

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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TERMS: - - - - - See Last Page.

SELF-EXAMINATION.

WHEN shadows of the night surround
My solitary hours, O Lord;
And hushed is every earthly sound,
I seek the comforts of thy word.

Each secret thought is known to thee;
Naught can escape thy searching sight;
Thou dwellest in eternity;
With thee the darkness is as light.

Alone with thee, I would confess
My fault, and aid from thee implore;
My heart is weak, and, in distress,
I seek thy image to restore.

Visit my heart and make it pure,
Pardon my sin, remove its stain;
With heavenly hopes my soul allure,
And draw me to thy side again.

So shall I, strengthened by thy grace,
Be filled with love for things divine;
E'en in this hour behold thy face,
And find a gracious Saviour mine.

—The Churchman.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER SEVEN.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"What shall be the sign of Thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

PARABLE OF TEN VIRGINS.

CHAP. 25: 1-4. "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps."

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. The parable of the ten virgins of chapter 25, is a further illustration of the great subject of the second advent, treated in the previous chapter, especially of the action of the wise and the evil servants, given in the closing part of it. "Then shall the kingdom of Heaven be likened [compared, Campbell's translation] unto ten virgins." At the very time when both these classes of servants are manifested, may the kingdom of Heaven be compared to an eastern marriage. The parable, then, does not have a general application; but illustrates the kingdom of Heaven at a particular time. There can be no mistake on this point.

Some have desired to obtain a correct account of an eastern marriage, that they might better understand this parable. But let it be understood that our Saviour has here given the desired history, and testifies that the kingdom of Heaven shall be likened, or compared, unto it.

The kingdom of Heaven is not the future kingdom of glory. The parable can in no wise illustrate that kingdom. The term here, as in many other places in the New Testament, applies to the work of grace; or, more definitely expressed, it refers to the great second advent movement, caused by the power of the word and Spirit of God upon the minds and hearts of men.

The ten virgins illustrate those who professed faith in the evidences of the soon coming of Christ, based upon fulfilled and fulfilling prophecy, and the signs of the times. Their lamps represent the word of God. Ps. 119: 105; 2 Pet. 1: 19. The oil may illustrate abiding faith, produced by a thorough work of the word and Spirit of God upon the hearts and lives of men. The difference, then, between those illustrated by the foolish, and the wise virgins, is that one class rest in that faith which alone is the result of theory, while the other class have that

abiding faith which results not only from theory, but also from the work of grace wrought by the word and Spirit of God. And in the great advent movement, these two classes have been clearly manifested.

Verses 5-7. "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." The bridegroom in this parable represents Jesus Christ, and the tarrying of the bridegroom clearly shows a disappointment on the part of those looking for his second coming, and a consequent delay. The first point of expectation, as expressed in the title page of Wm. Miller's nineteen lectures, was "about the year 1843." This time passed, and believers, for a time, sank into a position which is well represented by the words, "They all slumbered and slept."

In the summer of the year 1844, it was seen that those evidences which had been relied upon as proof that the 2300 prophetic days of Dan. 8, would end in the year 1843, proved that they would terminate in 1844. The entire body of believers had been united, agreeing with Wm. Miller that the 2300 days dated from the going forth of the commandment to restore and to build Jerusalem, B. C. 457. This point settled, the figures 1843 were readily found:

From.....2300
Take.....457
And there remain.....1843

But it was seen that it would require 457 full years before Christ, and 1843 full years after Christ, to make 2300 full years; so that if the 2300 years commenced with the first day of B. C. 457, they would reach to the first day of A. D. 1844. It was also seen that this prophetic period did not commence with the year 457, in the spring, but in the autumn of that year; consequently, 2300 full years would terminate in the autumn of 1844. In connection with this view of the subject, a most forcible application of the parable of the ten virgins, and other scriptures, was made, and a most solemn, searching cry went forth to Adventists everywhere, "Behold, the Bridegroom cometh; go ye out to meet him." This appeal to professed believers went with astonishing rapidity and power, and all were aroused to search the Scriptures with greater care and deeper interest, fitly represented by the words, "Then all those virgins arose, and trimmed their lamps."

Verses 8, 9. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Those who had no part in the great advent movement can scarcely form any idea of that work. But those who took part in that work know that the burden of testimony to believers everywhere was that the preparation was an individual work. All were faithfully warned to look to God, and obtain an individual experience. The urgent requests for help from those in whom the work had been superficial, and the faithful responses of those who had the work at heart, are well illustrated by the above conversation between the foolish and wise virgins.

THE MARRIAGE OF THE LAMB.

Verse 10. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." There are two things which the scriptures of the Old and New Testaments illustrate by marriage: First, the union of God's people in all past ages, as well as at the present time, with their Lord; second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah (54: 5) speaks of the church when he says, "Thy Maker is thine husband;" but Paul, in Gal. 4, applies this prophecy to the New Jerusa-

lem. Says John, speaking of Christ, "He that hath the bride is the bridegroom." John 3: 29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb took place eighteen hundred years since.

Paul, in writing to the church, 2 Cor. 11: 2, says; "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? or, did Paul only wish to represent by marriage, the union which he had effected, through the gospel, between Christ and the church at Corinth? He also says, Eph. 5: 23, "For the husband is the head of the wife, even as Christ is the head of the church." But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25.

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just. Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. 21: 9. Did the angel show John the church? "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 26. Christ is represented (Isa. 9: 6) as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in Heaven before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just.

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to Heaven, answer the following questions:

1. Who are illustrated by the man found at the marriage, Matt. 22, not having on the wedding garment? Will any be caught up by mistake, to be bound hand and foot, and cast down to the earth again?

2. If the church is the bride, who are they that are called to the marriage as guests?

3. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children?

The marriage of the Lamb is Christ's reception of the throne of David, or his own throne, which is the New Jerusalem above. That city is finally to come down upon the new earth, to be the capital of the everlasting kingdom. The event illustrated by the coming of the bridegroom in the parable, is thus described by the prophet: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Dan. 7: 13, 14. This language describes a grand transaction in Heaven between the Father and the Son. The Son, at his second advent to this world, does not approach the Father. So far from this, the apostle represents the Father as remaining in Heaven, and sending his

Son. "And he [the Father] shall send Jesus Christ, which before was preached unto you." Acts. 3: 20.

The words of the Psalmist are to the point; "Ask of me [says the Father to the Son], and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2: 8, 9. Before the Son makes his second advent to this world, he receives from the Father "dominion, and glory, and a kingdom."

After the coronation of the King of kings, or the marriage of the Lamb, the opening heavens will reveal him coming in grandeur and in glory, leading on the armies of Heaven to the last great conflict with the beast, the false prophet, and the kings of the earth. See Rev. 19. "His eyes were as a flame of fire, and on his head were many crowns." "And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*" His mission then will be to "judge and make war." He will then destroy his enemies, and redeem his people. The marriage is over, and his people are still waiting his return. The true position of the waiting ones is thus described: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12: 35, 36.

The Bible in Rome.

SURELY something has happened to the pope's power, when such scenes as described below can take place in Rome:

It may not be uninteresting to say one word with regard to one of the most liberal institutions that entered through the breach made at the Porta Pia. This institution is world-famous under the title of the Bible Society. It has begun its labors; it has become an establishment here; it has opened a shop in the Corso, where Bibles of all sizes, of all prices, may be had. You may read the Scriptures in Chinese and in four volumes for six francs; you may become acquainted with the Old and New Testaments in Syrian-Chaldaic for a mere trifle. If you are poor and half-blind, the largest of print, and the cheapest of books, are at your disposal. If you can see well, and can afford to pay, you can have a Bible here that you can easily put in your waistcoat pocket, where it will seem to the ignorant gazer nothing more than an extensive snuff-box. If you will neither buy large nor small Bibles, you may get portions of the Scriptures for nothing. Every one who passes are occasionally treated to these little books, containing, by a curious selection, the Gospel of St. John, and the Epistle of St. Paul, to the Galatians—and these you get for nothing! Cabmen, flower-dealers, passers-by, models for painting, and all the queer personages that form the population of a Roman street, are treated to these little portions of the Bible,—homoeopathic doses of the Sacred Scriptures. These are published in choice Italian, and printed in the Crystal Palace, London. Every one gets them—except priests! I suppose these propagators of the Bible-in-bits, think the priests are too far gone in Catholicity to be moved by such measures.

The above is from the special correspondent of the *Pilot*, at Rome, and was not written for Protestant readers, but we take it as a proof from Rome and from a Roman Catholic authority that old things are passing away, and the truth, even in bits, is circulated in the city of the popes.

Malachi 2: 16.

"TAKE heed to your spirit." This passage is also found in verse 15. It is a solemn warning against allowing the thoughts to range at large, without control. Take heed to the heart, the thoughts, the motives, the desires, the affections. Be very jealous of yourself. Watch closely this fountain of thought. Recollect the heart will instruct the tongue.

Keep this heart, regulate the affections, purify the motives. Then there will be no temptation to hypocrisy, no desire to do wrong. Take heed to thy spirit. Do this, and your tongue and hand will move in harmony with your well-kept heart; and all will be harmony, peace, love, and obedience. JOS. CLARKE.

MANY a cow stands often in the green meadow, and looks wistfully at the barren heath.

A Living Sacrifice.

TELL me, my dear friend, are you an earnest, growing, blessed Christian?

"That is more than I dare say. I hope I am a Christian. Sometimes I am conscious of some degree of earnestness. I am afraid I don't grow much. I don't know about being a blessed Christian."

But you should know; for Christ has stated who the blessed Christians are. He says, Blessed are the poor in spirit; they that mourn; the meek; they which do hunger and thirst after righteousness; the merciful; the pure in heart; the peace-makers; they who are persecuted for righteousness' sake. Does this describe you?

"I am afraid not. The question is always coming up, Am I meek? Do I hunger and thirst? Am I pure in heart? Am I a faithful Christian? I can't pretend that I am persecuted for righteousness' sake."

And so the whole matter is left in uncertainty. This is far from being satisfactory to you; you have hoped that it would not always be so; that something more favorable might turn up. My dear friend, you are indulging a delusive expectation. This state of uncertainty is most criminal; it is by no means a mere misfortune. The way out of it stands wide open. Here is God's message to you by the mouth of his apostles:—

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

It is simply through failing to comply with this invitation that you are so uncertain about yourself. You wait for something to turn up, but here is something to be done.

"I am sure I would do anything in the world to be sure."

Then you will not remain uncertain. Now let us look carefully at what is required. It is not often that princes stoop to entreat what they might command; but here the King of kings utters a most courteous and tender appeal to you; and I beg you to notice what is asked:—

It is the total gift of yourself to God; a living sacrifice.

It is indeed a peculiar gift; one altogether unique; it has no parallel. You may give a ring, a dollar, or a fortune, and dismiss it from your mind. "I have done with it," you might say; "henceforth it is nothing to me." Not so with this gift; it is the devoting and consecrating of yourself to God for any and every service in your power to render; it is the gift of a hearty will for every such service. Such a gift is never made of one's own motion or one's own strength,—the impulse is from God; the strength is his. He moves the heart, awakens and invigorates love, and produces an insatiable desire to do all we can for Him who so loved us. In ancient times, God required of the Jewish people sacrifices, sufferings, burnt-offerings, and sin-offerings, without number; not because of any inherent worth in them; not because he was in any way dependent upon them; for when he called the Jews to account for their unfaithfulness, he said he would not reprove them for any deficiency in their sacrifices: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof. . . Offer unto God thanksgiving, and pay thy vows unto the Most High." And so David, when brought to a right understanding of God's will, exclaims, "Sacrifice and offering thou didst not desire; mine ears hast thou opened; . . . *I delight to do thy will, O my God; yea, thy law is within my heart.*" You see it is a heart matter, and God's demand is for your heart, and your whole heart. It is no new demand, but the same which he has urged from the beginning; namely, this: Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. So when God calls you to present your body a living sacrifice, he calls for the surrender and consecration of the entire man—for body, mind, and heart—not only for what you now have and are, but for all that you may acquire, for all that you may become. And you are not only to do, but also to be, and to suffer, for him. You are to undertake a hundred things of which the natural man will say, That I can never do; and not merely submissively, as one yields to an inexorable necessity, but cheerfully, heartily, like the first disciples, who "rejoiced that they were counted worthy to suffer shame for his name."

All this you are entreated to do by the mercies of God. Let us see if the motive is equal to the demand. What are the mercies of God? It is in vain to attempt to answer this question to any careless or superficial mind. True, it may be said, even to such a one, that he owes all that he is and has to God; that as a sinner, he has forfeited every claim on God that, if innocent, would belong to him as a creature of God, and that therefore all that he is and all that he has is of God's mercy. This statement, though quite true, can carry to the careless man but a vague and misty impression of some few of God's mercies. The heart of man, like the photographer's plate, must be prepared before it can take a just impression of all that is offered to it. Listen to David's testimony: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them they are more than can be numbered;" and yet he does not refrain from the frequent mention of God's works and thoughts of mercy. In the very

psalm from which we have quoted, he commences thus: "I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." These are the mercies of God upon which the apostle rests his appeal. Consider his mercies to you. Once you were without God and without hope. There was for you only the fearful looking for of judgment. Through fear of death, you were all your life subject to bondage. God often called; but you refused. He stretched out his hands; but you disregarded. You did not believe on the Son of God; you were condemned already. Now behold the goodness and mercy of God. He sent his only-begotten and well-beloved Son, by his life and precepts to instruct you; by his sufferings and death to ransom and ennoble you; to raise you from the condition of a condemned criminal to that of a son and heir. He gave you the indwelling Comforter to guide you into all truth, to take of the things of Christ and of God, and show them unto you, to witness with your spirit that you are a child of God, to help your infirmities, to make intercession for you with a sublime and unutterable earnestness, to follow you in all your innumerable departures from the narrow way, from the commencement of your pilgrimage up to the celestial city, to warn, to entreat, to persuade, and finally to secure for you an abundant entrance into the everlasting kingdom of God's dear Son.

This is in truth but a feeble outline of the mercies of God. Only a loving heart can fill up the picture. And such a heart is ever struggling so to do, but always under the conviction that his mercies can neither be numbered nor measured. It seeks relief in the ever-repeated and never-exhausted tribute, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake I am still with thee."

Vain is the attempt to make a record of the mercies of daily life. Added to the thousand delights incident to mere existence, with its ever-opening vistas into the boundless realms of knowledge, are the ten thousand minute providences, which, like a starry firmament, both over-arch and canopy the whole; while they are forever speaking of the hand and heart which made and controls the whole. And what language can express the mercy which permits a redeemed sinner, walking in the footsteps of his Saviour, to be a messenger of mercy and a son of consolation to all within his reach! Remember how intolerable life often is to him who is ignorant of that wonderful specific, "It is more blessed to give than to receive;" remember how your own happiness has been ransomed from the grave by your reception of it; remember, too, that God thrust this grace upon you when you were reluctant, or indifferent; and tell me, are not the mercies of God such as to make your giving yourself a living sacrifice to God your most reasonable service?

But you are saying, What need to beseech? I am sure I recognize the justice and reasonableness of the demand. I did so when I became a Christian. It was my endeavor then to give myself wholly away to God. Certainly, if I had held back anything which I knew God to require of me, I could have no reason to regard myself as his child.

And from this you infer that you must have "presented your body a living sacrifice, holy and acceptable unto him." It is the common estimate of the first step in the new life; but how commonly it is a mistaken estimate, appears in the history of the great majority of all those who call themselves the disciples of Christ. Admit that in the beginning of the new life they gave to God all that they knew to be required; what estimate shall we put upon their knowledge? Shall we reckon it the true and reliable standard of what God does require? Do not the young convert's notions of God's requirements vary endlessly? Do they not vary with the temperament they have inherited, with the social advantages they have enjoyed, with the religious instruction they have received? Do any two of them agree in their estimate of God's requirements? And is it not recorded of many such, "Ye did run well; who did hinder you that ye should not obey the truth?" "I have somewhat against thee, because thou hast left thy first love." It is plain that many of them, failing to comprehend God's requirements, do stop very far short of that living sacrifice which is here demanded. And if you would avoid a like failure, see to it that you are not found in either of the following classes of mistaken men:—

1. Those who in the very beginning of the new life suppose that they have a full knowledge of all that God requires of them.
2. Those who make the claims of God upon us to consist mainly in a just intellectual belief.
3. Those who make obedience to God to lie mostly in emotion.
4. Those who make this obedience equivalent to outward activities.
5. Those who esteem the highest heart-service as a species of fanaticism; though it has ample warrant in such scriptures as these: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "Whom have I in Heaven but Thee? and there is none upon earth that I desire beside thee." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave

to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

6. There is yet another class, those who believe that the highest heart-service is no fanaticism, but say, or think, *This is not for me*; I can't persuade myself that God will admit me to such fellowship.

The simple, sufficient answer to all such views may be found in two or three sentences spoken by our Lord himself: "Believest thou that I am able to do this?" "Are ye able to drink of my cup, and to be baptized with my baptism?" Then "ask and ye shall receive." " whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

My friend, be not conformed to this world, but transformed by the renewing of your mind; then shall you prove what is that good and acceptable and perfect will of God, and the fellowship which is with the Father and the Son.—*Sel.*

The Trouble.

How often do we hear the remark about religious books and papers, that "they are dry as a stick; give me a story, no matter what, if it is only interesting." O friend, if your mind were not perverted, your whole being would tremble at the fact that you are on the road to destruction. Most of the stories that you love so well, are mere fiction or make-believe at the best. They do not follow their heroes and heroines down to the grave. The curtain drops on a pleasant scene. But life and death are stern realities. And you will have to meet reality, whether you will or not. It is all that will interest you soon. It is because you are a poor, wretched, miserable creature, that you take fiction to drown reality. And it will "drown you in perdition," unless you repent. It is this unnatural stimulus that makes you think religion so dull and dry. Be it as it may with the books and papers, if you will read the Bible, you will find the word of God "quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." "Acquaint now thyself with Him, and be at peace." Then you will find interest enough, all that is noble, tender, and good, in the realities of the past, present, and future. Heroes laying down their lives for the truth, love stronger than death, grappling with the "king of terrors," and disarming him in his own dominions, and he that "was dead," living forevermore, and having the keys of hell and of death, warriors overcoming the world, the flesh, and Satan, "by the blood of the Lamb, and the word of their testimony," men, women, and children, by patient continuance in well-doing, seeking for glory, honor, and immortality, waiting for eternal life and a crown of righteousness, which the Lord the righteous judge will give to all them that love his righteous appearing. "And the Spirit and the bride say, Come. And whosoever will, let him take of the waters of life freely."

Looking on the Things of Others.

THERE is a wonderful deal of meaning in the apostle's injunction, "Look not every man on his own things, but every man also on the things of others." It exactly meets the most subtle and universal form of selfishness. Few of us, let it be hoped, are in the constant habit of seeing clearly troubles that we might relieve, and doing nothing for them. Yet who of us, on honest self-examination, is not conscious that somehow or other he does very little to make other people happier? There are enough who need help all around us, no doubt, and we cannot believe ourselves really cold-hearted; so why is it that we do so little? The great reason is, that we are so absorbed in our own interests as never to notice the thousand chances to help some one else. The priest and Levite who came and looked on the wounded Samaritan, and then passed on, were, let us believe, worse than most men. If a whole host of people had passed near, some with eyes and ears intent on game they were chasing, some staring with all their might at stars they were studying, so that none of them saw the poor Samaritan, or seeing him, got but a very dim notion whether he was hurt, or drunk, or asleep,—that would have corresponded to the unconscious selfishness that clings to almost all of us.

What a startling thing it is to get a sense, as we do sometimes, that every other man's life is to him just what our own is to us! We look around on our companions, about whom we know and think so little, and feel—each one of these has just such a world of cares, and pleasures, and various experiences, as I myself live in! Under such a thought, the world seems suddenly to become a million times bigger. Most of the time we live in an incessant "I." I am happy, I am troubled, I did that, I shall do this,—so the song runs, from morning to night, from year's end to year's end. And all the while there are people about us whose lives are of just as much account as ours are!

The New Testament is full of the spirit of that sweetest and highest goodness which forgets self, and enters into the lives of others. The perfect example is that of Him who "came not to be ministered unto, but to minister." The all-including virtue is the charity which "seeketh not her own." We are bidden to "rejoice with them that do rejoice, and weep with them that weep." This spirit, which is the essence of Christianity, can only grow as we learn to "look upon" the things of others; to have our eyes open to what

is happening to them, our ears ready to catch the tones of their voices; in a word, to be sympathetic. Sympathy means feeling *with* others; not feeling *for* them; not looking out on their pleasure or pain as something foreign and distant from ourselves; but coming side by side with them, so as in a certain measure to make their feeling ours.

All sorts of things combine to make this spirit hard to acquire. To scarcely any one does it come as an easy and natural grace. Almost every child is at the outset extremely selfish, bound up in its own little life, and has to be taught to think for others, even in a moderate degree, by endless training. As the deeper experiences of life come on, they at first take such possession of the heart that outside claims are almost forgotten. Young love sees no one in the world save its single beloved. As the cares of life thicken, they seem almost necessarily to shut out for want of room careful thought for those outside.

Earnestness itself, earnestness for noble objects, makes men unconsciously selfish, unless they keep close watch against it. Many a man is so absorbingly devoted to science, to benevolence, to the church, that his wife sighs in secret for the little tokens of love; and his children give him but a distant reverence instead of tenderness and confidence. The sin of self-absorption is all-besetting! Nature and circumstance and occupation all combine to fasten it on a man; and those are most under its power who are least conscious of it.

As this article is being written, a message comes in, "So-and-so is here to see you." The whole first impulse in reply is of resistance,— "What, stop writing, break the chain of thought, perhaps not to regain it, spoil the article? No; he shall be shortly dealt with!" Ah! but the right thing is, since the visitor was entitled to come, to go to him, listen to his wants as if there were nothing else, and for the time enter wholly into his feeling!

Have you seen a good doctor, receiving one patient after another in rapid succession; and, as each in turn comes in, listening to his symptoms, examining his case with closest attention,—oblivious of the one who came before, the one who will come next, and all other things in the world? What that doctor does for men's bodies, we ought all the while to do for their hearts. What sight known to man is half so beautiful as one who lives such a life of sympathy and self-forgetfulness? Thank God that we know such! Who has not seen some mother, in the midst of a great household, every hour taking upon herself some part of the life of her children? Be it the baby who cries, the boy who has cut his finger, the young man with his love trouble,—all in turn find just the help and comfort they need! Her whole life is parceled out among the lives of others; and if you would find what is that part of it which is her own, private and peculiar, lo, that, too, is unselfish love! Her highest joy, her deepest sorrow, are in the joy and sorrow of her husband and her children.

Through such saints God teaches over and over again the lesson of which Christ's life was the perfect embodiment. And it is for us, following far behind him, to patiently and diligently bring ourselves into his spirit. It is the best possibility that life offers to us, that we should learn, hour by hour, to be thoughtful for others, to be considerately and tenderly sensitive to the lives about us. Every brief conversation, all our work with others, all our interruptions, the relations of mistress and servant, of employer and clerk, of the family and the church and the neighborhood—all give us the opportunity to put the thought for others before the thought for self. And it is by these daily lessons that we are to come into that charity without which knowledge, and faith, and zeal, profit nothing—into that love whose spirit makes Heaven.—*Christian Union.*

Immigration at Boston.

THE Springfield *Republican* says that the general agent of the Board of State Charities, who is superintendent of alien passengers for the port of Boston, reports the number of immigrants arriving there in the year ending October 1, 1870, as 30,069—the largest number ever received there in one year. The greatest number from any one country came from Ireland, 11,321; 8,278 were English; 1,081 from Scotland, 144 from Wales, and 3,668 were from the British provinces; making a total of 24,492, or more than five-sixths of the whole from the British empire. From Germany came 3,481; from the Portuguese islands, 611; from Sweden, 581; from Italy, 271; France, 195; Holland, 149; Switzerland, 77; West Indies, 63; Poland, 49; Denmark, 31; Spain, 21; Africa, 21; Russia, 12; Belgium, 11; other countries, 8. The immigration from Germany has almost entirely ceased since the war.

Moving Rapidly.

EUROPE once had its "Seven Years' War," and even a "Thirty Years' War," working their slow changes on the map and in human society. Now a war lasting a few weeks makes even greater changes.

In this country also, events move with accelerated speed. Ten years have made wonderful revolutions. The work of centuries is crowded into decades.

We need to be quick to discern the signs of the times, and swift to do the appointed work.—*Am. Missionary.*

Captain Yonnt's Dream.

A STRIKING instance of the mysterious working of God to accomplish his providential deliverances, is related by Horace Bushnell, in the fourteenth chapter of his work on "Nature and the Supernatural," as together constituting the one system of God."

"As I sat by the fire," says Dr. Bushnell, "one stormy November night, in a hotel parlor, in the Napa Valley of California, there came in a most venerable and benignant looking person, with his wife, taking their seats in the circle. The stranger, as I afterward learned, was Captain Yonnt, a man who came over into California, as a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious, paternal look, as totally unsophisticated in the expression as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch."

"At my request, he gave me his story. About six or seven years previous, in a mid-winter's night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree tops, rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress. He woke profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbors were laughing, meantime, at his credulity. 'No matter,' said he, 'I am able to do this, and I will; for I verily believe that the fact is according to my dream.' The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive."

"A gentleman present said, 'You need have no doubt of this; for we Californians all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of saviour.' These names he gave, and the places where they reside, and I found afterward that the California people were ready, everywhere, to second his testimony."

"Nothing could be more natural than for the good-hearted patriarch himself to add, that the brightest thing in his life, and that which gave him greatest joy, was his simple faith in that dream. I thought also I could see in that joy the glimmer of a true Christian love and life, into which, unawares to himself, he had really been entered by that faith. Let any one attempt now to account for the coincidences of that dream by mere natural causalities, and he will be glad enough to ease his labor, by the acknowledgment of a supernatural providence."

The *Christianian*, of Boston, commenting on this incident, remarks:

"So much we learn from Dr. Bushnell, but who can tell the rest? Such histories are never fully written; the inside view is only seen by God himself. Who knows what prayers went up that night from fathers, mothers, wives, and friends in far-off Eastern homes, in behalf of those emigrants who had set forth upon their long and dangerous way? Who can tell the midnight groans and secret sighs of hearts that held communion with the Lord, and craved his blessing over the absent ones? And who can tell the uttered or unspoken pleadings that arose from that storm-beleaguered band, who, perishing amid the rigor of that awful winter's cold, looked up to God when every earthly hope and help had failed? Doubtless, if those rescued ones were called to tell their tale, we should find in this account not only a story of the wise direction of God's guiding hand, which selected perhaps the only man in California who had means to send deliverance to these distressed ones, and faith enough in the unseen to heed a divine monition, but also a most striking record of the wondrous virtue of prevailing prayer, poured out by souls in sore and deep distress."

"Howbeit He Meaneth not So." Isa. 10: 7.

An article in a recent number of the *New York Herald*, on the present political aspects of Europe, contains the following sentences:

"The terrible time predicted of 'wars and rumors of wars' filling the whole earth, would really seem to be upon us. The nations are angry, and the harvest of the world is rapidly ripening."

When from merely a political standpoint, able writers are thus impressed by the grand coincidence of the eventful scenes which they describe, with the divine predictions uttered eighteen centuries ago, we, certainly, who "take heed to the sure word" of God ought to cling thereunto

more earnestly, and may lift up with increased clearness and joy the expecting eye.

Those angry war-preparing and war-clashing powers may be as ignorant of, and, if they knew it, as little inclined to fulfill Jehovah's purpose and "charge" as was the proud, boasting Assyrian more than twenty-five hundred years ago; yet that purpose shall stand, growing brighter through all the confusion of wars and commotions, until his "whole work on Mount Zion shall be accomplished," and his down-trodden people there find long-looked-for eternal rest!

Hail the glad future of that chosen place of rest, glory, beauty and endless joy! It is the place of His throne who "shall be as the light of the morning when the sun riseth, even as a morning without clouds." The last preparations are rapidly progressing. In the insatiable ambition of bloody rulers with their gathered and gathering hosts, we have but to note clearer tokens of that calm, peaceful, eternal day. Hail, thou just and spotless One! Conquering Jesus, hail and welcome to thy throne!

Let us patiently wait, brethren, with our loins girded and our lamps burning, for "He hath said, and he will do it, he hath commanded, and will make it good."—G. W. BURNHAM, in *Advent Herald*.

Family Devotion.

The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big ha' Bible once his father's pride:

Then, kneeling down, to Heaven's eternal King
The saint, the father, and the husband prays;
Hope "springs exultant on triumphant wing,"
That thus they all shall meet in future days.

—Burns.

There is no more beautiful scene in the Christian's pilgrimage on earth than the one which the poet Burns has so tenderly described in the "Cotter's Saturday Night." The gathering together, morning and evening, of the family circle to read the holy precepts and precious promises of the gospel, to sing the praises of the Most High in the sweet songs of Zion, to bow down in humble adoration of his majesty, and pour out with one accord their heartfelt thanks for his many blessings, and seek the consolations of his infinite grace, presents a spectacle which, in beauty and simplicity, surpasses all other forms of worship, and before which all the pomp and pageantry of the false religions of earth sink into insignificance. These daily seasons of devotion have a softening influence upon the hearts of the children, which renders them peculiarly susceptible to religious impressions; and the lessons of piety thus inculcated by the parents will sink deep into their hearts, and like seed sown in good soil, will spring up in after years into fruits of righteousness, crowning their lives with heavenly graces and Christian virtues.

Prayer is a necessary element in the Christian character; and that parent who does not at stated times bring his family under its hallowing influences, is recreant to the high trusts which God has committed to his care. By an observance of this truly Christian duty, he familiarizes his children with the precepts and requirements of the gospel, imbues them with a love of righteousness and virtue, and a veneration for himself on account of his Christian character, which will make them strong to resist temptation when they leave the parental roof to go forth into the world to battle for themselves.

As Daniel in his captivity, in a land of idolaters, when he was beset with the snares of his enemies, knelt down in his chamber with his windows open toward Jerusalem, and prayed and gave thanks before his God, so will they when dangers surround and temptations assail, with a vivid recollection of home and the family altar, and the gray-haired father that still follows them with his prayers, raise their hearts to God, and be strengthened by his might, and consoled by his Spirit. A pious, devout family, however obscure their lot in this life, possess a certain dignity of mind and equanimity of temper founded on their hope of a blissful immortality beyond the grave, that commands the esteem and admiration of those that are far superior to them in the honors and riches of this world, and yet have not the courage to "turn from these vanities unto the living God."

And why should they not have the respect even of the princes of earth? Although poor in temporal possessions, yet they are rich in faith, and have great expectations—no less than a crown of glory in the kingdom of the Redeemer, and a participation with Jesus Christ, in "an inheritance that is incorruptible, and fadeth not away." Family prayer as a means of grace draws us near to Heaven and the inexhaustible fountain of purity and love. It shuts out for the time all worldly affections and earthly interests, and opens up to our delighted vision the glories of the New Jerusalem, and of the numerous assembly of the redeemed from earth, that sing the song of Moses and the Lamb. It ascends to Heaven, as gracious incense, securing God's loving-kindness and pardoning mercy. It refines and elevates the affections by directing them to things above, imparting a spirit of humility, a dependence and trust in Christ as the rock of our salvation, causing us to grow in grace, and rejoice in a knowledge of the Lord, whom to know aright is life eternal, making the family circle the dwelling-place of unity, and "the peace of God, that passeth all understanding," inclining their hearts to virtue, righteousness, and self-denial, and clothing their whole lives with the beauty of holiness.

THE BEGINNING OF THE END.

"WATCHMAN, what of the night?"
"The darkest hour, that ushers in the dawn,
Broods o'er the earth that dark, desolate and lorn,
Years for the coming light."

"Far off I hear the din
Of clanging arms; I see the ghastly heaps
Of the new-slain, where Death red-handed reaps
His awful harvest in."

"One fights for Fatherland—
For home, but not for altar; dying and cold
Is the bright flame that kindled hearts of old,
When Germans, hand to hand,

"Fought for God's truth and love,
And the victorious Swede, on Lutzen's plain,
Laid down his mortal crown to take again
The martyr-crown above."

"For glory one contends—
A mighty nation, led, like a passionate child,
By the strong will of one who has beguiled,
To work ignoble ends."

"And he the master-mind,
A god of force, lured by an evil star,
With a cold smile lets slip the dogs of war
On shuddering mankind."

"And round the nations throng,
Scarce held in leash by prudence; half unfurled
Their standards flap, and the storm shakes the world
With thunders loud and long."

"And oh! still sadder sight
For thee, O Bride, who sit'st expectant here,
Guarding His honor, till himself appear—
The spotless Prince of light."

"A mortal, old and frail,
Sits as a god in God's own seat, and dares
To claim the title thy Beloved bears—
Wisdom that cannot fail;

"While, where the angels sing
Hymns to the Only Wise, and praise is given,
The strong, long suffering Majesty of Heaven
Mocks his vain counseling."

"O Watchman, this again
My Lord foretold me. Strain thy steadfast gaze
Through the night-shadows toward the fount of days,
And say, 'He comes to reign.'"

"Lo, in the eastern sky
A faint flush seems my longing eyes to meet!
Then lift, O Bride, thy joyful head to greet
Redemption drawing nigh."

—Michael Carmichael.

Outrages in the South.

THE outrages reported from the South are not fictitious, but the veritable outbreaks of rebel hatred to the Government, and an undisguised hostility to fair elections wherever the Republicans are in the majority. In Kentucky, which, however, is not included in the list of States referred to in the President's special message just sent to Congress, the lawlessness has become so conspicuous and outrageous, that there is no pretense of denial. Gov. Stevenson himself called the attention of the Legislature to the subject; but between the Executive and that body nothing is done. The Governor complains that he has not sufficient force with which to execute the laws, and the Legislature explains that it has no authority to raise any such force; at all events it neglects to do so. Events which have just occurred at the very capital of the State, indicate that men, high in authority and influence, are not beneath the commission of these outrages. At the recent election in Frankfort, there were provided two voting places, one for the whites and the other for the blacks, separated by a barrier. As the election proceeded it became evident that the Republican candidates were running ahead, and unless something was done, their election would be secured. Accordingly an attempt was made to destroy the barrier, in the evident expectation that the colored voters would be frightened away. While this attempt was in progress, some one—and the evidence taken before the coroner's jury clearly shows it was a white man—drew a pistol, and fired it. This created general confusion, and in the fracas that ensued, William Newman, a worthy and respectable colored man, was shot, and so seriously wounded that he died soon after.

At the inquest into the murder, Mr. T. N. Lindsey, a Democrat, but a lawyer of high standing and character in that place, testified that he was three times jammed away from the voting place by persons who had voted, and had finally to get to the polls by a side door. The mayor refused to preserve the peace, and had given orders not to interfere except in case of actual bloodshed. Another witness testifies that Mr. Rodman, Attorney General of the State, was present, and in reply to a remark that a disturbance seemed probable, said "that was just what the Democrats wanted, then they could get possession of the polls." One of the election judges declared that they would beat the Republican candidate "or have a fight;" and the coroner, since the murder, has said, "The matter must be hushed up."

Shortly afterward occurred the Ku-Klux outrages near Frankfort. The story of them is told by the *Yeoman*, of that place, which is a Democratic paper, and its testimony cannot well be impeached. Last Wednesday or Thursday afternoon, a band of mounted men, seventeen in number, armed with double-barreled shot-guns, and with masked faces, set out on a hunt for negroes, exactly as the Indians on the plains start on a buffalo hunt, or Europeans in India go forth to shoot the tiger. They first visited the house of a barber, in a town called Stamping Ground; but luckily for him, they found him absent from his lair. A colored shoemaker, an inoffensive man, was

discovered a quarter of a mile further on, however, and shot while sitting in his house at work. About sundown they reached Watkinsville, and were about to make a predatory raid upon it. The negroes hastily gathered with arms in their hands, and, after a brisk fight, drove them off. In the skirmish three negroes were wounded, and one Ku-Klux, or "regulator," as they call themselves, was killed and one wounded. It is believed that the same band has been operating in Henry and Shelby counties. They are entirely lawless—a depredating, murderous set of men. There is just as much reason for their suppression, as there would be if a band of seventeen mounted men should set out from Wayne County shooting chance citizens while at work in their shops and fields.

These two instances of outrage in Kentucky are examples of thousands of similar cases which have been perpetrated during the last five years in the South, and reported by the National authorities. Page after page of documents accompanying the special message of the President is filled with summaries merely of the official statements of the murder, robbery, arson, insult, whipping, lynching, burning, hanging, of the colored people generally, of the white people sometimes.

It would be unjust to pretend that these are all outgrowths of peculiar wickedness in Southern society. Many of them are results of the disorganized condition in which the war left that people. But deducting the crimes which would occur under any circumstances; deducting the unpunished crime resulting from social disorganization, there is left an immense residue of crimes against the citizen as a colored man or as an obnoxious political opponent. They are committed either for the sake of terrifying both the negro and the white man from voting the Republican ticket; or of punishing the black one for voting it; or for the sake of breaking up his contracts on the plantations and stealing his share of the crops; or for the devilish satisfaction of a hatred for him and his race, and a craving to torture the weak and helpless.—*Detroit Post*.

Confidence in God.

"WHY hast Thou forsaken me?" So, indeed, many a one is crying at this moment. Why hast thou forsaken this weary, solitary soul? Why hast thou left the parent to bear the burden of ungrateful, rebellious children? Why hast thou left the wife or mother to bewail her only joy? Why hast thou cast those poor children on the world, with none to help them? Why hast thou permitted those cruel oppressions to go on under the sun, unrebuked and unchecked? Why hast thou permitted those vast multitudes to be born and die, as sheep without a shepherd? Why hast thou forsaken so many churches which thy right hand had planted? Why has Christendom gone so far astray from its original purpose? Why has the human race—why has this church and nation—been allowed to lose so many great opportunities? Why has so many a noble spirit been snatched from us when we most needed him? Why do the evil prosper—why do the good fail? Why is human life so mysterious and so sad? Why is the divine life so far off—so difficult to attain unto? We ask these questions—we cannot help asking them. We even do well at times to ask them. Christ asked this one question which comprehends all. There is no other answer but what he gave to himself—not in word, but in act. He did not give way; he did not despair. He waited; he endured. He looked forward and upward. Though God seemed to have forsaken him, he yet had not forsaken God. God was still to him his God. "My God." And therefore, in the strength of his endurance, the darkness broke away, and the desolation ceased. He felt that God was not "only his God, but is always his Father." "Father," he said, "into thy hands I commend my spirit." The work which he came to do, and which seemed for the moment forsaken and interrupted, he felt was, after all, accomplished. "It is finished," he said. So we may be sure that, if we persevere, our Father will receive our spirit in calm and peace. Our work will be finished; if not by ourselves, by others, when God's good time is accomplished.—*Dr. Stanley*.

Mr. Fletcher's Advice to a Young Lady.

1. LIVE above earthly and creature comforts.
2. Beware of flatness and lukewarmness; this, if not carried immediately to the Lord, often ends in darkness and deadness.
3. Value divine comforts above all things, and prize Christ above all comforts, that if they should fail, you may still glory in the God of your salvation.
4. Let that which torments others make your happiness. I mean *self-denial* and *renouncing your own will*.
5. Be ready to yield with joy to every conviction of the Spirit of God. Be faithful to present grace, and aspire after a continual growth.
6. Live the present moment to God, and avoid perplexing yourself about your *past* or *future* experience; by giving up yourself to Christ, *as you are*, and being willing to receive him *now* as he is, leaving all the rest to him, you will cut up a thousand temptations by the roots.

It was a saying of the late Rev. Dr. John M. Mason, that a house without family worship had neither a foundation nor a covering.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 31, 1870.

URIAH SMITH, EDITOR.

Public Prayer.

A CORRESPONDENT calls for an article on Public Prayer. He desires, we suppose, some of the evidence that the custom of offering vocal prayer in the public congregation is in itself proper, and that it is sustained by the example and precepts of the sacred writers; for there are some who do not believe in the practice, and hence who offer no prayer to God in their public assemblies.

On the subject of public prayer we think it can be maintained, 1. That there is no testimony in the word of God against the practice. 2. That we have in its favor the example of those whom we can safely follow. 3. That it is enjoined in the Scriptures.

1. There is nothing in the Bible against the practice. How can you say that, says one, when the Saviour says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret"? Does the Saviour mean to tell his disciples that every time they prayed they should enter into their closets? Let us look at the context that we may understand the subject of his remarks. Matt. 6:1-6. He is warning his disciples against falling into the vainglorious spirit of the Pharisees. They did their alms before men to be seen of them. The disciples were to do theirs in secret. The Pharisees loved to pray standing in the corners of the streets, that they might be observed by passers by, and gain the applause of the multitude for their great piety. What kind of prayers were these which they offered thus in the streets and market places? Did they pertain to the public worship of God? Not at all. They were their own private devotions. Spiritual pride had led the Pharisees to obtrude upon the public gaze those acts of religious worship which should have been performed by them in secret before God alone. This was one of their sins; and Christ said they should have no other reward for their flaunting devotions, than the empty applause of their fellow-men, which they so eagerly sought.

Were Christians also to have their private duties? By all means. Alms they were to give; but Christ told them to let it be in a quiet and unostentatious manner. Secret prayer they were to offer to God; but they were to offer it in the privacy of their own closets. The Pharisees had certain hours for their devotions; and they managed, as far as possible, that these hours should find them in some place of public resort, in the synagogue, the thoroughfare, or the market-place; and then they would immediately commence their devotions, apparently all to themselves, but really to be seen of men. Be ye not like these hypocrites, said Christ to his disciples. When you do your alms, do not sound a trumpet before you; when you engage in your private devotions, do not do it in the streets, but in the closet.

The subject then upon which Christ is here speaking is the private worship of God. But God has also instituted public worship; and this is another thing altogether. Now to take the directions which Christ here gives us respecting our private religious duties, and apply them to public worship, of which he was not speaking, is altogether illogical and wrong. And as this is the only passage which can by any one be supposed to forbid public prayer, we consider our first proposition established, that there is nothing in the Scriptures against the practice.

2. We have in its favor the practice of those whose example it is safe for us to follow. On one of the most important and imposing public occasions the world has ever seen, public prayer was offered. When the first temple, the place which God had caused to be prepared to place his name there, was dedicated to its holy use, Solomon, then standing in the counsel of the Most High, and filled with heavenly wisdom, came forth before the assembled hosts of Israel, kneeled down upon his knees, spread forth his hands toward Heaven, and offered unto God a prayer replete with the most beautiful and sublime sentiments. 1 Kings 8:22-54; 2 Chron. 6:12-42. The prayer is recorded in these scriptures; and it is stated to be what Solomon said, not what he thought. The prayer was an audible one, spoken in the ears of all the people.

Again we have an instance of prayer publicly offered when a company of disciples were to-

gether. Acts 4:24-30. That the words recorded in the scripture here referred to, were uttered as a prayer, is evident from the next verse which says, "And when they had prayed," or, they having prayed, referring evidently to the preceding record of what they had said.

In Acts 20, we have the example of Paul. Having called for the elders of the church of Ephesus to meet him at Miletus, after a solemn interview, as he was about to depart on his way to Jerusalem, to see them no more, he "kneeled down, and prayed with them all." Verse 36.

These instances are sufficient to prove our second proposition, that we have the example of the sacred writers in favor of public prayer.

3. It is enjoined in the Scriptures. Whenever any of the inspired writers give directions how certain acts of public worship shall be performed, it is good evidence that they understood that such acts were to constitute a part of public worship. But Paul does give directions in regard to praying in the public congregation, 1 Cor. 11:4: "Every man praying or prophesying, having his head covered, dishonoreth his head." The prophesying here mentioned, whether it be taken strictly as speaking with the spirit of prophecy, or in the accommodated sense of explaining the prophecies, that is, preaching, was a public act; for Paul further says, 1 Cor. 14:3, "He that prophesieth, speaketh unto men to edification." But the praying was just as public as the prophesying, and was to be done in a similar manner, with the head uncovered; and both were exercises to take place when the disciples were "come together in the church." 1 Cor. 11:18.

Paul further speaks against talking or praying in an unknown tongue, unless there should be one to interpret; 1 Cor. 14; because in that case, the listeners, understanding not what was said, would not be edified. But if all praying is to be done in secret, and consist simply of the silent communing of one's own spirit with God, it might just as well be in an unknown tongue as any other. And the fact that Paul did not desire that prayers should be made in an unknown tongue, because he would have all things done to edification, verse 26, is proof that he speaks of prayers to be made in the place of public meeting where believers and unbelievers come to listen and learn. Verses 22-25.

Again, in 1 Tim. 2:8, we read: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." As Paul spoke by direct inspiration, his "will" (*boulomai*) is equivalent to a command. The force of the word *everywhere*, will be seen when it is considered that the language is probably spoken in opposition to a superstition of the Jews, who held that public prayer could only be offered, properly, in certain places. At first they considered that prayer to be acceptable must be offered in the temple at Jerusalem. This was afterward extended to the whole land of Judea. And after they were scattered among all nations, they built oratories or places of prayer, at which alone they held that public prayer could consistently be made. But Paul sends forth to all his Gentile converts, directions that prayers be made everywhere; that the prayers which the Jews thought could be made only in certain places (and these, be it remembered, were public prayers), should be offered up in all places wherever occasion might require.

Prayer is an expression of our dependence upon God. To live without it, is to show that we are trying to live independent of him. It was this spirit which caused the fall of man; it is this which keeps him from returning to God. And where can we more appropriately express our dependence upon God by humble supplication, than when we have come together publicly to worship him? To hold religious meetings without prayer, as some do, is to give them an air of irreligion and impiety, which is nothing less than painful to every truly humble and devout heart.

The National Reform Convention.

THIS Convention was held, according to appointment, in Philadelphia, Jan. 18 and 19. A preliminary report, all that has yet come under our notice, states the number of delegates who assembled from different parts of the country, in a representative capacity, to be over two hundred. Large audiences listened with interest to the proceedings. Hon. James Pollock, Ex-Governor of Pennsylvania, was made permanent President of the Convention. Among the first resolutions offered by the Business Committee, were the following:—

"Resolved, That this Convention of those who aim to secure a religious amendment to our Na-

tional Constitution, gratefully acknowledge the good providence of God in the evident progress of this cause during the past year.

"Resolved, That with the conviction that, under God, all that is wanting for its ultimate and its early triumph, is to publish the facts and illustrate the principles upon which it is based, we pledge ourselves to renewed zeal in its prosecution."

"That, in view of the controlling power of the Constitution in shaping State, as well as national, policy, it is of immediate importance to public morals and to social order to secure such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, in our government, on an undeniable legal basis in the fundamental law of the nation, specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy."

There are some who plainly see the tendency of this movement, and raise the alarm, as the following from a letter sent by W. Jamison of Chicago, to be read at the Convention, plainly shows:—

"With a great deal of interest I am watching the movement in which you are engaged to Christianize our peerless Constitution—peerless since the blot of slavery has been wiped from it. As an American citizen, I must frankly say to you that, in my judgment, your organization is fraught with danger to our American government. I am fully convinced that you are in dead earnest in this work of obtaining a recognition of God in the fundamental instrument of our Government. You are persevering, too, as you are earnest; hence I can see that the 'Reform'—as you term it—is destined to spread, assume gigantic proportions, and grow in favor with the mass of Christian people. Your conventions, I notice, are securing this result. Gentlemen, Beware! Overthrow this human government, (founded by the wisdom of such men as Jefferson, Adams, and Paine,) and religious liberty will be trampled under foot in this new world as it was, and is, in the old. The people of the old world are throwing off the shackles of a union of Church and State, while you (I say it with all due courtesy) are striving to unite Church and State in the new world."

In this connection it may be of interest to state that meetings in behalf of the proposed amendment, have been held in different parts of the country, as follows:—

In Deer Creek church, New Bedford, Pa., Dec. 27, 1870. Three speakers addressed the meeting. Permanent organization formed.

Washingtonville, N. Y., Dec. 30. McIndoes and Johnsbury, Vt., Jan. 13 and 16, 1871. Barton and Topsham, Vt., the 11th and 16th. Society organized for Orange County. Duffield St. Presbyterian church, Brooklyn, N. Y., Jan. 16. Chambersburg, Shippensburg, Carlisle, and Harrisburg, Pennsylvania, on the 15th, 16th, and 17th inst. The meeting in Harrisburg was held in the hall of the House of Representatives, and was presided over by Gov. Geary.

On Jan. 3, another Sunday Convention was held in New Concord, Ohio. Meanwhile, zealous agents are beginning to travel from town to town, and city to city, visiting clergymen and laymen, to arouse the churches to take hold of this movement. And thus the work goes on.

Thoughts on the Book of Daniel.

CHAPTER XI (CONTINUED).

VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Tiberius Cæsar next appeared after Augustus Cæsar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife Livia besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom," due to an upright and faithful sovereign.

How clear a fulfillment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably and obtain the kingdom by flatteries. A paragraph from the *Encyclopedia Americana*, shows how this was fulfilled:—

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Ger-

mans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate."

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition—such were the circumstances attending his accession to the throne; and such were the circumstances for which the prophecy called.

The person brought to view in the text is called "a vile person." Was such the character sustained by Tiberius? Let another paragraph from the *Encyclopedia* answer:—

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense, which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A. D. 26, to the isle of Capreae, in the bay of Naples, never to return to Rome. On the death of Livia, A. D. 29, the only restraint upon his actions, and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extending his views to the empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'"

"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life."

Tyranny, hypocrisy, infamous debauchery, and beastly intemperance;—if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection.

Verse 22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Bishop Newton presents the following reading as agreeing better with the original: "And the arms of the overflower shall be overflowed from before him, and shall be broken." The expressions signify revolution and violence; and in fulfillment we should look for the arms of Tiberius, the overflower, to be overflowed, or, in other words for him to suffer a violent death. To show how this was accomplished, we again have recourse to the *Encyclopedia Americana*, art., Tiberius:—

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Micenum, where, on the sixteenth of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated."

"The prince of the covenant" unquestionably refers to Jesus Christ, the "Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan. 9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign so important that it should not be passed over; namely, the cutting off of the prince of the covenant, or in other words the death of our Lord Jesus Christ. Did this event take place in the reign of Tiberius? It did. Luke informs us (3:1-3) that in the fifteenth year of the reign of Tiberius Cæsar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr Hales, Lardner, and others, from his elevation to the

throne to reign jointly with Angustus, his father-in-law, in August A. D. 12. His fifteenth year would therefore be from August A. D. 26, to August A. D. 27. Christ was six months younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter portion of Tiberius' 15th year, it would bring the commencement of Christ's ministry in the autumn of A. D. 27; and here the best of authorities place the baptism of Christ, it being the exact point where the 483 years from B. C. 457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point we go forward three years and a half to find the date of the crucifixion; for Christ attended but four passovers, and was crucified at the last one. Three and a half years from the autumn of A. D. 27, bring us to the spring of A. D. 31. The death of Tiberius is placed but six years later, in A. D. 37.

Verse 23. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfillment of the prophecy in three individuals as already noticed who successively stood at the head of the Roman empire, Julius, Augustus, and Tiberius Cæsar. The first on returning to the fort of his own land in triumph, stumbled and fell and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but ended both his reign and his life in violence. And in his reign the prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21, 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfillment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfillment of the little horn of Dan. 8; and it is offered for the same purpose, namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the chain cannot be broken nor the evidence overthrown.

Having taken us down through the secular events of the empire, to the end of the seventy weeks, the prophet in verse 23, takes us back to the time when the Romans became directly connected with the people of God, by the Jewish league, B. C. 161; from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. The Jews being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1 Mac. 8; Prideaux, ii. 166; Josephus' Antiq. B. xii. chap. x. sec. 6. The Romans listened to the request of the Jews, and granted them a decree conched in these words:—

"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force." "This decree," says Josephus, "was written by Enpolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner."

At this time, the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.

Dangers that Threaten Us.

C. L. WOODWORTH, in the *American Missionary* of October, 1870, speaks as follows of the growing and threatening evils with which Christianity must contend, even in this land of light and liberty. The picture is not a very encouraging one for those who think that the church, with the agencies now at her command, is commissioned to convert the world. He says:—

"The immense tide of foreign immigration, coming largely from the very poor and dangerous classes of the Old World—the infidelity which marches in the forefront of this immigration, scoffing at the Sabbath, the Church and the Bible—the Romish Church, hostile to whatever has come of the Puritan faith and culture, spreading over the land, and boasting its purpose to take possession of it within the next thirty years; Mormonism with its gospel of lust, and heathenism with its one hundred thousand invaders on the Pacific slopes, and finally eight millions of our own kith and kin, south of Mason and Dixon's line, who, to say the least, do not love us—are enough to make us serious, and lead us to ask whether we have not all that we can do to save the land for Christ, and liberty, and truth. The first duty of the churches would seem to be to strengthen their position, and secure their defenses against all the craft and power of Rome and the devil. It may be accepted as the common consent of mankind that the great moral battle for the world will be fought in this land, for the simple reason that every enemy of Christ and truth, is here concentrating. . . . Our peril is not from foes without, but from foes within. There is among us a spirit of diabolism that must be exorcised, or it will destroy us. The conflict will come, and it will be decisive. Hence we plead with our people to see to it that the positions of the evangelical churches are made so strong as to defy every assault, come from what quarter it may. If as Christian men, we have any wisdom for a time like this, we shall put in array every Christian power, and set in motion every Christian influence, to meet the enemy who is coming in upon us like a flood."

A FIELD FOR THE GOSPEL.

Of the wonderful field presented by this country for the preaching of the gospel to all nations, he then speaks as follows:—

"God has brought the world to our doors, and why should we think we do nothing for it unless we seek men abroad? The heathen are moving in upon us ten times faster than we have shown any capacity to save them in their own lands. We have in the blacks and in the Chinese the representatives of two great heathen races; and it ought to be easier to save them here than under the darkness of heathenism, while their salvation would insure the salvation of the nations from which they come.

"There is, too, this immense gain in doing the work here. We preach to these races in our own tongue, which they are compelled to learn, instead of learning theirs after years of study, and babbling in it ever after. No time is lost, therefore; the moment we face the work, that moment we preach the glorious gospel of Christ. We are startled almost when we think of it, as if we saw the shadow of the Almighty, that in the English language, packed with religious ideas, and holding the best Christian literature in the world, we can, at our own doors, preach the gospel to every nation under heaven."

The Perils of the Seas.

THE Saviour gave, as one sign of the approaching end, the roaring, or unusually violent commotion, of the sea and waves. The thoughtful reader will be reminded of his language by the following exhibit of the unparalleled losses by sea during the past few years:—

The marine losses of the United States during the year now passing away have reached the heavy figures of over \$17,500,000, inclusive of the values of the several cargoes of the vessels lost or missing. The last quarter of the year is always the hardest upon shipping, and the month of October was the most disastrous of the three so far reported. It has to answer for sixty-six vessels lost or missing. Of the lost ones, forty-two were burned at sea—an extraordinary number to be thus destroyed—and a fact which almost forces upon the mind a suspicion of very great carelessness among those who go down to the sea in ships. Of the remainder (including so much as is reported for the month of December), 250 were wrecked, fifty-six were abandoned, twenty-five from one cause or another were sunk, twenty-seven foundered, and forty-five were missing, some of which, however, arrived at port safely during some part of the year.

The total losses in the United States marine since 1865 are, 2,821 vessels, valued at \$129,067,700.

The total losses throughout the world for the last year, from Jan. 1, to Dec. 10, 1870, as reported to the British Lloyd's were 1,887 vessels.

CONSCIENCE, be it ever so little a worm while we live, grows suddenly to a serpent on the death-bed.

Occasion to Blaspheme.

THE prophet reproved David for his sin, because he had given occasion to the enemies of the Lord to blaspheme. See from the following article, published in the *New York Nation*, what occasion fighting Christians give the heathen, and infidels generally, to blaspheme that which professes to be the religion of the Prince of Peace. How long will Christians have to fight to convert the world?

Considering that last Christmas day was the eighteen hundred and sixty-ninth anniversary of the birth of Christ, and that the religion he founded was, above all things, the religion of love, the condition of the Christian world presents a curious spectacle. Some forty millions of German Christians are helping in every way in their power to kill and maim a similar number of French Christians, and destroy their property. Large numbers of young French Christians, too, are lying in wait behind hedges and in ditches, trying to shoot passing German Christians through the head; and, when German Christians catch them, they shoot them through the head. Over half of France the Christian churches are turned into hospitals for persons whom their brother Christians have horribly gashed and mutilated. In another quarter of Europe, Russian Christians announce their determination to kill and maim any number of Latin Christians, besides Mohammedans, that may be necessary in order to secure themselves the privilege of keeping in the Black Sea, as many instruments for destroying human life and property as they think proper; and the Latin Christians reply that they will, in turn, slaughter any number of Greek Christians sooner than submit to anything of the kind. Over here we do not at present propose to kill anybody; but it was only a few weeks since, a notorious Massachusetts Christian got up and calmly proposed, as a means of making political capital for the party, that American Christians generally should go to killing English and Canadian Christians, and destroying their property, on account of a certain sum of money; and large numbers of the more "advanced" Christians think that, although he was mistaken, he is still a dear, delightful, naughty man, and that they must really forgive him. To a heathen looker-on of some cultivation and sense of humor, the whole thing, the festival included, would be as good as a play.

To Correspondents.

F. A. BUZZELL: Your query was noticed in REVIEW, No. 5.

A CORRESPONDENT asks for an explanation of the parable in Luke 14:31-35. We do not find any there.

L. H. BEEBE: We did not design to be understood as denying the fact that travelers, under certain circumstances, will find a difference in their reckoning of time. Our only object was to show that the extract under notice could not be an authentic piece of information.

CORRESPONDENTS who from time to time send in selections for the paper have our thanks; but if when they send whole papers or parts of papers, they will mark the articles to which they wish to call our attention, it will make it much more convenient for us.

Correct Doctrine Important.

THERE is a very marked and strong tendency in this age to what is called "Liberalism." It has come to be considered of no essential importance whether a man holds a correct doctrine or one that is not true, provided he really believes it. Character, we are told, should be the test, and not the doctrine.

I know a church that will receive members without baptism in any form, or even conversion, and whose doctrine is directly opposite to that of the church. Universalists, Restorationists, Trinitarians, Unitarians, and in fact, all kinds of theology, may come into the church, though of course, their own doctrine is preferred. Now this strikes my mind as being very contrary to the teachings of the Bible on this subject.

Sound doctrine is repeatedly spoken of as being very important. Christ warns his disciples to beware of the doctrine of the Pharisees and of the Sadducees. Matt. 16:12. He also says, John 7:17, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This shows that the knowledge of doctrine was esteemed important by Christ.

Of the early disciples it is said, that "they continued steadfast in the apostle's doctrine." Acts 2:42. Paul preached a form of doctrine, and thanked God that they had received it. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. Timothy, he exhorts thus: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1:13. This form of sound words was to be held fast by Timothy, and to be taught to others.

In reproving the Corinthians, Paul says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine." 1 Cor. 14:26. This evil he reproves. But such a state of things may now be found in many

churches of our land. Not only does it go unreproved, but in many instances it is even commended, and thought to be necessary. Paul instructed Timothy to abide at Ephesus that he might "charge some they that teach no other doctrine." 1 Tim. 1:3. Paul was careful in this matter. He knew there was importance attached to it.

Again, he exhorts that young minister, "Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:13, 16.

Again, he tells Timothy that all Scripture is profitable for doctrine. 2 Tim. 3:16. And then he tells him to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Chap. 4:2-4.

To Titus he gave similar advice: "In all things showing thyself a pattern of good works; in doctrine showing incorruptness, gravity, sincerity." Titus 2:7. Christ said that he hated the doctrine of the Nicolaitanes. And Paul denounces a curse against any one, though he be an angel from Heaven, if he should preach any other gospel. Gal. 1:8. In perfect accordance with this, again he gives his advice: "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus 3:10, 11. This is pretty strong language; but to the Romans he writes equally as strong against those who teach false doctrine. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Paul was afraid of men who had false doctrines, and would allow the church to have no fellowship for them. John is even more severe. He says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John 9:10, 11.

The reason why the sacred writers were so fearful of false doctrine, and condemned it so severely, and exhorted their followers to have no fellowship with those who held or taught it, manifestly was because false doctrine always leads to wrong practice. If a man holds a wrong theory he will certainly go wrong. As the telling of one falsehood leads to the telling of another, to cover that up; so the receiving of one false doctrine leads to the reception of another, and so on, till the most important doctrines of the Bible are undermined and overthrown. Correct doctrine, sound doctrine, therefore, is of great importance. Error should not be lightly regarded. We believe the Judgment will prove this to be true.

D. M. CANRIGHT.

Count Your Mercies.

TO MORE frequently count the mercies so graciously bestowed upon us by our kind heavenly Parent, would greatly soften, and often quite diminish, the trials, temptations, and afflictions, of life. It would do much to smooth the pathway of life, and to enable us to run with patience and greater success the Christian race. "Looking unto Jesus the author and finisher of our faith." Temptations to repine under discouragements, would not so frequently intrude into our hearts.

Oh! that with the opening of each new morning, our hearts might awake with responsive songs of praise and gratitude, to the Giver of every good and perfect gift; that they may be tuned each day to his honor and glory; and that in words, and acts of love and kindness to all, we may in some measure reflect a Saviour's love to the world, as the peaceful waters reflect the gentle beams of the sun.

Oh! that we may be suitably impressed with the "depth of the riches, both of the wisdom and knowledge of God," and of his manifold mercies to the children of men.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

"Count the mercies which have been quietly falling in your history. Down they come, every morning and evening, as angel messengers from the Father of Heaven. Have you lived these years wasting mercies, renewing them every day, and never yet realized whence they came? If you have, Heaven pity you. You have murmured under afflictions; but who heard you rejoice over blessings? Ask the sunbeam, the rain-drop, the star, or the queen of the night. What is life but mercy? What are health, strength, friendship, social life? Had each the power of speech, each would say, "I am a mercy." Perhaps you have never regarded them as such. If not, you have been a poor student of nature and revelation. What is the propriety of stopping to play with a thorn bush, when you may just as well pluck sweet flowers, and eat pleasant fruits?"

A. S. HUTCHINS.

HE who fears not death will start at no shadows.

THE UNPROFITABLE SERVANT.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent,
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim?

One poor talent—nothing more!
All the years that have gone o'er,
Have not added to the store.

Some will double what they hold,
Others add to it tenfold,
And pay back the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, oh! teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee,
Thou who hast done all for me.

Selected for the REVIEW, by C. O. TAYLOR.

Progress of the Cause.

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

Knoxville, Iowa.

JAN. 10 and 11, myself and wife rode sixty miles from Winterset to Knoxville. The weather was fine, and the roads the best I ever saw. Bro. Stiffer furnished us with a good team, and we enjoyed our ride very much. Stopped over night at Bro. Hodges', in Sandyville. Then came on to Knoxville to be ready for the meeting. Thursday and Friday it stormed considerably and turned cold; yet we had a good delegation of brethren from the surrounding churches, there being over eighty Sabbath-keepers present.

Sabbath evening, we spoke to them on the progress of the work and the condition of the cause around us. There were not as many of the Knoxville church out that evening as we wished to see. Sabbath morning, at half past 9 o'clock, had a very good social meeting, though the brethren from other places did most of the work in it.

Several of this church did not get in till nearly noon, thus losing a good share of the meeting. This should not be so. Every one should be on hand to commence with the meeting. These seasons are important. We hope there will be a reform in this direction.

In the afternoon, we attempted to have a social meeting; but everything was dark and dead. It was very manifest that the church was not in a condition for the Lord to come in and bless us. We felt sad to find such a state of things. In the evening, we pointed out what we thought were some of the difficulties in the way—what was lacking and what was wanting. The Lord seemed to direct, and hearts were moved. After preaching, some good confessions were made, and it seemed lighter. Sunday morning, we had another social meeting. The spirit of confession and contrition came into our meeting at the very start. All were deeply moved, and every heart seemed to be touched. Tears flowed freely. Every moment was occupied, and we felt God's Spirit powerfully at work among us. It was a solemn place. It was good to be there. After most of the brethren and sisters had spoken, several strong men and women rose up and made a start to serve God. Some of these had long been the subject of prayers and hopes. Words could not express our feelings to thus see them take their stand. Backsliders came forward with weeping and confession. For this we thanked the Lord. In short we had a most solemn, interesting, and affecting meeting. We thank God, and take courage.

Bro. Morrison was present, but not able to preach. I tried to preach three times first-day, but was so tired and worn that I could not do it with much energy or effect. I sold about \$20 worth of books, and obtained some \$30 on the REVIEW and Instructor, with several new subscribers.

Monday morning, the brethren and sisters from abroad returned home; but we staid another day to follow up the work here. Years in the past this church has been very unfortunate in the labors bestowed upon it, having had the full benefit of the labors of such men as Hull, Shortridge, Snook, and Brinkerhoff. Coldness, jealousies, and a lack of love, gradually came into the church, and shut out the Spirit of God, and left them in a very sad condition. They have had but little labor for a long time. Indeed they have been neglected too long. Now that the Lord had commenced to work for them, we thought best to follow it up. So Monday afternoon, at half past one, the whole church came together. After plainly stating the case, and all the difficulties as we understood them to exist, we gave opportunity for any one to make confession, who felt that they ought to. We did not propose to hunt up and bring out the

difficulties, and make them confess, but let every one, in the fear of God, tend to his own case. The brethren and sisters all took up the case where it was left the day before, and many heartfelt and touching confessions were made. Wives confessed to their husbands, husbands to their wives, parents to their children, and brethren and sisters to each other. Old difficulties were removed, and solemn vows were made for the future.

Four hours were spent in this manner. We trust and believe that the work was wrought by the Spirit of God, and that it will be effectual. There had been a lack of sympathy for, and support of, their elder, Bro. Benn Auten, in his many burdens and duties. This had discouraged him very much; but at this meeting he was unanimously assured of their choice, of their support, and their prayers. May it not be in vain. The Bible-class and Sabbath-school were started again. There we left them. On the whole, we feel greatly encouraged with regard to this church, and think we have reason to believe that better days are before them. To the Lord be all the praise.

The next monthly meeting will be at State Center.
D. M. CANRIGHT.

Ohio.

ON Friday evening, Dec. 30, I began meetings in the neighborhood of Bro. S. E. Edwards, four miles south-east of Napoleon. The Disciple church were so kind as to allow us to use their house of worship, and they have our thanks. I have now been here nearly three weeks, and have held twenty-six meetings. The first two weeks we had good sleighing, and our public meetings were well attended. The people seemed to be very anxious to hear the truth. They came from miles around, and sometimes filled the house, which would seat about three hundred, to overflowing. The last week there has been a great change. The weather became very warm, the snow almost all went off in a day, the roads became very muddy, and the nights dark and stormy, so the people could not get out. This coming when the interest was the greatest, and when the people were making decisions, stopped the work almost entirely. Quite a number became convinced of the truth; but they yet remain undecided about moving out.

We came into this place more especially to benefit our brethren and sisters that lived here, and in this the work has been successful. Some of Bro. Edwards' family made a start in the cause of the Lord. The brethren and sisters were much encouraged. I have good evidence that a good work has been done here. Seven have been buried with their Lord in baptism, and risen, we trust, to walk in newness of life. One of these was a young sister from Defiance, who decided to live the truth against the opposition of parents and friends, since I left there.

I organized a church of fourteen members. Bro. George W. Edwards was chosen and ordained their elder. They heartily adopted the plan of Systematic Benevolence, and put down their figures to the amount of \$160.40 per year. The Lord gave us his blessing in this work. We feel to give him all the praise.

If this little company remain faithful in their duty, and cast a true and steady light, they may expect others to join them soon. I feel to take courage, and go forward in the work and cause of present truth. We will labor on till the jewels are gathered, praying the Lord to hasten on the work.
I. D. VAN HORN.

Napoleon, O., Jan. 18, 1871.

Vienna, N. Y.

COMMENCED meetings, Nov. 5, 1870, at the Maple Flats school-house, town of Vienna. Held in that and adjoining districts, in all, some fifty meetings. In one district especially, there was quite an interest to hear; and from the freedom enjoyed in speaking in the meetings and in conversation in families, I hoped quite a number would embrace the truth. But although quite a number acknowledged the truth, only two decided to keep the Sabbath of the Lord. I hope that others will yet decide to serve God and keep his commandments. I intend to visit them again.

I have also held several meetings at Smith's Mills with some interest and, I trust, profit to the brethren, and others. Last Sabbath, spent with the church at Roosevelt in monthly meeting. First-day, came to this place, and commenced meetings in the evening. Have given four discourses with good interest.

I feel like striving to get very low before God, so that I may accomplish some good in this cause. Pray for me.
F. WHEELER.

New Haven, N. Y., Jan. 19, 1871.

Cornville, Maine.

OF late, I have been holding meetings in Cornville. About twenty have taken up the cross, and started to serve the Lord. Some are children of Sabbath-keepers. Others never kept the Sabbath before. A number of backsliders have been reclaimed. A good work has commenced, and I hope it may progress until others are brought in. Many are convinced that we have the truth. May the Lord help them to obey, and keep all the "commandments of God, and the faith of Jesus." It rejoiced my heart to hear the brother who was clerk of the Christian Baptist church in Cornville (when I was a member of that body), give us a sketch of his experience and take his

position to keep all the commandments of God, and declare that from that day, Dec. 31, we might set him down as a seventh-day Sabbath-keeper. Others commenced to keep the Lord's Sabbath for the first time. As it was the last day of the year, 1870, and the new year was about to be ushered in upon them, they decided to keep all the commandments of God, that they might have a right to the tree of life, and be saved in the kingdom of God. Bro. Stratton is free, and taking hold well. I hope to see the cause rise in Maine. The truth never looked clearer and more precious to me than now. The third angel's message will finally triumph. May the Lord increase my faith in this work.
J. B. GOODRICH.

Hartland, Jan. 16, 1871.

St. Johns, Mich.

A FEW in this place have renounced the popular theories of the day, and have indorsed the Advent doctrine as far as they know. They seem to understand that man is mortal, that the dead sleep, and that the coming of our Lord is at hand. I think that these people are earnestly seeking for truth, and that much good could be done, if help could be had.
A. H. PERVORSE.

Poy Sippi, Wis.

ON the 5th of this month, I commenced meetings in this vicinity. The quarterly meeting was well attended although it was very cold and stormy. Forty Sabbath-keepers were in attendance. We celebrated the ordinances, and felt encouraged in the work of the Lord. Four were added to the church. We have had nine meetings. The interest to hear is very good. The Lord willing, I will continue here another week. Pray for us, that souls may be converted to the Lord.
JOHN MATTESON.

Poy Sippi, Wis., Jan. 12, 1871.

Forest City, Mich.

WE are now living in Newaygo Co., Dayton township, twenty miles east of White Hall, and four miles west of Fremont Center, and would be glad to have any of our brethren or friends, call on us. Especially would we be pleased to have a preacher come to this place. Some are interested, and are reading on the subjects of the Sabbath, sanctuary, &c.

L. D. SMITH.

The Camp-Meeting in Ohio.

BRO. SMITH: There are some things I heard at the camp-meeting, at Clyde, Ohio, that I would like to have published for the benefit of the readers of the REVIEW. I will not mention the able sermons, earnest exhortations, ardent prayers, pointed testimonies by the brethren and sisters, harmonious songs, humble confessions, promises to awake, &c.; but I would like to present a short synopsis of the searching exhortations given by Sr. White.

Her first testimony was, Search for the truth, and let the light shine in our souls, that we may see ourselves, and follow the heavenly Pattern; and dwell upon the virtues of our brethren and friends, and not upon their errors and failings.

Phil. 4: 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Her second testimony was a cutting rebuke to us in Ohio, for not using the means God has put in our hands, to bring our families and friends to meeting; showing one way of putting our talent to the exchangers, that the Lord Jesus, at his coming, may receive his own with usury.

Her third testimony, demonstrated the necessity of obeying the truth, without murmur or complaint. Paul and Silas, after declaring the truth to the Philippian, were taken, and their backs lacerated with stripes; then they were cast into an inner prison, and their feet made fast in the stocks. Did they murmur or complain? Did Paul say to Silas, This do n't pay, to have our backs lacerated, then to be put in prison, and our feet made fast in stocks, and we compelled to occupy this uncomfortable position; we must be more moderate in preaching the truth? Had they murmured, would angels have visited that prison? Not an angel. But they sang praises to God at midnight, and the angelic hosts shook the prison; and the jailer and his house were converted to God, as the result of this meek, patient suffering. Brethren and sisters, let us take heed to these exhortations.
G. W. MITCHELL.

Zanesville, Ohio.

Items of Experience.

I HAD decided from principle, previous to hearing Bro. Whitney's lectures in Keene, N. Y., to be a Christian; but I knew nothing of a Christian life. I was led by "blind shepherds." I knew nothing of Biblical truths. I did not care to read God's holy word. I was influenced by professed people of God. They read stories, loved to talk of Dickens' works, &c. I did not feel the importance of the profession I was making, until the truth of the Bible was set before me; then the responsibilities seemed so great that I nearly gave up in despair. But no; cowardly conscience, how

ungrateful! Why is it that we falter and faint by the way? Why grow weary over such a promising prize? Why do we sigh and weep? Are sorrows conquered so? Will the Lord remove the clouds while we sit still repining at our lot? No; I have learned this by experience. But we must toil if we would win the goal of our desires. Resolves, alone, will not help us; for if we would reap, we surely must sow, or not share in the harvest.

A contrast between the people of God and the world came before me in a dream, and is still forcibly impressed upon my mind. There were two roads. One seemed to lead to a very quiet and pleasant valley; and many were traveling that way. They formed a grand procession, were arrayed in glittering and costly attire, and their cry was, "Go with us." They seemed to be happy. They were greeted by all the world. Flowers grew up around them. It seemed an inviting place to go. All the allurements of the world seemed to call me that way. I don't know why I didn't go. It is all the Lord's work in keeping me. The other way was a narrow and stony path leading up a hill, and thorns grew by the way instead of flowers, and a few worn and weary travelers, trusting in the Lord for pure and spotless robes at the end of the race, were going there. I decided to be one of the few. I find peace, and am beginning to love these truths dearly. I do not find so many thorns as I expected. I am trying to form a meek and humble Christian character. My dear friends, if we are the remnant of Israel, may our deeds prove worthy of the name; for "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

NETTIE T. HOLT.

Essex Co., N. Y.

Extracts from Correspondence.

T. L. GILBERT of Liv. Co., Mich., is cheered with the good news he hears from brethren and sisters through the REVIEW; enjoys the Lord's blessing, and a hope, daily growing brighter and more precious. Hopes to be kept till Jesus appears in the clouds of heaven.

J. W. and S. C. BOND, of California, thank God for the light of present truth, and are looking for the soon coming of the Lord. They are encouraged as they hear of the many who are striving to keep the commandments of God, and the faith of Jesus.

SR. E. M. BRANT, of Minnesota, thinks the two dollars, subscription price of the REVIEW, the most profitably invested of any two dollars she ever spent. She says:

I feel encouraged, reproved, and comforted, by the perusal of its varied contents. It helps to make the Sabbath pleasant, and profitable. I find a sweet satisfaction in following the path of patriarchs, prophets, apostles, and the dear Redeemer, in keeping the day of God's rest which he sanctified and blessed. I feel grateful for being enlightened on a subject which now seems so plain and of such vital importance. I find a growing conviction that the day of Christ's second coming is near. The word of God, and the signs of the times all unite in showing that we are living in the last days. Solemn thought! that the destiny of all will soon be eternally fixed. I hope to be numbered with those who have built on the rock, so that when the fearful storms descend, I may be able to stand.

D. UPSON, of Cayuga Co., N. Y., admires the faith of the gospel as presented by S. D. Adventists, and has a growing interest in this good and glorious cause. He is glad of the long experience he has had in the Advent doctrine, and still loves the appearing of Jesus, and believes it to be near at hand.

Our Periodicals.

THE "ADVENT REVIEW AND HERALD OF THE SABBATH" is, without doubt, the best, and we may say the only, paper published which fearlessly proclaims the second advent of Christ, and at the same time points men to the necessary preparation, obedience to the "commandments of God, and the faith of Jesus." And in its present form and size, it is capable of wielding a mighty influence in favor of the truth. God bless the paper. Brethren, it is worthy of our support. Shall we support it?

The Instructor is the best youth's paper in the land; free from cat-and-dog stories, and little novels. It breathes the true spirit of truth. God bless it in its mission to thousands more of the youth, throughout the length and breadth of the land. Let us support it.

Then the Health Reformer is the best paper of its class in the world. Extremes has it? And have n't you extremes? And what reformatory work carried on by poor, erring man is not subject to extremes, some too slow, some too fast? But why let go the rope? In ordering the papers stopped, do we not let go the rope? We are out on a boundless ocean of time. We are aiming to the port called Heaven. But all do not understand the proper way of doing the work they are called to perform; and because this is so, and all does not move off to suit our individual fancies, shall we let go? No; emphatically no! With Bro. White, I say, "Hold on." Our kind Father in Heaven stands at the helm, and guides this great work in all its branches; and all things will come out right at last. Who will "hold on," and not "give up the ship"?
H. F. PHELPS.

1 John 3:21.

"If our heart condemn us not, then have we confidence toward God." 1 John 3:21.

A conscience void of offense, is of priceless value. The stain of sin, until removed by the blood of Christ, is still upon the mind. It is felt by the conscience. Like a festering, rankling sore, it preys upon the nerves, and causes anguish and sorrow of heart.

But the poor soul, so distressed, has fled to the cross. In Christ, it has found a balm; and now amid prayers and tears, it rests in peace. Instead of sorrow, there is joy; instead of pain, there is comfort and rest.

And now comes the rich experience of pardoning love. Heaven is brought down to earth. Who can tell the deep, heartfelt gratitude of the soul born again, transferred from the tyranny of sin and Satan, to the glorious liberty of the children of God?

Old things are passed away, and all is new. God is now seen everywhere. In all his works, the power of the Creator is clearly seen: in the opening flower, and in the ripening fruit; in the tender herb of the field, and in the majestic oak of the forest; in the valley, and hill, and mountain, God is manifest. The stary heavens which seemed mute and distant before, now speak a language distinct and clear. The majesty of Jehovah is chanted in solemn tones; the rich, melodious strains of heavenly music, echo from Heaven, and linger among the spheres. The ear once deaf to such sounds, is now open; and as the song of praise falls upon it, the soul is entranced with divine and heavenly pleasures.

Who would wander in darkness, deaf, dumb, and blind, to the charms of Heaven; dead to the only true Source of light and life, when such sublime enjoyments are offered to the sin-sick soul, only on condition of repentance, and faith, and obedience? Shall we not seek it, and live? Shall we undervalue so great a prize?

JOS. CLARKE.

A Great Blessing.

I HAVE been so often cheered by reading the straight testimonies, given in our good paper, that I wish to express my gratitude to God, through its columns, for this one great blessing.

It has not been quite a year since I fully embraced the faith of the S. D. Advent people. I attended the camp-meeting at Marion, Iowa, last May. It was not without a great deal of prejudice that I went there; but I was determined to see and hear for myself those whom I had so often heard spoken against, and I thank God that my doubts were swept away, and in their place, the bright truths of the third angel's message have full possession. I want to be a humble, devoted child of God, that I may help to bear the burdens of those who have borne the burdens and heat of the day.

I praise God for the blessed privilege he has given me, of meeting from Sabbath to Sabbath with a goodly number of S. D. Adventists who are striving to overcome, and prepare for the things that are coming on the earth. Although the church here has had trials which have had a tendency to kill the interest in the present truth, I am satisfied they are coming off more than conquerors.

C. A. MITCHELL.

La Porte City, Iowa, Jan. 20, 1871.

"What is Truth?"

THUS asked Pilate, of One who stood before him, and who had shortly before declared unto him, "For this cause came I into the world, that I should bear witness unto the truth."

Intent on proving to the rabble without, that he was Cæsar's friend, he waited not for an answer to the question he had asked, and which to all is of such momentous weight, but "went out," and with the words, "I find in him no fault at all," offered to comply with their custom of releasing whom they would, on this occasion, either a notorious robber, or this man in whose mouth was found no guile.

Many, at the present day, are not as inquisitive as the Roman Governor, while many others may ask, "What is truth?" but are no more anxious for an answer than he, having, like him, some friend to gain, or retain, and fearing the consequences of losing such, never wait for, nor seek, an answer at all.

But there are a few who not only ask the question, but are intent on an answer; and should one be given that cuts off the friendship of Cæsar, or the severing of long-cherished idols, and strong but pernicious habits, they wait not to dally with duty, but yield to the requirement, "If any man will come after Me, let him deny himself, and take up his cross, and follow me."

If Pilate cared not for an answer to so important a question, it need not hinder us from learning what is truth.

"Search the Scriptures," and there, in words clear and legible to every unbiased mind, we may read, "Sanctify them through thy truth, thy word is truth."

Again, we read, "If ye continue in My word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

But say, like the Jews of old, will be ready to say, "We were never in bondage to any man." They fail to see their subjection to evil habits, fashion's freaks, and public opinion. But let them fully understand the claims of God's word

upon them, and choose "the way, the truth, and the life," and indeed become disciples of Christ, and they will see the necessity of becoming free from these their masters; and the promise is, they shall be free.

Egyptian bondage is a fit comparison to the servitude that man is under, who is the slave to any evil habit.

There is nothing like the truth that will set him completely free from its power. Such can answer the question that Pilate asked, and testify also to the sanctifying power of the word in reclaiming them from darkness to light, from the service of Satan to the liberty of the sons of God.

C. GREEN.

Battle Creek, Mich.

Let Your Light Shine.

I WOULD express my gratitude to God for bringing me from the darkness of this world, to behold his marvelous light. He has shown me that I was trampling upon his holy Sabbath; and I thank him that my eyes have been opened, and my heart made ready to receive and keep the law; for by the law is the knowledge of sin. Rom. 3:20.

I am striving, by the assistance of God, to become more enlightened in his revealed will, and also to present the claims of his holy Sabbath as best I can, having a few tracts and the Bible to assist me. I have succeeded beyond my expectations. The field here at first was embarrassing, and the material hard to work upon. The orthodox churches, of various denominations, are firmly established here, and prejudice, of course, reigns. Myself and wife were the only Sabbath-keepers in this vicinity. We were alone in the defense of one of God's first and most binding laws; yet not alone; for God's protecting power was with us, and, by his grace, we stood steadfast. In the face of stern opposition, we kept his commandments. Christian firmness carries with it a strong influence. Numbers have lately confessed to me their conviction in regard to the Sabbath, and a few have come out and taken a firm stand. The field is open, and the harvest is ripening; and where are the laborers, who will come and preach the true gospel to this hungry and famishing people? May not their blood be laid upon us. The Lord send us help, ere it is too late.

We request the prayers of the brethren and sisters, that, when it is ours to be called from this world, we may have the full armor of faith on, and be ready to meet our God. S. D. WAGOR.

Monroe Co., Iowa.

Last-day Perils.

THE Bible plainly teaches us that we are now living amid the perils of the last days, and very near the time of trouble. Dan. 12:1. I do not realize the importance of the time in which we live as I should. I am much pleased with the enlarged paper. May the Lord bless all that take part in preparing the paper for its numerous readers.

LEWIS MARTIN.

Hospitality.

WE find this word four times in sacred writ, in a connection that proves it is an important element in the Christian character. Twice is the expression used, "given to hospitality;" again it is recorded, "a lover of hospitality;" and once more is the direct injunction enforced, "Use hospitality one to another without grudging."

If in the time of Titus and Timothy this trait was considered so essential that it was a requisite qualification in a candidate for bishop's honors, it surely cannot have lost all its importance in our own day and generation.

But do we rightly comprehend the meaning of the term?

Many persons seem to imagine that to be hospitable has sole reference to the last two syllables of the word; and that to entertain our friends we must needs set before them a repast which would tempt an epicure.

This is a time-honored fallacy, and our grandmothers were firm adherents to this creed. The all-important consideration in inviting guests was, what shall we give them to eat? And the long tables groaned under an array of viands, whose richness and variety excelled the achievements of our modern skill.

Therefore it was no little task to prepare for the large gatherings so much in vogue in the olden times; and when the chance visitor came in, unless the larder was abundantly provided with the delicacies deemed essential, bustle and confusion were unavoidable until the deficiency was supplied.

But it seems as if, in this progressive age, when mind has won so many victories over matter, that we might let this custom of our ancestors rest with their spinning-wheels and their looms, and strive to inaugurate a new order of things which shall prove us allied, not to the sensual, but to the divine.

Of course, this does not refer to the literary soirees which only claim to offer "a feast of reason and a flow of soul," but to the ordinary tea-drinkings which promote and sustain the spirit of sociability and good-will in a neighborhood or a town. Cannot these little gatherings, whether invited or unexpected, be made more a means of true Christian culture and kindly courtesy, and less an arena for the display of culinary exploits?

Instead of the whole conversation being en-

grossed with encomiums on the hostess' marvelous biscuit, and preserves, and cake, etc., etc., with recipes for the same, and perchance a disparaging comment upon the less skillful housewifery of some absent friend, how much better it would be to speak words of comfort and of cheer, which should aid our sisters in their various toils and cares.

A little friendly counsel, some experiment or experience of our own, some hint as to the management of the household, or the discipline of the children, some labor-saving invention, or the contents of a new and interesting book, any or all of these themes would furnish the text for pleasant discourse; and those that took part therein, would feel strengthened and encouraged by such intercourse.

What should we think of two travelers, meeting on a long and perilous journey, and knowing that an hour hence they must go on in their separate course to meet no more, if they spent that little hour in discussing the merits of the provisions contained in their pilgrim-scrips, with no word concerning the dangers of the way, or the joys of the homes to which by devious routes they were hastening?

What would be the impression left on either mind by the interview? and would the pathway seem smoother, or the far-off goal any nearer and more to be desired?

And would such intercourse be without a parallel in our own history?

Surely there is something wrong in our social system. "The life is more than meat, and the body than raiment."

This fact remains true, however we may ignore it; and sooner or later this principle must assert its supremacy.

Alas for us, if we never recognize this necessity of our nature until we behold it in the light of eternity! How dwarfed and undeveloped will our own lives then appear, if our only questions here have been, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"

Of course we acknowledge the reasonable claims of appetite; we would have food abundant, wholesome, and nutritious, but as much so for the home circle as for the stranger within our gates.

What guest ought to be more highly honored than the silver-haired grandsire, or that household treasure, a genuine grandmother, who sits daily at our board? And should not hospitality, as well as charity, "begin at home"?

How many thrifty housewives scrimp and stint their every-day meals, denying themselves and their families the luxuries they crave, in order that they may now and then make a great display, and set before "company" the sumptuous repast that they never spread for their own entertainment!

Is this just or wise?

Oh! for the day to come, in which all our houses shall be pervaded with sunshine and comfort, brightened with pictures, gladdened with flowers, blessed with books, and above all, full of that sympathy and love which should unite the family, and render every home a type of Heaven. Happy the guest who is received at such a fireside, and made to feel that he is not an intruder there, but is permitted to enter into the real life of those who so generously open their doors and their hearts to him!

When that "coming Man" appears among us and enjoys such a welcome, both hearty and heartfelt, he will be able to tell us the true meaning of the word *Hospitality*.—*Advocate and Guardian*.

Life without Love.

WE sometimes meet with men who seem to think that any indulgence in an affectionate feeling is a weakness. They will return from a journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg surrounded by its broken fragments. There is hardly a more unnatural sight on earth than one of those families without hearts. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values of sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of his heart? Cherish, then, your heart's best affections; indulge in the warm and gushing emotions of filial, parental, and fraternal love.

The Temporal Sovereignty of the Pope.

A RELIGIOUS CRUSADE INTIMATED.

DR. J. W. ROGERS, of New York, delivered a lecture in Boston on Tuesday evening, on the temporal sovereignty of the pope, before certain Catholic organizations of that city. Before the lecture a series of resolutions was adopted, denouncing the acts of the Italian Government as "high-handed robbery, unscrupulous usurpation, and abominable sacrilege." The speaker went at considerable length into a consideration of the resolutions, dwelling upon the wrongs and injuries done to the pope and through him to the holy church, of which he was the father and head. In regard to this country, which is so much talked of as being a Protestant country, he had seen so much, in his travels through it, of the spirit of Catholicism, and so many Catholic spires climbing the mountains and pointing to Heaven, that he was amazed, and was fully satisfied that it was yet to be a Catholic country. In concluding his lecture, he thought it not

wholly improbable that the final result might be another crusade in the defense of the rights and liberties of Catholicism. The language of the resolution was guarded, yet suggestive and emphatic. He did not venture to predict a crusade, yet he knew that if it should become necessary for the holy father to call for men, there are still "Red Knights in Ulster," and men ready to espouse the cause. Though kings may forget the church, the people still remember that the popes have always been firm in their defense of the rights and principles of virtue, and they will drag down kings and princes, if need be, and stand by and support the church. If such a measure become necessary, then "woe betide the madman who shall confront the thunders of this last crusade." [Applause.]

A Story of a Dreamer.

REV. L. W. LEWIS, in his "Reminiscences of the War," now being published in the *Texas Christian Advocate*, relates the annexed remarkable instance as literally true. The battle referred to was that of Prairie Grove, in North-west Arkansas, fought December 7th, 1862:

"A curious fulfillment of a dream occurred at this battle under my own eye. A man by the name of Joe Williams had told a dream to many of his fellow-soldiers, some of whom had related it to me months previous to the occurrence, which I now relate:

"He dreamed that we crossed a river, marched over a mountain, and camped near a church located in a wood, near which a terrible battle ensued; and in a charge, just as we crossed the ravine he was shot in the breast. On the ever-memorable 7th of December, 1862, as we moved at double-quick to take our place in the line of battle, then already hotly engaged, we passed Prairie Grove church, a small frame building, belonging to the Cumberland Presbyterians. I was riding on the flank of the command, and opposite to Williams, as we came in sight of the house. That is the church, colonel, I saw in my dream, said he. I made no reply, and never thought of the matter again until, in the evening, we had broken the enemy's line, and were in full pursuit, when we came upon a dry ravine in the wood, and Williams said: Just on the other side of the hollow I was shot in my dream, and I will stick my hat under my shirt. Suiting the action to the word, as he ran along he doubled it up and crammed it into his bosom. Scarcely had he adjusted it before a minie-ball knocked him out of the line. Jumping up quickly, he pulled out his hat, waved it over his head, and shouted, 'I'm all right! The ball had gone through four thicknesses of his hat, raised a black spot, about the size of a man's hand just over his heart, and dropped into his shoe.'

The True Magnet.

Here is a simple illustration practically applied, and worthy to be pondered by those who would "preach not themselves, but Christ Jesus our Lord." It is from that veteran minister, John Angell James:

"The power of the magnet gains nothing from the gilder's or the graver's art; its attraction lies in itself, and is diminished by foreign accretions. So it is with the greatest of all magnets, of which Christ spake when he said: 'And I, if I be lifted up, will draw all men unto me.' We may draw men to ourselves by genius, eloquence, eccentricity; but we can draw men to Christ only by the attraction of the cross."

Obituary Notices.

Blessed are the dead which die in the Lord henceforth.

DIED, Dec. 15, 1870, in Battle Creek, Mich., from the effects of chills and fever, Lavina, wife of Bruce Graham, daughter of A. and R. B. Thayer, aged 35 years. She leaves a husband and five children to mourn the loss of a faithful wife and fond mother; but we mourn not as those who have no hope. Her bereaved family, parents, brothers, sisters, and friends, will long cherish her memory as one ever dutiful, kind, and to friendship true. Elder White spoke at the funeral, from 1 Cor. 15:57, to the edification of the large church of this place, assembled at the house of prayer, and poured consolation into the wounded hearts of the few mourners present, by directing their minds to the dawning of that glad day when death is swallowed up in victory.

She sleeps, but soon to wake and sing,
O'er man's last foe triumphantly,
O death, where is thy dreaded sting?
Where, grave, thy boasted victory?

B. GRAHAM.

DIED, in Monroe, Wis., Jan 14, of diphtheria, Anna E. Adair, aged 5 years, 10 month, and 14 days. Sermon by the writer from Matt. 18:2, 3.

ISAAC SANBORN.

DIED, in Poyegan, Wis., Dec. 20, 1870, of liver complaint, Bro. Van Luven, in the 44th year of his age.

Bro. Van Luven was convinced of the Sabbath while in the army. From that time he was a lover of present truth, and died in full assurance of having a part in the first resurrection.

P. H. CADY.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 31, 1870.

The Course of Lectures.

IMMEDIATELY after our annual meeting, a course of critical lectures will be given at the house of worship at Battle Creek, for the benefit of all who wish to attend them, especially those who are entering the ministry.

JAMES WHITE.

The Conference.

ALL our friends from other States will receive a hearty welcome to our homes during the Conference; also all our ministers, and all delegates, and as many more as we can possibly entertain.

COMMITTEE OF ARRANGEMENTS.

Smuggling Bibles.

SMUGGLING Bibles from Canada can hardly be reconciled with the words of the apostle, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom."

We design to keep at the Office a large assortment of American Bibles. These can be afforded at low prices. We shall also keep an assortment of English Bibles, which we shall sell at reasonable prices to those who can afford to purchase them.

What the Review Is Doing.

ONE year since, when we commenced a series of articles on Our Faith and Hope, we urged our people to send the REVIEW to their friends, one year at half price. Not a few promptly responded, and six hundred of one-dollar-a-year subscribers came right in.

C. L. R., of Huron Co., Ohio, says: "A friend has sent me your paper the past year, and I have learned to prize it very much, especially in its enlarged form. I believe the Seventh-day Adventists have a clearer perception of Bible truth than any other sect."

J. R. writes from Sandusky Co., Ohio, thus: "Something over a year ago, your very valuable paper, THE ADVENT REVIEW AND HERALD OF THE SABBATH, was sent to my address by some one; and after receiving several numbers, I wrote to the editor to ascertain by whom they were sent, and to whom I was indebted, but received no answer. They have come to me regularly, and I have taken a great deal of pleasure in reading them. And I earnestly hope I may be profited. I feel that I cannot do without them."

We are printing 400 copies extra each week in the expectation that our friends will send in new subscribers, to whom we will furnish the back numbers of the present volume. Send in the names, friends, and we will send out the light to your friends. We furnish the REVIEW to our brethren to send to their friends for \$1.50 a year.

THE Woman's Journal is published in Boston, Mass., devoted to the sole object of "advocating the Equal Rights of Woman, and especially her Right of Suffrage." We are interested in watching the progress of this movement, as it will doubtless have a bearing, perhaps a deciding influence, upon the future action of this government in religious matters. Terms, \$1.50 per annum.

To the Church Clerks in the Ill. Conference. You are hereby requested to report the number of church members in your respective churches. Also, your s. b. pledge for present year.

I wish to hear from every church in the State, whether you are connected with the Conference or not. Please comply by immediately addressing me at Battle Creek, Mich., as your reply is wanted before the next session of General Conference.

P. S. On my return home, I hope to find Quarterly Reports from all the churches. Address, Coleta, &c., as in the past.

News and Miscellany.

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

In the recent distribution of the monies in New York city, it is said the Hebrew societies received \$6,000; the Protestant schools, \$32,000; the Roman Catholics, \$180,000.

THE reported capitulation of Paris is not yet authenticated, and it may be delayed several days. It is liable to happen at any time, however, and will probably occur before the 1st of February. Resistance has ceased to become heroism, and is now unreasonable obstinacy—as when people resolve to starve themselves to death, we charitably call them insane.

NEW YORK MORALS.—In the Court of General Sessions, before Recorder Hackett, Henry W. Geston, a law clerk, was convicted of perjury, whereby Mrs. John Gowen obtained a divorce from her husband without his knowledge until after the suit was decided. Recorder Hackett, in sentencing Geston to 10 years at hard labor in the State Prison, said:—"I have often wondered that the Almighty has not destroyed this great city long ago, for I do not believe there is another community in the world where so much perjury exists, as in this."

France.

THE situation of France is most desperate and most miserable. Its three principal armies have all been defeated and disorganized within the last month. Prince Frederik Charles disabled the army of the Loire; Bourbaki has been paralyzed by Von Werder in the East; and the army of the North has been broken to pieces by Von Goeben. The story of disaster, commenced at Woerth and Saarbruck six months ago, has been interrupted only by a few bright episodes, which have but put into bolder relief the sad epic of the fall of modern Troy.

Paris still holds out; contrary to all belief of the Germans, contrary to the general expectation and prophecy of the world. Its provisions, and its patience, and its patriotism, were all underestimated, and its prudence also: for its fall might have been averted long since by an acknowledgment of the hopelessness of the struggle, and an acceptance of the fate which its well-disciplined and capable, even though rigorous, enemy has prepared for it.

This day is the one hundred and thirty-third of the siege. For four months and a half the inhabitants have been shut out from the world. Two months it has suffered terrible privations. One month it has experienced misery and destitution, which will not be known and appreciated until its fall proclaims and exposes them. Typhus and small-pox rage within its walls. Its streets are gloomy and dull. The siege and its termination now absorb all thoughts. A meager diet of vermin and rice and donkeys still sustains life. Furniture and wooden dwellings are used for fuel. Distrust of Trochu and despair of assistance from without are sapping the courage of that distressed city. Gambetta may prophesy and declaim; but to the inhabitants of Paris there can be but one day of anticipation, one hour to which they look forward with mingled emotions, but always with desperate expectation and saddening hope—the day and hour of surrender.—Post.

Last Days of 1870 in Europe.

AMONG the notable events of the year 1870, history will record the death of Gen. Prim, Count of Reus, and the real head of the Spanish government. He was fired at by a band of political conspirators and assassins, Tuesday evening, December 27, as he was being driven home in his carriage from an evening session of the Cortes, and wounded in three places. From the effect of these wounds, he died at eleven o'clock Saturday morning, the last day of the year. Gen. Prim was undoubtedly the ablest and most successful general, and also one of the most successful, if not the ablest, politician that Spain has produced during the present century.

Another notable event of the closing days of the past year, was the entry of Victor Emmanuel, King of Italy, into Rome, on a visit of occupation. True, the capitol has not yet been removed from Florence to Rome; but this visit is the precursor of that event, and expressive of the fixed determination of the Italian government to extinguish forever the papal temporal power.

The Franco-German war, during the last days of the year, furnished no particular remarkable features. True, the French provisional government has succeeded of late in raising and equipping large armies, and in developing a general spirit of resistance to the invaders; but there has been no great battle fought since Sedan, and no great event since the surrender of Marshal Bazaine, at Metz. The new French forces have engaged in several large skirmishes, with some credit to themselves considered as comparatively new levies; but they have nowhere fought as stubbornly as the Napoleonic armies did at Gravelotte and Sedan. That the so-called battles fought by Palladines, near Orleans, were merely desultory skirmishes, in which the French did not fight stubbornly, is proved by the fact that, though the armies engaged on the French side were as large as those which fought at Gravelotte and Sedan, the French were defeated after a loss of only a few thousand men on their part, while the Germans lost far less. The much-boasted sortie from Paris, was only a mere skirmish, as we must acknowledge, when we are officially told that one hundred thousand men, after two days' fighting, were repulsed with a loss reported of less than eight thousand, including killed, wounded, and prisoners; and the Germans have now captured the important fort of Avron, one of the chief outlying defenses of Paris, with hardly any loss to themselves, and without any fighting sufficiently severe to be ranked as a battle.

Away from Paris, the German armies seem to be operating upon a plan which is designed to risk nothing. Von Moltke makes all other operations subservient to the sure capture of Paris. Hence the German armies operating toward Orleans, Lyons, and Havre, are not allowed to push the new French armies rapidly, or to run any risks by undertaking enterprises that will involve much time. They are held well in hand, and not permitted to become so engaged that they may not, at any moment be hurried back to Paris, to prevent the possibility of the escape of the French forces inside the doomed city. After Paris falls, and its garrison of four hundred thousand men have been sent to Germany, as prisoners, unless peace is immediately concluded, we may expect to see the German armies once more marching over France at speed, engaging and crushing the French armies, and pushing forward

their columns in all directions with the celerity and success witnessed at the beginning of the war. There will be nearly five hundred thousand Germans, now concentrated about Paris, relieved from siege duty, and at liberty to pursue and overwhelm the French armies of the north and south, and capture the remaining cities of France. Von Moltke evidently understands how to play the slow and sure waiting game, as well as the more brilliant, rapid, rushing, and crushing, style of field campaigns, quick marches, great battles, and gigantic victories. He now seems guarding against the possibility of any mistakes, to run no risks, to be as slow and patient as he was, at first, daring, rapid, and brilliantly venturesome.—Detroit Post.

A GREAT safeguard to youth and age—meditation upon the word and ways of God.

LONGFELLOW says, The Sabbath is a golden clasp that binds together the volume of the week.

Appointments.

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

General Meetings—Special Notice!

GENERAL CONFERENCE.

PROVIDENCE permitting, the ninth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Tuesday, Feb. 7, 1871, at 9 o'clock, A. M. All the different State Conferences will please immediately make arrangements to represent themselves by delegate. Let all the delegates come prepared to furnish to the General Conference full statistics of their respective Conferences, according to the blanks issued for that purpose. Scattered brethren everywhere have the privilege of presenting their requests to the Conference, either in person or by letter; and such requests will be acted on according to what may seem to be duty in the matter, or according to the ability of the Conference.

Let those who come be punctual at the commencement, and come prepared to remain to the close.

JAMES WHITE, Gen. J. N. ANDREWS, Conf. J. H. WAGGONER, Com.

THE S. D. A. PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its eleventh annual session at Battle Creek, Mich., Wednesday, Feb. 8, 1871, at 9 o'clock A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

JAMES WHITE, G. H. BELL, J. N. ANDREWS, J. H. WAGGONER, WM. C. GAGE, A. P. VAN HORN, A. M. DRISCOLL, Trustees.

THE HEALTH REFORM INSTITUTE.

The stockholders of the Health Reform Institute will hold their fifth annual meeting at Battle Creek, Mich., Thursday, Feb. 9, 1871, at 9 o'clock, A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

G. H. BELL, B. SALISBURY, M. J. CORNELL, S. H. KING, E. H. ROOT, D. R. PALMER, S. A. MCPHERSON, Directors.

MICHIGAN STATE CONFERENCE.

The Michigan State Conference will hold its eleventh annual session at Battle Creek, Mich., Friday, Feb. 10, 1871, at 9 o'clock, A. M. Let all the churches make report; by delegate if possible, or by letter, if the delegates cannot be sent. Let ministers and delegates come prepared to make the various reports required by the Constitution, that the necessary business may be promptly done.

U. SMITH, C. S. GLOVER, L. P. BAILEY, Mich. Conf. Com.

Change of Appointment.

ON account of General Conference, Feb. 7, I take up my appointment for Muscodia, Feb. 8, and appoint to commence there Thursday evening, Feb. 16, and continue every evening for several weeks. Hope our friends at Muscodia will take measures so that there may be as little disappointment from this change as possible. I. SANBORN.

PROVIDENCE permitting, I will meet with the Jackson church Sabbath, February 4, at Tompkins, where they have appointed to hold their quarterly meeting. JOSEPH BATES.

MONTHLY meeting for Oswego Co., N. Y., at Roosevelt, the second Sabbath and first-day in February. It is desired that there may be a general gathering of the churches and scattered brethren. In behalf of the church. F. WHEELER.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

A TUTTLE: Yes. THOS. DEMMON will see his money receipted in Vol. 37, No. 5.

RECEIPTS For Review and Herald.

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

\$1.00 EACH. B M Stage 39-1, M L Dean 38-5, J W Raymond 37-20, G W Mitchell 38-1, L Haynes 37-16, J Carpenter 38-9, Wm Martin 35 17, M M Hassen 38-1, E L Dean 38-1, J M Santee 37-1, E VanSycor 37-9, S Dana 38-1, S Arnold 40-1, E Crandall 40-1, E Weaver 40-1, C Monroe 36-1, A A Hibbard 38-1, M Brayne 37-6, M Baker 39-1, L Bullock 37-20, Wm Harris 38-1, C Ager 38-1, Wm Hackett 38-8, C Holden 37-21, D F Starke 38-1, M E Stiles 38-1, C Allen 36-1, J M Logue 38-18. \$2.00 EACH. L Pancoast 40-25, E J Connet 39-1,

D R Palmer 39-1, A Fife 39-1, A S Hutchins 39-1, E Colby 38-1, J F Colby 36-1, W McClenathan 39-1, O F Guilford 39-1, M B Clark 39-6, A Geer 39-6, M A Sherman 39-1, Wm Stewart 35-18, G Bucklin 39-1, J Fisher 36-14, J G Smith 38-23, J L Hobart 38-17, W H Graham 39-1, H C Watkins 38-19, C L Robinson 39-1, J Baker 37-12, G B Goff 39-1, M Tears 39-1, D P Berry 37-15, D Thurston 39-1, S Richmond 39-1, L Edmonds 39-1, F Dimmick 39-12, Wm Nichols 38-11, D F Bartlett 38-21, M F Aldrich 39-1, E O Underhill 38-17, Geo Leighton 39-1, F P Thompson 39-1, Rev A Berry 39 1, G Kellogg 38-13, T L Newcomb 37 16, E Harris 39-1, M Aderton 36-15, M A White 39-1, J Rayle 35-8, R L Rhodes 39-1, E Cummings 34-1, E J Bane 39-1, L B Miller 39-10, A Coon 39-1, W Livingston 38-1 H P Wakefield 39-1, L M Freeto 39-1, Mary Rowell 39-1, L W Mason 38-1, Adam Rudd 39-1, Mary Mellinger 39-1, Hattie Barrett 38-14, J S VanDueson 38-14, J B Ingalls 39-1, B C Chandler 39-1, A D Smith 39-1, S M Abbott 38-13, J Jacobson 37-25, L Y Heller 39-18, D Holcomb 36-5, C Townsend 39-1, J B V ughn 39-1, J Harrington 39-1, J R Israel 38 12, H Spears 39-1, A Coryell 39-1, W A Doyal 38-7, E Lindsay 39-1, C L Boardman 35-20, T Demmon 39-1, P Z Kinne 39-1, W E Landon 39-1, E Young 39-1, W L Wheeler 39-1, Phebe Sanborn 37-1. E Kinne 39-1.

MISCELLANEOUS. A C Hudson \$2.15 39-6, J Field 50c 37-17, J Murray 1.50 39-1, S R Swinney 1.50 39-1, S Walker 3.00 37-23, M Tuttle 2.50 38-22, John Rayle 4.00 37-3, A Denna 1.50 39 1, H Kittle 5.00 37-1, H Hupp 1.50 39-1, Thomas Greer 1.50 39-1, H Burns 1.50 39-1, N Sargent 5.00 40 1, W Bailey 1.25 34-8, J M Lindsay 1.40 38-10, J N Andrews 50c 37-13, Z E Jameson 1.50 39-1, I H Parker 1.50 34-13, C W Smith 1.50 39-1, Wm Pierce 3.14 38-5, Anna Stark 1.50 39-1, D H Guinall 1.50 39-1, T Singer 75c 38-1, C Turney 1.50 39-1, G W Miller 75c 38-1, N H Manning 75c 38-1, C S Geer 75c 38-1, D McCormick 75c 38-1, W G Smith 1.50 39-1, D N Paullin 1.50 39-1, U Paullin 1.50 39-1, A J Ross 1.50 39-1, E Degarmo 60c 37-1, A A Warren 1.50 39-1, E Dixon 5.00 39-1, M C Lane 3.50 37-7, M Arbuckle 1.50 39-1, E M Bentley 1.50 39-1, W P Jones 4.00 34-18, E Berry 3 00 37-1, A W Reed 1.50 39-1, S M Blake 50c 37-17, J Althouse 3.00 37-1, H C Crumb 1.56 5 copies 37-21, S Paine 1.75 38-14, R Good 1.50 39-1, D N Wood 1.50 39-1, S Reller 1.50 39-1, R Cole 3.00 38-1, E Manderville 75c 38-1, E Sweet 75c 38-1, C R Upton 1.50 39-1 J C Cox 50c 37-15, J Stewart 1.50 39-1, A E Brackett 50c 37-13, N T Furman 3.00 39-1, John McVane 1.50 39-1, E A Poole 3.00 38-18, Wm Coon 3.00 39-1.

Review to the Poor.

Maria West \$1.00, Angelia Edmunds 5.00, Geo W Amadon 1.00.

Foreign Missionary Fund.

Sabbath School at St. Charles \$5.00.

General Conference Missionary Fund.

J Locklin \$1.00, U A 5.00.

Books Sent by Mail.

W O Matzger 12c, W L Brown 12c, A H Claymer 98c, L Y Heller 50c, E Lindsay 45c, N Hearnus \$1.00, M Harlow 20c, L Carahof 5.00, H M Middleton 25c, Geo M Demmick 50c, S Wilkinson 20c, S Richmond 56c, R C Lane 35c, L M Squires 25c, E Williams 25c, Mrs H L Hamilton 2.25, J C Cox 75c, J B Vaughn 25c, S Howe 1.25, Jas A O'Brien 1.50, Wm Penniman 25c, Amos Wiley 10c, R T Payne 1.00, T Alverson 20c, H Huntington 10c, Geo A Brown 25c, W E Chesebro 25c, J F Ballenger 50c, L Evens 1.25, W Bryant 50c, M E Mace 10c, C M Nicols jr 1.00, J H Dodge 17c, L B Caswell 65c, J P Minarel 25c, N T Furman 2.00, J Bottomley 60c, S E Wait 25c, D Huginin 30c, M L Dean 1.00, J B Beames 25c, F Howe 40c, W Weaver 3.00, L Whitford 50c, E K Burdick 50c, H F Lashier 35c, E Van Deusen 15c.

Books Sent by Express.

Wm. F Crous, Utica, Licking Co., Ohio, \$6.00.

Book Fund---\$10,000 Wanted.

One Hundred Dollars Each.—Bro faithful, paid \$31.50, James White, D R Palmer, Ira Abbey, H W Kellogg, P M Cross & wife.

Eighty Dollars Each.—I A Olmsted & wife. Seventy-five Dollars Each.—Jacob Shively. Sixty Dollars Each.—M & L J Gould. Fifty Dollars Each.—N Orout, Friend B., N Grant, Eld Wm Cottrell, Friends from Cornish. Forty Dollars Each.—Benj Armitage, Wm Sanborn. Twenty-five Dollars Each.—A Friend, A Rasmussen, E Lobdell, A friend, M E Goodwin, J Lamson, John Olive, A W Maynard, E P Kellogg, J Byington, A M Gould, J B & A G. Fifteen Dollars Each.—H Rousseau, Mary E Mace, J W Lucas.

Ten Dollars Each.—W N Brown, A C Bourdean, A O Burrill, J S Beecher, G Smith, H Beecher, R F Cottrell, W Boynton, C Byington, B R Austin, D Durgin, D Briggs, L Mann, S H Peck & wife, L Green, Wm Boynton, Betsey Landon, R F Andrews & wife, Etta Boynton, Abigail Rogers, John Saxby, J F Carman, Mrs S B Woodruff, A J Richmond 10.00, A Ross & wife 10.00, C B Preston 10.00, H Huntington & wife 10.00, S J Miller 10.00.

Five Dollars Each.—I G Royce, H Abbott, L Lock, T Brown, A friend, L Bolton, L Bean, F Lamoudy, L M Ogden, A A Hoover, E M Crandall, D S Crandall, A M Potter, E Richmond, A Lake, S H Burlingham, T Alverson, C P Whitford, A friend, W T Carson, Mrs Daniels, Julia M Rhodes, J A Corliss, A friend, Thos Bickle, P C Rodman, D I Stevens, P Martin, R Niles, Z Brooks, E Geer, H Sawyer, J M Ferguson, A friend, A A Cross, H Page, C H Wolcott, P A Wolcott, James Styles, L E Milne, Josephine Bacon, S M Stockwell, A S Hutchins, M J Steward, J B Goodrich, S N Haskell, Mary Hale, Wm Dawson, Lillie Welch, P L Cross, R C Hight, S C Perry, B H Elliot & wife 5.00, F Wheeler 5.00, Helen Brigham 5.00, F H Clymer 5.00, M J Pierce 5.00, Mrs C B Preston 5.00, R T Payne 5.00, A friend 5.00, L Whitford 5.00.

Miscellaneous.—A W Cummings 5.00, S Vincent 5.00, C A Mitchell 50c, A H Clymer 7.57, W Edger 50c, M A Mills 1.00, Mary Hall 50c, H Bingham 105.00.

Cash Received on Account.

F J Bideler \$1.00, I E Churchill 1.00, L E June 4.00, W E Chesebro 6.05, J H Ginley 9.12, Geo M Demmick 4.50, H Abbott 3.13, Joseph Clarke 10.00, Charles Stratton 2.00.

Library Fund of the S. D. A. P. Association.

James A Leighton \$10.00.

Western Camp-Meeting Fund.

L Russell \$10.00, H Handen 1.00, E Leighton 5.00, A Smith 5.00, Mrs E A Stone 5.00, G Leighton 5.00.

Michigan Camp-Meeting Fund.

Jane Dunlap \$1.00.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends, on trial \$1.50 a year.