

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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COUNT THE BLESSINGS.

NUMBER up the blessings; nay, thou canst not count,
scarcely might the sand-grains equal their amount;
call them to the sea waves breaking on the shores
till thy tongue is weary; yet thou knowest more.

Number up the blessings; God doth drop them fast,
Blessings in the present, blessings in the past;
New with every morning, fresh with every night;
Never doth the Father lose the child from sight.

Ever smile upon him. If thou canst not see,
'Tis the cloud thou makest, comes 'twixt him and
thee;
'Tis the screen thou raisest shuts the sun away,
If thou count the blessings, full will be each day.

Griefs shall not appall thee, do not leave them out,
When thou countest blessings—'twere unworthy
doubts.

Neath the darksome mantle, shines the white robe
fair,
Learn to know the angel whatever garb he wear.

Number up the blessings, and remember God,
Never o'er the whole world spreads the night abroad;
Come from out thy vision, not struck from the skies,
Shall the sun return again, though to-day he lies.

Number up the blessings, ever look for light,
Once find "silver lining," all the cloud grows
bright.

Number up thy blessings, count with thankful prayer
Ah! 'twere worship ceaseless, thus to own his care.
—Sel.

THE MILLENNIUM.

THE word millennium signifies a thousand years. The popular view of what is called the temporal millennium is that the gospel of Jesus Christ will yet so far control the minds and hearts of men that the whole world will be converted, and become holy by its influence, and that this happy state will continue one thousand years; and that during this time Christ will reign with his people spiritually, and that at the close of the millennium he will come the second time when the judgment will take place.

But a careful examination is sufficient to fully convince the intelligent student that the sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few righteous men from Adam to Moses. And the numbers of the just in the Jewish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel is preached to all nations, and thus God visits "the Gentiles, to take out of them a people for his name." Acts 15:14. Among the finally saved will not be found all of any one generation; or all of any one nation; but some out of every age and every tongue will join in the song to the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

From the very nature of the case the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. The devil is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The human race is the same, only that each succeeding generation degenerates physically, mentally, and morally, till the world becomes fully ripe for her final doom. This is seen in the metallic image of Dan. 2. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly mon-

archies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass and to iron, but the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, is represented by iron mixed with miry clay.

God's plan to convert sinners, and to save all who would obey him and believe in Jesus, has been in operation about six thousand years. A crucified and risen Jesus has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been converted. And the prospect of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another we would inquire:—

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved some; so can we. They have wept as some few believed their report: so can we.

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with him unless we first suffer in his cause?"*

The doctrine of the world's conversion, and a temporal millennium, being based upon false interpretations, and incorrect quotations of certain portions of the sacred Scriptures, it is proper that we should here notice those texts usually quoted to prove this doctrine, and show that they do not mean what they are said to prove:—

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. As sufficient evidence that this text does not prove the conversion of the world, we quote the verse following it: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

2. The stone cut out of the mountain without hands, shall roll until it becomes a great mountain and fills the whole earth. All the proof for the world's conversion found in the above is in quoting the text wrong. Here is the text as it reads: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34, 35.

In this remarkable passage, the following points are worthy of notice: (1) The stone smote the image upon his feet, and brake the iron, clay, brass, silver, and gold, to pieces together. Here is destruction, not conversion. (2) They became like the chaff of the summer threshing-floors, and the wind carried them away; that no place was found for them. Here is illustrated the removal of all earthly governments. (3) Then the stone became a great mountain, and filled the whole earth. In this prophecy, the stone has nothing in

common with the image. The image, a symbol of earthly governments, and all wicked men, are first removed, and then the stone fills the whole earth. But if it be urged that the dashing of the heathen (Ps. 2:9) and the breaking of the image (Dan. 2:34) mean the conversion of the world, then Paul's words: "The God of peace shall bruise Satan under your feet shortly," mean the conversion of Satan.

3. A nation shall be born in a day. Here is another incorrect quotation. Isa. 66:8, reads: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This text has no allusion to the conversion of sinners, but evidently refers to the resurrection of the just.

4. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." But let it be borne in mind that this is under the third woe, when it is also said, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:15, 18.

5. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:14. Those who teach the world's conversion would have the gospel preached to all nations, every individual hear it, believe it, obey it, and all become holy by it. What then? The end? No, not until the world has enjoyed a sinless period of one thousand years. But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimated that the world would be converted and remain so a thousand years.

6. "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:3. See also Isa. 2:4. The reader will please notice that Micah 4:1, speaks of the exalted state of the professed church of Christ in the last days. Mountains mean earthly governments. The church, here represented by "the mountain of the Lord's house," was to be exalted above the hills. It was to be established in the top of the mountains.

In verses 2-5 is a statement, not of what the Lord declares would take place in the last days, but what the multitudes of popular professors, who are looking for the conversion of the world, would say. The statement commences thus: "And many nations shall come, and say." Verse 2. But the Lord speaks in verses 6 and 7 as follows: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." "In that day" when "many nations" are prophesying of peace and safety, the Lord's remnant people are driven out and afflicted. But we have more and very decisive testimony in regard to the state of the nations in the last days by the prophet Joel. This subject may appear still more clear and forcible by arranging what many nations say, and what the Lord says, side by side in the following manner:—

| MANY NATIONS SAY. | THE LORD SAYS. |
|---|---|
| And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. Micah 4:2, 3. | Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Joel 3:9-12. |

7. "They shall all know me, from the least of them unto the greatest of them." Jer. 31:34. This is in the promise of the new covenant, and relates, first, to the condition of each individual with whom the new covenant is made; and secondly to the fullness of the blessings of the gospel when all are brought into harmony with God in the everlasting state. Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the immortal state will be converted and come to the knowledge of God, the Scriptures do not teach.

8. The glory of the Lord shall fill the earth, as the waters cover the sea. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition as it came from the hand of the Creator, and the gift of immortality to the meek of all ages. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

9. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." See Isa. 65:17-25; also chap. 11:6-9.

This prophecy is said to be a figurative description of the condition of things during the temporal millennium. We, however, regard it as a prophetic description of the state of things after the restitution of the earth and man to their primeval glory. Before the fall, man was upright, and the earth and all the living creatures, that God had created upon it, as viewed by the Creator, were seen to be "very good." Gen. 1:31. The Scriptures do not teach the annihilation of all things by the fires of the great day, and the creation of all new things for the future state. But they do distinctly teach the restitution of all things. Thus saith the great Restorer: "Behold, I make all things new." Rev. 21:5. Isaiah and the Revelator both speak of the new heavens and the new earth. The prophet Isaiah is either giving a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just. To the figurative view we find serious objections:—

(1) Our temporal-millennium friends, in order that all parts of their figurative theory may harmonize, must have in their figurative new heavens and earth, figurative houses, figurative vineyards, and they must eat the figurative fruit thereof, and behold around them figurative wolves, and figurative lions, feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents. If it be said that the gospel is to convert all these wolves, and lions, and serpents, we reply that if they are converted, they are no longer wolves, and lions, and serpents, and during the entire period of the millennium there will be none but figurative lambs and doves.

* Preface to Voice of the Church.

(2) The apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:5-7, 13.

No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. And it is a remarkable fact that the promise referred to by the apostle is found only in Isa. 65. Thus the apostle links the three worlds together. Are the first two worlds literal? So is the third. Is the new earth mentioned by Isaiah, figurative? So are all three worlds figurative. But if they are all literal, then we see a harmony in Scripture respecting them. If they be regarded as figurative, then we are left to the following conclusion:—

That in the days of figurative Noah, the figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth, which are now, are reserved unto figurative fire, against the figurative day of judgment and perdition of ungodly figurative men. Nevertheless, we, according to his figurative promise, look for figurative new heavens and new earth, wherein dwelleth figurative righteousness.

True, the sacred writers use figures and parables. But we should believe that God in his word means just what he says, unless the connection shows good reasons why a figure or parable is introduced. If God does not mean what he says, in his word, who will tell us what he does mean? In case that God does not mean what he says, the Bible ceases to be a revelation, and he should give us another book to teach what this one means. But the Bible is the very book in which God has plainly spoken to the children of men.

With this view of the sacred Scriptures, we see spread out before us the living realities of the new earth, in all their grandeur and glory, as when Adam was lord of Eden. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall?

J. W.

Bible Hygiene.

The eccentric Lorenzo Dow once said that prejudice was like a cork in a bottle, which would not let anything out of the bottle, neither would it let anything into it. So blind prejudice will blockade the mind, and not allow errors to pass out, nor the plainest truths to enter in. What shall be done? Shall we say to the people, "Give up your prejudices"? This is asking too much. But few could do this should they try. In fact, they have a right to their prejudices if held subordinate to reason.

A sane condition of the mind is one in which passion and prejudice are controlled by reason. And just so far as reason is controlled by prejudice, passion, and appetite, just so far are men and women insane. There are but few perfectly sane persons in our day. We do not ask men to surrender their prejudices; but in the name of reason and religion, we do invite Christians to so far waive their prejudices as to be qualified to weigh evidence in the scales of reason and justice.

With a large portion of the people, the Bible is the highest and safest authority in all matters of truth and duty. Prove to Christian men and women, who fear God and tremble at his word, that existing reformatory movements are in strict harmony with the teachings of the sacred Scriptures, and they will no longer regard the subject as unworthy of their notice. But the very general impression that the restrictions of the hygienic practice are not sustained by the word of God, has placed many sincere Christians where it is difficult to reach them with the subject.

And it is a painful fact that the vain philosophy, driveling skepticism, and the extremes of some who have been connected with the health reform movement, have done much to prejudice sincere persons against the true

philosophy of health. But those who reverence God and his holy word can be reached with the plain declarations of the scriptures of the Old and the New Testament. We promise to make it appear that the Bible does not justify Christians in many of the common and fashionable habits of our time, which sustain a close relation to life and health, but that it does demand of them changes from these wrong habits. If we succeed in doing this, it will be considered, by all Bible Christians, that it is highly proper that the attention of the Christian public should be called to the subject from the Bible stand-point.

And when we come to the matter of experience, the cause of health reform has difficulties to overcome. But these are generally the result of ignorance of the real facts in the case.

As an illustration, the objector will sometimes point to feeble persons, who may be advocates of reform in habits of life, as representing the results of changing from common habits. In this they do our cause great injustice, as ninety-nine in one hundred of these persons, in consequence of wrong habits of life, became incurable invalids before they adopted the reform. Had they continued violating the laws of life and health, they would long since have been in their graves. And the reason why there is a considerable number of this class, is, first, because but very few persons feel the necessity of change until they have lost vitality that they never can recover; and, secondly, because the temperate habits of the reform are so in harmony with natural law that these invalids who adopt them linger upon the mortal shore nearly a lifetime. Hence, to point to these as representatives of the health reform is doing the cause we advocate great injustice.

These feeble persons had made themselves hopelessly such by wrong habits of life, and then, in accordance with popular custom, they submitted themselves to the poisonous processes of drug-taking, and when the last ray of hope of recovery in that direction was gone, and they were ready to drop into the grave, they were induced to adopt hygienic habits, the beneficial effects of which are prolonging their existence in a condition of comparative freedom from pain, and the enjoyment of a good degree of happiness. In view of the real facts in the case we point to these very persons as showing the value of the reform.

But we are happy to state that there are thousands of men and women within our personal knowledge, who, in comfortable health, adopted the principles of Christian temperance, and are now reaping the beneficial results. These have abandoned tobacco, tea, coffee, drugs, flesh-meats, and the third meal, and now, without a dissenting voice, report greatly improved health. Most of these are hard-working people, and report that they can do more work, and with far greater ease, than before they made these changes.

Now, in order to put this matter fairly to the test, we invite the objector to point to a single person who adopted these changes in the strength of manhood or womanhood, and who has run down in strength and health, and become feeble, while pursuing in all respects a temperate and consistent course. Here let the matter be fairly tested. When one such person can be found, then we will examine the matter more closely.

The world is moving. The spirit of investigation is out. The old foundations of error and superstition are being broken up. Let the world march along, notwithstanding it may not travel just as we may have marked out. We need not say that he who would stop the wheels of reform because they do not exactly track his hand cart is a bigot. This spirit was ruling, and ruining the influence of the disciples of Christ, until the Master taught them better. One of them said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

While we would be true to the pure principles of health reform, and would ever hold them before the people as important, both to this life, and to that which is to come, we hope to be so far liberal in our views and feelings as to give those who are reforming credit for what changes they are making, and sustain such friendly relations to them as to cheer them on in the good work.

A quarter of a century since, in the ardor and inexperience of younger days, we sometimes detected in our efforts in dealing with minds an inclination to the old mental cramming system. We mean, by this, simply the barbarous practice of crowding our theories and views upon minds, that may be as independent as our own, in a style to impress sensible people with the idea that we are narrow and overbearing. This course raises the combativeness of men of taste and good sense,

and prejudices the very persons who, otherwise, might be reached, and might become ornaments to any reformatory movement. This course will gather minds, many of whom may unfortunately be of the same stamp of their teachers, or of that lower grade that will be quite as well pleased with the plan of mental stuffing as to take the trouble of thinking and deciding for themselves.

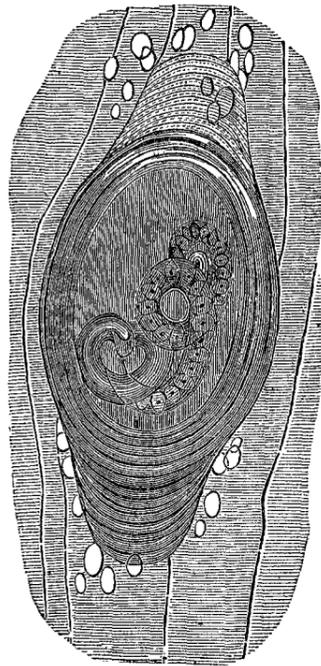
The mind of every true convert must travel over every foot of ground on the highway of reformation until it shall reach the very summit of reform. It is our duty as reformers to deal in principles, in the spirit of true Christian courtesy; or, at least, with the spirit of real philanthropy. We can let the true light shine out to the world by precept and by example. This, well done, our duty is done. Let the world move on. J. W.

Dangers of Pork-Eating Exposed.

THE TERRIBLE TRICHINÆ.

Now, my friend, assist your eyesight by a good microscope and you will be convinced that you have only just caught a glimpse of the enormous filthiness, the inherent badness, and intrinsic ugliness of this loathsome animal. Take a thin slice of the lean flesh, place it upon the stage of your microscope, adjust the eye-piece, and look. If you are fortunate, you will find displayed before your eyes hundreds of voracious little animals, each coiled up in its little cell, waiting for an opportunity to escape from its prison walls and begin its destined work of devastation. A gentleman of eminence in Louisville has made very extensive researches upon the subject, and asserts that in at least one hog out of every ten these creatures may be found.

A few weeks ago we obtained a small portion of the flesh of an individual that had



died with trichinæ. Upon subjecting it to a careful microscopic examination with a good instrument, we discovered multitudes of the worms. Each individual presented the appearance represented in the accompanying accurate engraving, which we have published before, but reproduce for the sake of our new subscribers. The animal is here seen inclosed in a little cyst, or sack.

Being curious to know, approximately, how numerous were the worms in the specimen we were examining, we prepared a small portion about the size of a kernel of wheat in a suitable manner. By careful count, we found upwards of 500; and in a large portion of the specimen they lay so thickly together that it was impossible to isolate them. None but solitary individuals were included; and hence it is fairly presumed that the specimen really contained double the number actually counted. A little computation will show that the flesh of the individual furnishing the specimen must have contained from 250,000 to 500,000 trichinæ in every cubic inch of muscle.

HOW TRICHINÆ KILL.

When taken into the stomach, the trichina is invested by a capsule like the one seen in the engraving, a portion of which has been cut away to show the worm more clearly. This fibrous capsule is very soon dissolved away by the gastric juice, thus setting at liberty the partially matured worm, which grows very rapidly, attaining its full size in about two days, being then many times larger than when first taken into the stomach, when its length is only about one twenty-fifth of an inch. In about a week each worm gives birth to about 1000 young, according to Leuckart, which immediately begin to penetrate the

mucous lining of the stomach and intestine. This gives rise to violent purging and vomiting, but to little effect for the relief of the patient, for the worms are already secured to the walls of the intestines. In a very short time they find their way into all the muscles of the body, when the most painful symptoms occur. The patient lingers along for a few days, perhaps weeks, in the most distressing suffering, finally dying from exhaustion, or from suffocation caused by the great number of parasites infesting the muscles of respiration and thus preventing their action.

In less than two weeks after eating an ounce of infected meat a person might have in his intestines hundreds of millions of these rapacious animals, whose ravages no remedy can stay. Imagine, reader, the agony which a person must suffer while this numberless horde of microscopic serpents are boring through the walls of his alimentary canal. The rapidity with which the body becomes filled with these loathsome creatures is most astonishing. Prof. Dalton found 208,000 to the cubic inch in the muscles of a boy who died on the twentieth day after being attacked with the disease. When a person has been once poisoned, he can never become free from the parasite. Death is his most probable end; but some survive after many months of suffering worse than death. In these cases the worm becomes inclosed in a calcareous sheath, which process takes place in from one to two years. Here they may live for an indefinite period, probably as long as the patient. Virchow mentions a case in which they were found alive in a cancer removed from a woman twenty-four years after they were received into her system.

While writing this article, we have before us a portion of muscle which we removed in an autopsical examination from the deltoid muscle of a woman who died in New York City a few days ago. Upon carefully inspecting it with the naked eye, numerous little white dots may be seen in the small fibers of the muscle. Upon examination with a microscope, these minute white bodies are found to be opaque, like a fine particle from a broken egg shell; but by adding dilute hydrochloric acid, the calcareous salts are dissolved and we are enabled to distinguish a veritable trichina, looking as well developed and vigorous as those found in the preceding specimen, already described, although they have doubtless existed for several years in their present state. Just how long we cannot state, having not yet been able to obtain the previous history of the case.

ITS PREVALENCE IN SWINE.

The trichina is found in cats, rats, mice, and various other animals, as well as in the hog, and it is probable that they are introduced into the latter by eating the dead bodies of the first-mentioned animals. It seems to be the general belief that the disease is of rare occurrence in hogs, and need excite no apprehension. Various facts disprove this supposition, however. It should be remembered that the flesh of an infected animal may be apparently healthy to the unassisted eye, for the trichinæ are microscopic objects, often being no more than one seventy-third of an inch in length, and one nine hundred and sixtieth of an inch in transverse diameter. Careful observations have been conducted by scientific men to ascertain the frequency of the disease by examination of the dead carcasses sent to market. A committee of the Chicago Academy of Sciences reported in the *Medical News and Library* for June, 1866, that in 1394 hogs examined in different packing houses and butcher shops of the city, they found an average of one in fifty affected with trichinæ. A gentleman of Louisville reported, as the result of extensive observations, that he found an average of one trichinæ in every ten examined.

It was a current newspaper report that during the winter of 1873-4 between 10,000 and 15,000 hogs died of the disease in a single locality in Illinois. This report has since been disputed, it being alleged that the disease was hog cholera, instead of trichinæ poisoning, or trichinosis. This is merely crafty effort at deception on the part of the pork dealers; for we have good authority for believing that hog cholera and trichinosis are two names for a single disease. The first effects of trichinæ are very similar to the effects of cholera, and might easily be mistaken for it in man or beast, as both are affected in a similar manner.

FREQUENCY OF THE DISEASE IN MAN.

Until recently, there has been no conception of the frequency of this disease. It is now positively known that many cases of supposed typhoid fever are really the results of trichinæ poisoning. Prof. Janeway, Demonstrator of Anatomy at Bellevue Hospital, recently assured me that observations in the dissecting room had convinced him that the

disease was of great frequency, not being discovered until revealed by post-mortem examination, the patient being treated for some other supposed affection. He found three cases thus affected in the short space of one month; and it is probable that the majority go undetected.

Trichinosis may simulate numerous diseases. In the first stages it would readily be mistaken for diarrhoea, dysentery, or peritonitis. The later stages as closely resemble rheumatism and typhoid fever. The patient often dies in coma, the cause of which would be likely to be attributed to almost any cause but the real one.

Many unmistakable cases of the disease have occurred within the last ten years since public attention has been called to it. I recently conversed with a physician who last winter attended eight cases of the disease in a single family in Malcolm, Iowa. Several members of the family died in a few weeks. The remainder of the family survived, but only to continue suffering. None of them have regained their health.

In Helstadt, Prussia, one hundred and three persons were poisoned by eating sausage at a public dinner. A large number of them died in a short time, twenty within a month.

In Germany, three hundred and sixty persons were attacked with the disease at one time. Large numbers of them perished miserably. Those who survived were doomed to carry about in their flesh, during the remainder of their miserable life, myriads of loathsome worms.—J. H. K., in *The Health Reformer*.

Systematic Benevolence.

SHOULD all whom God has prospered with earthly riches carry out his plan in faithfully giving a tenth of all their increase, and if they should not withhold their trespass offerings and their thank offerings, the treasury would be constantly replenished. The simplicity of the plan of systematic benevolence does not detract from its merits, but extols the wisdom of God in its arrangement. Everything bearing the divine stamp unites simplicity with utility.

If systematic benevolence was universally adopted, according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect, in the several churches, of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

God has been robbed in tithes and in offerings. It is a fearful thing to be guilty of withholding from the treasury, or of robbing God. Ministers who preach the word at our large gatherings feel the sinfulness of neglecting to render to God the things that are his. They know that God will not bless his people while disregarding his plan of benevolence. They seek to arouse the people to their duty by pointed, practical discourses, showing the danger and sinfulness of selfishness and covetousness. Conviction fastens upon minds, and the icy chill of selfishness is broken. And when the call is made for donations to the cause of God, some, under the stirring influence of the meetings, are aroused to give who otherwise would do nothing. As far as this class is concerned, good results have been realized. But under pressing calls many feel the deepest who have not had their hearts frozen up with selfishness. They have conscientiously kept their means flowing out to advance the cause of God. Their whole being is stirred by the earnest appeals made, and the very ones respond who may have given all their circumstances in life would justify.

But these whole-hearted, liberal believers, prompted by their zealous love for the cause, in their desire to do promptly for the cause, judge themselves capable of doing more than God requires them to do, for their usefulness is crippled in other directions. These willing ones sometimes pledge to raise sums when they know not from what source they are coming, and some are placed in distressing

circumstances to meet their pledges. Some are obliged to sell their produce at great disadvantage. Some have actually suffered for the conveniences and necessities of life, in order to meet their pledges.

There was a time at the commencement of our work when such sacrifice would have been justified, when God would have blessed all who thus ventured out to do for his cause. The friends of truth were few, and means were very limited. But the work has been widening and strengthening until there are means enough in the hands of believers to amply sustain the work in all its departments without embarrassing any, if all would bear their proportional part. The cause of God need not be crippled in the slightest degree. The precious truth has been made so plain that many have taken hold of it, who have in their hands means which God has intrusted to them for the purpose of using to advance the interests of the truth. If these men of means do their duty, there need not be a pressure brought upon the poorer brethren.

We are in a world of plenty. If the gifts and offerings were proportionate to the means which each has received of God, there would be no need of the urgent call for means at these large gatherings. I am fully convinced it is not the best plan to bring a pressure upon the point of means at our camp-meetings. Men and women who love the cause of God as they do their lives will pledge upon these occasions when their families must suffer for the very means that they have promised to give to advance the cause. Our God is not a taskmaster, requiring the poor man to give means to the cause that belong to his family to keep them in comfort and above pinching want.

The call for means at our large camp-meetings has been attended hitherto with apparently good results so far as the wealthy are concerned. But we fear the result of the continued effort to thus replenish the treasury. There will be, we fear, a re-action. Greater effort should be put forth, by responsible men in the different churches, to have all follow the plan of God's arrangement. If systematic benevolence is carried out, the urgent calls for means at the camp-meetings for various enterprises will not be necessary.

God has devised a plan by which all may give as he has prospered them, and which will make giving a habit without waiting for special calls. Those who can do this, and will not because of their selfishness, are robbing their Creator, who has bestowed upon them means to invest in his cause to advance its interests. Until all shall carry out the plan of systematic benevolence, there will be a failure in coming up to the apostolic rule. Those who minister in word and doctrine should be men of discrimination. They should, while they make general appeals, become acquainted with the ability of those who respond to their appeals, and should not allow the poor to pay large pledges. After a man has once consecrated a certain sum to the Lord, he feels that it is sacred and consecrated to a holy use. This is true, and therefore our preaching brethren should be well informed of whom they accept pledges.

Each member of the different families in our churches who believe the truth may act a part in its advancement by cheerfully adopting systematic benevolence. "Let every one of you lay by him in store [margin, by himself at home], . . . that there be no gatherings when I come." The burden of urging and pressing individuals to give of their means was not designed to be the work of God's ministers. The responsibility should rest upon every individual who enjoys the belief of the truth. "Let every one of you lay by him in store, as God has prospered him." Every member of the family, from the oldest down to the youngest, may take part in this work of benevolence.

The offerings of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts will be the value of the offering. The poor, by following the rule of the apostle in laying by every week a small sum, help to swell the treasury, and the gifts are wholly acceptable with God; for they are making just as great sacrifices as their more wealthy brethren, and even greater. The plan of systematic benevolence will prove a safeguard to every family against temptations to spend means for needless things, and especially will it prove a blessing to the rich in guarding them from indulging in extravagances.

Every week the demands of God upon each family are brought to mind by each of its members fully carrying out the plan, and as its members have denied themselves some superfluity in order to have means to put into the treasury, lessons of value in self-denial for the glory of God have been impressed upon the heart. Once a week, each is brought face to face with the doings of the past week—the income that he might have had if he had been

economical, and the means he has not because of indulgence. His conscience is reined up, as it were, before God, and either commends or accuses him. He learns that if he retains peace of mind and the favor of God, he must eat, and drink, and dress, to his glory.

Systematic action in giving in accordance with the plan keeps open the channel of the heart in liberal gifts. We place ourselves in connection with God, that he may use us as channels that his gifts may flow through us to others. The poor will not complain of systematic benevolence; for it touches them lightly. They are not neglected and passed by, but are favored with acting a part in being co-workers with Christ, and will receive the blessing of God as well as the wealthy. In the very process of laying aside the littles as they can spare them, they are denying self and cultivating liberality of heart. They are educating themselves to good works, and are meeting the design of God in the plan of systematic benevolence as effectually as the more wealthy who give of their abundance.

In the days of the apostles, men went everywhere preaching the word. New churches were raised up. Their love and zeal for Christ led them to acts of great denial and sacrifice. Many of these Gentile churches were very poor; yet the apostle declares that their deep poverty abounded to the riches of their liberality. Their gifts were extended beyond their power. Men periled their lives and suffered the loss of all things for the truth's sake.

The apostle suggests the first day of the week as a proper time to review the course of Providence and the prosperity experienced, and in the fear of God, with true gratitude of heart for the blessings he has bestowed, decide how much, according to his own devised plan, shall be rendered back to him.

God has designed that the exercise of benevolence should be purely voluntary, not having recourse even to eloquent appeals to excite sympathy. "The Lord loveth a cheerful giver." He is not pleased to have his treasury replenished with forced supplies. The loyal hearts of the people of God, rejoicing in the saving truth for this time, will, through love and gratitude to him for this precious light, be earnest and anxious to aid with their means in sending the truth to others. The very best manner to give expression to our love for our Redeemer, is to give and make offerings to bring souls to the knowledge of the truth.

The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be free-will offerings. E. G. W.

Popular Fables.

How they abound! How little pure Scripture truth is heard from the popular pulpits of the day! In 2 Tim. 4:3, 4, the apostle speaks of the time when they "will not endure sound doctrine," but having teachers of their own choice, "they shall turn away their ears from the truth, and shall be turned unto fables."

The *Chicago Daily Tribune* of Monday, Dec. 14, contains a sermon delivered the evening before "By the Rev. Dr. Thomas, of the First Methodist Church." The reporter states that in spite of the rain-storm a very large audience assembled to hear on "Thoughts Concerning the Future of Our World." The text was Heb. 13:8. "Jesus Christ the same yesterday, and to day, and forever." The speaker proposed to leave the practical, "to go into the somewhat speculative, and even imaginative." Such being his design, we think his discourse was a decided success. He referred to ages before Adam, in which the Mongolian and African species originated, and by the help of the "speculative" and "imaginative," he could see that "the action of causes is so slow as to give to our race millions of years in which to work out its destiny." Being very much at home in the mystical field, the doctor goes on and on, and becomes very bold and venturesome! He says:—

"Venturing a step further, we seem to be justified in the belief that man's career upon earth is yet in its infancy, and that all the time past is as nothing compared to what is to come. The belief that our world is soon to come to an end seems to me to be without the shadow of a reason to support it. All the past, if it have a meaning at all, must have a meaning in being a preparation for something beyond, and for something better. According to all our standards of judgment, were our world to end now its existence must be accounted a failure in the administration of God. It has scarce reached a point yet where its existence can be regarded as productive of more good than evil. Giving, in thought then, our world long ages to come in which to solve the higher problem of its destiny, we ask, What is that destiny to be? We may

suppose that the forces that have worked in the past, and that work now, will continue in the time to come, and that man's future on the earth will be largely, as in the past, along the lines of a better material prosperity, a higher civilization, and a purer religion."

What a fine specimen of the siren song of "Peace and safety," and "My Lord delayeth his coming," do we have in the above.

Who can doubt that we are now in the last days, and that sudden destruction is coming? Without the light of the "sure word of prophecy," they grope their way in the dark as if they had no eyes, and are "blind leaders of the blind."

But why do they trust to the "speculative" and "imaginative," in reference to the future of our world? The light of prophecy shows us all about it. "Whoso readeth let him understand." But there is no "peace, peace," in the Bible view, so they turn from it to enjoy their fables. Those who are at ease in Zion, the formal and pleasure-loving are satisfied with such food, and will pay well for it. See Isa. 56:10-12; Micah 3:11; Jer. 5:27-31.

How awful will be their disappointment when the day of trouble shall come! Would God their eyes might be opened before it is too late. But while we pity those in such darkness, we cannot fail to see in this a sign of the times. "For when they shall say, Peace and safety: then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4. M. E. CORNELL.

Small Things.

EVERY-DAY occurrences show the need of more care in small things. We do not fall into sin as Satan "like lightning from Heaven," but first yield to some small temptation, thinking it will do no harm, it is such a little thing. But it will not stop there, for it is on the wrong road, and unless the course is reversed destruction is sure. So, too, there is immense power for good, or evil in the "small sweet courtesies of life." For they are the avenues to the affections; a fact well understood by worldly wisdom. The crafty seeker for gain, with his cunning palaver and artful blandishments, wheedles the money from its pleased possessor. And the wily politician smiles and bows to every one with "hail fellow well met" to secure an election. "Playing the agreeable" is their "winning card" that gains patronage and insures success.

We should not be deceitful, but we should cultivate genuine kindness, and that real love that is so full of all pure intuitions that shall leave no room for sin. Then the "little words of kindness and little deeds of love" will save many from the downward path and win souls to Christ.

Sneers have no place in Heaven, and are not needed on earth. Let them go where they belong. A word of encouragement or look of sympathy cheers the heart in trouble. But a bitter word or scornful look sinks like a barbed arrow into the quivering spirit, and often discourages and destroys a soul. These little items make up human character, and through grace fit us for the better land, or, under the control of Satan, lead to the abyss of woe. It is a fearful thought, that we may, by a haughty look, a hasty word, or careless deed, prejudice and repel, we know not how many, from the truth. And they will be remembered when "every one shall give an account of himself to God." Let us not "despise the day of small things," "nor sit in the seat of the scornful, nor stand in the way of sinners."

L. A. CARTWRIGHT.

The Size of the Ark.

INFIDELS object to the size of the ark, that there could not be a vessel large enough to hold all the creatures which must have been placed in it with sufficient food, it may be, for six or twelve months. Now from the dimensions of the ark in the record of Moses, calculating on the lowest possible scale, the ark was 300 cubits, or 450 feet long. The breadth is fifty cubits, or seventy-five feet, and thirty cubits, or forty-five feet high. In other words, it was as long as St. Paul's cathedral, London, nearly as broad, and half as high. Its tonnage, according to the computation of modern carpenters, must have been 32,000 tons. The largest sized English ship (of a size altogether unimaginable to those who have never seen it) is 3,500 tons' burden; so the ark must have been equal to twenty-six first-rate ships of war, and if armed as such ships are, it would have contained beyond 18,000 men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to 240 pairs, and the birds to a still smaller number. On calculating, therefore, we shall find that the ark would have held more than five times the required quantity of food to maintain them twelve months.

The Review and Herald.

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

BATTLE CREEK MICH., SIXTH-DAY, JAN. 1, 1875.

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

EDITORS.

Volume 45.

THE REVIEW enters with this number on a new year and a new volume. Through all its past history we can see that the Lord has led. The future presents only omens of encouragement and good cheer. In ourselves we have nothing of which to boast. But we have a right to make our boast in the Lord. Whatever in our history has been achieved which he has not done, had better be thrown away, and left out of the account; but the good things which he has wrought for us, it is well to acknowledge to his praise, and thus glorify his name.

And standing here on the dividing line between 1874 and 1875, and between volumes 44 and 45 of our beloved paper, and from this high sweeping all the horizon round, taking in a retrospect of the past, a survey of the present, and a glance into the future, we raise a loud and fervent note of gratitude to God for the way in which he hitherto hath helped us.

All things combine to assure us that this is the cause of God. And to the lover of truth, no assurance could be more precious. It is more than houses and lands, more than earth's pleasures and treasures. What are these to the fact that the cause in which we have enlisted heart and hand, is the work which the Most High is now accomplishing among the children of men? And of this we have the most abundant assurance. Oh! that more of the power of this great truth could be felt in our hearts and manifested in our lives.

We need have no fears for the progress and triumph of this work. The hand of Omnipotence is behind it, to carry it forward to swift and certain victory. The only anxiety we have occasion to entertain is whether or not we shall triumph with it; whether or not we shall be faithful in the station, and the work, to which we are called. We can defeat the grace of God in our own cases; but we cannot retard the work, nor hinder the swift approach of the great day which is drawing near. Let us be faithful. Our all depends upon it.

John heard the living beings in Heaven crying day and night without ceasing, "Holy, holy, holy, Lord God Almighty," because they were ever gaining new views of his greatness and glory. So the workers in God's cause on earth, well assured as they have been in the past of the genuineness of this cause, are continually receiving new assurances that it is the work of the Lord for this time. What God is doing, and what he is to do, who can hinder? Men may misrepresent and oppose it; devils may rage and try to crush it; but what are men or devils when compared with God?

Everywhere the cry is coming up, "Watchman, what of the night?" The spirit of inquiry is abroad. The REVIEW, with some noble co-workers in the field, pants to go into all the land to meet it.

A most interesting season in this place, the Biblical Institute, is drawing to a close. Many young men and some men of age, all strong in faith, and most of them strong in body, have spent the time in an earnest review of the evidences of our position. And with the study of the theory has gone a spirit of devotion, and a desire for more spirituality and the power of the truth. This must be a characteristic of that work which is to fit up a people for translation to Heaven. We expect soon to hear from these earnest soldiers, from all parts of the field.

And the end is near. Soon the rest will repay all the weary toil. The warfare is almost over. A little longer the jeers and scoffs of an unbelieving world may fall upon our heads; but soon, in the crown of God's everlasting approbation, they will all be lost and all forgotten.

"The Work of the Ministry."

As this first number of the volume goes forth in the mails at the commencement of the New Year, a large number of men who have consecrated themselves to the work of the Lord will go from this place, where they have been assembled for over two weeks to learn "the way of God more perfectly." And we trust that at least a large proportion of them may go forth better prepared for the work than ever they were before. On most of the points of our faith we believe there will be more unity of expression, if not more unity of faith; a better understanding of the best methods of presenting the truth to the world. This is a great and important point gained.

But instruction for the head, important as it is, will never give success in the holy cause of God, if the heart is not sanctified by divine grace. This we trust most of the brethren realize. Some, it is to be feared, do not. Let all contrast their privileges for study, and for getting an understanding of the theory of the truth, with the privileges of those who labored in the beginning of this work, and consider how the Lord blessed the cause and prospered it in their hands, and they may then realize that *theology* is no substitute for *spirituality*. We do not underrate the importance of "the words of sound doctrine." Far from it. But we would enforce by every means those scriptures and testimonies which show our dependence on God for success in his work.

David, when he was humbled before God with a sense of his sins, gave an excellent view of the true order of this work upon the heart and upon the world, in Ps. 51.

1. "Hide thy face from my sins." Not by passing them over as of small account, but by blotting them out, by making us clean, by washing us, that we may be whiter than snow.

2. "Create in me a clean heart." A pure heart is essential to a pure life. If the tree is corrupt, the fruit will be. If the fountain is bitter, the stream must be the same. These are the first steps to a complete preparation for the service of God.

3. "Take not thy Holy Spirit from me." Without this we are nothing—less than nothing. The apostles of Jesus, after being three and a half years under his teaching and direction, were not suffered to preach a single sermon until they were "endued with power from on high." Their necessity for the heavenly aid was certainly no greater than ours.

4. "Restore unto me the joy of thy salvation." David had grieved the Spirit of God; he had lost the fellowship of his Lord. His soul panted for God, as the hart panteth for the water brooks. How many of us have grieved the Spirit, and lost its power. How few feel the joy of his salvation so as to be able to rejoice in him continually. "Uphold me with thy free spirit." Without this we shall sink and die.

5. "Then will I teach transgressors thy way." And then, when our sins are all put away, our hearts and lives purified, the Spirit of God leading us and dwelling in us, and the joy of his salvation in our hearts, then we shall be prepared to teach transgressors the way of the Lord, "and sinners shall be converted" unto him. Without this, people may be converted to the preacher, or to a theory of truth; with this, they will be converted to God.

With all this preparation, we must remember that the promise of a joyful return from our labors is to him "that goeth forth weeping." Said David, "The sacrifices of God are a broken spirit." Contrition of heart will never be despised of the Lord. Though our sins have risen high between us and him, he is just to forgive and mighty to save—plenteous in mercy. "In the multitude of thy mercies will I come before thee." Not in our merits; not by virtue of any service we have done; not by our strength; but in the multitude of the mercies of God. Thanks be to God who has prepared for his people so complete an armor, and given such precious gifts of his Spirit, "for the work of the ministry." Truly we are not in darkness that the impending day of the Lord should overtake us as a thief, unless we shut our eyes to the light which Heaven is shedding on our pathway. May he keep us by his own power through faith unto the coming salvation.

J. H. W.

Thoughts Concerning the Present Time.

THE Lord is soon coming. The world lies in wickedness. Iniquity increases and abounds, and the love of many grows cold. Professors and those who make no profession are unprepared for the events that are before us in the near future. The servants of God are not sealed with the sign of God in their foreheads, and the winds of the last great strife are about to be loosed, and find them with the mark of the beast where the seal of the living God, the Creator of the heavens and earth, should be. The church is asleep and sinners are unprepared and unwarned; while the great and terrible day of God's wrath is about to come upon them as a thief.

A great work is to be done. The world and the professed church are to be warned. God has promised them a warning, to be given before the day of his vengeance comes; and he is fulfilling his word. He has sent the last message into the world; but the great work is not yet done. He has enlightened many with the light of present truth; and it is his design to work by human means. He has commissioned men to

preach the gospel. His word still is, Go ye in to all the world and preach the gospel to every creature. He lays a responsibility upon those who have the light to convey it to others; and a work is now demanded which calls for self-sacrificing labor. Who among us who have the light are ready to respond to the call? Who are saying from the heart, Here am I; send me? It is true, we may exclaim, Who is sufficient for these things? for indeed no one is of himself; but "our sufficiency is of God." He gives his spirit to those who love him and with all the heart seek his aid. Let us arouse, seek the divine aid, and engage in the work.

The work is vast; and the time is short in which to do it. No time should be lost. The last of the last days is at hand. Upon a little span of time tremendous and eternal consequences are suspended. God is proving his people to whom he has given the light. He has waited long years with many of us; and still, through his long-suffering and tender mercy, we may be saved, if we will realize and take the responsibilities we should. Will we do it, and do it now? Will we be zealous, and repent? or shall we be spewed out?

The work, though great, will be accomplished. It is not by might nor by power of man that it is to be done, but by the Spirit of the Lord of hosts. The question with us as individuals is, Will we discharge our responsibility? or will we let another take our crown? Faith, my brethren, living faith, is what is wanted; and a zeal commensurate to our opportunities. To trust in God and do what we can, will be acceptable to God. All can share in the work. And the reward will be glorious. Soon the faithful laborers will hear the chief Shepherd say, Well done.

The way is open for all to take part in spreading the truth for the time—the gospel of the everlasting kingdom soon to be established. By God's providence the printing press has been invented; and he designs it to be a powerful agent in spreading the truth and warning the world of approaching doom. Through tracts and other publications all may help proclaim the message. Faithfulness in this work will not lose its reward. "Thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord." Will we have this welcome addressed to us?

R. F. COTRELL.

"One Baptism."

SEVERAL correspondents have requested us to give our views in regard to "trine immersion," as practiced by the German Baptists or Dunkers. Also to give the historical facts regarding the modes of administration.

There is much difference of opinion respecting the age of trine immersion, and we have taken but little interest in the disputes on that point, for the reason that we think the question is so completely settled by Scripture that we need not appeal to history to ascertain our duty.

1. Those who practice trine immersion never sprinkle; they agree with us that the Greek word is properly translated immerse; therefore, we are agreed that *baptism* is equivalent to *immersion*. Hence, if Eph. 4:5, were translated throughout it would read, "One Lord, one faith, one immersion." And therefore we think their system is against the Scriptures, as they really have three baptisms. To reply, as they always do, that they have *one baptism with three immersions* is only to contradict their own avowed faith, that baptism is immersion. For if baptism is properly translated immersion, then the expression, "one baptism with three immersions," is as much of a paradox as it is to say, one baptism with three baptisms, or one immersion with three immersions. This is so unless we admit that baptism is not identical with immersion. But if we do this, we concede the entire ground, and the question of *mode* has yet to be settled; that is, it remains to be proved that immersion, and that only, is baptism.

2. That three baptisms are required because there are three names given in the commission does not appear reasonable. There is altogether too much separation of Father, Son, and Holy Spirit in that view. Even in commercial transactions, anything done by an agent for a firm of three parties is done once for them all, as a debt of one thousand dollars would not be collected three times, once for each one of the firm, if *one thousand* were the sum specified. But the union of a firm in business comes far short of the unity existing between the Father, Son, and Holy Spirit, and *one baptism* is the duty specified.

Heb. 6:2, is quoted by them (doctrine of baptisms), as proof that there is a plurality of baptisms. This is true, but not in the sense in which they take it. There is one baptism of the Spirit, and one baptism of water. To make

three of one kind contradicts Eph. 4:5. Whether we refer Eph. 4:5, "one baptism," to that water or of the Spirit, it proves that there is but one of that kind.

Paul, in Rom. 6:3, says, we are baptized to the death of Christ, or planted in the likeness of his death. 1 Cor. 15:3, 4, says, Christ died for our sins, was buried, and rose again; this is the *order*. And that it is this to which the apostle refers in Rom. 6 is plain from verses 3, 4, where he gives baptism or *burial* as proof that we are *dead*, making death to precede the burial. Now from this view, we may inquire, Did Christ die three times? We insist that he died as often as he was buried. And if we are buried three times, we are not baptized into his death, or planted in the likeness of his death for he died and was buried but once. This is decisive with us.

Whether a person should be buried face downward is, we suppose, quite a matter of taste. If others prefer it, we offer no objections, but shall not consent to bury our friends in that manner. Could it be proved that Jesus was laid on his face in the tomb, it would be an argument in favor of that practice. But as we do not think it can be, we shall follow what seems to be a more proper way

J. H. WAGGONER.

Devotedness to God.

"My meat and my drink are to do the will of Him that sent me, and to finish His work." That *one* object brought Jesus from Heaven. That *one* object he pursued with unflinching, undeviating constancy, until he could say, "It is finished."

However short man comes of his chief end, "glory to God in the highest" was the motive, the rule and exponent of every act of that wondrous life. With us, the magnet of the soul, even when truest, is ever subject to partial oscillations and depressions, trembling at times away from its great attraction-point. His never knew one tremulous wavering from its all-glorious center. With him there were no ebbs and flows, no fits and starts. He could say, in the words of that prophetic psalm, which speaks so pre-eminently of himself: "I have set the Lord *always* before me!"

Reader, do you feel that in some feeble measure this lofty life-motto of the sinless Son of God is written in your home and heart, regulating your actions, chastening your joys, quickening your hopes, giving energy and direction to your whole being, subordinating all the affections of your nature to their high destiny? With pure and unalloyed motives, with a single eye, and a single aim, can you say, somewhat in the spirit of his brightest follower, This *one* thing I do? Are you ready to regard all you have—rank, name, talents, riches, influence, distinction—valuable, only so far as they contribute to promote the glory of Him who is "first and last, and all in all"? Seek to feel that your Heavenly Father's is not only a business, but the business of life. "Whose I am and whom I serve"—let this be the superscription written on your thoughts and deeds, your employments and enjoyments, your sleeping and waking. Be not as the fixed stars, cold and distant; but be ever bathing in the sunshine of conscious nearness to Him who is the sun and center of all happiness and joy.

Each has some appointed work to perform, some little niche in the spiritual temple to occupy. Yours may be no splendid service, no flaming or brilliant actions to blaze and dazzle in the eye of man. It may be the quiet, unobtrusive, inner work; the secret prayer, the mortified sin, the forgiven injury, the trifling act of self-sacrifice for God's glory and the good of others, of which no eye but the eye which seeth in secret is cognizant. Remember, with him, motive dignifies action. It is not alone *what* we do, but *how* we do it. He can be glorified in little things as well as great things, and by nothing more than the daily walk, the daily life.

Beware of anything that would interfere with a surrender of heart and soul to his service—worldly entanglements, indulged sin, an uneven walk, a divided heart, nestling in creature comforts, shrinking from the cross. How many hazard, if they do not shipwreck, their eternal hopes by becoming idlers in the vineyard; lingers, like Lot's wife; world-lovers, like Demas; "do-nothing Christians," like the inhabitants of Meroz. The command is, "Go work!" Words tell what you *should* be; deeds tell what you *are*. Let those around you see there is a reality in walking with God, and working for God.

"ARM YOURSELVES LIKEWISE WITH THE SAME MIND."
HATTIE T. HOXIE.
Mindoro, Wis.

Sabbatarian Landmarks in London.

THE following note from Bro. Andrews should have been published with the letter of Bro. Jones on this subject, but was accidentally mislaid. It is yet of interest:—

In my brief notice of some of the memorials of the Sabbath cause in London, I attempted to mention but a few out of the very many. On reading my report in the REVIEW, Bro. Jones, to whom all these things are very familiar, and very dear, drew up a valuable memorandum of sabbatarian landmarks in London, and he sent it to me for publication. I think it worthy of a place in the REVIEW. The errors in spelling certain names in my report are typographical. The public house at the corner of the Alley of which Bro. Jones speaks is memorable from the fact that when Mr. James was arrested in this church near by he was taken into this house and compelled to pay for the liquor which his persecutors drank. I commend Bro. Jones' letter to the notice of the friends of the Sabbath.

J. N. ANDREWS.

Neuchatel, Nov. 23.

Clarke's Commentary on Dan. 9:24, and 12:4.

DAN 9:24. The above seventy weeks, or four hundred and ninety years, are divided, in verse 25, into three distinct periods, to each of which particular events are assigned. The three periods are:—

1. Seven weeks, that is, forty-nine years.
2. Sixty-two weeks, that is, four hundred and thirty-four years.
3. One week, that is, seven years.

To the first period of seven weeks the restoration and repairing of Jerusalem are referred; and so long were *Ezra* and *Nehemiah* employed in restoring the sacred constitutions and civil establishments of the Jews; for their work lasted forty-nine years after the commission was given by Artaxerxes.

From the above period of seven weeks the second period of sixty-two weeks, or four hundred and thirty-four years more, commences, at the end of which the prophecy says *Messiah the Prince should come*, that is, seven weeks, or forty-nine years, should be allowed for the restoration of the Jewish state; from which time till the public entrance of the Messiah on the work of the ministry should be sixty-two weeks, or four hundred and thirty-four years, in all four hundred and eighty-three years.

Chap. 12:4. *Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means; though the meaning shall not be fully known till the events take place. THEN the seal shall be broken, and the sense become plain. This seems to be the meaning of this verse though another has been put on it, viz.: "Many shall run to and fro, preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased." This is true in itself, but is not the meaning of the prophet's words.

Artaxerxes and Ahashuerus the Same.

ARTAXERXES, after he had subdued all his domestic foes and competitors for the crown, in the third year of his reign, instituted a general rejoicing at *Susa* for half a year; and at a public banquet, when the queen *Vashti* refused to obey his summons, and show herself and her beauty to the princes and the people, he deposed her from being queen, by the advice of his council, and appointed *Esther*, a Jewess, in her place, in preference to all the other virgins, her competitors, in the fourth year of his reign. *Esther* 1:2. N. B. The royal title, *Ahashuerus*, in this book of *Esther*, is rendered *Artaxerxes* by the Septuagint Version, the apocryphal book of *Esther*, and *Josephus*.—*Hales' Chronology*, Vol. 2, p. 481.

The Poor Shut Out of the Churches.

THE following from a sharp little paper published in San Francisco, furnishes a practical illustration of James 2:1-6 and forcibly shows how the poor are virtually being shut out of the churches.

HOW WE CONVINCED A PSALM-SINGER.

Since the JOLLY GIANT commenced to show the people of this city that the churches were only places of amusement, intended for the wealthy, as a matter of course the psalm-singers and hypocritical bull-frogs were not pleased. To convince us that we were in error, a long-faced church-goer, belonging to "chain lightning Stone's" place of amusement, called at our office last week, and invited us to attend worship, as he termed it, just one Sabbath, and see for ourselves that the poor were equally as well

attended to as the rich. We complied without any hesitation, because our object is to do justice to all men, be they rich or poor.

But we made one proposal to the man of God, which was this:—

We said that we would go in the morning dressed like a gentleman, and we would go in the evening dressed like a laboring man, and if the same attention was paid us on both occasions, we would correct our former error and hold our peace forevermore.

Last Sunday morning, our managing editor donned his best Sunday clothes, a stovepipe hat, ornamented his editorial hands with a three-dollar pair of kids, and a handsome walking cane.

Repairing to Dr. Stone's Church, he was met at the door by a well-gotten-up usher who rushed for him, knowing that he was a stranger, and presuming that he had four bits in his pocket for the plate. The usher preceded him to the fifth pew from the platform, and politely bowed him in. There were two charming ladies already in the pew; those dear angels tucked up their satin robes to make a place for him, and one of them, with a neatly gloved hand, opened the prayer-book, and graciously pointed out that part of the programme led by the actor for the opening chapter, and the other dear angel pushed the foot-cushion down so he could rest his "No. tens" thereon. Every attention was shown to him. The psalm-singer who called at our office sat upon the other side of the aisle, watching the whole proceedings, and from his appearance is was evident that he was well pleased. No doubt he thought to himself, Ah! now I got this fellow; we'll hear no more about "bull-frog aristocracy." The service, as they call it, but the show as we term it, was ended, and our chief editor returned home.

IN THE EVENING,

He dressed himself as a rough working man, clean, but unkempt, his hair uncombed, a "black-thorn" shirt, no collar nor necktie, his vest partly buttoned, and the whole make up the reverse of genteel. In this style he presented himself at the door; the same usher was there; ladies and gentlemen came, and were accommodated with seats, yet our chief editor was permitted to stand outside in the porch. The first act of the performance was ended; the usher came out and inquired from him, did he wish to come inside. Being answered in the affirmative, the usher stepped aside for a moment, looked vacantly around, stood at the door, looked out, looked in again, and finally stooped over to an old lady who occupied the pauper's pew, and whispered something in her left ear. At this she got up and took a seat two pews higher up the aisle. After this was all done, and the second act of the performance about to commence, the usher again stepped out, and said to our chief editor, Well, if you wish to join the service this evening, you can come in. Our chief editor stepped in, and the usher pointed the vacant pew out to him; he took a seat; there was no book before him; there was no handsome lady to push the cushion over to his big feet. When the collector came around with the plate, he never came near that pew. In fact he had the whole pew to himself, and all the companion he had was an unpleasant, cold, whistling wind, that escaped through the chink in the door.

The performance was ended, and our chief editor returned home, a more convinced man about churches being exclusively for the wealthy than the psalm-singer would care to acknowledge. However, the man of God called at our office last Tuesday, and had to admit that we were right in our criticism, but endeavored to argue the errors away by saying that it was entirely the usher's fault, and he assured us that if the "minister, Dr. Stone, or the elders, knew of it they would be very much displeased." Pshaw! we said, we did not live in this country for the last twenty-four years for nothing. We knew that the poor have no place in the churches in this city, and we defy contradiction and in proof of this assertion quote the above. We except the Roman Catholic churches in this general proposition.

Who can blame the poor for not going where they are treated thus? Where are the preachers who will reach the common people?

D. M. C.

Note from Bro. Byington.

I WOULD say to the brethren inquiring about my health that, through the goodness and tender mercy of our God, I am raised from a bed of sickness and again have a comfortable state of health. I have, since my recovery, spoken to churches as follows: Hastings, Gaines, Oceana, and Otsego. I have felt good freedom in trying to arouse the brethren to faithfulness, and to act. The labor has not been in vain.

J. BYINGTON.

Information Wanted.

IN regard to the Sabbath question, there are two things boldly asserted by Sunday-keepers to which I would like very much, in some way, to see an answer from you.

The first is this:—

"Many bright luminaries of the Christian world, such as Dr. Kennicott, Mede, Kennedy, and Akers, have given positive proof from the Jewish calendar that the first day of the Jewish week was the creation Sabbath."

The second is, that

"Moses nowhere calls the seventh day of the Jewish week *the Sabbath*, . . . but *a Sabbath*. It is true that in four places in our English version the seventh day of the Jewish week is called *the Sabbath*; but NOT ONCE IN THE SACRED ORIGINAL."

These statements occur in *A Sabbath Manual* by Rev. Reuben Wescott, A. M. In regard to the last statement we would like to know the exact truth. Please answer through the REVIEW. Yours in Christ. E. P. FIELD.

Aurora, Neb., Dec. 6, 1874.

REPLY.

1. For a full reply to the first of these statements we refer to a small pamphlet by Eld. J. N. Andrews, published at the REVIEW Office, entitled, "Sunday Seventh-day Examined. A Refutation of the teachings of Mede, Jennings, Akers, and Fuller." 87 pages, price 10 cents. We confidently recommend this as a complete refutation of the sophistries of the authors named above.

It is enough here to notice that *the seventh day* was sanctified at creation, as the day of Jehovah's rest. And *this same seventh day* was kept by the Jews, as we learn from Ex. 16, the fourth commandment, and other texts. The evidence of Scripture is all against the above assertion. When the Lord commanded the Sabbath to the Jews, it was always as the seventh day—never as the first day. And this seventh day, according to the reckoning among the Jews, was identified as the day on which God rested when he made heaven and earth, the seventh day of creation week. A comparison of Gen. 2:1-3, and Ex. 20:8-11, ought to silence all such vain reasonings as that above referred to.

2. It is sometimes as bad to suppress the truth as to state a falsehood. The effect is precisely the same. In the Hebrew language there are other means of making nouns definite beside the use of the article. They are then called "definite by construction," and are correctly translated into our language with the article. One means of determining a definite noun is given by Gesenius in his Lexicon, page 240, thus, "the predicate of a sentence does not take the article." There are exceptions to this rule, but no exception to its application to the word Sabbath. This word is in predicate in Ex. 16:23, 25, 26; Chap. 20:10; Chap. 31:15 first time; Chap. 35:2; Lev. 23:3 twice; Deut. 5:14. In each case the article is omitted agreeably to the above rule laid down by Gesenius. In the following instances it is not in predicate; Ex. 16:29; Chap. 20:8, 11; Chap. 31:14, 15 second time, 16 twice; Chap. 35:3; Lev. 23:11, 15, 16; Deut. 5:12; and the article in the original is found in each of these instances. The word is as definite where the article is omitted as where it is used, in all of these cases; and the article is properly given in our translation.

A candid examination of a few facts of Scripture will show that the conclusion aimed at in the "Manual" is forced, and does not harmonize with the plain statements of the inspired record. Thus Gen. 2:3, says that God blessed the seventh day. Ex. 20:11, says he blessed the Sabbath day. The conclusion we must draw from this is precisely expressed in verse 10. "The seventh day is the Sabbath." As the word Sabbath means rest, and the Lord rested only on the seventh day, it follows that the seventh day, and no other, is the Sabbath of the Lord. This is certainly definite.

Ex. 20:11 literally reads; "wherefore the Lord blessed the day of the Sabbath," and this is in strict harmony with Gen. 2:3. The day—the seventh day—received the blessing and sanctification. The seventh day is the Sabbath. Had the Lord blessed any other day than the seventh day he would not have blessed "the day of the Sabbath," for this is the only day in which he rested, or sabbatized.

Had not the opponents of the Lord's Sabbath day, or rest day, the power of popular opinion and popular feeling to sustain them, they would hesitate before bringing to notice views so strongly in conflict with reason and Scripture.

J. H. WAGGONER.

GLAD hearts made sad by cruel wrong,

On every side we see;

And, when the mischief's averaged round,

How much will fall on thee?

The Coming War.

FROM the *Watchman and Reflector* we take the following:—

"There is something appalling in the spectacle which Germany and France present, to-day—two mighty nations straining every resource of which they are possessed, to be ready for the last desperate conflict between them. A conviction that such a conflict is inevitable seems to be universal. Both Germans and Frenchmen have accepted the fact as though it had been rehearsed to them from the book of fate. Victor Hugo spoke for them all in that response of his to the invitation to attend the peace conference at Geneva. He despaired of peace until the great duel between France and Germany shall have been fought. And so these two great peoples have settled down to this grim fact, and are only anxious each for itself that the storm of war shall not burst upon them unprepared. It is idle for Hugo to say that the fight is inevitable because it is a fight between great irreconcilable principles, between republicanism and imperialism. There is no principle at stake in the affair. It is a thing of passion, of fierce, relentless hatred on the one side, and of an insatiable thirst for revenge upon the other. It is this that causes the rest of the world to regard the war as certain and near at hand.

SIZE AND COST OF EUROPEAN ARMIES.—The following extracts are taken from a series of tables published in Vienna.

The Russian army comprises 862,000 men, 181,000 horses, and 2,084 cannon.

Germany has 37 divisions of infantry, 10 divisions of cavalry, 337 batteries of artillery, comprising 835,000 men, 96,000 horses, and 2,022 cannon.

Austria has 45 divisions of infantry, 5 divisions of cavalry, 215 batteries of cannon, making a total of 740,210 men, 58,125 horses, and 1,600 cannon.

English armed forces comprise 471,000 men; France 300,000 men.

The remaining States of Europe make up with the above a total of about 5,000,000 of men. If each man could earn on an average one dollar daily, here would be a total loss to the world of five millions of dollars a day. And the cost of support and wages of the men alone, including officers, will make five millions more, or ten millions a day, exclusive of the cost of arsenals, forts, ships, wagons, tents, hospitals, &c.—*See*

The Hygienic Almanac.

AMONG all well-regulated families, the almanac has become an indispensable article. There is always a nail reserved for the almanac to be hung upon, while many an article of greater value is carelessly laid aside in some obscure corner. Not so the family almanac. It occupies a conspicuous place in the old chimney corner. It is always in its place ready to be consulted in regard to sun and moon, wind and tide, and becomes the most familiar journal in the house. It is perused by all, from the oldest grandsire down to the youngest school-boy. Therein the mother, in many instances, has first learned to administer poison to her darling child. It is literally crammed with advertisements of patent medicines, sirups, pills, and a thousand and one sure cures, by which the public have been long deceived. They have become disgusted with such trash, and are famishing for something more substantial and reliable.

Those in charge of our publishing house at Battle Creek appear to have anticipated the wants of the people, and prepared and published an almanac which bears upon its pages the true principles of health. By so doing, a mighty blow was struck and a decided victory gained for the cause of reform in health. Even here at "the hub," the Hygienic Almanac is meeting with rapid sales at the stores and depots. One little boy, eight years old, in two evenings sold fifteen almanacs. Here is an excellent opening for the children to do missionary work. A lady in this vicinity bought the Hygienic Almanac and became so interested in the reading matter therein contained that she must immediately show it to her neighbor. That almanac went the rounds of the neighborhood. What the result will be from this good-begun work the Judgment alone will reveal. Brethren, God has given us a work to do; let us do it, that it may be said to us, "Well done, good and faithful servant." M. WOOD.

To B. F. KOONS: We do not know anything of the result of the debate between Grant and Thurman, having seen no report of it. There has been no debate in contemplation between the other parties of whom you speak. Your writing is the first we ever heard of it.

GOD-LOVE.

In all the crowded universe
There is but one stupendous word;
And huge and rough, or trimmed and terse,
Its fragments build and undergird
The songs and stories we rehearse.

All forms that human language tries,
All phrases of the books and schools,
And all the words of great and wise
Are weak attempts or clumsy tools,
To speak the word that speech defies.

That word ineffable to man,
Though spoken through a thousand years,
Or thundered in the fiery van
Of all the myriad wheeling spheres,
Unvoiced remains where they began.

There is no tree that rears its crest;
No fern or flower that cleaves the sod,
No bird that sings above its nest
But tries to speak the name of God,
And dies when it has done its best.

Like marble in the mountain mine,
White at its heart as at its face,
We chip its crystals, nor divine,
The forms of majesty and grace
That wait within the central shrine!

And the great word, all words above,
Including, yet defying all—
Soft as the cooing of a dove,
And strong as the Archangel's call—
Means only this—means only love!

One word presents creation's whole,—
All space, all worlds, all living things;
And love endows them with a soul,—
The bright Shechinah, throned in wings
Behind the temple's sacred scroll!

The love of home and native land,
The love that springs in son and sire,
And that which welds the heart and hand
Of man and maiden in its fire,
Are signs, by which we understand

The love whose passion shook the cross;
And all those loves that, deep and broad,
Make princely gain of piteous loss,
Reveal the love that lives in God
As in a blood-illuminated glass.

—J. G. Holland.

Progress of the Cause.

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

Western Iowa.

I AM now at Crescent City, near Council Bluffs, Iowa, preaching to a congregation composed of Mormons, Methodists, the Hope of Israel party, Morrisites, spiritualists, and others. The Lord has blessed the truth spoken in weakness to the good of many souls, and some have decided to keep the Sabbath of the Lord, and prepare for the soon coming of the Saviour.

I spoke on the subject of spiritualism last Sunday afternoon. At night, when I entered the house, I saw the following written in large letters on the blackboard: "Spiritualism is gone up; Mormonism, dead; and the Adventism good. Stand firm under."

I have met with the Danish church, in this vicinity, organized by Bro. John Hanson. They are a good people, and have a good understanding of present truth. They seem to be more in earnest than some of our own people, and I know that they are more punctual in the transaction of business matters than some of our churches with which I am acquainted.

I called on the friends and brethren at Missouri Valley on my way to this place, and found some of them holding on to the truth. They have to stem the tide of opposition, which is strong. I presented the subject of Systematic Benevolence to them for the first time, and they subscribed about \$20.00. I left them somewhat encouraged. I do not know where Bro. Bartlett is. I have not seen him for two months. Hope that he is laboring somewhere. There are many calls for labor in the vicinity of our tent labors.

I ask an interest in the prayers of the brethren.
J. W. McWILLIAMS.
Crescent City, Iowa, Dec. 4, 1874.

Wisconsin.

SINCE my last report, I have held meetings as follows: Oct. 17 to 23, at Plum Creek; one was baptized, and five united with the church. A T. and M. Society was organized. Oct. 31 to Nov. 1, at Arkansas. There is a company of about 25 here that have taken hold of the truth the past summer, under the labors of Bro. Downer. Nov. 3 to 10, in the vicinity of Maiden Rock. Our meetings were partly in English and partly in Danish. Nov. 11, 12, two meetings at Arkansas. The 14th and 15th at Burnside. From there I went to Clark Co., in company with Bro. Decker; held two meetings at Neesville Nov. 19, 20.

At Maple Works, 21, 22. The friends here are strong in the faith.

The 23d we went to Loyal. The church here have built a meeting-house 26x36, which is finished, except seating. Temporary seats were put in for present use. This was the time of the general meeting for Clark and Wood Counties. There was a good representation of the friends in these counties. The blessing of the Lord was with us, and the friends were much encouraged. A T. and M. Society was organized, in which the friends all took hold with commendable zeal. This will be known as District No. 13, of the Wis. T. and M. Society. Through the following week traveled to Leon in Monroe Co. On my way held one meeting at Plum Creek.

Dec. 5 and 6, at Leon. Here I found a company numbering from 40 to 50. When Bro. Decker and Atkinson came here with the tent the 6th of August last there were seven keeping the Sabbath; now, four months afterward, I find the number mentioned above. They have also built a meeting-house 26x36, which is very neat and comfortable. It is finished, and was dedicated at this meeting. Brethren were present from Victory, Liberty Pole, and Kickapoo Center. The Lord blessed us much in these meetings. The friends here seem to be thorough in the work, although so young in the message. Such things as tobacco, tea, and coffee, were almost entirely banished from the camp.

The Lord has blessed them much, and will continue to do so while they walk in the light and press toward the mark of their high calling. Five more took their stand with us at this time. Bro. Decker and Atkinson aided in this meeting. The 12th and 13th I was at Avon.

O. A. OLSEN.

Kansas.

WE have just closed a series of meetings at Canola, Howard Co., Kansas, where the southern tent was pitched last summer. We leave them now with thirty-one Sabbath-keepers, all heads of families except one, where four months ago there was not one to advocate the cause of God's down-trodden law. We have just closed a two-days' meeting, in which the brethren of Canola joined the brethren at Elk Falls, numbering fifty-five Sabbath-keepers besides children. This was the largest gathering of Sabbath-keepers ever held in this part of the country. The meeting was truly encouraging; the Lord came very near in the meetings.

The interest at Canola and adjacent localities is still good. Calls come in where there is an apparent interest more than we can respond to. I leave Bro. Lamont here, probably for the winter, to labor as the way may open, while I go to Lafayette and Johnson Counties, Mo.

J. H. COOK,
J. LAMONT.

Green Co., Ky.

I HAVE now given twenty-six discourses, and eighteen or twenty have taken their stand on the Sabbath. The interest seems to be nearly as good as ever. There are four colored people who have decided to keep the Sabbath. The whole country is astir; scarcely anything is done but to talk on the new doctrine and go to meeting. The meeting-house is large, and it is crowded to its utmost capacity almost every night. The Lord is at work here. I feel his power more than ever before. I am persuaded God will give us the victory here in Kentucky yet. Some of the best men in the neighborhood have taken their stand for the truth, and this is beginning to stir the ire of the dragon. I made a mistake before in the county; you will see it corrected at the head of this letter. Pray for us.
S. OSBORN.

Catalpa Grove, Ky., Dec. 23, 1874.

Nebraska.

CLOSED meetings near Seward, Nov. 22. Accepting a challenge, the three following evenings the Sabbath question was discussed, from which there seemed to be some good results. I leave a few here trying to keep all the commandments of God. Sabbath and Sunday, Nov. 28 and 29, met with the friends near Cresco. The "go through" spirit is manifest among a part of this company. Nearly all present paid the full amount of s. b. quite liberally subscribed last spring.

Considering the extremely hard times, in consequence of drouth and the grasshopper raid, this shows that the cause of the third angel's message lies very near their hearts. Two were baptized at this meeting.
CHAS. L. BOYD.

Taylor Co., Iowa.

SINCE my last report I have given twenty-seven discourses in Holt Center school-house. Three families, seven adults and eight children, decided to keep all God's commandments. Left many friends, some investigating, and others almost persuaded. Obtained two subscribers for the REVIEW.
H. G. BUXTON.

AMONG THE NATIONS.

IT seems from information received from Europe, Asia, and Africa, that there is no spot on earth where the gospel of Jesus Christ has been planted, but honest souls are prepared to investigate and receive the last notes of warning.

LIGHT IN NEW ZEALAND.

ABOUT one year since a sister who works in the Review Office sent the Review and Herald and some tracts to a friend in New Zealand. The following is from a letter which she has recently received from her friend, which shows that the Sabbath question is being agitated in New Zealand:—

"I have a friend in the South of New Zealand who has recently left these parts, and has read your Review, &c., and is anxious that I should continue to send them to him. I should like my brother to have mine when he comes up. I am sure my friend would remit any expense it might be to you to send two copies of the Review. If I was sure he was likely to remain in one place I would send you his address; but he is an interpreter in the House of Lords, and only remains in Wellington three months in the year. He will pay the postage from here. I believe if he was in America he would become a true convert to your faith. I noticed the Sabbath question was agitated in our Church Gazette last week. I believe many are pondering the question. Our bishop has been challenged to answer the Sabbath question. He did so in the paper last week, but made a very, very lame attempt. I am going to mail him some of your pamphlets on the subject, "Who Changed the Sabbath," "The Seventh Part of Time," "God's Answers to Man's Excuses," and the "Seven Reasons for Sunday-keeping Examined." And as I shall send them anonymously I shall not get them back. Could you send me another copy of each? as I value them. Your interpretations of prophecy I am convinced are correct. I read many of them with widely different views from those I once entertained."

NEWS FROM NORWAY.

A sister writes from Chicago, as follows:—

"It gives me great pleasure to receive the visits of our dear paper, *Advent Tidende*, from month to month. Each number, it seems to me, is better than the previous one. I would not be without it, even if it should cost \$10.00 a year. On the other hand, I can readily do without the articles of luxury, which it speaks against, such as jewels, artificial flowers and fashionable articles of dress, coffee, tea, etc.

"May the Lord continue to bless our dear paper, and all those who are employed in preparing it. May it bring light to many who are now sitting in darkness, and, instead of following the laws and doctrines of men, may they receive "the commandments of God and the faith of Jesus." I will try to get as many new subscribers for the paper as I can.

"Eld. Cornell held two meetings here. He stopped over Sabbath and Sunday on his way from California. We are grateful for every opportunity of hearing the word of God, and feel that the Lord has been very near to us. We want to be prepared for translation when Christ comes.

"We have received a letter from sister Reirsen in Norway. Among other things, she says: "You may believe, dear sister, that there are many voices calling upon us, and you may rejoice that you are among a people who love God and his commandments. My husband and I wish that God would either let us go over to the dear friends across the ocean, or that he would in his providence send somebody from America to preach the third angel's message, which is now sounding among you, as there are many who are longing to hear the last message of mercy. We have commenced to keep the Sabbath of the Lord, and rejoice in the soon coming of our Lord and Saviour Jesus Christ. The people here have become interested in reading the *Advent Tidende*, and as they cannot resist the truth, we hope that some will receive it, and be prepared for the glorious coming of Jesus, and thus have a home in his everlasting kingdom."
"R. LORENZEN."

November, 1874.

THE WORK IN SWEDEN.

WE hail with joy the interesting news from our fatherland that the people are be-

coming awakened to the proclamation of third angel's message. A Baptist sister writes:—

"What astonishing truths! They light in darkness. Can I and my friends have the *Harold* another year? Tell us directions, that we may send the money for it."

A Baptist preacher who has recently braced the Sabbath, and who is spending life in the Lord's service, writes: "The *Harold* has reached me, and I have read it. It is astonishing that such truths have been long concealed, while one after another searched the Scriptures and claimed to have noticed the law of God and the faith of Jesus. But when even the truth shines in their eyes many still close their eyes to it. I prepare every Sabbath evening, and where we assembled there is a full house; and from sides is the call made: 'Come over and see us!' The country is opening; the harvest is great; workers are few."

CHARLES LEE.

LINCOLNSHIRE, ENGLAND.

A SISTER living in Tuscola Co., Mich., been sending the Review and other publications to England. The following is from a letter written by her:—

"I must tell you the good news which I received from home. Father is so much better as to be able to write me a letter. He and his wife are keeping the Sabbath. They spend the day in reading the Review, our tract, and the word of God. The minister who preaches where they attend meeting Sunday morning, is very much interested in reading our publications, and those to whom I send the Review like it very much. This to me is good news indeed. I think that my efforts have not been fruitless, and I am encouraged still to try to spread the truth."

SABBATH-KEEPERS IN SCOTLAND.

THE following is from a letter written to the Vigilant Missionary Society in New England from a sister in Scotland:—

"I thank you sincerely for your very kind and sympathizing letter. It gives me great pleasure, though coming from one I have never seen and can scarcely ever hope to see in this life. Sympathy is always welcome wherever coming from friends who are near or who are far off. I fully appreciate the spirit in which you endeavor to direct my thoughts to the hope of future happiness amid the trials of this present life."

In speaking of the Sabbath Conference held at her house when Bro. Andrews was there she says: "I suppose you have already heard of the Sabbath Conference held at our house on the 8th of October. You will doubtless be pleased to hear that we have held prayer-meetings here every Sabbath evening since then. These meetings are usually attended by many persons, including my mother and myself. Some of us have decided that the seventh day is the true Sabbath. The sixth I believe is continuing regular in attending the meetings. I am much obliged to you for your kindness in sending me tracts. But I am sorry to say that some have not reached me."

DACOTAH TERRITORY.

THE light of present truth was first spread here, by reading the *Advent Tidende* nearly two years ago. Several families commenced to serve the Lord's Sabbath, but after a few months a worldly spirit crept in, and through discouragements, all but one family lost their interest in the truth, and finally gave up. This family continually called for ministerial help. Finally, the Lord sent our brother John F. Hanson to teach the truth in the midst, and the cause has moved steadily forward since that time, for which I bless the Lord."

Since going forward in the ordinance of baptism I have felt the sweet blessing of the Lord continually, and my peace has been like a river.

There are now four families of us who have covenanted together to keep God's holy commandments, and we feel his blessing each in our Sabbath meetings, which continue of interest to us who want to learn the word of truth more perfectly.

We feel the greatest gratitude to God for the labor received from his servant; and it is in our hearts to make payment for the same, and would do so if the grasshoppers had not left us so destitute, they having taken nearly all our crops, leaving us barely enough bread and seed; but we hope by the blessing of the Lord, to be able in the future to do in his cause. In behalf of the friends,
O. F. FREDERIKSON.

The following is a letter received since our visit:—

DEAR BRO. HANSON: We thought it would cheer you to hear from us in regard to

use here. Our interest in the truth is un-
 ated, but on the other hand we feel very
 uch encouraged. One more family has em-
 aced the truth since you left us, making five
 families in all. We are also trying to spread
 the truth among others, and two families have
 commenced to read our publications. We
 ay that it may result in good. We feel the
 eed of more tracts, in both the Danish and
 nglish languages. If you can send us some,
 lease do so, and we will try to place them in
 the hands of those who will read them.

You remember that when you left us, I
 ould not see the force of all you told us as
 u seemed to see it; but now I am fully per-
 aded that this is the last message of mercy
 to the world. Also in regard to man's nature:
 now see the beauty and harmony of the
 riptures on that point. In fact, I am in
 ll sympathy with all the views you presented,
 and desire to unite myself with the people of
 od. We hope the time is not far distant
 hen you can again be permitted to come and
 inister to our needs.

Yours in hope,

N. JENSON.

In addition to the above I would say that
 hile in Dacotah, I found an earnest desire
 th the people to hear the truth, especially
 among the Americans, and was frequently re-
 uested to speak in the English language. I
 nsider it a fine field of labor in that tongue,
 and would suggest the propriety of sending
 elp to that part of the wide harvest field.

JOHN F. HANSON.

We have a General Conference tract fund,
 stained by each Conference Tract Society,
 om which we cheerfully send tracts in such
 ases as the above.

S. N. HASKELL.

FROM WILMINGTON, DEL.

THE following letter is only a sample of
 hat we are receiving almost constantly from
 ifferent parts of the world. We take the li-
 ty to publish it entire. It shows the utility
 having people pay something for their read-
 ing matter, as it is an evidence of their inter-
 est to read. There is a general impression
 at "that which costs nothing is worth noth-
 ing."

S. N. HASKELL—Dear Bro.: Your com-
 munication of Nov. 24, 1874, was duly re-
 ceived. I am in full sympathy with every
 anch of the work, and look upon the labor-
 ers as one body, and each individual as a mem-
 ber. I realize that this is my work, and
 at that which is best for the whole body is
 best for each member, and vice versa. I will
 like the books as mine, and will remit to the
 office as I dispose of them, and will endeavor
 to get them in use as soon as possible.

Since writing the letter you speak of, two
 ore have commenced keeping the Sabbath.
 Last evening, as I was out distributing tracts,
 lady noticed one in the package, "Who
 changed the Sabbath?" She said her little
 girl asked her (I believe that day) the same
 question, but she could not answer it. So she
 thought that one, and another, and seemed very
 much interested in finding out all about it.

I have learned from experience in my prac-
 ce, that what people pay for, they take more
 interest in. There is not one case in ten that
 can do anything for unless I get them to pay
 something in advance. So I generally sell
 tracts to most every one, throwing off a few
 cents from the full price. I can most always
 find the man or woman who would be interested
 in anything of the kind, and I present them
 with a package of tracts, and tell them to se-
 lect any they might wish to read.

The Methodist Sunday-school I spoke of has
 taken the *Instructor* yet; but they have
 a festival or musical entertainment next Wednes-
 day evening to raise funds, and I will pre-
 sent the matter then. They like the copies I
 have shown them very much.

One who commenced keeping the Sabbath
 yesterday has subscribed for the *Review*, and
 bought several books of me, and will be a great
 help to me in the missionary work, being both
 capable and intelligent, and has the truth at
 heart.

There is but little prejudice here. Many
 are willing, and even anxious, to read; and
 some are fully persuaded that truth is on our
 side. I avoid all controversies as far as possi-
 ble, and let the people read instead.

I need the help of the Lord that my work
 may be well done.

I ask an interest in your prayers.

DR. G. S. HONEYWELL.

Wilmington, Del.

A CELEBRATED emperor said to a company
 of courtiers, "You gaze on my purple robe and
 golden crown, but did you know what cares are
 under it, you would not take it up from the
 ground to have it."

Who Are Extremists?

NOTHING is more common than to hear the
 appellation, "extremist," applied to an indi-
 vidual who is enthusiastically engaged in the
 advocacy or practical application of some cher-
 ished theory. Not infrequently the application
 seems to be entirely just; but, quite as often,
 the opposite is the case, especially when the in-
 dividual in question is a hygienist. We pur-
 pose to consider the characteristics of extrem-
 ists without attempting any technical or very
 concise definition of the word.

An extremist is an individual who gives
 undue prominence to a single principle or
 idea, or to a particular set of ideas. He al-
 lows his attention to become so engrossed with
 a favorite theme that all else is obscured. The
 man who has a hobby is quite sure to be an
 extremist. A fanatic is a typical illustration
 of this class of persons. The extreme indi-
 vidual forgets that there is no such thing as
 an absolute, universal law in the universe.
 Everything is relative, even right and wrong.
 All laws are interdependent, the action of
 each being modified by all the rest.

It is an error to suppose that it is possible
 to "carry the truth too far," as we are often
 warned against. It is impossible to are open
 a principle into the ground," as an extremist is
 so frequently accused of doing. Truth is
 truth, to the most extreme limit of its mean-
 ing. A principle is true under every circum-
 stance, if it is true at all. Persons who are
 really extremists do not hold the truth. Al-
 though they may have possessed it, they have
 gone astray into the paths of error. It is im-
 possible to go beyond the truth, although an
 easy matter to diverge from it, and this is the
 misfortune of extremists.

A man may totally discard the use of meat,
 as we have done for many years, and yet not
 be an extremist; but when he repudiates the
 use of animal food under all circumstances, he
 becomes extreme. That flesh is not the best
 food for man, nor that designed for such use by
 the Creator, is a principle which always re-
 mains true; but it is also true that animal
 food contains nourishment and will sustain
 life, and that its use may be justified by many
 possible circumstances which it is unneces-
 sary to enumerate here. The same may be
 said of the use of salt and many other arti-
 cles of diet which hygienists discard. It is
 even possible to be extreme on the question
 of drug medication. It may be justly said
 that "all drugs are poisons;" and no cir-
 cumstances can change their character; but
 only the extremist will say that they can
 never be used to advantage in the treatment
 of disease. Although we are as thoroughly
 opposed as any one to the terrible abuse of
 drugs which we see every day in the common
 treatment of the sick, we might mention a
 score of instances in which drugs are used
 with the most decided benefit. Thus, one
 poison may be used to antidote another, as
 the sesquioxide of iron in poisoning by arsenic.
 Caustics may be used to destroy morbid
 growths. Anesthetics are exceedingly useful
 in the practice of surgery. But we will leave
 the further consideration of drugs for another
 article.

We believe in being radical, but seek to
 avoid being ultra. As we have already said,
 we would follow the truth wherever it may
 lead; always recognizing, however, that there
 are multitudes of truths, and that they are
 all mutually related. Extremists are usually
 such through ignorance or egotism; they rest
 satisfied with only a part of the truth, and are
 thus led into error.—*Health Reformer.*

Every-Day Life in Palestine.

SABBATH ITEMS.

THE following was verified during my resi-
 dence in the Holy Land, 1854-1861: Bib-
 lical manners are to be seen everywhere among
 the Arabs. They are proud of their descent
 from Abraham; they are proud of their lan-
 guage and of their conservatism. Their lan-
 guage contains nearly all the roots of the He-
 brew, and is, in fact, Hebrew refined, with a
 verbal development bordering on the marvel-
 ous, it being a kind of out-branching tree be-
 yond any other of the scintillations from Ba-
 bel. A single root-word can be carried through
 its thirteen *aboo-wabs*—doors—or conjuga-
 tions, and spread out into eighteen hundred
 variations. The oneness and permanency of
 pronunciation are very remarkable. Its age
 and conservation of the past reminds one of
 the great pyramids and obelisks of Egypt;
 yea, when looked at as the museum of Bib-
 lical idioms and customs, you believe more
 firmly that "the word of the Lord endureth
 forever."

Not any of the nations, whether Jew or
 Arab, name the days of the week, Sunday,
 Monday, Tuesday, &c.; nor do they call the

first day of the week Lord's day, nor do they
 ever give to the seventh day the name *Satur-*
day. But this I noticed constantly: The
 notation of time is by hours—twelve hours
 for the night, and twelve hours for the day,
 and both are called a day, *i. e.*, a complete or
 perfect day. The evening before the day be-
 longs to that day, or the night precedes the
 day. Beginning with our Saturday night at
 sundown, they call it *laylt-el-had*—night of
 the first—the day being understood. Sunday
 night is called *laylt-el-itneen*—night of the
 second—the day being understood, and rarely
 if ever expressed. Those who carried watches
 I often saw winding and regulating them at
 sundown.

Never do they count the day from midnight
 to midnight, but always from sundown to
 sundown. The first hour of the night is one
 hour from and after sundown—and the first
 hour of the day-time is reckoned from and
 after the expiration of twelve complete hours
 of the night. The first hour of the morning
 of June 21, it will be seen, begins some time
 after sunrise, and so ending the twelve hours
 of the day precisely at sundown. When an
 evening appointment is made for a meeting,
 or business, the language used is "night of the
 First, night of the Second," etc. The only
 exception is where the appointment or event
 is soon after sundown or in the early part of
 the evening, when the language is "such a
 day at evening;" but the former mode of
 speech is the general one; yet in no case do
 they understand the expression "the same day
 at evening" to mean that that evening belongs
 to that day, but to the day following.

In some Christian liturgies there may be
 read in Arabic: *yom ir-rub*: Day of the
 Lord, or Lord's day, for the first day of the
 week. But Lord's day is not known among
 the great mass of the people. Whether any
 of the missionaries are trying to change grad-
 ually the habits of the people in this respect
 I cannot say. In ecclesiastical life they do
 try to influence their converts to say *yom ir-*
rub, Lord's day; but I think they do not try
 their tongues at calling it Sabbath in Arabic,
 for that would make an awkward mess of it,
 for the reason (and which is very satisfactory
 to us) that the seventh day is known through-
 out Arabdom by *yom es-sabt*—or day of the
Sabbath. Even from the mouth of the mis-
 sionary you will hear as frequently *yom es-*
sabt as *yom el-itneen*—day of the Sabbath—
 day of the Second, *i. e.*, Monday.

The only exception to the Genesis' mode of
 naming the days of the week is with the
sixth day, which, since the rise of Moham-
 medanism, is called *yom al-joomah*, day of the
 assembly; vulgarly called in English the Mo-
 hammedan Sabbath. But Sabbath is a mis-
 nomer, and the idea of *rest* is not in *joomah*
 at all. The word means simply *assembly*, and
 the assembling of the assembly of the "Faith-
 ful" amounts to no more than an hour or two
 of prayer in the middle of the day of Friday,
 public and private business going on as usual
 during the rest of the day.

The following are the names of the days of
 the week as used by the Arabs and all who
 speak their language:—

Ay-yam al-usbooah.

Days of the week.
 Literally, Days of the *Sevens*.

| | |
|-----------------------------|---------------|
| <i>Al-ahad,</i> | The First, |
| <i>Al-itneen,</i> | The Second, |
| <i>Ab-telat,</i> | The Third, |
| <i>Al-arbah,</i> | The Fourth, |
| <i>Al-khamees,</i> | The Fifth, |
| <i>Al-joomah,</i> | The Assembly, |
| <i>As-sabt, or Es-sabt,</i> | The Sabbath. |

As before stated, when first, second, and third
 are spoken the word for day precedes in this
 form—day of the first,—day of the Sabbath.

Another thing which it is well for all
 Christian Sabbath-keepers to remember is,
 that neither the word *seven* nor any other
 name is given by the Arabs to the Sabbath
 day. It is always *the Sabbath*; and the rea-
 son for it, they say, is, that this has been its
 name from the beginning. The very name
 for our word *week*, the *sevens*, is suggestive
 that it would be an offense to their sense of
 the sacredness of names, and of the order of
 antiquity, as well as a literary blunder, to
 call the seventh day of the sevens by another
 name than that of *the Sabbath*. Often have
 I seen them shrug the shoulder at the bare
 mention of the change made by the *ahler-*
room—the people of Rome—Romans, in the
 reckoning of time. The Arabs affirm of their
 own method of dates and names that it is from
 old, *old*, OLD time, meaning from the begin-
 ning.

Great changes are said to be going on in
 Syria and Palestine, but I think they are
 chiefly of a kind not likely to affect this style
 of speech, nor to obliterate God's order of
 noting time. It is exceedingly interesting to
 hear those descendants of faithful Abraham
 chat about hours, days, weeks, months, and

years, and indeed about everything that per-
 tains to their every-day life. So ingrained
 is nature's work, so permanent is their lan-
 guage, so established are their home customs,
 that to contemplate a change in *their* notation
 of time, I sooner expect the return of the
 Jews to that land than anything of the kind.
 While looking at and listening to them, I
 was often reminded of Topsy—they were
 "not brought up," they "*grewed!*"

Added to the above, mention should be
 made of the fact that the Italians, in their
 daily life, call the seventh day, *Sabbath*, and
 so long as Protestants are allowed to apply
Dominica to the first day, they will not trouble
 themselves about changing *Sabbati* to *Saturne*.
 After all, the work of polluting by an idol's
 name the day appointed by God as a testi-
 mony against idolatry, belongs to the neigh-
 bors of Rome on the north and west, the
 English-speaking peoples included.

Lord, "turn to the people a pure lan-
 guage!" If it is his will, let it be Arabic, a
 tongue containing two hundred thousand
 words, and spoken by a hundred million peo-
 ple. It is poetic, euphonic, of simple con-
 struction, very sublime, imaginative, given
 to the laconic, and yet capable of a marvelous
 amplification of expression. And as to zeal
 —"a hot language," as my teacher used to
 say. While almost every civilized western
 hand has been employed to rob the holy day
 of God of its proper name, the "hand" that
 has been "against every man" has preserved
 and still maintains its grasp in keeping the
 name SABBATH in its proper God-given place,
 and to its own SEVENTH DAY.

WILLIAM MEAD JONES.

London, Nov. 24, 1874.

Obituary Notices.

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

DIED, in Fenner, Madison Co., N. Y., Dec. 11,
 1874, Catharine J. Webster, daughter of Bro.
 and sister Nourse, aged thirty-five years and
 eighteen days. The writer endeavored to speak
 words of comfort on the funeral occasion from 1
 Thess. 4:18. JACOB WILBUR.

It becomes our painful duty to record the death
 of our dear brother George Hall, who died Oct. 3,
 1874, being about eighteen years of age. This
 young man was the first among many associates to
 start in the service of God, during the great work
 that was done one year ago at Bowling Green, Ohio.

He had taken a prominent part in parties of
 pleasure, and now that he had given his heart to
 God he was foremost to establish prayer-meetings
 at the same places, and call in as far as possible
 the same society to attend them. He was active
 and influential, and for the year past endeavored to
 cast all his influence for the service of his Master.
 Although at times he seemed to suffer great trials,
 he died triumphing in a glorious hope. Called
 friends and relatives around his bedside and ex-
 hortated them to be faithful and meet him in Heaven,
 then bade them all an affectionate farewell, joined
 with them in singing a verse of "Resting By-and-
 by," and passed away joyful and happy. Although
 a great sufferer he expressed a willingness to en-
 dure twenty times more if he could only be the
 means of saving a soul from death. We parted
 with him a few days before his death apparently in
 as good health as any one on the Ohio Camp-ground.
 His disease was spinal fever.

E. B. LANE.

DEPARTED this life, Dec. 3, 1874, Frances L.
 Richmond, of Leslie, Mich., aged forty-nine years
 and 7 days. Disease, ovarian dropsy, pronounced
 incurable by physicians. Every effort was put
 forth for her recovery, but of no avail. Death
 claimed her, and a large circle of friends are left
 to mourn their loss. She was conscious to the last.
 Although she suffered extremely she passed away
 praising God and rejoicing in a blessed hope of
 immortality when the Lord shall come. Nearly
 four hundred were present at the funeral, and
 seemed to feel deeply. Discourse by the writer
 from 2 Thess. 4:13-18. The hymns were previ-
 ously selected by the deceased. E. B. LANE.

DIED, at Assyria, Mich., Nov. 21, 1874, sister
 Sarah E. Brown, aged thirty-six years, five
 months, and ten days. Sister B. embraced the truth
 of the third angel's message about three years ago
 under the labors of S. H. Lane, and had lived up
 to all the light received, and we trust died in hope
 of eternal life. She leaves a family and large cir-
 cle of friends to mourn their loss.

E. B. LANE.

DIED at Maiden Rock, Wis., Nov. 29, Lillie
 Maxson, daughter of Henry and Matilda Max-
 son, aged fifteen years. Lillie was beloved by all
 the church, and her place in Sabbath-school and
 at worship was never vacant. She always had a
 cheering smile and kind word for all. Her life
 was that of a Christian, and she now sleeps in
 the hope of a glorious immortality. Remarks were
 made by the writer from Ps. 102:11.

STEPHEN ROSSE.

DIED, at Lake City, Nov. 29, sister Louisa
 Ross, in her 22d year; member of the Swedish
 S. D. Adventist church. She embraced present
 truth under the labors of Bro. Charles Lee, a
 year ago. She suffered much persecution from
 kindred, even unto the close of her life; but
 nothing could move her. Her last words were,
 "Never mind, we shall not long be here."
 Words of comfort and encouragement were spok-
 en by the writer from Rev. 14:13.

STEPHEN ROSSE.

The Review and Herald.

Battle Creek, Mich., Sixth-Day, Jan. 1, 1875.

Our Health Almanac.

We have now printed two editions of the Hygienic Family Almanac of 23,750 copies each, making in all 47,500 copies. Not less than 42,000 copies have been shipped from this Office at this early date. One hundred thousand copies should find their way to as many firesides ahead of those almanacs which druggists are glad to hand out free, because of the gain they realize from the sales of advertised poisons.

J. W.

Canvassers Wanted.

We want five hundred men and women to enter the field as canvassers for the Health Reformer, Way of Life, Hygienic Family Physician, Hygienic Almanac, and other health works.

We offer one-half discount in quantities of not less than ten dollars' worth, by express; but cash must accompany all orders. No discount on small orders by mail. For particulars send for our circular. Be in season.

Address, HEALTH REFORMER, Battle Creek, Mich.

FIVE-HUNDRED FIRST-CLASS CANVASSERS WANTED! The publishers of the HEALTH REFORMER are determined to raise their subscription lists to 50,000. They offer to first-class canvassers, who will give their time to the work, a cash premium by which they can make from five to ten dollars a day. For further particulars, send for our circular. PUBLISHERS.

To Correspondents.

S. H. P. No reason can be given for the belief that Christ did not enter on his ministry until three and a half years after his ascension. One evidence to prove the contrary is found in the promise. Speaking of going to his Father he said, "And I will pray the Father, and he shall give you another Comforter." And in fulfillment, ten days after his going, the Comforter was sent in answer to his intercession with the Father.

DR. DAVID BENEDICT, the historian of the Baptists, recently died in Pautucket, R. I., in his ninety-sixth year. He was highly esteemed as an exemplary man and Christian.

A FEW copies of Questions on the Revelation are called for. If any have them to spare they will please send to the Office.

Wanted.

A HOME for a boy fourteen years old, among Sabbath-keepers. For particulars, address S. THURSTON, Randolph, N. Y.

OUR P. O. address will now be Washington, Iowa. R. M. KILGORE, G. V. KILGORE.

Appointments.

And as ye go, preach, saying, The Kingdom of Heaven is at hand. * * * Services in Chicago, every Sabbath (seventh day), at 200 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

Dedication.

VICTOR, Iowa Co., Iowa, Jan. 16, 17, 1875. Dedication services will be held on Sunday, the 17th. It is to be hoped that the friends of the cause in this vicinity will be present at these meetings. Bro. Butler may be present with us. Meetings to begin Friday evening. R. M. KILGORE.

QUARTERLY meeting of the churches of Locke, Alajedon, Bunkerhill, Genoa, and Antrim, also of T. & M. Society, District No. 11, at Leroy, Ingham Co., Mich., Jan. 9, 10, 1875. Can Bro. E. H. Root attend? ALBERT AVERY, Elder.

THE next monthly meeting of Seventh-day Adventists of Cattaraugus Co., N. Y., will be held at Cottage the third Sabbath and first day in January, 1875. B. B. WARREN.

QUARTERLY meeting for the churches of Ransom and Hillsdale, Mich., Jan. 9, 10, 1875, commencing Sabbath, 10.30, A. M. Preaching expected. The T. & M. Society for District No. 1 will also hold their quarterly meeting in connection with the same. The members will please bring or send their reports. S. D. SALISBURY, Director.

THE T. & M. Society of Dist. No. 5 of Mo. & Kas. Conf. will hold its next quarterly meeting Jan. 9, 10, at Mound school-house, (Beloit church). Will Bro. Rogers meet with us? GEO. KENNEDY, Director.

THE postponed series of meetings at Lovington, Ill., will be held in the new church, commencing Sabbath evening, Jan. 15, at 6 o'clock, to continue as long as the interest demands. Eld. R. F. Andrews expects to be present. Those coming in from abroad bring bedding. All come who can. G. W. COLCORD.

QUARTERLY meeting of the Centerville, Kan., church at the Keokuk School-house, Jan. 23, 24, 1875. Can brethren Cook and Lamont meet with us? J. N. AYERS, Clerk.

THE quarterly meeting of the T. & M. Society of Dist. No. 3, of the Mo. & Kas. Conf. will be held in connection with the Q. M. for the Centerville church at the Keokuk school-house, Jan. 24, 1875. Librarians will see that all reports are forwarded to the Dist. Secretary one week before the meeting. J. N. AYERS, Director.

QUARTERLY meeting of district No. 8, will be held at Maekford, Wis., Jan. 16 and 17. A general attendance is expected. RUFUS BAKER.

A TWO-DAYS' meeting at Marion, Iowa, 9th and 10th of January. D. T. SHIREMAN.

T. & M. QUARTERLY meeting with the church at Wright, Ottawa Co., Mich., Sabbath and first-day, Jan. 23, 24, 1875. The librarians are requested to send their reports to the secretary, E. Higley, Coopersville, Ottawa Co., one week previous to this meeting. J. S. WICKS, Director.

QUARTERLY meeting of T. & M. Society Dist. No. 1, of Kansas will be held in connection with the church quarterly meeting for northwestern Kansas, January 9 and 10, 1875, at the school-house near Bro. Y. Swearingen's in Cloud Co., four miles South of Concordia. Hope the brethren of Parallel church will attend if possible, and all try to deepen the interest, and make the tract and missionary work more effectual in our country, that at last we may be counted among the good and faithful. O. O. BRIDGES, Director.

GENERAL quarterly meeting of the Wis. T. & M. Society at Oakland, Jefferson Co., Jan. 9, 10, 1875. We hope all the directors will be prompt in reference to the quarterly meetings in their several districts. These meetings should be held about the last Sabbath in December; and the report of them sent to the State secretary, Mattie Babcock, Monroe, Wis., so that we may have a full report at the general meeting. We earnestly invite Bro. Butler of Haskell to meet with us. O. A. OLSEN, Pres.

Quarterly Meetings in Minnesota.

Table with 2 columns: Location and Date. Kingston, Jan. 9, 10, 1875. Koronas, " 16, 17, " Grove Lake, " 23, 24, " West Union, " 30, 31, " HARRISON GRANT.

No providence preventing, I will meet with the churches in Maine, as follows: Woodstock, Me., Jan. 9, 10, 1875. Brunswick, evenings, " 13, 14, " Richmond, monthly meeting, " 16, 17, " Canaan, " 23, 24, " Cornville, " 30, 31, " West Athens, evening, Feb. 2, " No postponement on account of weather. J. B. GOODRICH.

Business Department.

Not slothful in Business. Rom. 11:12

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"Books by Mail," are necessarily omitted this number. They will appear next week.

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Cash Received on Account.

A C Bourdeau \$98.36, Jesse Hiesland 4.00, J N Loughborough 15.15, R F Andrews 34.00, Ill T & M Society 15.00, A H Clymer 1.50, New York T & M Society 400.00, H F Phelps 5.00.

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