also the yearly amount of their Systematic Benevolence fund.

HARRISON GRANT, CALVIN KELSEY, D. MCALPINE. Minn. Conf. Com.

QUARTERLY meeting of the church at Gridley, Ill., at the Gregory school-house, May 27 and 28. Let every member of the church be sure to report at this meeting either by person or letter, directed to me to Lexington, McLean Co., Ill. Those who write will please state the amount of their Systematic Benevolence for the next year. We want all to pay up their s. r., so we can pay up our pledge to the Conference.

WM H. SLOWN.

QUARTERLY meeting at Bellville, Ohio, May 27 and 28; also at Appleton, June 3 and 4. Bro. O. Mears will attend these meetings.

WM. CHINNOCK.

MONTHLY meeting of the S. D. A. church at Appleton, Licking Co., Ohio, commencing in the evening of May 26, and continuing over Sabbath.

Bro. Mitchell of Zanesville, Ohio, is requested to be present.

JESSE B. T. NICHOLS, Clerk.

MONTHLY meeting for Catt. Co., N. Y., in Randolph, on the first Sabbath in June.

R. F. COTTRELL.

QUARTERLY meeting at Princeville, Ill., June, 3 and 4.

B. F. M.

QUARTERLY meeting of the Waukon and West Union churches, at West Union, Iowa, June 3, 1871.

NASON HOYT.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

NANCY CARTER: Where is your REVIEW sent now? C. H. HIGGINS: See REVIEW No. 22. IRA D. PERRY: Please give Post Office address and we will credit the five dollars you send. SOME one from Port Andrew, Wis., sends \$2.50 for the REVIEW. No name signed. To whom shall the credit be given?

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

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Michigan Camp-meeting Expenses.

Asa Lockwood \$5.00.

Cash Received on Account.

P Z Kinne \$20.84, J N Loughborough 94.00, T M Steward 26.50, B F Bradbury 60c, P R Mills 9.00, L W Carr 5.00.

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T M Steward \$10.00, Thos. Bickle 10.00.

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