

The Advent Review

AND SABBATH HERALD.

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

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TRUST.

Lord, dost thou notice me?
And canst thou read with thine all-seeing eye,
The very thoughts that in my bosom lie,
Thou mighty Ruler of the earth and sky,
Who fill'st immensity?

When thou behold my grief?
When storms assail, wilt thou my refuge be?
When friends forsake, say, wilt thou comfort me,
And lead me nearer, nearer unto thee,
To thy Rock and sure relief?

Will thou will ever prove
A sure support, a comforter, indeed;
Beside still waters thou wilt ever lead
My weary soul in times of sorest need,
O God of light and love.

When, in stubborn pride,
I yield to evil and am led astray,
And grieve thy Spirit all the weary day,
Thou dost forgive, and kindly dost thou stay,
O mercy, by my side.

Let me never grieve
Thy Spirit, Lord; but with an humble heart
May I retain the truths thou would'st impart.
O, let me never from thy law depart,
Thy counsels never leave!

When shall my glorious Lord
Forever be my Refuge and my Friend;
In times of grief the Comforter he'll send,
To gently lead and guide me to the end,
And be my sure reward.

LILLIA D. AVERY.

Locke, Ingham Co., Mich.

The Watch-Tower.

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

GLORIOUS METEORIC SHOWER ALL OVER THE UNITED STATES.—1833.

The Most Grand and Brilliant Celestial Phenomenon Ever Beheld and Recorded by Man.—The Whole Firmament of the Universe in Flery Commotion for Several Hours.—Amazing Velocity, Size, and Profusion of the Falling Bodies.—Their Intense Heat, Vivid Colors, and Strange, Glowing Beauty.—Unequaled in Every Respect.—Cloudless Serenity of the Sky.—The People Wonder-Struck.—Admiration Among the Intelligent.—Alarm Among the Ignorant.—Conflagration of the World Feared.—Impromptu Prayer-Meetings.—Prodigious Star-Shower at Boston.—Myriads of Blood-Red Fire-Balls.—The Display at Niagara Falls.—Blazing Heavens, Roaring Cataracts.—Some of the Meteors Explode.—Trains of Light in their Track.—Radiant Prismatic Hues.—Substance Composing these Bodies.—Dissipated by Bursting.—One Great Central Source.—Velocity, Four Miles a Second.—Novel Shapes and Motions.—Hotter than the Hottest Furnace.—Possible Result to the Earth.—Half a Continent in Presumed Jeopardy.

"The sanguine flood
Led a broad slaughter o'er the plains of heaven,
And nature's self did seem to totter on the brink of time."

EXTENSIVE and magnificent showers of shooting stars have been known to occur in various places in modern times; but the most universal and wonderful which has ever been recorded is that of the thirteenth of November, 1833, the whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another. It was an all-engrossing theme of conversation and of scientific disquisition, for weeks and months. Indeed, it could not be otherwise than that such a rare phenomenon,—next grandeur and sublimity to that of a total

solar eclipse, or a great comet stretched athwart the starry heavens, in full view of a wonder-struck universe,—should awaken the deepest interest among all beholding it. Nor is the memory of this marvelous scene yet extinct; its sublimity and awful beauty still linger in many minds, who also remember well the terror with which the demonstration was regarded, and the mortal fear excited among the ignorant that the end of the world had come. During the three hours of its continuance, the Day of Judgment was believed to be only waiting for sunrise, and, long after the shower had ceased, the morbid and superstitious were still impressed with the idea that the final day was at least only a week ahead. Impromptu meetings for prayer were held in many places; and many other scenes of religious devotion, or terror, or abandonment of worldly affairs, transpired, under the influence of fear occasioned by so sudden and awful a display.

But, though in many districts the mass of the population were thus panic-stricken, through fear, as well as want of familiarity with the history of such appearances, the more enlightened were profoundly awed at contemplating so vivid a picture of the apocalyptic image—that of "the stars of heaven falling to the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." In describing the effect of this phenomenon upon the black population, a southern planter says:—"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy could be heard from most of the negroes of three plantations, amounting in all to some six or eight hundred. While earnestly and breathlessly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, 'Oh, my God! the world is on fire!' I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes. Upward of one hundred lay prostrate on the ground, some speechless, and others uttering the bitterest moans, but with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same." In a word, *the whole heavens seemed in motion.*

The display, as described in Professor Silliman's Journal, was seen all over North America. The chief scene of the exhibition was within the limits of the longitude of sixty-one degrees in the Atlantic Ocean, and that of one hundred degrees in Central Mexico, and from the North American lakes to the southern side of the island of Jamaica.

Over this vast area, an appearance presented itself far surpassing, in grandeur and magnificence, the loftiest reach of the human imagination. From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazlingly brilliant luminosities was kept up in the whole heavens. Some of these were of great magnitude and most peculiar form. One, of large size, remained for some time almost stationary in the zenith, over the Falls of Niagara, emitting streams of light which radiated in all directions. The wild dash of the waters, as contrasted with the fiery commotion above them, formed a scene of unequaled and amazing sublimity. Arago computes that not less than *two hundred and forty thousand meteors were at the same time visible above the horizon of Boston!* To form some idea of such a spectacle, one must imagine a constant succession of fire balls, resembling sky-rockets radiating in all directions, from a point in the heavens near the zenith, and following the arch of the sky

toward the horizon. They proceeded to various distances from the radiating point, leaving after them a vivid streak of light, and usually exploding before they disappeared. The balls were of various sizes and degrees of splendor; some were mere points, but others were larger and brighter than Jupiter or Venus; and one, in particular, appeared to be nearly of the moon's size. But at Niagara, no spectacle so terribly grand and sublime was ever before beheld by man as that of *the firmament descending in fiery torrents over the dark and roaring cataract!*

Everywhere within the range of the exhibition, the first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. On more attentive inspection, it was seen that the meteors exhibited three distinct varieties, as follows, described by Dr. Olmsted:—

First, those consisting of phosphorescent lines, apparently described by a point. This variety was the most numerous, everywhere filling the atmosphere, and resembling a shower of fiery snow driven with inconceivable velocity to the north of west, and transfixing the beholder with wondering awe.

Second, those consisting of large fire-balls, which at intervals darted along the sky, leaving luminous trains which occasionally remained in view for a number of minutes, and in some cases, for half an hour or more. This kind appeared more like falling stars, giving to many persons the very natural impression that the stars were actually falling from the sky; and it was principally this spectacle which caused such amazement and terror among the unenlightened classes.

Third, those undefined luminous bodies which remained nearly stationary in the heavens for a considerable period of time; these were of various size and form.

One of the most remarkable circumstances attending this display was, that the meteors all seemed to emanate from one and the same point; that is, if their lines of direction had been continued backward, they would have met in the same point, a little south-east from the zenith. They set out at different distances from this point, and following the arch of the sky, ran along the vault with immense velocity, describing in some instances an arc of thirty or forty degrees in less than four seconds. The trains which they left were commonly white, but were sometimes tinged with various prismatic colors.

One ball—seen at New Haven, and supposed to have been identical with one described by various observers—that shot off in the north-west direction, and exploded a little northward of the star Capella, left, just behind the place of explosion, a phosphorescent train of peculiar beauty. The line of direction was at first nearly straight; but it soon began to contract in length, to dilate in breadth, and to assume the figure of a serpent drawing himself up, until it appeared like a small luminous cloud of vapor. This cloud was borne eastward,—the wind blowing gently in that direction,—opposite to the course in which the meteor had proceeded, remaining in sight several minutes.

Of the third variety of meteors, the following are remarkable examples. At Poland, Ohio, a luminous body was distinctly visible in the north-east for more than an hour; it was very brilliant, in the form of a pruning-hook, and apparently twenty feet long and eighteen inches broad; it gradually settled toward the horizon, until it disappeared. At Niagara Falls, a large, luminous body, shaped like a square table, was seen nearly in the zenith, remaining for some time almost stationary, and emitting large streams of light. At Charleston, S. C., a meteor of extraordinary size was seen to course the heavens for a great length of

time, and then was heard to explode with the noise of a cannon.

The point from which the meteors seemed to issue was observed, by those who fixed the position of the display among the stars, to be in the constellation Leo. At New Haven, it appeared in the bend of the "sickle,"—a collection of stars in the breast of Leo,—a little to the westward of the star Gamma Leonis. By observers at other places remote from each other, it was seen in the same constellation, although in different parts of it. An interesting and important fact, in this connection, is, that this radiating point was *stationary* among the fixed stars, that is, that it did not move along with the earth, in its diurnal revolution eastward, but accompanied the stars in their apparent progress westward.

According to the testimony of by far the greater number of observers, the meteors were, in general, unaccompanied by any very peculiar sound; but, on the other hand, such a sound, proceeding, as was supposed, from the meteors, was said to be distinctly heard by a few observers in various places. These sounds are represented either as a hissing noise, like the rushing of a sky-rocket, or as explosions, like the bursting of the same bodies; and these instances were too numerous to permit the supposition that they were imaginary.

A remarkable change of weather, from warm to cold, accompanied the meteoric shower, or immediately followed it. In all parts of the United States, this change was remarkable for its suddenness and intensity. In many places, the day preceding had been unusually warm for the season, but before morning a severe frost ensued, unparalleled for the time of year. Indeed, the seasons and atmospheric changes exhibited remarkable anomalies long after that period. Thus, in parts of Michigan, so uncommonly mild was the season throughout the latter part of November, and the whole of December, that the Indians made maple sugar during this month, and the contiguous lakes remained unfrozen as late as January third. At the same period, the season in the south-western States, as far as New Orleans, was uncommonly cold. In most portions of New England, an unusually mild winter was succeeded by a remarkably cold and backward spring, requiring domestic fires to be kept throughout the month of May, and frequently in the month of June. A succession of gales commenced about the time of the meteoric shower, first in the Atlantic Ocean, and afterward in various parts of the United States, almost unequalled in this country for their frequency and violence.

The meteors were constituted of very light, combustible materials. Their combustibility was rendered evident by their exhibiting the actual phenomena of combustion, being consumed, or converted into smoke, with intense light and heat; and the extreme tenuity of the substance composing them is inferred from the fact that they were stopped by the air. Had their quantity of matter been considerable, with so prodigious a velocity, they would have had a sufficient momentum to enable them to reach the earth, and the most disastrous consequences might have ensued. Upon submitting this subject to accurate calculation, upon established principles, Dr. Olmsted ascertained that the quantity of heat extricated from the air by the falling meteors, exceeded that of the hottest furnaces, and could be compared only to those immeasurable degrees of heat produced in the laboratory of the chemist, before which the most refractory substances are melted, and even dissipated in vapor.

Some of the larger meteors must have been bodies of very great size. Dr. Smith, of North Carolina, and other persons in various places, saw a meteor which appeared as large as the full moon. If this body were at the distance of one hundred and ten miles from the observer, it must have

had a diameter of one mile; if at a distance of eleven miles, its diameter was five hundred and twenty-eight feet; and if only one mile off, it must have been forty-eight feet in diameter. These considerations leave no doubt that many of the meteors were of great size, though it may be difficult to say precisely how large. The fact that they were stopped by the resistance of the air proves that their substance was light; still, the quantity of smoke, or residuum, which resulted from their destruction, indicates that there was quite a body of matter.

The momentum of even light bodies of such size, and in such numbers, traversing the atmosphere with such astonishing velocity, must have produced extensive derangements in the atmospheric equilibrium, as the consideration of certain points will show.

These large bodies were stopped in the atmosphere, only by transferring their motion to columns of air, large volumes of which would be suddenly and violently displaced. Cold air of the upper regions would be brought down to the earth; the portions of air incumbent over districts of country remote from each other, being mutually displaced, would exchange places, the air of the warm latitudes being transferred to colder, and that of cold latitudes to warmer regions; remarkable changes of season would be the consequence, and numerous and violent gales would prevail for a long time, until the atmosphere should have regained its equilibrium. That the state of the weather, and the condition of the seasons that followed the meteoric shower, corresponded to these consequences of the disturbance of the atmospheric equilibrium, is a remarkable fact, and favors the opinion early suggested, that such disturbance is a natural effect of the meteoric shower, and it is a consequence from which the most formidable dangers attending phenomena of this kind are to be apprehended.

With regard to the nature of the meteors, Dr. Olmsted, after establishing the fact that they were combustible, light, and transparent bodies, infers that the cloud which produced the fiery shower consisted of nebulous matter, analogous to that which composes the tails of comets. It cannot be said, indeed, precisely what is the constitution of the material of which the latter are composed; but it is known that it is very light, since it has no appreciable force of attraction on the planets, moving even among the satellites of Jupiter without disturbing their motions, although its own motions, in such cases, are greatly disturbed, thus proving its materiality; and that it is exceedingly transparent is evinced by the fact that the smallest stars are visible through it. Hence, so far as there can be gathered any knowledge of the material of the nebulous matter of comets, and of the matter composing these November meteors, they appear to be analogous to each other.

Various hypotheses have been proposed to account for this wonderful phenomenon. The agent most readily suggesting itself in this and in most other unexplained natural appearances—electricity—has no known properties adequate to account for the production of the meteors, for the motions which they exhibited, or for the trains which, in many instances, they left behind them. And, if this agent be supposed to have some connection with the light and heat which they exhibited, it is to be borne in mind that the compression of the air which must result from the rapid progress of large bodies through it is a sufficient cause of this.

Magnetism has also been assigned as the principal agent concerned in producing the meteoric shower. The aurora borealis, and the remarkable auroral arches which occasionally appear in the sky, have been found to have peculiar relations to the magnetism of the earth, arranging themselves in obedience to the laws of magnetic attraction. Something of this kind was supposed by some to appear during the meteoric phenomenon, especially in the position of the apparent center or radiant-point, which was, as noticed by many observers, very nearly in the place toward which the dipping-needle is directed. From other observations, however, it appears that the radiant-point was not stationary with respect to the meridian, but accompanied the stars in their westerly progress; the apparent coincidence with the pole of the dipping-needle being, according to this, purely accidental.

According to the view that has been taken, by some, of the origin of meteoric stones, namely, that of ascribing them to terrestrial comets, the hypothesis has been

suggested that the meteors in question might have a similar origin. But the body which afforded the meteoric shower could not have been of the nature of a satellite to the earth, because it remained so long stationary with respect to the earth,—at least two hours,—a period sufficient to have carried it nearly round the earth in a circular orbit.

Nor can it be supposed that the earth, in its annual progress, came into the vicinity of a nebula, which was either stationary, or wandering lawlessly through space. Such a collection of matter could not remain stationary within the solar system, in an insulated state; and had it been in motion in any other direction than that in which the earth was moving, it would soon have been separated from the earth, since during the eight hours while the meteoric shower lasted,—and perhaps, in all its wide range, it lasted much longer,—the earth moved in its orbit through the space of nearly five hundred and fifty thousand miles.

In connection with the account of this meteoric shower, mention may be made of a remarkable light, seen in the east at the time of that great display, and subsequently in the west after twilight, at different times, until the month of May, which light assumed different aspects, corresponding, apparently, to those which the body revolving around the sun, in the manner contemplated by theory, would occupy. Hence it was conjectured that this luminous appearance proceeded from the body itself, which afforded the meteoric shower. It has also been suggested that this light may result from the same cause as the zodiacal light; and that the latter interesting phenomenon perhaps results from a nebulous body revolving around the sun, interior to the orbit of the earth.

The direful effects which such a "fiery shower" might, in the absence of that law of harmony which governs the universe, have unquestionably produced, is a point worthy of contemplation. Had the meteors been constituted of materials a little more dense, their momentum would have enabled them to reach the earth; and had they held on their course three seconds longer, it is impossible to conceive of the calamities which would have ensued by the descent to the earth of bodies of such magnitude, glowing with the most intense heat. *Half the continent must have been involved in one common destruction!*

One of the most interesting facts pertaining to this grand celestial phenomenon is its periodical character. Between the years 903 and 1833, of the modern era, thirteen of these great showers are recorded, separated from each other by intervals of thirty-three and sixty-six years. It is not a little remarkable, too, that the epoch of these periodic displays coincides with the annual November showers so familiar in their occurrence to all, and that their point of divergence in the heavens is the same. Indeed, the phenomenon of the long interval or period differs from that of the annual period only in its numerical character.

The last of these magnificent stellar showers,—second, perhaps, in grandeur of demonstration to that of November, 1833, which latter stands solitary in its unsurpassed extent and splendor,—occurred November fourteenth, 1867, beginning at about three o'clock in the morning. At half-past three, a meteor of a greenish blue color, and about the size of a star of the first magnitude, shot out from the direction of the constellation Leo, lighting up the sky with a long train of crimson, and traveling in a north-westerly direction. It had scarcely faded from the sight, when another, equally brilliant though not quite so large, came speeding along in its track, and it was followed by fourteen of smaller magnitude, one by one, in quick succession. At this moment a heavy cloud drifted toward the north, and for some minutes the spectacle was partially lost to view. That the meteors were falling rapidly, however, was plainly evident; for, from all points where the mass of clouds was thin, occasional meteors flashed out, and the frequent lighting up of the clouds, as they passed over, left no doubt that the mysterious phenomenon was having full play in the regions beyond.

At ten minutes before four o'clock, the northern sky again became clear; a thick and almost impenetrable cloud passed over the moon, partially obscuring its light, and thus enabling the observers to view with greater distinctness the size and brilliancy of the meteors.

The display was now a most magnificent one indeed. The meteors shot out from Leo in all directions, and with remarkable

swiftness traveled across the horizon. Sixty-three were counted in one minute and ten seconds, of which three were of extraordinary size and beauty. One of these, of a greenish hue, and followed by a long train of the same color, traveled in the direction of Ursa Major, and as it was disappearing in the southern horizon, apparently burst, lighting up the sky for a great distance on all sides. It soon became utterly impossible to keep any correct account of the number falling. Eight, ten, and twelve sped onward, on their erratic course, at the same moment, scarcely disappearing before others of equal splendor took their places. For fully twenty minutes they continued to fall with the same rapidity, during which time, there were counted, exclusive of those already mentioned, three hundred and thirteen. This number, however, was not one-fifth of that which really fell, as observed in New York City. Not less than fifteen hundred or two thousand were estimated by observers at that city, to have radiated from Leo, during this space of time, some of which were splendid in color and movement.

One of the meteors constituting this display is described as of surpassing beauty, size, and brilliancy. It radiated from Leo, and took a direct northerly course toward Ursa Major, followed by a long train of yellowish-red hue, which spanned the horizon from its point of appearance to that of its disappearance. This meteor was of the same greenish blue color as the others which preceded it, and as it passed over about one-half of the course traversed, it seemed to burst, and then the spectacle was one of extreme beauty; apparently, hundreds of fragments of an almost blood-red color broke from it and scattered in every direction, while it continued its course toward the north, no longer wearing its greenish-blue color, but of one uniform and beautiful blue. The panorama it presented was exceedingly grand, and lasted about three minutes, before the varied colors disappeared and the fire-lit skies resumed their wonted serenity. After this appearance, the display gradually died away.

Although it is doubtful, from the want of the requisite data, whether the source of the meteors, or the height of the meteoric cloud, has been accurately ascertained, yet the truth in regard to the latter may be approximated. According to the established laws of falling bodies, the velocity the meteors would acquire in falling from a point two thousand two hundred and thirty-eight miles above the earth to within fifty miles of its surface—this being considered as nearly the height of the atmosphere—is about four miles per second, which is more than ten times the maximum velocity of a cannon ball, and about nineteen times that of sound!—*Our First Century.*

CITY CHURCH MORTGAGES.

[The New York Examiner and Chronicle, said by its editor to be the "largest Baptist newspaper in the world," contains, in its issue of June 14, 1877, the following statement relative to the indebtedness on church property.

J. G. WOOD.]

The following table from the Tribune, with comments of its own, needs no comment of ours, except that the mortgage on the Fifth Avenue church has been reduced to about \$35,000, and we suppose that on the Fifty-Third street property to be less than \$60,000. But the statement as a whole is a thing to be pondered:—

Recent foreclosure proceedings in the case of Dr. Hepworth's church of the Disciples, and similar procedures in other suits, have lately directed attention to the fact that many of the finest and costliest of the fashionable churches in this city are heavily mortgaged. No other class of improved real estate in the city appears to be so heavily encumbered as that of its religious associations. Of course, no sort of property has more uncertain tenure of its income, the whole depending in large measure on the popularity of the ministers engaged, and on the good will and prosperity of the church members.

Nearly the whole of the debt created by these mortgages has been for the purpose of enlarging edifices, or for the construction of new ones. There can be found scarcely an example where a church has incurred debt for the purpose of increasing the salaries or the numbers of its laborers, or to enlarge its contributions to general charity or missionary funds. All has apparently been for show. Indeed, many of the churches owe their existence to the mortgages with which they are encumbered.

The following list shows the financial condition of many of the New York churches which are mortgaged, and of some religious societies. All mortgages registered prior to 1869 are omitted, and others less than \$9,000 in amount disregarded, except in the grand totals. The other figures are exact, as taken from the County Register's books:—

American Bible Union building,	\$ 20,000
American Tract Society "	123,000
Annunciation, P. E., West 14th street,	16,000
Ascension, P. E., 5th ave.,	35,000
Ascension Chapel, P. E.,	21,000
Atonement, P. E., Madison ave.,	25,000
Brick Presbyterian Church, 5th ave.,	25,000
Christ, P. E., Church, 5th ave.,	29,000
Covenant, Presbyterian, Park ave.,	29,000
Disciples, Cong., Madison ave.,	189,000
Fifth Avenue Baptist,	42,000
Fifty-Third Street Baptist,	67,000
First Baptist, East 39th street,	45,000
First Baptist of Harlem,	22,000
First German Baptist, East 14th street,	18,000
First United Pres., East 116th street,	12,500
Fourth Avenue Pres., Fourth ave.,	25,000
Fourth Ger. Ref. Dutch,	10,000
Fourth Ref. Pres., West 48th street,	20,000
Grace Church, P. E., Harlem,	10,000
Heavenly Rest, P. E., 5th ave.,	187,000
Holy Apostles, P. E., 9th ave.,	12,000
Holy Saviour, P. E., East 25th street,	60,000
Holy Sepulcher, P. E., East 74th street,	50,000
Holy Trinity, P. E., Harlem,	65,000
Holy Trinity, Ev'n Lutheran, W. 21st st.,	28,000
Incarnation, P. E., Madison ave.,	14,000
Intercession, P. E., West 158th street,	45,000
Jane Street M. E.,	14,000
Madison Ave. Ref., Madison ave.,	100,000
Madison Square Pres., Madison ave.,	45,000
M. E. Church, East Circuit, New York,	45,000
M. E. Church, Harlem,	40,000
Memorial, Pres., Madison ave.,	130,000
New York Pres. Church, West 11th st.,	15,000
North-west Protestant Ref. Dutch,	20,000
Phillips, Presbyterian, Madison ave.,	250,000
Puritans, Presbyterian, West 136th st.	155,000
Plymouth, Baptist,	18,000
Ref. Prot. Dutch Church,	471,000
Ref. Prot. Dutch Church, West 34th st.,	25,000
Ref. Low Dutch Church, Harlem,	28,000
Sacred Heart, R. C., West 51st street,	15,000
Second Cong. Unitarian Church,	64,000
St. Andrew's, P. E., Harlem,	60,000
St. Bernard, R. C., West 14th street,	70,000
St. Esprit, R. C., French Church of	10,000
St. John, Evang. Lutheran,	16,000
St. John the Baptist, R. C., W. 30th st,	75,000
St. Luke, Ger. Evang., West 42nd st.,	30,000
St. Nicholas, R. C., Second ave.,	19,000
St. Stephens, P. E., West 45th street,	34,000
St. Teresa, R. C., Rutgers and Henry sts.,	27,000
St. Vincent de Paul, Asylum of R. C.,	5,000
St. Vincent de Paul, R. C., West 23rd st.,	65,000

RECAPITULATION.

Presbyterian,	\$706,000
Reformed,	644,000
Prot. Episcopal,	453,000
Roman Catholic,	229,000
Baptist,	212,000
Methodist,	79,000
Lutheran,	44,886
Total,	\$2,367,886

THE EXTENSION OF THE PLAGUE

Our recent English medical exchange mentions, with undisguised apprehension, the fact that early this spring authentic observers stated that the plague had broken out in Bagdad, and was rapidly increasing there; and information from other sources renders it probable that the disease has shown itself in other places in the vicinity of that city, some of which have not suffered before since the new development of the disease in Mesopotamia, three or four years ago. The progress of the epidemic in and about Bagdad last year shows that each year since its reappearance in that district it has covered a wider area, and it will be remembered that last year it crossed the Turco-Persian frontier, and broke out at Shuster, in Khuzistan. From the phenomena of the epidemic to this period was feared, especially by the physicians of the spot, that, if it should recur in the present year, it must be expected to extend over a still wider area, and show itself in even a more aggravated form than had yet been observed. This opinion is concurred in by Surgeon-Major Colville, the medical officer attached to the British Embassy at Bagdad, and is expressed in his official report, on the subject of the last and previous year's outbreak.

The Turco-Russian struggle in Asia Minor, and the massing of Persian troops on the western frontier of that country, add an additional and most grave factor to the ominous intelligence.

It has been so long since Christian Europe has suffered from this terrible disease that most medical men have never seen a case, and, indeed, for a while, epidemiologists flattered themselves it had "died out." They yet say that a thorough system of sanitation will certainly check its advance.

Let us hope so; for of all pestilences which have ever scourged humanity or decimated empires, none approach in magnitude those of the plague. Under the name

The Review and Herald.

"Sanctify them through Thy Truth; Thy Words are Truth."

BATTLE CREEK, MICH., FIFTH-DAY, JULY 19, 1877.

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

PROPHETIC TRUTH ACKNOWLEDGED.

THE extent to which an application of prophecy to events now transpiring, is acknowledged by men of different religious denominations, is somewhat remarkable. We gave last week a notice, taken from the *Chicago Evening Journal*, of a discourse by Dr. Newman, of Washington, D. C., in which he applies the last verse of Dan. 11, to the Turkish power, and believes that the present movement between the Turks and Russians will see a fulfillment of it.

We give this week an extract from a paper published by a Methodist minister, in Brooklyn, N. Y., in which he admits that men must yield to the evidence of their senses, that the illusion of a temporal millennium is dispelled by the unfavorable outlook, and that the coming of Christ is at hand.

And now a religious writer, in the Saginaw (Mich.) *Daily Republican*, admits the application of Rev. 16: 12, to the Turkish power, and thinks it will be fulfilled in the present war. A paragraph from this will be of interest to our readers. It is headed,

"THE WAY OF THE KINGS.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. 16: 12.

"We do not propose to offer anything like an exegesis upon the strange vision of St. John, the divine, but simply wish to call attention to the present war and its relation to this prophecy. That the days of Mohammedan misrule are about ended is a self-evident fact. The man sick so long has become a stench in the nostrils of the nations of the earth, and all would willingly assist at his obsequies with, possibly, the one exception of England, who would have to pay the funeral charges in the loss of her highway to India. It is useless to insist that the Moslem empire should longer exist. For ages this nation of bigots has acted as a clog upon the wheels of progress. Enlightenment of any kind has been absolutely forced upon them. They are beholden to Christian nations for existence for years past. Lust and bloodshed have ever been their governing principles, and now, whether it be a coincidence or not, the vision of John on the island of Patmos is being verified.

"Viewed from simply a political aspect, we insist that it is high time that this nuisance amid nations should be removed. Freedom demands it; religion demands it; the sanitary laws governing the health of the world demand it; and as in the case of other nations in the past who failed in fulfilling their mission, so must the Moslem pass away, and the crescent give place to the cross."

VIGILANT MISSIONARY WORK IN BATTLE CREEK.

We have adopted the plan of having each member of the V. M. Society who has accomplished any work during the week, hand in a synopsis of it to the secretary at the opening of each weekly meeting, so that we are able to look back over the week, and see the amount of work that has been done. The plan can hardly be said yet to be in operation, and the reports are consequently not full; yet at our last meeting, reports for the week ending July 11, made the following encouraging exhibit:—

Periodicals sent away, 245. Periodicals distributed in B. C., 279. Pages of tracts distributed, 1,465. Letters written, 127. Families visited, 59. Subscribers, for INSTRUCTOR, 1.

When we consider the results which are known to have followed in some cases the giving of a tract, or the sending out of a single periodical, there is no computing the good that may in a brief course of time grow from one such week's work as above reported.

SPIRITISM.

THE statements contained in the following paragraph from the *Spiritual Magazine*, we have no doubt are strictly true. It shows a phase of spiritism of which those who do not look below the surface are not aware, and is a plain index to what its future is to be. It says:—

"Many prominent clergymen, and an innumerable

host of private members of Christian churches, are firm believers in the essential, distinguishing doctrines of Spiritualism. These will finally become the link between Christians who do not believe in Spiritualism and Spiritualists who do not believe in Christianity. True Christianity, as taught in the New Testament, will be substituted for the present absurd systems of theology called by that name; and the true Spiritualism of the Bible will take the place of the present mongrel teachings of familiar spirits and true angels."

Not having the truth on the nature of man, and the state of the dead, the churches have no safeguard against the seductive influence of this last fascinating phase of error; and we see no reason why the way is not all prepared for the silent spread of this delusion among them, and its final open manifestation of such power as is assigned to it in the prophecies. And this may be nearer than the most discerning perceive.

U. S.

THE STAR SHOWER.

Do NOT fail to read the graphic account of the great meteoric shower of Nov. 13, 1833, given on our first page. Much has been written on the subject, but some particulars are here given which have never before appeared in any of our works. The objection raised against our view of this phenomenon, namely, that it cannot be a sign because many other similar exhibitions have taken place, may be answered in the same manner as the same objection against our view of the dark day of 1780. See No. 2 of this volume. First, it is the most remarkable event of the kind of which we have any record; and, secondly, it took place within the limited time marked out in the prophecy in which the falling of the stars, as a sign, was to occur. There can be no question that this was the sign predicted by our Lord, when he said, "The stars [meteors] shall fall from heaven," and by John when he said, "And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind."

U. S.

THE PROGRESS DEPARTMENT.

FORTY-SEVEN ministers are heard from this week in the Progress Department, through thirty-four reports. These show a good deal of activity in the field, a large amount of work being done, and an encouraging degree of success. All these workers request to be remembered in the fervent, effectual prayers of the people of God.

U. S.

THEY FEEL IT.

THE humiliation which has come upon the papacy in these later years, Roman Catholics are not able to bear with any becoming grace. The prophet asserted that they should take away his dominion (the papal dominion) to consume and destroy it unto the end. We live in the time when this is being fulfilled, and the old harlot, and all her followers are writhing under the infliction. This is shown by the following amiable (?) language in reference to the occupation of Rome by Victor Emanuel, taken from the address of Father Burke to the great meetings lately held in Limerick and Kilkenny, in honor of the pope's jubilee:—

"There is a man in Rome, in the Quirinal Palace, in the pope's own chambers, who entered into those chambers and took possession of the old pontiff's house by breaking his word. [Hear, hear.] By forging his own name in contradiction of the signature of that treaty of September, by which he swore before God and before Europe that he would respect the pope, the pope's office, the pope's independence, and the papal sovereignty. [Cheers.] He came into the city of Rome where he had no right to come. He came into the city of Rome where he said he would never come. He came into the city of Rome not only as a thief, but also as a perjurer. He came into the city of Rome not only as a thief stealing in, but as a burglar—a burglar. [Hear, hear.] Instead of his picklock and crowbar he had his great cannon, thundering at the walls, and breaking down those barriers that in their solemn and almost helpless antiquity were far stronger in their representation of the barrier of right and justice against wrong and injustice, than in the mere material strength they opposed to his force.

"He came in a manner befitting him. He came in over the walls battered down in defiance of every principle that even modern civilization has acknowledged to be the governing power of nations. He came in and stole the bishop's house—he stole his property, he plundered the

churches, he robbed the monasteries, and he drove out the poor nuns upon three and four-pence a day to starve—ladies who had brought their dowries with them—and he took their fortunes and put them into his pocket, but he is not a bit the better for it to-day. But, my friends, although we sympathize with our Holy Father for that plunder, that violence, that rapine, that robbery—although we sympathize with him deeply, because the hand of the infamous, perjured burglar is at the old man's throat, we sympathize with him far more deeply in this, that the scoundrel—for I can call him no other name—the scoundrel who took the man's house, the ruffian who broke into the man's city is not content with this—he must rob him of his independent intercourse with his children."

U. S.

TO CORRESPONDENTS.

J. H. COOK: We have no evidence that Alexander Campbell became a convert to the Sabbath before his death.

J. R. CALKINS: We get the victory over the number of the name of the beast by refusing those institutions and practices which he sets forth as evidence of his power to sit supreme in the temple of God, by adopting which, we should acknowledge the validity of his title, by conceding his right to act for the church in behalf of the Son of God. We understand that verses 5 and 6 of Rev. 15, go back again in the prophecy to the beginning of the sanctuary work, as the prophecies are not consecutive, but composed of independent lines.

M. C. WILCOX: We have not received the pamphlet you mention.

G. D. CHESTER: You will find an exposition of 1 Pet. 3: 19, 20, in Man's Nature and Destiny, pp. 87-95, or State of the Dead, pp. 73-79.

F. A. MARVIN: The question of dealing with cheese factories in a manner not to infringe the Sabbath, we leave to the wisdom of those living in those localities, and knowing more of the circumstances attending such dealings, or to the consciences of those engaged therein. We believe that a conscientious Sabbath-keeper will be quick to discern any plan of the enemy which is drawing him into an infringement of the Sabbath; and in all cases where there is the least doubt, he will give his conscience the benefit of the doubt, by refraining from everything that is questionable.

T. BROWN: For an exposition of Isaiah 65: 20, see REVIEW, Vol. 43, No. 1. On Matt. 5: 19, see works on the Sabbath question; and on Ps. 49: 19, see works on the nature of man.

F. MORRISON: Prov. 21: 18, "The wicked shall be a ransom for the righteous, and the transgressor for the upright," seems to refer to those instances in which the punishing of the wicked has preserved the righteous. Thus when Achan was stoned, he was a ransom for the camp of righteous Israel. The seven sons of Saul, when they were hanged, were a ransom for the kingdom of righteous David. And often the righteous are delivered out of trouble, and the wicked coming in his stead, seems a ransom for him. Prov. 11: 8.

QUESTIONED. A correspondent questions the date of the great auroral display noticed last week. He thinks it occurred in 1836, instead of 1837. We gave the date as we found it in the book.

A. M. JOHNSON: See an explanation of Acts 26: 23; 1 Cor. 15: 20, etc., in "State of the Dead," pp. 115-125, where the question of the resurrection of Moses is discussed in full. In regard to the newspaper paragraph trying to show that Christ was in paradise on the day of his crucifixion, because he was in Heaven when conversing with Nicodemus, John 3: 13, it will be sufficient to say, there is a difference between Christ's personal presence, and his presence by his Spirit, which any one can see and understand; and when the writer will tell how Christ could say, I have not yet ascended to my Father, when he was there, according to his view, all the time, it will be worth while to notice his remarks further.

"Is it wrong for railroad companies to run their cars on the Sabbath? And if so, is it consistent in Sabbath-keepers, under ordinary circumstances, to travel by railroad on the Sabbath?"

"J. R. WHITHAM."

ANS. It certainly is wrong for R. R. companies to run their cars as they do on the Sabbath for purposes of traffic. But suppose that all R. R. companies, and all who travel, were Sabbath-keepers, would there be anything wrong in steaming up and running a moderate distance to attend a Sabbath meeting, and for that purpose only? Would there be any where near the amount of work involved in this that would

have to be put forth if the same company should go by private conveyances? And if this could be done, it may be asked further, May not a Sabbath-keeper avail himself of the fact that the cars do run, to accomplish just that for himself that he would do, in the case previously supposed? In some cities, Sabbath-keepers to get to meeting at all, have to avail themselves of the street cars, where the same principle would apply. And between the cities of Oakland and San Francisco, Cal., Sabbath-keepers have to pass by cars and steamer. If they go from one to the other for Sabbath meetings at all, they have to go in this way; for there is no other. Is it not right?

D. S. PLUM: We have no Catholic catechisms for sale. They can be had at Catholic book stores in large cities.

J. W. LESAN: To meet the misrepresentations of your Methodist minister on Matt. 28: 1, and other texts that speak of the first day of the week, you need the tract on this subject published at this Office, entitled, "Argument on Sabbathon." It fully answers the false reading of the Greek of those passages, by ministers and self-styled scholars. We would recommend you to procure a quantity for distribution in your neighborhood.

"WONDROUS TIMES."

THE above is the heading of an article in *The Whispers of Peace*, edited by S. H. Platt, Methodist minister, 202 Montague St., Brooklyn, N. Y.; and the following is an extract from the article:—

"The time-honored dream of a regenerated humanity dwelling in peace, with the lion and the lamb harmlessly lying down together, is being dispelled by the hopelessness of the outlook.

"Meanwhile the prophecies are running out. The battle of Gog and Magog seems to be waging. The temporal power of the Pope has been stripped away. Distress of nations is certainly here. Amid it all, the most devoted students of God's word all over the world are looking for the speedy coming of the Lord from heaven.

"This bent of the deepest religious thought, this spontaneous kindling of the longings of the most spiritual leaders of His people does most surely portend some wonderful change. And what change so likely to occur when the grand prophetic national visions pass into history fulfilled, as that final marshaling of events that ushers in the day of days?

"Let every lover of his Lord be on the watch-tower, 'for in such an hour as ye think not the Son of man cometh.'"

THE ARGUMENT OF BLESSING.

A MISSIONARY worker in Battle Creek received a letter from a friend who resides on one of "the islands of the sea," in which he writes:—

"I have read the book on the Sabbath, but am afraid you will be surprised when I tell you I cannot follow all the way you seem to go in the subject, for I cannot believe that our Heavenly Father would have showered down so many and so great blessings on the missionary efforts of both England and America if they were teaching so great an error."

The writer of this letter is not alone in this opinion; it is an argument put forth in some form by a great many people. But this writer sees the apparent force of it beyond most of those who use it, because he dwells in a missionary field where the power of the gospel has been seen in the conversion of dark-minded cannibals to Christianity. Yet the argument is not only faulty, but really a dangerous one to act upon.

1. It leads to the conclusion that God blesses only those who are right in all things, and the belief will inevitably follow in many minds that they are right in all things because God blesses them. If it does not amount to this it amounts to nothing at all. Therefore it is a dangerous doctrine, fostering a spirit of self-righteousness. And hence,

2. It shuts out all efforts toward a growth in grace. Why progress, why change in any thing, why examine ourselves with a view to correct our errors, if the blessings of Heaven prove we are already right? This is the force of the argument precisely. We once conversed with a man in St. Clair Co., Mich., who made great profession of high attainments in Christianity; we tried to impress on his mind the inconsistency of a Christian indulging in the foolish, costly, injurious, and filthy habit of using tobacco, and we presented it in all these lights. With much self-complacency this man not only excused his habit but declared that it was right, and a thing to be commended; "for," said he, "God sanc-

ified me in the use of tobacco, which he would not have done if it was wrong, and so I know it is a practice approved of God." Of course we were too much shocked at his irreverence and selfishness to attempt to carry the argument further. Thus he made his own position and not the teachings of the word the standard of acceptance with God. And this is the direct result of that argument.

The same method of argument was once put forth in the American Congress in favor of slavery. A Southern Representative confidently pointed to the extent of religious influence which prevailed, to our growth and prosperity, to the many proofs of Heaven's blessings on us as a nation, as evidence that slavery was right, for in this practice we had received all these blessings. Owen Lovejoy, who intensely hated the institution of slavery, met the argument with this proposition, that God had not blessed us because of slavery, but he had blessed us notwithstanding this wrong in our practice.

This is the correct view; this is the manner in which God bestows all blessings. All of us have more or less errors yet to correct, truths to learn, and duties to accept. But that idea shuts out all these. God has already blessed us; why strive for more?

Mr. Lovejoy used in Congress the following illustration to show the fallacy of the argument: A certain lady had a deformity on her face in the shape of a wen. She had an unusually kind and affectionate husband. She noticed that she was loved more deeply and treated more tenderly than her neighbor women, and of course she noticed that they had not such a wen as she had. Putting these ideas together she came to the conclusion that her husband had special love for her because of the wen! and therefore took particular pains to give it prominence and call attention to it, much to the annoyance of her husband. He could overlook the blemish, regarding it as a misfortune, and love her notwithstanding. But she regarded it as an accomplishment, as entitling her to special esteem, and therefore turned it into a fault.

God is compassionate; he often passes by our faults, and blesses us far beyond our deserts. If this were not so, who would ever be blessed? But when we build ourselves up in self-righteousness upon these faults, and make them minister to our selfishness and spiritual pride, then they become truly odious. Then there is need of reform.

The Lord bore with the errors of Israel with much long-suffering, even until they were almost all departed from his commandments, and the false prophets were numbered by many hundreds, with only one prophet of the Lord in the whole nation. Why he did not arrest their downward course before they strayed so far we cannot tell. It has been cause of wonder to many that God suffered the Papal power to triumph over the saints for so many centuries, and put such multitudes of faithful ones to death by most cruel tortures. His ways are not as our ways. He might earlier have started the Reformation, and spared the lives of his people, but he did not see best to do so. We must submit to the ways of his providence; we cannot correct them. "The times of this ignorance," says Paul, "God winked at, [overlooked, or bore with], but now commandeth all men everywhere to repent." Why he did not sooner command them to repent, we cannot say. In our view it was needed as much before as then. And this leads us to say,

3. That view would have annulled the great Reformation, yes, would forestall all reformation in the church. Prosperity, not truth, is to be made the standard of judgment. So the Catholics talked in the days of Luther, and so they still talk about the work of Luther. But Luther and his associates did not finish the work of the Reformation. This truth is accepted by Protestants generally, for almost all evangelical Protestants now discard some things held by Luther, and have received things not received by him. They have advanced upon his ground. Why is this? did not God bless him? Why not rest content with what he had, and not strive over new questions of reform? God blessed him for his faithfulness in using the light he had; but we have more light, and the continuance of our blessings depends upon our faithfully using the clearer light shining on our pathway.

We believe that we are in the last days; that "the coming of the Lord draweth nigh." God has a special work of preparation for his people, a synopsis of which is presented in Rev. 14: 12, in the commandments of God and the faith of Jesus. It is now time to correct errors, and prepare to stand in that fearful time when Jesus shall proclaim, "Let him that is unjust be un-

just still," Rev. 22: 11, when errors can no more be corrected.

Jude speaks of certain ones who turn the grace of our God into lasciviousness. This can be nothing but perverting the blessings or favor of God, making them subservient to our own feelings. So the Jews might have excused themselves from sprinkling the blood of the lamb upon the door-posts in Egypt, for the Lord had already owned them as his people, even his first-born,—the beloved and favored. Ex. 4: 22, 23; 5: 1. With such high commendations from God how could they need a special work to shield them from the plagues which were about to fall on the Egyptians? But such reasoning is vain. They did need this work, and without it their first-born would also have died, for God required it, and safety lies only in implicit obedience. So in the last days, before the winds of destruction are let loose upon the earth the servants of God must have a special work wrought for them. See Rev. 7: 1-3.

Yes, God has blessed us. For this we should be thankful. But we insist that we shall better show our thankfulness by examining ourselves by the unerring standard of his commandments and drawing nearer to him by more perfect conformity to his will, than by sitting down satisfied with our past obedience because of past blessings. Every blessing lays us under increased obligation and should be made the incentive to still greater devotion and more perfect obedience. And this infallible rule and test should ever be in our minds, "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." If our lives are not in conformity with those commandments, now is our time and opportunity to reform. Excuses will not avail in that day, and great blessings, if perverted to selfish ends, will sink us to deeper perdition. J. H. WAGGONER.

Battle Creek, July 16.

BREDSTRUP, DENMARK. 15

In this vicinity, about sixteen miles from Veile, we found six Sabbath-keepers. I came here last Friday, and visited and held meetings with them and the neighbors that came in, till Monday, when I returned to Veile.

One brother commenced to keep the Sabbath here before he had read our works. He found it in the Bible; and I came as unexpectedly to his house, he said, as our books and papers did, more than one year ago.

The little company here were very thankful to see a living messenger. They received the word with gladness and singleness of heart. They were willing to be instructed in all truth, and desired to work in harmony with us, and to be organized as soon as practicable. None of them used liquor or tobacco, except one brother who still used the weed. But he came and told us that the tobacco was gone, and by the help of God, he would use it no more.

One of the brethren from Linneballe, where I held meetings a week ago, attended the meetings here, and all felt much encouraged. In order to visit these scattered brethren, I have had to walk from six to twelve miles a day.

We remember ever our dear brethren in America, and pray for them, as we desire that you will pray for us and the prosperity of the cause in this country. JOHN G. MATTESON.

BEARING THE CROSS. 16

THERE are widely different views about bearing the cross. Some seem really to delight in bearing it in their own chosen way. They would have a substantial cross of ivory or gold, or of some costly material and exquisite workmanship, and bear it in front, upon the breast, near the heart, suspended by a chain of gold about the neck. And it is presumed that they take much credit to themselves for their dauntless bravery in thus bearing the symbol of the Christian profession before an unbelieving and scoffing world. Thus delicately does many a devotee of fashion and folly bear the cross.

Apostles and martyrs have borne the cross in quite a different way. While laboring for the spread of the truth and the salvation of men, they were cruelly beaten, imprisoned, stoned, and were in all sorts of peril by sea and land; they suffered, laboring "in weariness and painfulness, in watchings often, in hunger, and thirst, in fastings often, in cold and nakedness;" they endured "cruel mockings and scourgings, yea, moreover bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wan-

dered about in sheepskins and goatskins; being destitute, afflicted, tormented." They counted not their life dear to themselves. They witnessed for the truth, and sealed their testimony with their blood.

In these days many bear the cross chiefly in talk. To hear their testimony in meeting, one would think that they would be faithful at any and every sacrifice and peril, even to the laying down of their lives; that truth and duty to them were above every consideration of danger or suffering, that nothing could cause them to falter in duty, or think of giving up their faith and hope. Such persons I have seen within a short time past. Friends in Maryland and Pennsylvania could count a large number of them; and these brethren cannot find words to express their astonishment, that those persons, so zealous, brave, and cross-bearing in speech, while they confess that we are "right on the Sabbath," should think that custom and the laws of the State furnish a sufficient excuse for them to remain in disobedience. They cannot keep the Lord's Sabbath, because human laws favor Sunday!

It is in vain to refer them to Daniel and his three companions, when the law of the king compelled them to violate their duty to God, or go into the den of lions or the fiery furnace. They admire the zeal and fortitude of those ancient worthies, and perhaps imagine that had they been in their places, they would have done as they did; but when asked to apply the same principle in their own cases, though they can make no reply, yet they imagine that some way God, in the great Judgment, will excuse them, because of the inconvenience and opposition they must meet, if they should obey him to the neglect of the laws of men, which make void the law of the Most High.

Oh that they could be persuaded to bear the cross! not in word and in tongue only, but in deed and in truth. The time is at hand when the true servants of God will know what it is to bear the cross. God, in great mercy, is warning us, by a special message, to be prepared for that time. Let all heed the warning, bear the cross, and receive the crown.

R. F. COTTRELL.

MAKE YOUR WILL TO-DAY. 17

In traveling among our brethren in New York, I found a very large number, comparatively, of men above fifty years of age, who have all the way from two to twenty thousand dollars each. Quite a number of these are above sixty years of age, some of them even seventy; and many of them have no children. Others have only one child, and this one has grown up, been educated, and is well settled in life. While still a larger class have more children, all of whom are men and women grown, married, and settled in life. They would be just about as well off without financial help from their parents as with it. At least, they are not in special need of it.

Now, these aged, wealthy brethren profess to believe that the last message to the world is not only being given, but is soon to be closed up. This work, as it rapidly extends, is in great need of means to carry it on; but these brethren are doing very little in that direction. They may pay very fairly on s. b., and perhaps give from ten to a hundred dollars a year in the cause; but still they have several thousands left, and they are very careful that this sum does not grow any less as they get older. They must keep the principal good, if they do not increase it some. This is not very consistent with their profession, particularly for aged men worth from five to twenty thousand dollars. At their age, and with their means, they certainly know they will never use up the property they have, nor come anywhere near to it. With their close way of living and giving, they are about certain to have as much at their death as they have now, if not more. Now what do they propose to do with that money? No doubt, they have promised themselves and the Lord, and their brethren perhaps, that they will give a good share of it to the cause. This is what they ought to do, at any rate.

But the years are slipping by, one after another, and they are getting very little of their means into the work of the Lord. They are liable to die suddenly any day, and the way their property is now situated, the cause would not get a dollar. In some cases, it would go to unbelieving relatives, and thus be entirely taken out of the cause of God. In other cases, it would all be left to one child, who does not need it at all, or, at least, only a small part of it. In still other cases, it would go here and there, just where the person would not care to have it go. Now, he knows this well enough;

but he expects some day, just before he dies, to make a will and fix this matter all right. Then he is going to do something liberal for the cause. But men die very suddenly sometimes, frequently without the least chance to prepare such matters, and then it is too late.

Now, my brother or sister, you had better attend to that affair to-day. Have you made your will? If you have not, do not procrastinate; do not put it off till a convenient day. Go right about it; get into your carriage and go down town, and have an able lawyer fix it just as you want it. To-morrow something else will come up, and the next day something more, and the third day you will forget it, and finally it will never be done at all. If you put off making your will till you are sick and ready to die, interested parties are always ready to say and prove that your mind was weak, that you were insane, etc., and so break up your will, and the lawyers will get the most of your money. Attend to it to-day. Remember your obligation to God, your duty to the cause, and your solemn promise, to help it,—remember this in your will, while making provision for those depending upon you. D. M. CANRIGHT.

"JOHN MARK'S CHILDREN." 18

UNDER this heading, Bro. C. has given a sketch of the character of Bro. Mark, drawn from the Sacred Record. But there is one redeeming item in the history of Mark, which should in justice to him be added to complete the picture. It has been a source of encouragement to me, that though Bro. Mark skulked away from the work from Pamphilia, a thing so justly censured by Paul, yet he so fully redeemed his character and standing in after years, that the aged apostle, when the time of his departure was at hand, could say of him, "Take Mark, and bring him with thee; for he is profitable to me for the ministry." 2 Tim. 4: 11.

Brethren, take courage; for if we will truly consecrate ourselves to God and his work, we may redeem our character and standing as laborers, so that such men as the impetuous Peter and the courageous and laborious Paul will acknowledge us as yoke-followers and true helpers in the gospel. Let us try. R. F. COTTRELL.

CHANGING. 19

"But," shouts a man, "what would you do, when the gospel line is run, if you should find yourself on the wrong side of the line?" Simply what the man did who had his land run off, and found his cabin was on the wrong side of the line; he moved over the line, on to the right side, and on to his own land.

"But," says a man, "I despise to see a turncoat, a man leaving one church and going to another." True, there is something a little unpleasant in turning one's coat. Still there is one thing more ridiculous than a man's turning his coat, and that is to see a man so obstinate as to wear his coat wrong side out rather than to turn it. It is much wiser and better to turn it, than to persist in wearing it wrong side out, even if some bigot should say, "A turncoat."

If you make a mistake in roads, and go a wrong road several miles, it is unpleasant to turn and go back to the place where you got out of the road; but it is much wiser and better to do it than to continue on in the wrong road. Who will not admit that Luther did better, in turning, than he would have done had he continued in Romanism? The matter of turning all depends on the question whether you are right or not. If you are right, then by all means never turn. If you are not right, then turn, the sooner the better.—Sel.

It takes the fashionable city minister three months to recover from nine months' gospel, but the country clergymen have twelve months of the commandments, steady, and thrive on them.

Will the man that spoke of a Sabbath-keeper in Warren Co., Tenn., please send me his address at once to Lebanon, Tenn. O. SOULE.

CORRECTION.—In the note in last REVIEW, to the N. E. Conference, "Testimony 21" should be "Testimony 26."

ANY minister or member of the Seventh-day Adventist church will be kindly welcomed at my house, in Elkader, Clayton Co., Iowa. Sabbath-keepers traveling through this county are invited to stop with us. J. F. THOMPSON. *

OUR CRAFT IS SMALL.

WHEN the hardy Norwegian puts out to sea,
With his sails well trimmed, and the rocks a lee,
Ere upon his sight the land grows dim,
He chants for protection this well-worn hymn,
"God help us all, whatever befall,
For thy ocean is vast, and our craft is small."

So ever as dashes the ocean's wave
With a tried, true soul, and a heart as brave,
He looks aloft, through the rack of the storm,
And pierces the void for a formless form,
For he knows and feels, whatever befall,
That God is large, though his craft is small.

Take courage, toiler, where'er thou art,
From this humble soul and this dauntless heart.
When thy life grows drear, and thy hope grows
dim,
Lift thine eyes above,—put thy trust in Him;
And feel and know, whatever may be,
'Tis a Father's arm encircles thee.

And thou, too, O Christian,—a heavy cross
May bear thee down, and the worthless dross
Of this world enumber thy upward way;
Still let this thought be thy hope and stay,
Through each earthly snare, a Father's care
His trusting child shall in safety bear.

God help us all in this voyage of life;
God keep us pure from its stain and strife;
And wherever may dash the angry wave,
Teach us to say, with a spirit brave,
God help us all, whatever befall,
For thou art so vast, and we so small.

—Christian Weekly.

Progress of the Cause.

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

NEWBURYPORT, MASS.

WE have now held meetings two weeks. The last week has been quite encouraging. We have had a steady audience of from one hundred to one hundred and fifty.

The weather has been wholly against us from the beginning. It has been very cold, raining most every day with high winds. We have not had even one real warm, pleasant evening. People who come get cold and then stay away. Both Sunday evenings our meetings have been broken up by the weather. Under the circumstances, we have had as good an interest as we could expect. Those who come have manifested the deepest interest. We have sold quite a number of books and obtained several subscribers. The people bring in food, and we have plenty of invitations out.

As this is an old Advent field, a good share of our audience are '44 Adventists. I have taken up the '44 time question quite thoroughly, particularly the cleansing of the sanctuary and the messages. It seems to have made a deep impression on their minds. They say that there is a light, life, and power with this truth which they do not have. Yesterday, I introduced the Sabbath question. Cannot tell the effect yet. Eld. Josiah Litch, of the *Herald* party, is pastor of an Adventist church here. He is friendly, and comes in to see us frequently; but that is all. He has abandoned all the positions taken upon the prophecies by the Adventists in 1844, and thinks that most of the prophecies of Daniel and Revelation are yet to be fulfilled. The third angel's message saves us from all this confusion.

D. M. CANRIGHT.

OHIO.

WE have closed our meetings in the vicinity of Lima for the present. We did not erect our tent, as the interest hardly seemed to warrant this. Sabbath meetings will be held by those who have fallen in love with the truth. About the number that was saved in the ark, I think, will assemble each holy Sabbath for divine worship. We purpose to return to them again soon, as more labor will be needed.

We have our tent now pitched on a beautiful site in the town of Van Wert, a place of four thousand inhabitants. First meeting last night, with about two hundred hearers.

Address us at Van Wert, Van Wert Co., O.
H. A. ST. JOHN.

NEW YORK AND PENNSYLVANIA.

Chautauqua and Cattaraugus Counties.

AFTER speaking seven times at Blockville, I spent one Sabbath and first-day with Bro. Reynolds and the church at Clear Creek, and at the tent in Rutledge. Three were added to the church by baptism; and the interest in the meetings at the tent was indicative of success.

On the next Sabbath and first-day, July

7 and 8, I met with the church at East Otto in quarterly meeting. The state of things here is encouraging. Nearly all the members were present, and the absent ones were reported. Nine members were added, three of whom were baptized at the late camp-meeting, which make the number thirty-one. We celebrated the ordinances. On first-day the financial business of the church and the T. and M. Society was attended to. Some newly come to the faith were present from West Valley, and one who is almost persuaded. May God help him! We have reason to thank God and take courage.

I now begin meetings in Great Valley, Cattaraugus Co., N. Y., which is my present address.
R. F. COTTRELL.

Tent No. 1, Raymond, Pa.

OUR meetings still continue to be well attended, although we have now brought out the unpopular features of our faith. Eight young persons, mostly children of our brethren, rose in our meeting Sabbath to express their determination to start in the service of the Lord. Quite a number are deeply interested, whom we hope to reach before our meetings shall close here.

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

Tent No. 2, Pulaski, N. Y.

OUR meetings here are progressing finely. The attendance through the week has been good, and last evening we had three hundred or more out.

Our meeting last Sabbath was another excellent season, and several more took their stand with us. The interest is extending, and persons, for miles around, attend the meetings more or less.

S. B. WHITNEY.

Glensdale, Lewis Co., N. Y.

OUR meetings here are increasing in interest. A few more have decided to keep the Sabbath. The attendance is larger than at first, although we have held meetings regularly for more than a month. Fourth of July, we had services in the tent most of the day. Quite a number brought their dinners with them, and we had a long table spread in the tent. Several remarked that it was the happiest Independence day they had ever spent.

As there is much intemperance here, we have made a specialty of the subject of temperance. At our last meeting, twenty-seven signed the pledge.

JACOB WILBUR.
A. P. BUMP.

New Connecticut.

THIS church was partially organized, May 20, by Eld. B. L. Whitney, with a membership of ten, Bro. Jas. Fleming, Jr., leader. Four weeks ago, we organized a Sabbath-school, with thirteen pupils under twelve years of age. The number has now increased to eighteen, and the prospect is favorable for more. We also have a large and growing Bible-class.

Instead of Rossie church, as formerly reported in REVIEW, the name of New Connecticut was adopted, as being more generally known.

Bro. H. H. Wilcox met with us July 7 and 8. We had a good meeting. When the roll was called for s. b., all responded cheerfully. One here is awaiting an opportunity to be baptized, and others are almost persuaded.
M. C. WILCOX.

ILLINOIS.

Rockford.

WE have now been here three weeks and three days, and have spoken to the public thirty-two times, besides preaching four times more particularly to our brethren and sisters, and the friends who have met us in our Sabbath services. We have also enjoyed three social meetings. Yesterday, we held a business session in our family tent. Two names were added to the Roscoe church roll.

The time has fully come when we, as a people, should advance. We should be inspired by the spirit of the message; and all should be mantled with zeal as with a cloak. Let all along the line repeat the watchword, "Go forward!"

Last evening, Bro. Andrews enjoyed freedom in speaking to, as we estimate, six hundred, on the doom of the lost. We are agreeably surprised to find so many members of churches of this city fully established in the truth of the nature of man.

The Rockford correspondent of the Chi-

cago *Times* has communicated several articles to that sheet concerning our effort here; and the prominent feature in these articles has been base misrepresentation. Last evening, while Bro. A. was speaking, I prepared an exhibit of some of the more prominent points of his foolish, scandalous compositions; and at the close of the discourse I read it to our large congregation. We are told that "Ithuriel," the correspondent, was just before me. We requested all who regarded these communications to be fair and truthful to arise. All remained seated. We accused Ithuriel of falsifying, and gave all to understand that "we mean business." We intend to clear away the fog more fully by writing to one or more of the Chicago papers, and thus meet this vilifier.

Last week three accepted the Sabbath, and pledged to keep it. For others we fondly hope.
R. F. ANDREWS.
G. W. COLCORD.

Tent No. 3.

OUR tent is pitched at Victoria. Last night, July 3, I spoke to a congregation of about sixty. The Lord helped greatly. Bro. Foster cheerfully helps us what he can.
DENNIS MORRISON.

Jefferson Co.

WHILE laboring to support my family and to get out of debt, I have preached Sundays as the way opened. June 3, I spoke at Opdyke Station, on the St. Louis and South-eastern railroad.

I spoke in an adjoining neighborhood, June 13, in the Methodist meeting-house. The Methodists are friendly for the first time since I became a Sabbatarian. I am requested to speak here the fourth Sunday in every month for an indefinite time.

June 30, I visited the Keenville church. There was a good turnout. I gave a short practical discourse.

I listened to two sermons against the Sabbath, by Eld. Dickey, Baptist, July 1. I review him the second Sunday in August.
J. B. LOGAN.

INDIANA.

Thorntown, Boone Co.

STILL the good work goes on at this point. Sabbath, July 7, we held our third Sabbath meeting. Twenty-five were present, two-thirds of whom have taken a stand to obey the truth. After a short discourse, several good, heart-cheering testimonies were borne in favor of the truth. In the afternoon, about sixty were present at the Bible-class. Much interest was manifested. During the past week, we have investigated the subject of the state of the dead. The M. E. presiding elder yesterday, first-day, July 8, preached two sermons against us on said question. His efforts but increased the interest to hear further on this subject.

The interest is still good, and the congregations large. We expect to remain as long as such is the case.

S. H. LANE.
A. W. BARTLETT.

Tent No. 2.

We took down the tent at Twelve Mile, July 2, and pitched it in Somerset, Wabash Co., and commenced meetings July 7. The congregations average from one hundred to two hundred and fifty. This is a town of about five hundred inhabitants. It contains two churches, Methodist and Disciple. The people are kind to us.

Bro. Sharp remained at Twelve Mile a week after the tent was taken down. We spoke there forty times, sold about ten dollars' worth of books, obtained seven subscribers for the SIGNS, and received a donation of eight dollars. Eight who are near enough to unite with the Deedsville church have commenced to keep the Sabbath. The brethren at Deedsville helped us much. Bro. Sharp held meetings with them last Sabbath. Three were baptized and taken into the church. This church is doing well, yet the members need more practical faith in the testimonies.

W. W. SHARP.
WM. COVERT.
J. M. REES.

MICHIGAN.

Marshall.

WE are having an excellent interest here. The tent is well filled every evening. We are in the midst of the Sabbath question, and this appears to awaken still more inquiry. We confidently expect to see a

good work wrought here. All the circumstances connected with our meetings are favorable.
A. O. BURRILL.

Bunker Hill and Williamston.

At the request of the Bunker Hill church we met with them in quarterly meeting July 7 and 8. The Lord blessed the church and gave us liberty in presenting his truth. After the discourse Sabbath morning, seven arose as candidates for admission into the church. This was beyond the expectation of all, and many were moved to tears. These, with one other, making eight, were voted into the church. Some of these had lately commenced keeping the Sabbath. Nearly all of them desire baptism, which we promised to administer at the first opportunity. Thus the membership of this church was increased at least one-third, and there are others in this vicinity who are interested in the truth.

We celebrated the ordinances, examined the church records, looked after the systematic benevolence, and called for reports in the T. and M. work. The latter had been neglected.

We now have our tent pitched in Williamston, near the center of the village. Six discourses have been given to fair congregations. Some interest is manifested in the word spoken.
M. B. MILLER.

Imlay City.

OUR tent was pitched in this place, June 28. Up to the present date, fifteen discourses have been given. A good turnout, good attention, and a kind and friendly disposition toward us, is the present aspect here.
E. VAN DEUSEN.
D. A. WELLMAN.

CANADA.

WE are now at Frelford, about five miles south of Waterloo. Our tent is pitched near two meeting-houses and a school house. There are many French Catholics in this vicinity, and on Sunday evening, a week ago, several of them attended our meeting. I spoke in French and in English, and all were pleased with the meeting. The Anglican church, and many other buildings in this place, have lately been blown down by a violent wind, and a barn has just been burned by lightning, which causes considerable excitement here; yet our meetings are well attended. Yesterday, a preacher here decided to come under our canvas rather than to attempt to hold his meeting. The preachers are anxious not to have us speak about the Sabbath; but this question comes up this week.
A. C. BOURDEAU.
R. S. OWEN.

NEBRASKA.

OUR meetings at North Bend still continue. This is a small place, and we depend largely on the farming community for a congregation. Harvesting is crowding upon the farmers, which has hindered many from attending. Visiting from house to house has been made a specialty, in which the Lord has blessed. Some have already commenced to keep the Lord's Sabbath.

Last Sabbath, I met with the Fremont church in quarterly meeting. Three were taken into the church, and the ordinances were celebrated. Bro. Shultz is elder of the Stromsburg church. He went home last week to attend their quarterly meeting. I look for his return this week.
CHAS. L. BOYD.

WISCONSIN.

Tent No. 2.

THIS tent is pitched in the village of Greenwood, Clark Co., about six miles from the Loyal church. We have had one meeting. About one hundred were out. There is much prejudice against us, but we hope for good results.
H. W. DECKER.
O. A. JOHNSON.

Tent No. 3, Rolling Prairie.

WE commenced meetings here June 28. Our congregations through the week are small, from fifty to seventy-five; Sundays, fully two hundred are out. We have the law and Sabbath fairly before the people. They manifest an interest to hear, and give good attention. We are in a community of intelligent, well-to-do farmers, many of whom, unfortunately, are infidels.

We seem to have the confidence of the people and are not without hope that "God

