

# 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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### The Review and Herald

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ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

#### SHALL I EVER DWELL THERE?

WHEN the glorified saints, a holy band,  
On the sea of glass triumphant stand,  
Shall I with that holy and happy throng,  
Be permitted to join in the victor's song?  
Shall I that beautiful city see?  
Those pearly gates, will they open for me?  
Shall I walk in those golden streets so fair,  
And gaze on the glories glowing there?

Ah! the only way to that city of God,  
Is a rough and narrow and thorny road;  
It leads through a gate that is strait and low,  
No worldly business can through it go.  
And none but the pure will be taken there;  
For no sin can ever its beauty mar.  
But I am unholy, my sins I view,  
By nature vile, what shall I do?

A fountain I see; it is opened wide;  
It flows from my Saviour's wounded side;  
I'll wash in that fountain till free from sin;  
And I'll shrink not from trials, from toil, and pain,  
Though the way is rough, and my weary feet  
Are pierced with thorns, and strong foes I meet;  
Yet firmly I'll walk in the narrow way,  
Till I reach the bright realms of eternal day.

A little while longer I'll patiently bear  
Earth's sorrows and trials, they soon will be o'er.  
A little while longer—and then, oh! then,  
A golden harp and a diadem;  
A beautiful home in those mansions fair—  
With the pure and good, I may ever dwell there.  
There Jesus shall reign, and his presence will be,  
The sunlight and joy of eternity.

F. J. BIDELEK.

Steuben Co., N. Y.

#### OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER EIGHT.—PARABLE OF TEN  
VIRGINS.

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.

In the parable, while the foolish virgins were gone to buy oil, the bridegroom came; those that were ready went in with him to the marriage, and the door was shut. Our position is, that before the second advent, events take place on earth and in Heaven, connected with the experience and history of those who are called out to wait for the Lord, which may be, and will be, likened, or compared, to the several events of an eastern marriage named by our Lord. The bridegroom, in the parable, represents Christ. The coming of the bridegroom, and the marriage, in the parable, represent events that take place in Heaven in connection with the reception of the throne of the immortal kingdom by the rightful heir, Jesus Christ. The marriage of the Lamb takes place before the second advent, so that at Christ's second appearing he returns from the wedding. These facts will appear evident from a close examination of Ps. 2: 8, 9; Dan. 7: 13, 14; Matt. 12: 36.

The shutting of the door, in this parable, does not represent the closing of human probation, sometimes called the shutting of the door of mercy. That last decisive event is at the close of Christ's ministration in the most holy place of the heavenly sanctuary, and is spoken of by our Lord thus: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13: 25. That is when Jesus rises from his mediatorial work, lays off his priestly garments, and puts on his royal robes. Then will the King of kings proclaim in Heaven, to be repeated by the church on earth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come

quickly, and my reward is with me." Rev. 22: 11, 12. "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people, and there shall be a time of trouble, such as never was." Dan. 12: 1.

But the shut door of the parable illustrates the closing of Christ's work in the holy place of the heavenly sanctuary, at the end of the 2300 prophetic days of Dan. 8: 14, when the heavenly Bridegroom entered upon that last work of atonement which is to terminate with his union with the throne of the immortal kingdom.\*

At that time Christ closed one distinct ministration, or shut the door of the holy place, and opened another distinct ministration, or opened the door of the most holy place, as he, the great high priest, entered it to cleanse the sanctuary.

This open, and this shut, door are thus spoken of in the address to the Philadelphia church: "These things saith He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. 3: 7, 8. The term, "key of David," in this text, has direct reference to Christ's reception of the throne of David, which is his rightful throne, the throne of the immortal kingdom. And the entire address to the Philadelphia (brotherly love) church applies to that glorious period in the history of Adventists, when, by the power of the midnight cry in the autumn of 1844, every heart beat in union, and every voice was raised in the joyful proclamation, "Behold, the Bridegroom cometh; go ye out to meet him." Was the door of mercy then shut? No! The truth is so far from this that the Coming One declares to his dear, waiting people, "Behold, I have set before thee an open door." This door our great High Priest opened when he entered upon the work of cleansing the heavenly sanctuary from the sins of all his people. Before the ark of the ten commandments and the mercy-seat, he stands, ready to offer his blood in behalf of all who will, by faith, enter with him.

Verses 11-13: "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh." The wise virgins represent those who occupied a correct position in 1844, and those who still receive it and adhere to it. These were in a state of acceptance with Christ, and could be represented as going in with him to the marriage. And do not the foolish virgins, who came afterward represent those who in 1854 occupied an erroneous position in regard to the prophetic periods?

The light upon the cleansing of the heavenly sanctuary had been given. The open door of the most holy place, revealing the ark of the ten commandments, had been set before all Adventists. But many closed their eyes, and rebelled against the law of God in that ark. The rejection of so clear light left them exposed to the terrible delusion of a false time movement in 1854. And the folly of these timeists is manifested in that they have departed from the true position on time, have rejected the open door, and are in rebellion against the law of God.

#### CHARACTER OF THE WORK.

As to the character of the work which resulted from giving what was called the special work of God. It was not, as many suppose, the result of fanaticism.

1. Because it bore the marks of the especial providence of God. It was not characterized by those extremes ever manifested where human excitement, and not the word and Spirit of God, has the controlling influence. It was in harmony with those seasons of humiliation, rending of heart, confession, and complete consecration of all, which are matters of history in the Old Testament, and are made matters of duty in the New.

\* See works on the cleansing of the sanctuary.

2. Because it was subversive of all those forms of fanaticism which had made their appearance somewhat in connection with the second-advent cause. These were at once swallowed up by the solemn power of the midnight cry, as the rods of the magicians were by the rod of Aaron.

3. Because the work was marked with sobriety, humility, solemnity, reverence, self-examination, repentance, confessions, and tears, instead of lightness, exaltation, trifling, irreverent expressions, self-justification, pride in spiritual things, voluntary humility, and will-worship, which generally characterize the conduct of fanatics.

4. Because the work bore the fruit of the Spirit of God, as set forth in the New Testament. It was evidently guided by wisdom from above. The apostle James declares this wisdom to be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Chap. 3: 17. Paul says that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5: 22, 23. These are the good fruits of the work and Spirit of God, and these did all appear in an eminent sense as the results of the midnight cry.

Of all the great religious movements since the days of the first apostles of our Lord, none stand out more pure and free from the imperfections of human nature and the wiles of Satan, than that of the autumn of 1844. In fact, after looking back upon it for more than twenty-six years as the greenest spot on all the way in which God has led his people, we do not see how it could have been better, at least so far as the direct providence and work of God are concerned. It was beyond the control of human hands, or human minds. Men and demons sought to hinder and to mar this work; but the power that attended it brushed away their influence as you would remove a spider's web, and there stood the work of God, free from the print of a man's hand.

The *Advent Shield* published in January, 1845, bears testimony to the character of that work, in words of truth and soberness. And let it be borne in mind that the *Shield* was a standard work, of 440 pages, for all Adventists at that time, and that the following testimony from it was not published till about three months after the seventh-month movement, when Adventists had taken time to review the past, and settle, as was supposed, upon a firm, united position:

"It produced everywhere the most deep searching of heart and humiliation of soul before the God of high Heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed."

#### United States Postal System.

THE following figures and statistics are from the summary of operations of the Post-office Department of the United States for the fiscal year ending 30th June last:—

The stamps and stamped envelopes and wrappers sold during the year by postmasters amounted to \$18,581,000, being an increase over the previous year of \$1, 409,000.

There were in the service of the Department on the 30th of June, 7,295 contractors for the transportation of mails; of mail-routes in operation, there are 8,861, aggregating in length, 231,232 miles; in annual transportation, 97,924,996 miles; and in annual cost, \$10,884,653. Adding the compensation of railway post-office clerks, route agents, mail passengers, mail-route messengers, and baggage-masters in charge of registered packages, amounting to \$1,470,890, the annual aggregate cost was \$12,355,543, being an increase over the preceding year in length of routes, 7,501 miles; on annual transportation, 6,301,593; and in the cost, of \$478,152. Adding the increased cost for railway post-office clerks and agents, \$195,663, making a total increase of cost of \$672,815.

Two thousand and seventy-six Money Order

Offices are in operation. The orders issued represented \$34,054,000, being more than \$9,000,000 over the previous year. The number of orders paid represented \$34,000,000, being an increase over last year of \$9,500,000. After paying expenses, there was a net profit of \$90,000.

The number of post-offices in the United States, June 30, 1870, was 28,492; number of post-offices established during the fiscal year ending June 30, 1870, 2,359; number of post-offices discontinued during the fiscal year ending June 30, 1870, 962; increase of post-offices, 1,397.

Whole number of domestic letters originating in the United States received, 3,932,045; increase over previous year, 4.58 per cent. Letters originating in foreign countries and addressed to places in the United States, 220,415; increase over previous year, 18.09 per cent.

#### The Sabbath.

"It is God's first command. The patriarchs kept it. Sinai preached it. The holy tables gave it central place. The holy ark incased it. The Jewish Church revered it. Prophets enforced it. Jesus upheld it. The apostles sanctioned it. The Christian church throughout all time has prized it. The prophetic finger still points to it as a last-day blessing (Isa. 66: 23). Eternity waits to be an eternity of Sabbath. What profane indifference would tread it down? Vain is the effort. It must still live. It has an innate life. The will which made it is divine. As in the ark it rode triumphant over ungodly graves, so now it strides above ungodly foes. It must march on till time is lost in one Sabbatic rest."—Dean Law.

The preceding words of Dean Law are strong and to the point, if we make them all apply to the true Sabbath, instead of a part of them to a counterfeit. It is true, as Alex. Campbell said, "that the Sabbath never was changed, nor could it be, unless creation were to be gone through again."

But what Sabbath did Jesus uphold? Let those who believe in the Sunday, prove that Jesus did not uphold the same Sabbath which his Father had instituted, "the patriarchs kept," and "the prophets enforced." It is very plain that Jesus recognized the law of the Sabbath, when he said, Whosoever shall break one of these least commandments and teach men so, the same shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. Matt. 5: 19. Therefore in recognizing the law, he upheld and enforced the Sabbath and not the Sunday.

But what Sabbath did the apostles sanction? Certainly not the first day of the week, for had Paul kept that, how could he say that he had done nothing contrary to the customs of his fathers? Acts 28: 17. Surely the Jews would have accused him of breaking the Sabbath, had he not kept it; and there is no proof that he kept two days in the week.

It is true that the prophetic finger points to the Sabbath as a last-day blessing; but the proof text (Isa. 66: 23) must refer to what will be in the new earth, instead of the last days. The context seems to prove this; in fact, all must admit it, unless the position is taken that the new heavens and new earth are spiritualized to mean the moral condition of the church. This position is taken by some of the orthodox spiritualizing commentators.

Dan. 7: 25, plainly refers to the Sabbath in the last days, and other texts which might be quoted. How true it is that the Sabbath is now marching above "ungodly foes." Is not the dragon waging his most skillful warfare against those "who keep the commandments of God, and have the testimony of Jesus Christ"? But notwithstanding this opposition, commandment-keepers are increasing; for "truth is mighty and will prevail."

WILLIAM PENNIMAN.

Woodburn, Ill.

It is a sad thing to see a person, or a family, who makes one day just like another; who does not care to make one day better than any of the others; that regards all things as good enough. On a low level, it is a moral influence that leads one to dress better on some occasions than on others, and to spread a better table on some occasions than on others. Although I should not dignify such efforts as these by calling them religious, I do say that they are minor forms of the inspiration of moral feeling, and indicate the disposition that is so necessary—the disposition to go up; to leave lower forms in favor of higher developments, both in material things, in social elements, in intellectual progress, and in moral estate. It is aspiration, in one of its lower forms.

## European Events in 1870.

July 13.—In the Ecumenical Council, the dogma of papal infallibility was finally adopted by a vote of 450 to 88.

July 14.—Count Benedetti the French ambassador, demanded an audience of the King of Prussia, at Ems in Nassau, to exact that Hohenzollern's renunciation be made perpetual, and that the royal veto be applied to any fresh approach to the Prince on the subject of the Spanish crown. The King declined to receive the ambassador, and answered him, through an aid-de-camp, that he had no further communication to make.

July 15.—The Duc D'Grammont, in the French Senate, made the following declaration in reference to the causes of the dissatisfaction with Prussia:

"Messieurs:—The manner in which the country received our declaration of the 6th of July led us to commence negotiations with Prussia, to secure her recognition of the validity of our grievances. We did not treat with Spain, whose independence we have no wish to trammel, nor with the Prince of Hohenzollern, whom we consider to be under the shadow of the King. Nor have we advanced any other grievance than the candidacy of the Prince of the Spanish throne.

"The Prussian Minister of Foreign Affairs opposed to us a determination not to receive our representation, pretending to ignore the affair. We then addressed ourselves to the King, who maintained that he was a stranger to the affair, and could not intervene except as head of the family, but he avowed that he had instructed Bismarck. We could not accept that answer, and we demanded that the King should influence the Prince of Hohenzollern. Desistance in the project came from the quarter whence it was least expected. We then demanded that the King should give a promise for the future.

"This moderate demand, made in moderate terms, we declared to be without any reservations. The King declined to say that he would refuse in future to interfere with the candidature, and he refused to authorize us to transmit to you a declaration that he would in future oppose the candidature. He declared that he reserved to himself the right to consider circumstances. Even after this refusal we did not break off negotiations, but adjourned our explanation to you until this date. Yesterday we were apprised that the King of Prussia had notified our ambassador that he would no longer receive him, and to render a rupture more obvious, he gave notice of his actions to the Cabinets of Europe.

"At the same time he announced that Baron Werther might take leave, and the armaments of Prussia had commenced.

"On our part, we yesterday called out the reserves, and have taken such other measures as the interest and honor of the country demanded."

July 16.—The French Senate waited upon the Emperor and Empress at St. Cloud. M. Rucker, the President, said "the Senate thanked the Emperor for permission of expressing to the throne its patriotic sentiments. A monarchical combination, imperious to the prestige and security of France, had been mysteriously favored by Prussia. On our representations, Prince Leopold renounces the throne of Spain, who returns our friendship, then renounces a candidature so wounding to us. Without doubt, immediate danger was thus avoided, but a legitimate complaint remains.

"Was it not evident that a foreign power, to the prejudice of our honor and interests, wished to disturb the balance of power in Europe? Had we not the right to demand of that power guarantees against a possible recurrence of such an attempt? This is refused, and the dignity of France insulted. Your majesty draws the sword, and the country is with you, eager for and proud of the occasion. You have waited long; but during this occasion you have raised to perfection the military organization of France.

"By your care France is prepared. Her enthusiasm shows that, like your Majesty, she will not tolerate wrong. Let our august Empress become again the depositary of imperial power. The great body of the state surround Her Majesty with their absolute devotion. The nation has faith in her wisdom and energy. Let your Majesty resume with noble confidence the command of the legions, as you did at Magenta and Solferino.

"If peril has come, the hour of victory is near; soon a grateful country will decree to her children the honors of triumph. Soon Germany will be freed from the domination which has oppressed her, and peace will be restored to Europe through the glory of our arms. Your Majesty, who so recently received a proof of the national good will, may then once more devote yourself to the reforms, the realization of which is only retarded. Time only is needed to conquer."

July 19.—The Reichstag or North German Parliament met at Berlin. The King of Prussia opened the session with a speech, in which he said:

"Prussia had no interest in the election of the Prince of Hohenzollern for the Spanish throne, except that it might bring peace to a friendly people. It had, nevertheless, furnished the Emperor of the French with a pretext for war unknown to diplomacy, and, scorning peace, he had indulged in language toward Germany which could only have been prompted by a miscalculation of her strength.

"Germany was powerful enough to resent such language and repel such violence. He said so in all reverence, knowing that the event was in God's hands. He had fully weighed the responsibility

which rested on the man who drives into war and havoc two great and tranquil nations, yearning for peace and the enjoyment of the common blessings of Christian civilization and prosperity, and for contests more salutary than those of blood.

"Those who rule France have shrewdly studied the proper method of hitting the sensitive pride of that great neighboring nation, and to promote selfish interests have misguided it. Then, as our fathers have done, let us fight for liberty and our rights, against wrongs inflicted by a foreign conqueror; and as he was with our fathers, so God will be with us in a struggle without which Europe can never enjoy lasting peace."

"The French troops passed the frontier of Prussia near Saarbrücken, and seized the Prussian custom-house, being the first open act of war.

July 20.—In the French Corps Legislatif the Duc D'Grammont announced that war had been declared with Prussia and her allies in the following words:

"Messieurs: The expose presented to you on the 15th inst. made known the causes we have for war against Prussia. According to the rules and usage of nations, and by order of the Emperor, I have requested the Charge d'Affaires at Berlin to notify the Cabinet of Prussia of our resolution to seek, with arms, the guarantee we could not obtain by discussion. This has been done, and I have the honor to make known to the Corps Legislatif that, in consequence thereof, a state of war exists since the 19th, between France and Prussia. This declaration applies to all friends of Prussia who give her armed assistance."

July 21.—The French Minister of foreign affairs addressed a diplomatic circular to French agents at foreign capitals, setting forth the reasons which impelled France to war.

July 23.—The Emperor of France issued a proclamation to the people of France.

July 27.—The Emperor Napoleon III. published a decree, conferring the title of regent upon the Empress, with authority to exercise the functions of that office during the absence of the Emperor from the capital.

August 1.—In consequence of negotiations between Italy and France, in which the former government undertook to protect the pope in the occupation of Rome, and guaranteed the preservation of order in that city, the French troops commenced an evacuation of that city.

—Austria gave notice to the pope that the Concordat was abrogated in consequence of the promulgation of the infallibility dogma.

August 2.—French troops crossed the frontier, invaded the heights which overlooked Saarbrücken, carried them, and drove the Prussians from the town. The Prussian force was but two companies. The losses were light on both sides. The Emperor Napoleon sent to the Empress the following despatch: "Louis has received his baptism of fire. He was admirably cool and little impressed. A division of Frossard's command carried the heights overlooking the Saar. The Prussians made a brief resistance. Louis and I were in front where bullets fell about us. Louis keeps a ball he picked up. The soldiers wept at his tranquillity. We lost an officer and ten men."

August 3.—Prussians crossed the frontier, and attacked Weissenburg, which was taken by storm by the army of the crown prince and Bavarian troops. General Douay's division of Marshal McMahon's corps was defeated and driven from its camp, and General Douay was killed.

August 6.—Battle of Woerth (called by the French, battle of Froeschweiler) fought by the Crown Prince Frederick of Prussia and Marshal McMahon, in which the latter was defeated and retired upon Bitsche. The French lost two eagles, six mitrailleuses, 4000 prisoners, and 30 guns; 5000 killed, wounded, and missing. The Prussian loss, killed, wounded, and missing, 3500.

—Battle of Saarbrücken, or Hagenau, near Spiehren Hills. The French were attacked by the Prussians of Steinmetz's corps, under General Kamess. General Frossard, commanding the French army, was defeated, and retreated towards Metz.

August 7.—The Empress-Regent Eugenie declared Paris in a state of siege.

August 10.—Great agitation in Paris in consequence of the news of the defeat of the French troops. In the Corps Legislatif violent attacks were made by members upon the ministry, in consequence of which, M. Ollivier and his colleagues resigned. The Empress Regent called upon Count Palikao (General Montauban) to form a new ministry.

—Strasbourg was invested on all sides by the Prussians, who summoned the city to surrender. General Beyer, commanding the city, refused. Siege was then commenced.

August 12.—The Prussians bombarded and captured the fortress of Dulzelstein and Lichtenburg in the Vosges mountains.

—Nancy was evacuated by Marshal McMahon's army, and entered by the army of the Crown Prince of Prussia.

—Pont a Mousson, south of Metz, was taken by a force of Prussians and held for some time.

—Fourichon, Vice Admiral of the French navy, commanding naval forces in North Sea, issued a proclamation declaring a blockade after the 15th August, 1870, of "the coasts of Prussia and the North German Confederation, extending from the island of Borkum to the north of Eider."

August 14.—Battle of Longueville. The French army retreating on Metz, crossing to the left bank of the Moselle, were attacked by the Prussians and defeated.

August 15.—Battle under the walls of Metz

between the 1st and 7th Prussian army corps and French forces, who were driven into the city with a loss of 4000 men.

August 16.—Battle of Doncourt, fought by General Steinmetz, of the 1st Prussian army corps, against the French center and left, with a design of forcing the French upon the 3d army corps under the Crown Prince.

—Battle of Pont a Mousson, fought by General Alvensleben with the 3d and 10th Prussian army corps, and the 8th and 7th army corps commanded by Prince Frederick Charles, and the French army under Generals De Caen, L'Admirault Frossard and Canrobert. The fight continued twelve hours. The Prussian Generals Doering and Widel were killed, and Generals Roucy and Gruseher wounded. The French retreated to Verdun. The French lost in killed Generals Le Grande and Montain.

August 17.—Battle of Mars la Tour, between Metz and Verdun, which continued for five hours; the French were defeated, and retired upon Metz with a loss of 2000 prisoners, 2 eagles, 17 cannon, and a large number of killed and wounded.

August 18.—Battle of Gravelotte (by the French called the battle of Rezonville) between the Prussians and French under Bazaine; the battle lasted ten hours; the French were repulsed and driven back on Metz, and communication between Metz and Paris and Bazaine and McMahon destroyed. Loss 40,000 in killed and wounded.

August 19.—General Trochu was declared Governor of Paris.

August 24.—Chalons was evacuated by the French.

August 25.—Battle at Stenay between the French and Prussians, in which the latter were successful, and the railway was cut between Chauvages and La Mouilly.

—The garrison of Vitry La Francois surrendered to the Prussians 1000 men, 16 guns.

August 28.—Battle of Mouzon between Prussians and French, being a flank movement by the Crown Prince against the army of McMahon, with intention to cut off his junction with Bazaine. The French were defeated.

August 30.—Battle of Beaumont between the French and Prussians. The French, under McMahon, were driven upon the Belgian frontier, their camp fell into the hands of the Prussians, and the pursuit continued for several miles; 12 guns and several thousand prisoners were taken.

August 31.—Battle of Sedan between the French and Prussians, in which the latter were successful.

September 1.—Second day of the battle of Sedan. The French were beaten, and retreated on Mezieres. 10,000 officers and soldiers were forced into Belgian territory, where they were required to immediately surrender their arms.

Sept. 2.—General Wimpfen, commanding the French army in place of McMahon, who was wounded, capitulated to the King of Prussia, surrendering to the latter his whole army, estimated at 122,000 strong. On the same day the Emperor Napoleon III., who was with McMahon's army, also surrendered to King William of Prussia.

Sept. 5.—The Corps Legislatif, the members of the left and left center voting, pronounced a decree of "deceance, or exclusion from the throne, of the Emperor Napoleon and his family. The Republic was proclaimed in the Hotel de Ville.

—A Government of National Defense, composed of eleven members and all deputies of Paris, constituted and ratified by popular acclamation. Their names are MM. Arago, Emanuel Cremieux, Jules Favre, Jules Ferry, Gambetta, Garnier Pages, Glais Bizoin, Eugene Pelletan, Picard, Rochefort, and Jules Simon. General Trochu was reappointed Minister of War in place of General Palikao. The officers of the Provisional Government at Paris were distributed as follows: Minister of the Interior, Leon Gambetta; Marine, Martin Furechon; Foreign Affairs, Jules Favre; Finance, Ernest Picard; Public Instruction, Jules Simon; Justice, Isaac Cremieux; War, General Louis Jules Trochu; President of the Council, M. Grevy; Secretary, General Andre Laverlejon; Public Works, Pierre Doreau; Commerce, Joseph Magnin; Mayor of Paris, Etienne Arago; Prefect of Police, Keratky. In the streets of Paris there was much agitation, but no serious disturbance. The imperial insignia were torn down by the people wherever they were within reach. The statue of the Emperor Napoleon III., at the Bourse, was thrown down.

Sept. 5.—Jules Favre, Minister of Foreign Affairs of the French Republic, issued a circular containing the following points:

"The policy of France is peace, leaving Germany mistress of her own destinies. The King of Prussia had said that he made war against the dynasty, and not against France; yet the dynasty is gone, and France is free; yet this impious war continues. Will the king face this responsibility before the world and before history? France yields not one foot of soil, not one stone of a fortress. A shameless peace means extermination of our cause and that of Europe. We are undismayed. The army is resolute and provided."

Sept. 6.—The garrison at Strasbourg made a successful sortie on the Prussians, capturing many guns. The Prussians attempting to cross on pontoons, between Port Juifs and Port Austerlitz, were repulsed by mitrailleuses. From 8000 to 10,000 Prussians were killed and wounded in these movements.

Sept. 11.—Laon, France, surrendered to the Prussian advance. After they had entered, the

citadel was blown up, killing 200 French soldiers and 150 Prussians.

Sept. 12.—The troops of Italy, under the command of General Cortona, crossed the boundaries of the papal territories with the intention of advancing upon Rome and occupying it. Proclamation was made that the local authority in the papal territories would be respected, and that the pope would be protected by the Italian troops. The papal troops made no resistance to the Italians. In some instances they withdrew before them; in others they fraternized with them.

—Proclamation issued by the King of Italy, who said: "Peace, order, and self-government, and not war, are brought and offered by the Italians, and the papacy will remain inviolate."

Sept. 13.—General Cortona advancing into the papal territories, was resisted at Civita Castellana, by the papal Zouaves of the garrison, who opened fire upon the Italians. After a battle of about an hour, the papal forces surrendered.

—The pope protested to the foreign diplomatic body against the invasion of the Roman territory by the Italian troops.

Sept. 15.—Peace propositions made by the Prussian embassy—the cession of Alsace and Lorraine, and the dismantling of the French fortresses on the German frontier—were refused by the French Provisional Government.

Sept. 16.—The French Provisional Government raised the blockade of the Baltic and North Sea ports.

—The Italian troops took Civita Vecchia without resistance.

Sept. 17.—The Prussians being in front of, and nearly surrounding, Paris, the foreign Ministers left that city and went to Tours.

Sept. 18.—Five divisions of Italian troops, under General Cortona, invested the city of Rome.

Sept. 19.—Battle of Chatelou. The 2d Bavarian Corps, supported by the Prussians, were attacked by the French under General Du Crat. The French were defeated and driven back, losing 9 cannon and over 1000 prisoners.

Sept. 21.—Rome was occupied by the Italian troops after a short fight with the papal Zouaves. The pope ordered the white flag to be hoisted. The Italian troops then entered the city, and they were received by the inhabitants with demonstrations of joy.

Sept. 23.—The fortress of Toul, France, capitulated to the Prussians, with the garrison and all the material of war.

Sept. 24.—Negotiations for peace, between M. Favre, on the part of France, and Count Bismarck, at the Prussian headquarters, having failed, the French Government issued the following, giving the proposed terms of the Prussians:

Tours, Sept. 24.—The following news is official:

"PROCLAMATION TO FRANCE.—Before the siege of Paris, M. Jules Favre desired to see Count von Bismarck, to know the intentions of the enemy and the following is the declaration of the enemy:

"Prussia wishes to continue the war in order to reduce France to a second-rate power. She demands Alsace and Lorraine as far as Metz by right of conquest, and before consenting to an armistice she demands the rendition of Strasbourg, Toul, and Fort Mont Valerien at Paris.

"Paris is exasperated, and will rather bury herself beneath her own ruins than agree to such insolent pretensions. We can respond but by resistance to the last extremity. France accepts the struggle, and counts upon her children.

(Signed) "GLAIS BIZOIN.  
"FOURICHON."  
"CREMIEUX."

Sept. 28.—Strasbourg, which had been besieged by the Prussians, was surrendered by the French commander, General Ulrich, with 17,000 men and 451 officers.

Sept. 30.—Battle before Paris; troops of the Crown Prince were attacked by the French, and some heavy fighting took place. The French were finally repulsed, and took refuge under the guns of the forts.

Oct. 2.—The Plebiscitum was taken in the late Papal States upon the following question: "Is a union with the Kingdom of Italy under the constitutional rule of Victor Emanuel and his successors desirable?" The vote was as follows: In the province of Rome, ayes 47,961, noes 68; Province of Viterbo, ayes 24,207, noes 228; Province of Frosinone, ayes 25,536, noes 271.

Oct. 7.—Battle near Streamy, in the neighborhood of Metz. Marshal Bazaine, commanding the garrison, made a desperate attempt to break through the Prussian line with his entire force. After a fight of several hours, he was repulsed, and driven back into Metz. The loss was severe on both sides.

Oct. 9.—Battle of Artenay. The French troops were attacked by the Prussians, and finally driven from their positions into the forest. The battle lasted 6 hours.

Oct. 10.—At Havana, the proclamation of Serrano, regent of Spain, was published, decreeing, under the sanction of the national Cortes, that slavery should be abolished.

Oct. 12.—Battle of Orleans, France. French troops holding the approaches to the town were attacked by the Prussians, driven in, and the city finally taken by assault. 10,000 prisoners were taken by the Prussians.

Oct. 16.—The city of Soissons (France) capitulated to the Prussians; 4000 prisoners and 132 guns were taken.

Oct. 18.—Chateau D'Eau was captured by the Prussians after a siege of 10 hours.

Oct. 24.—The city of Schlestadt (France) capitulated to the Prussians after a severe bombard-



ment. There were surrendered 2400 prisoners, 120 cannon.

Oct. 27.—Marshal Bazaine, holding the garrison of Metz, capitulated to the Prussians. They took possession of the fortress, 3 marshals of France, 66 generals, 6000 officers, and 173,000 troops.

Oct. 30.—The French Government at Tours issued a proclamation to the people of France charging Marshal Bazaine with having betrayed France in the surrender of Metz, and having "made himself the agent of the man of Sedan, and an accomplice of the invader." The proclamation appealed to Frenchmen to maintain the republic under every sacrifice, and in every danger.

—Dijon, France, capitulated to the Prussians after a bombardment of 8 hours.—*Franklin Almanac for 1871.*

**Don't Live beyond Your Means.**

"THIS is pleasant!" exclaimed a young husband, taking his seat in the rocking-chair as the supper things were removed. The fire, glowing in the grate, revealed a pretty and neatly-furnished sitting-room, with all the appliances of comfort. The fatiguing business of the day was over, and he sat enjoying what he had all day been anticipating, the delights of his own fireside. His pretty wife, Esther, took her work and sat down by the table.

"It is pleasant to have a home of one's own," he again said, taking a satisfactory survey of his little quarters. The cold rain beat against the windows, and he thought he felt really grateful for all his present comforts.

"Now, if we only had a piano," exclaimed the wife.

"Give me the music of your own sweet voice before all the pianos in creation," he observed complimentarily; but he felt a certain secret disappointment that his wife's thankfulness did not happily chime with his own.

"Well, but we want one for our friends," said Esther.

"Let our friends come to see us, and not to hear a piano," exclaimed the husband.

"But, George, everybody has a piano nowadays—we don't go anywhere without seeing a piano," persisted the wife.

"And yet I do not know what we want one for; you will have no time to play on one, and I do not want to hear it."

"Why, they are so fashionable; I think our room looks nearly naked without one."

"I think it looks just right."

"I think it looks very naked—we want a piano shockingly," protested Esther emphatically.

The husband rocked violently.

"Your lamp smokes, my dear," said he, after a long pause.

"When are you going to get a camphene lamp? I have told you a dozen times how much we needed one," said Esther, pettishly.

"These are very pretty lamps; I never can see by a camphene lamp," said her husband. "These lamps are the prettiest of the kind I ever saw."

"But, George, I do not think our room is complete without a camphene lamp," said Esther, sharply. "They are so fashionable! Why, the Morgans and Millers, and many others I might mention, all have them; I am sure we ought to."

"We ought to, if we take the pattern by other people's expenses, and I do not see any reason in that."

The husband moved uneasily in his chair.

"We want to live as well as others," said Esther.

"We want to live within our means, Esther," exclaimed George.

"I am sure we can afford it as well as the Morgans, and Millers, and Thorns; we do not wish to appear mean."

George's cheek crimsoned.

"Mean! I am not mean!" he said angrily.

"Then we do not wish to appear so," said the wife. "To complete this room, and make it look like other people's, we want a piano and a camphene lamp."

"We want!—we want!" muttered the husband; "there's no satisfying woman's wants, do what you may;" and he abruptly left the room.

How many husbands are in a similar dilemma! How many houses and husbands are rendered uncomfortable by the constant dissatisfaction of a wife with present comforts and present provisions! How many bright prospects for business have ended in bankruptcy and ruin, in order to satisfy this secret hankering after fashionable necessities! Could the real cause of many failures be known, it would be found to result from useless expenditures at home—expenses to answer the demands of fashion, and "what will people think?"

"My wife has made my fortune," said a gentleman of great possessions, "by her thrift, and prudence, and cheerfulness, when I was just beginning."

"And mine has lost my fortune," answered his companion, "by useless extravagance and repining when I was doing well."

What a world does this open to the influence which a wife possesses over the future prosperity of her family! Let the wife know her influence, and try to use it wisely and well.

Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is necessary to work skillfully with; adorn your house with all that will render it comfortable. Do not look at richer homes, and covet their costly fur-

niture. If secret dissatisfaction is ready to spring up, go a step further, and visit the homes of the suffering poor; behold dark, cheerless apartments, insufficient clothing, and absence of all the comforts and refinements of social life, and then return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil and self-denial which he has endured in the business world to surround you with the delights of home; and you will be ready to co-operate cheerfully with him in so arranging your expenses, that his mind will not be constantly harassed with fears lest his family expenditure may encroach upon public payments. Be independent. A young housekeeper never needed greater moral courage than she does now, to resist the arrogance of fashion. Do not let the A's and B's decide what you must have—neither let them hold the strings of your purse. You know best what you can and ought to afford. It matters but little what people think, provided you are true to yourself and family.

**The Pope of Rome.**

A. D. SEPTEMBER 13, 1870. The Italian troops of Victor Emanuel, king of Italy, are entering Rome, to occupy the papal territory. We might say, Now the papal tyranny ends; but we dare not. What the end will be I know not. It is not 1116 years since Pope Stephen wrote to Pepin, king of Paris, sending him a letter, a forged letter, purporting to be from St. Peter, ordering him under pains and penalties to render certain assistance to the See of Rome. Up to this time, the Pope, as any other ecclesiastic, was subject to the ruling monarch. A. D. 755, Pepin, on receiving this order from Heaven, and the rude barbarian supposed it to be from Heaven, moved his savage troops immediately upon the Italian States. There was but a feeble resistance, and here I will repeat the words of the Catholic writers:—

"In one short campaign, of the year 755, the valiant monarch of France wrested from the Lombards, the exarchate of Ravenna, with the greater part of its dependencies, Bologna, Ferrara, and the Pentapolis, which stretches along the Adriatic coast, from Ramini to Ancona, and in its midland directions as far as the Apennines. All this extent of territory, with two and twenty towns (cities), now by right of conquest belonged to King Pepin, either to be retained or to be disposed of by him, as in his wisdom he should judge fit. By a solemn grant, he bestowed the whole upon Pope Stephen III." "During the first seven centuries the See of Rome, like other Episcopal Sees, had no 'temporal possessions.' By a new revolution of human events, the temporal power may be torn away, the spiritual power will remain unimpaired to the end of time." (Reeves' Cath. Ch. Hist. pp. 294, 295.) These "events" seem to have arrived.

On Friday, Sept. 2, Napoleon, with McMahon and 120,000 soldiers, was surrounded in Sedan (in the north east of France) by the Prussians, and captured. When Pepin the French king bestowed the temporal possessions upon Pope Stephen III., A. D. 755, the Prussians were unconverted. The Prussians were, by a bloody war waged by the knights of the Teutonic order, "compelled" to be Catholics, in A. D. 1230, by the "execrable ruffians," says Jortin iii. 311. Now they are largely Protestants (sixty per cent), and have broken the vertebra of popery.

Saturday night, Sept. 3, a mob tore down the throne in the Tuileries. Sept. 4, a republic was officially proclaimed. Sept. 15, the Prussians are massing their army around Paris. The great danger is, that Prussia will now face about, and fight for Napoleon instead of fighting against him; and assist the tyrant in crushing the people. Austria and Russia, it is said, have formed an alliance; but this may mean no evil. God grant that it may mean the annihilation of the Turkish power in Europe. In any event, we hope that the pope will not be able to assume, in future, any temporal power in Italy, but that God may overrule coming events to his own glory.

Sept. 20, 1870. The Italians have surrounded Rome.

Sept. 21. The pope urges resistance.

Sept. 22. Some ten are killed, fifty wounded.

Sept. 23. Rome is taken, and the pope dethroned.

Sept. 24. All political prisoners are liberated. Perino had been in prison 17 years.—*Christian Pulpit.*

**Political Reform.**

THE wisest and best men of this State are becoming alarmed at the political dangers that threaten us. They have too good reason for the very worst apprehensions. The "Empire State" is fast becoming ruled by its great cities, and its great cities are being ruled by the vicious and dangerous classes.

Huge and horrible facts are continually being brought to the surface to warrant the worst fears of every honest Christian citizen. It is a terrible fact that the elections in New York and Brooklyn have become so wicked a farce through the devices of ballot-box stuffers and repeaters, that the interposition of Congress has been invoked to protect the purity of suffrage—with what success remains to be seen. It is a terrible fact that the election of such men as Wm. E. Dodge or ex-Mayor Lambert to the chief-magistracy of New York or Brooklyn, is now recounted as an utter impossibility.

It is a terrible fact that the choice of nearly all our functionaries is really controlled in the dram shops. It is a terrible fact that the Romanists receive about everything they demand—whether it be immunity in an "Elm Park Riot," or an appropriation of public moneys to a sectarian institution. It is a terrible fact that human life is becoming fearfully insecure; and justice is bought and sold in the city court-rooms. It is a terrible fact that laws for closing dens of debauchery on God's day are openly set at defiance. It is a terrible fact that legislators in our city halls and in the State Capitol are bought up at so much per head, like bullocks in the shambles. For how else under the sun could men get rich by legislation at three or four dollars a day?—*T. L. Cuyler, D. D.*

**Too Anxious to Reap.**

AN over-anxiety to see the result of their labor is a prevailing weakness of the professional ministry of our day. They seem to forget that sowing is the peculiar business of Christ's ministers; and though a Paul may plant and an Apollos may water, God must give the increase. Any increase gathered in any other way is not legitimate fruit—it is, to say the least, premature and unripe. "Sow thy seed in the morning, and in the evening withhold not thy hand"—no part of the day set apart for reaping. Men are too anxious to manifest great results of their labors—too anxious to number their host and thereby measure their strength and importance; so much so that they do not scruple to "gather where they have not strewn," and place the gatherings to their own credit. Better be patient, content in the humble calling of a sower, foregoing the praises and titles of men, bestowed upon those apparently the most successful. If the sower labors faithfully, and sows only the pure seed, it is none of his business about the result. He is not even responsible for the kind of ground it falls upon—whether by the wayside, in stony places, among thorns, or upon good ground—his reward is the same. Paul no doubt did his duty just as faithfully and acceptably when he preached without apparent result to the idle and curious Athenians as when he gathered a promising church at Corinth. God has only given the seed of the word into the hands of his ministers; he has never intrusted them with the sickle. "The harvest is the end of the world," when God will "send forth his reapers."—*The Nazarene.*

**Imitators and the Example.**

THERE is no thought more distressing or repressing to the devout disciple, than that of his being a stumbling-block to the impenitent and wicked. He is sorrowful on account of his sins, not only because they are an offense in the sight of God, but because they are an obstruction in the path of man. Alas! alas! he cries in great pain. Alas! that I should be so wretched an example, and, instead of helping, should continually hurt the halloved cause by the manner of my life and the fashion of my behavior!

And this Christian, going out and coming in, tormented with the reproaches of conscience, will have a deep longing for the sight of a human example. He will make a great account of any he may find among his acquaintances who are radiant with the graces of a Christian experience, and well reported of for consistency in Christian conduct. He loves them with tenderness, and points to them with pride, and would have their shadow fall upon him.

And yet, like the ungodly, he may be hindered rather than assisted by the example of the exemplary. For, says he sadly, these are the exceptions, the others are the rule. The few attain, the many fall by the way.

And then, he will see that this admirable deportment may be the result of natural disposition, rather than that of supernatural influence. The amiable and decorous by nature are not to be classed with those who are made so by grace. Those who shine with noble qualities which are the trophies gained in the battle with self, are more worthy of our applause than those who obtain these qualities with their father's blood or their mother's milk. The lives of some are all battle and few victories; while others, having obtained the victory by inheritance, do not have to fight for it. So far as a person behaves circumpectly, he is a proper example for our imitation; but it does not follow that he is therefore a strictly Christian example; since it were better for us to take knowledge of him who is inwardly in commotion with the war among the members, than of him whose composition is such as to render such a war unnoticeable, if not impossible.

See, then, how utterly without a touchstone we are in the matter of a Christian example among men. We have no rules to go by, no date to judge by, no lines to hew by, no poles to plough by. We are reckoning without figures, writing without ink, putting to sea without rudder, chart, or compass.

Look you, then; it is quite unfair and unreasonable to judge the Christian religion by the deportment of those who do or do not profess it; since the person whom you crown with your admiring commendation may be far less a Christian in every introspective and incisive sense, than he whom you brand with your stern condemnation. The best behaviors are not always the best Christians. And so, while on this account they are without excuse who refuse allegiance to our Lord, for the same reason there is no warrant for

disheartenment with those who, having put on Christ, have a rough time of it in trying to keep him on.

As well hold the sun in the heavens responsible for the clouds that obstruct its rays, as to hold the Sun of Righteousness responsible for the obstructions he meets with in his illumination of mankind. The water that bubbles up so crystalline in the spring among the mountains, is not to be confounded with the same water after it has washed the feet of the cattle in the meadow, and turned the wheels of a hundred distilleries.

It will relieve us of much vexation and be the saving of the souls of some of us, to settle it once, and for all, that Christians are imitators, not examples. They have no right to set themselves up as examples, neither have any the right to make them their examples. Let us distinguish, then, between the business of making ourselves ensamples, and being ensamples as the result of our imitation of the only Ensample set before us in the gospels. I may not make the forsaking of my impenitence turn upon my being furnished, from among my companions, a specimen of ideal penitence. There is no such by-law of Christ's law. Even human legislation scouts the plea. And I may not sicken with self-depreciation, because there is a Christian before me who is outwardly my superior, nor because there are so few who adorn the holy doctrine by a holy behavior. The outward life is as deceptive as the inward heart.

For the rebuke of the ungodly and of the disheartened, there stands one among them whom they know not as they should. He is the only example which the New-Testament policy of human reconstruction has agreed to furnish. *Ecce Homo!* He is the only sample specimen of his own religion, the only pattern believer of his own faith, the only ideal obeyer of his own law, the only perfect servant of the only perfect Master, the only immaculate subject of the only immaculate King. Why do any, and especially, why do Christians, look to, or look for, any other than the only Example—Jesus Christ!—*Sel.*

**The "Word Only."**

IN the International Exhibition of 1862 were two pictures which I shall never forget. The first was called "Waiting for the Verdict." Standing at the door of a room where a trial was going on, there was a little gathering of people. A woman—oh, what agony was in her look! and a dear little child lying against her asleep; another who looked like the grandmother, holding the youngest child; the grandfather with one hand fallen down between his knees, the other covering his face, from which the big tears were rolling; the dog looking up, and wondering; the elder sister standing against the door, all anxiety. What meant it all? Before the bar in that court of justice, the father was standing, and they were "waiting for the verdict." There was a second picture. The same people standing at the same place, only one is among them we did not see before. A man is sitting on the bench, his wife with joyful look embracing him; the dog licking his hand; the grandmother with eyes swollen with weeping, only they are tears of joy now, holding up a dear little child for a kiss from the father, who, a few minutes before, had been standing before that bar. Why are they all so changed? Why joy where there was sorrow? happiness where there was misery? A "word only" had done it all. Not guilty. "The acquittal."

Does not this remind us of a bar before which we must stand—a Judge before whom we must appear? We shall be "Waiting for the Verdict." The "word only" of Jesus will have power to fix our state forever—"Come," "Depart."—*Sel.*

**The Birth-place of Genius.**

IT is one of the mysteries of life, that genius, that noblest gift of God, is nourished by poverty. Its greatest works have been achieved by the sorrowing ones of the world, in tears and in despair. Not in the brilliant saloon, furnished with every comfort and elegance—not in the library, well fitted, softly carpeted, and looking out upon a smooth, green lawn, or a broad expanse of scenery—not in ease and competence, is genius born and nurtured, but more frequently in adversity and destitution, amidst the harrassing cares of a straitened household, in bare and fireless garrets, with the noise of squalid children, in the midst of the turbulence of domestic contentions, and in the deep gloom of uncheered despair, is genius born and reared. This is its birthplace, and in scenes like these, unpropitious, repulsive, wretched men have labored, studied, and trained themselves, until they have at last eliminated out of the gloom of that obscurity, the shining lights of their times—become the companions of kings, the guides and teachers of their kind, and exercised an influence upon the thought of the world amounting to a species of intellectual legislation.

VALUE OF IMMIGRANTS.—From the report of the chief of the Statistical Bureau of the United States, it is learned that for the fifty-one years ending September 30, 1870, the total immigration has been 7,441,619. Regarding these immigrants as worth \$1,000 each, they brought to us \$7,441,619,000. If worth \$500 each, they brought us \$3,720,800,500. The best year for immigration was 1854. It then gradually decreased in 1856, 1857, and 1858, and then began again, and went up until 1861, and then up until the present year, when the number is reduced by war.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 7, 1870.

URIAH SMITH, EDITOR.

### The Third Day Since These Things Were Done.

ON what day of the week was Christ crucified? and, On what day did he arise from the dead? These are questions which have been the occasion of no little discussion. There are substantially two views held in reference to them. The first is, that Christ was crucified on Wednesday, was laid in the tomb near the close of that day, and rose from the dead at a corresponding hour on the Sabbath, or Saturday, having lain in the grave exactly seventy-two hours; this being the three days and three nights during which the Son of Man was to be in the heart of the earth, as Jonah was three days and three nights in the whale's belly. The second view, and the one most generally entertained, is, that Christ was crucified on Friday, and rose early on the morning of the first day of the week. There are others who place the crucifixion upon Thursday instead of Friday, thinking this necessary to make harmony between all the statements of the evangelists concerning that event. This view, however, does not obviate the difficulty which the first view is designed to meet; namely, the apparent failure of the words of Christ that the Son of Man should be three days and three nights in the heart of the earth, if a period of time less than seventy-two hours elapsed while he lay in the tomb. The main question lies between the first and second views here stated.

As already intimated, the first view rests wholly upon the testimony respecting Jonah. No other reason, at least of which we are aware, exists for placing the crucifixion so early in the week as Wednesday, except the statement of Christ that as Jonah was three days and three nights in the body of the fish, the Son of Man should be three days and three nights in the heart of the earth. Assuming that the phrase "heart of the earth," means the grave, which may perhaps be questioned, all rests upon the meaning of this phrase, "three days and three nights." What do these words signify? Must they be taken absolutely as they would be understood if used at the present day? or, was there in that age a *usus loquendi*, in accordance with which they could be taken in an accommodated sense? There is nothing in the record in Jonah to throw any additional light upon the expression; that is, there is no other testimony there, and no other events recorded, which show us that a period of time, absolutely seventy-two hours in length, is meant by the term "three days and three nights." We do have, however, in the evangelists, records of predictions and narrations of events, from which we can determine something respecting the time during which Christ lay in the tomb. Now, instead of taking the bare expression, "three days and three nights," assuming that the meaning attached to it when it was used, was the same as we would give it at the present day, and then using that as proof that Christ was for seventy-two consecutive hours in the grave, and trying to make all other testimony harmonize with this view, it seems to us it would be fully as legitimate a mode of reasoning to try to ascertain from the evangelists how long Christ was actually in the tomb, and use that as a key for the interpretation of the expression, "three days and three nights."

The words placed at the head of this article, give us, if we mistake not, a good clue to the solution of this question. They are the words used by the disciples to Christ when on their way to Emmaus. The time when they were used is beyond dispute. It was in the latter part of the first day of the week. And they said, "To-day is the third day since these things were done." From this day, then, as a starting point, let us count back and see how early in the week it is possible to place the crucifixion. If the first day of the week was the third day, the day before the first day, or the Sabbath, was the second day, and the day before that, or Friday, the first day, since the events of which they were speaking took place; and this would forbid our placing the events themselves farther back than the preceding day, or Thursday. Reasoning from this statement of the disciples, we see not how the trial and crucifixion of Christ can possibly be placed earlier in the week than Thursday.

How, then, do those who place this event on Wednesday, meet this testimony? We have never heard any one try; but we have heard that some do attempt to get around it (for we can call

it nothing less) by saying that the word *since* means from the first day; that is, the third day from the first day of the occurrence of these things. But it looks to us that this is not even respectable sophistry. If we are to reckon from some point subsequent to the occurrence of the events, then we are cut loose from all moorings, and might just as well say that that was the third day since Jonah was put into the whale's belly.

The original is very definite. "Τρίτην ταύτην ἡμέραν ἀγείνημερον, ἀφ' οὗ ταῦτα ἐγένετο. This day is the third day from the time when these things took place." Suppose, now, that the crucifixion took place on Wednesday. He was laid in the tomb that day. All was accomplished before Thursday began. Would not Thursday then, be the first day following those events? Would not Friday be the second, and Sabbath the third, even stretching the time all that it is possible to stretch it? The expression, *since* these things occurred, cannot exclude Thursday; for Thursday was not the day of the occurrence of these things, but the day following their occurrence; and the disciples did not say, To-day is the third day from the day following the occurrence of these things; but the third day from the time when they occurred. This is a nail in a sure place; for, in view of this testimony, we cannot go back more than two days from the first day of the week for the crucifixion, making it occur on Thursday, the third day, according to the most liberal reckoning, from that point. We do not say it did occur then, but only that we cannot go back farther than that day.

The seventy-two-hour theory thus falls to the ground; and we are held to the conclusion that the expression, "three days and three nights," cannot be taken to mean absolutely that length of time. The way is, therefore, now all open to adjust these events in such a manner as a harmonious interpretation of all the testimony shall demand.

And first, we call the attention of the reader to those passages which declare that Christ would rise on the third day from the time of his trial and crucifixion. There are eight of them, as follows: Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7; and two passages state that he did rise on the third day: Luke 24:46; 1 Cor. 15:4. Take these texts with the declaration of the disciples, "To-day is the third day since these things were done," and, as it seems to us, the day of the resurrection is clearly identified. Christ was to rise on the third day after certain events, and the disciples naming those very events, and speaking on the first day of the week, say, "To-day is the third day since these things were done." The day on which the disciples uttered these words, if they were correct in their reckoning, was the very day on which Christ was to rise, according to his own predictions. Did his predictions fail? If not, his resurrection is immovably fixed upon the first day of the week.

There is a passage in Mark which we consider a direct declaration that Christ did rise on the first day of the week: Mark 16:9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. Greek: "Ἀναστὰς δε πρώτῃ σαββάτου, ἐφάνη πρῶτον Μαρτῆ Μαγδαληνῆ," &c. Literally, "And having arisen early the first day of the week, he appeared first to Mary Magdalene," &c. The only question here is, whether the words, "early the first day of the week," are an adjunct of the participle, having risen, or of the verb, appeared. We think they qualify the participle; for, first, the verb has a qualifying word, in the word *first*, which seems to be all that the evangelist wished to assert respecting his appearing. There would be no propriety in saying that he appeared first to certain ones on the first day of the week, unless it is told to whom he appeared first upon some other day. Secondly, it would appear more important that the time of his resurrection should be named, than the time when he appeared to his disciples. But if it is said that this is the important point, then we reply that *this* certainly took place on the first day of the week, and hence Sunday-keepers retain all the force of their argument for first-day, based on the resurrection of Christ, even though the resurrection itself be removed to another day.

This brings us to another difficulty involved in the view that Christ lay in the tomb, seventy-two hours, from near the close of Wednesday to near the close of the Sabbath; namely, it makes the resurrection of Christ occur on the Sabbath. Is there any testimony to show that Christ arose on the Sabbath? Matt. 28:1, is claimed for this purpose. It is held by some that this language means, "Late in the Sabbath [the day ending at sunset] as the first day of the week was drawing

on;" that is, before sunset on the Sabbath, came the two Marys to the sepulcher. Previous to their coming, there had been [margin] a great earthquake, the stone was rolled away, and an angel, assuring them that the Lord was not there, but had arisen, bade them go quickly and tell the disciples that he was risen, and would go before them into Galilee where they would see him. This, it is claimed, is the record of a previous visit, which none of the other evangelists mention; they all speaking of a visit on the following morning, after the Sabbath was past.

We showed two weeks since that the language of Matt. 28:1, is clearly susceptible of the translation given it in our common version, and that it means, after the Sabbath, in harmony with the other evangelists. Let us now inquire whether this idea of a previous visit, in Matt. 28:1, is consistent with the record of the other evangelists.

1. According to the view under notice, this visit was made on the Sabbath. But Luke says (23:56) that the disciples rested the Sabbath day according to the commandment. It is hardly probable that they would thus clip the end of the Sabbath by a journey to the sepulcher, work from which they had so scrupulously abstained at its commencement; nor could such a course easily be reconciled with the testimony of Luke, above referred to.

2. The same Marys, according to Mark (16:1, 2), came to the sepulcher very early in the morning of the first day of the week; and they brought the spices they had prepared to anoint the Lord, Luke 24:2, and wondered who would roll away the stone for them. But how can it be supposed that they would come for this purpose on first-day morning, if they had been to the sepulcher the night before, and found the stone rolled away, and been assured by an angel that the Lord was not there, but had risen? Were they so forgetful, or so thoughtless?

3. While the women were returning to tell the disciples, as the angel had bidden them, according to the record in Matthew 28, the guard went into the city, and between them and the chief priests the story was fabricated that the body of Jesus was stolen while they slept. Now, the supposition that Jesus rose in the daytime before the close of the Sabbath, involves the absurdity of supposing that the guard would acknowledge that they were asleep in the daytime! and that the body was taken in broad daylight! To avoid this, it is said that only the first eight verses of Matt. 28 refer to the Sabbath visit, the language of verse 9, and onward, referring to the morning visit which is noticed by the other evangelists. But this is a most forced and unnatural interpretation; for there is nothing in the language to denote a jump of a whole night between verses 8 and 9, and not an intimation that the record from verse 9 applies to an occasion different from that introduced in the preceding verses. But this view involves an absurdity equal in magnitude to the other; for it follows that the guard, after being struck down as dead men by the glorious manifestations attending the resurrection of Christ, on Sabbath afternoon, waited a whole night, till first-day morning, before they went into the city to acquaint the chief priests with the wonderful events which had taken place.

Having now found that Christ's resurrection took place on the first day of the week, the only importance attached to fixing the day of the crucifixion is to show a fulfillment of Christ's words, and make all the statements of the evangelists harmonize. It has already been shown that we cannot go back farther than Thursday for the date of that event. The question here, then, lies between Thursday and Friday where it is generally placed; and it is only material to take that day which is required by the testimony in the case.

Let us suppose it to have occurred on Friday. The betrayal, trial, crucifixion, and entombment, of Christ, then, occupied almost that entire day. Could this be taken as the first day in the computation? If so, then Sunday would be the third day, as the disciples said. In Luke 13:32, we read that Jesus sent this word to Herod: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." The *to-day* in which Christ speaks, is here made the first in the order of reckoning.

In Acts 27, we have an account of some of Paul's perils by sea. In verse 17, he speaks of a certain day of their distress. The *next* day, he continues, they lightened the ship; and the *third* day, cast overboard the tackling. Verse 19. Here it is evident that the day mentioned in verse 17, is called the first.

In Esther 6, we have an account of a feast given by the queen to Haman and the king. The next day she gave another; and that *next* day is called the *second*. Esth. 7:2.

So in reckoning backward, the day on which the person spoke was the first day, and the day but one before that, was called the third. See the marginal reading of Ex. 4:10; Deut. 19:4; Josh. 3:4; 1 Sam. 4:7; 19:7; &c.

From this it is evident that when Christ predicted that he was to suffer certain things, be put to death, and rise the third day, he reckoned the day of his suffering as the first day in the computation.

But how can a portion of Friday, the Sabbath, and a part of Sunday be called, three days and three nights? There is no difficulty, if such was the manner of speaking in use among the Jews. What did they understand by it? This is the only question to be settled. There is a passage in Esther which would seem to throw some light upon the question. She told Mordecai (4:16) to gather the Jews together who were in Shushan, and fast for three days, neither eating nor drinking night or day; and she would do the same, and so would go in unto the king. This expression is certainly equivalent to three days and three nights. And how was it fulfilled. In chap. 5:1, we read that on the *third* day Esther appeared before the king. So Joseph put his brethren into ward three days, but on the third day he released them and permitted them to depart to Canaan.

From these instances it appears clear that, according to Jewish usage, it did not require three full days and nights to answer to the expression, "three days and three nights;" but that it was applied to a period of time covering the part of one day, the whole of another, and a portion of a third.

The day following the crucifixion the chief priest came to Pilate desiring a guard to be set; and it is objected that they would not do this upon the Sabbath. This is not the way, to be sure, we should expect the Sabbath to be spoken of; but as to the chief priests and Pharisees, we do not think we can presume much on the piety of men who were just then so infuriated with the spirit of the devil, as to condemn the Saviour to the cross. It is far easier to suppose they would come to Pilate upon the Sabbath, than to think that the Sabbath which followed that preparation day, Mark. 15:42; Luke 23:54, and which the women kept according to the commandment, Luke 33:56, was only a ceremonial sabbath.

But, says one, if we could show that Christ did not rise on the first day of the week, how it would sweep away the argument for Sunday-keeping. To be of any service the argument to this end must be very plain and positive; for all the world almost are established in the belief that his resurrection was on Sunday. The evidence is not so clear; and to try to use it, is to seize the maul by the head instead of the handle; for it would be a hundred-fold harder to make a person believe that Christ's resurrection did not take place upon the first day of the week, than to show him that if it did, it proved nothing in favor of a Sunday Sabbath. Were we arguing with a Sunday-keeper, we would prefer to admit Christ's resurrection on Sunday rather than otherwise; for we like to agree with an opponent as far as possible; and because, after he has carefully built up his argument, it is so easy to show that point after point is only assumption, and that the whole structure falls in hopeless ruin to the ground.

And farther, to undertake to prove Christ's resurrection upon another day, is a tacit admission that if he did rise on the first day of the week, it is of force in behalf of a Sunday Sabbath; whereas if ten thousand resurrections could be shown upon that day, it would prove nothing whatever in its favor as a day of rest and worship.

### Events in Europe.

THE reader will be interested in the tabular view of the principal events which transpired in Europe in the latter part of 1870, presented in another column. We take it from the "Franklin Almanac," published by A. Winch, 505 Chestnut St., Philadelphia. In view of the course and results, so far, of the war between France and Prussia, the address of the French Senate to Napoleon sounds bitterly sarcastic. Another point will not fail to strike the reader; namely, the contrast between the boastful, independent spirit manifested by the French, and the humble acknowledgment on the part of the king of Prussia, of entire dependence upon God. We regret that the record comes down no later than Oct. 30.



## Thoughts on the Book of Daniel.

## CHAPTER XI (CONTINUED).

VERSE 24. He shall enter peaceably even upon the fittest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time.

The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers, or the fathers' fathers, namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. They came into possession of a large portion of their tributaries in this manner.

And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies and rested in peace and safety under the ægis of the Roman power.

To the latter portion of this verse, Bp. Newton gives the idea of forecasting devices from strongholds, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. "Even for a time," doubtless a prophetic time, 360 years. From what point are they to date? Probably from the event brought to view in the next verse.

Verse 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

By verses 23 and 24, we are brought down this side of the league between the Jews and the Romans, B. C. 161, to the time when Rome had acquired universal dominion. The verses now before us bring to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome, about this time? They did. The war was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief glance at the circumstances that led to this conflict.

Mark Antony, Augustus Cæsar, and Lepidus, constituted the triumvirate which had sworn to avenge the death of Julius Cæsar. This Antony became the brother-in-law of Augustus, by marrying his sister Octavia. Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife Octavia to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people, that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their country. The war was ostensibly against Egypt and Cleopatra; but it was really against Antony who now stood at the head of Egyptian affairs. And the true cause of their controversy, was, says Pridaoux, that neither of them could be content with only half of the Roman Empire; for Lepidus having been deposed from the triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession.

Antony assembled his fleet at Samos. Five hundred ships of war, of extraordinary size and structure, having several decks one above another, with towers upon the head and stern, made an imposing and formidable array. These ships carried two hundred thousand foot, and twelve thousand horse. The kings of Libya, Cilicia, Cappadocia, Paphlagonia, Comagenia, and Thrace, were there in person; and those of Pontus, Judea, Lycaonia, Galatia and Media, had sent their troops. A more splendid and gorgeous sight than this fleet of battle ships, as they spread their sails, and moved out upon the bosom of the sea, the world has rarely seen. Surpassing all in magnificence, came the galley of Cleopatra, floating like a palace of gold, beneath a cloud of purple sails. Its flags and streamers fluttered in the wind, and trumpets and other instruments of war, made the heavens resound with notes of joy and triumph. Antony followed close after in a galley of almost equal magnificence. And the giddy queen intoxicated with the sight of the warlike array, short-sighted and vainglorious, at

the head of her infamous troop of eunuchs, foolishly threatened the Roman capital with approaching ruin.

Cæsar Augustus, on the other hand, displayed less pomp but more utility. He had but half as many ships as Antony, and only eighty thousand foot. But all his troops were chosen men, and on board his fleet were none but experienced seamen; whereas Antony, not finding mariners sufficient, had been obliged to man his vessels with artisans of every class, men inexperienced, and more calculated to cause trouble, than to do real service in time of battle. The season being far consumed in these preparations, Cæsar made his rendezvous at Brundisium, and Antony at Coreyra, till the following year.

As soon as the season permitted, both armies were put in motion by sea and land. The fleets at length entered the Ambracian gulf in Epirus, and the land forces were drawn up on either shore in plain view. Antony's most experienced generals advised him not to hazard a battle by sea, with his inexperienced mariners, but to send Cleopatra back to Egypt, and hasten at once into Thrace or Macedonia, and trust the issue to his land forces, who were composed of veteran troops. But he, illustrating the old adage, "Whom God wishes to destroy, he first strikes mad," infatuated by Cleopatra, seemed only desirous of pleasing her; and she, trusting to appearances only, deemed her fleet invincible, and advised immediate action.

The battle was fought, September 2, B. C. 31, at the mouth of the gulf of Ambracia, near the city of Actium. The stake was the world for which these stern warriors, Antony and Cæsar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued. For she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Cæsar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

This battle doubtless marks the commencement of the "time" mentioned in verse 24. And as during this "time," devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period, western supremacy would cease, or such a change take place in the empire, that that city would no longer be considered the seat of government. From B. C. 31, a prophetic time, or 360 years would bring us to A. D. 330. What took place in that year? The seat of empire was removed from Rome to Constantinople, by Constantine the Great. See *Encyclopedia Americana*, art., Constantinople.

## The Maddening Mechanism of Thought.

Who would imagine, after reading the following, that, when death has broken the case, seized the pendulum, and silenced the "clicking of the terrible escapement," the maddening mechanism of thought is strengthened and accelerated a thousand-fold, as popular theology would have us believe? Such is not the law of mechanics as illustrated by any other piece of machinery. Mr. Holmes has come well nigh bearing testimony in favor of the Bible doctrine of the unconscious state of the dead:—

Our brains are seventy-year clocks. The angel of life winds them up once for all, then closes the case and gives the key into the hands of the angel of resurrection. Tic-tac! tic-tac! go the wheels of thought; our will cannot stop them; they cannot stop themselves; sleep cannot still them; madness only makes them go faster; death alone can break into the case, and seizing the ever swinging pendulum, which we call the heart, silence at last the clicking of the terrible escapement we have carried so long beneath our wrinkled foreheads. If we could only get at them, as we lie on our pillows and count the dead beats of thought after thought, add image after image jarring through the over-tired organ! Will nobody block those wheels, uncouple the pinion, cut the string that holds those weights, blow up the infernal machine with gunpowder? What a passion comes over us sometimes for silence and rest—that this dreadful mechanism, unwinding the endless tapestry of time, embroidered with spectral figures of life and death, could have but one brief holiday! Who can wonder that men swing themselves off from parapets into the swift and gurgling waters beneath? that they take counsel of the grim fiend who has but to utter his one peremptory monosyllable, and the restless machine is shattered as a case that is dashed upon a marble floor? Under that building which we pass every day there are strong dungeons, where neither hook, nor bar, nor bed cord, nor drinking vessel from which a sharp fragment may be shattered,

shall by any chance be seen. There is nothing for it when the brain is on fire with the whirling of its wheels, but to spring against the stone wall and silence them with one crash. Ah! they remembered that—the kind city fathers—and the walls are nicely padded, so that one can take such exercise as he likes without damaging himself. If anybody would really contrive some kind of a lever that one could thrust in among the works of this horrid automaton and check them, or alter their rate of going, what would the world give for the discovery? Men are very apt to try to get at the machine by some indirect system or other. They clap on the brakes by means of opium, they change the maddening monotony of the rhythm by means of fermented liquors. It is because the brain is locked up and we cannot touch its movements directly, that we thrust these coarse tools in through any crevice by which they may reach the interior, alter its rate of going for a while, and at last spoil the machine. —*Oliver Wendell Holmes.*

## Be Zealous, and Repent.

THERE can be no greater folly than to make our reception of reproof the occasion of settling down in sullen unbelief. God sends us reproof and chastening for our sins. It has a voice to us which we ought to heed without delay. By it God says to us, "Be zealous, and repent." If we would but do this, how excellent would be the result of our humiliations. And why do we not do it? It is simply because our hearts are too proud to yield. Yet we shall have to meet our wrongs in the Judgment, unless we rightly put them away now. We had better yield while it can avail for our salvation. J. N. ANDREWS.

## Difficult Problems.

WE find men who will acknowledge the entire moral law—every jot and tittle—to be binding, who will still argue that, since we cannot be justified and saved by the law, we need not keep the Sabbath of that law. And they find it a very difficult problem to demonstrate how the law can be binding and not binding at the same time; how it can be in force and yet abolished; and how the Sabbath can be abrogated, as a Jewish institution, and yet the same commandment bind us to keep another day, as a Christian institution.

When I witness their undertaking such tasks, I wonder if the Creator has given them minds so illogical and obtuse that they cannot see the falseness of their position. If so, they cannot be accountable. But if their willfulness thus perverts their understanding, then they are justly the objects of God's displeasure and fit subjects of divine wrath.

My mind has been led to these reflections by what occurred at a meeting lately. I had been speaking of the respective claims of the seventh, and of the first, day, to our observance. A man arose and made some remarks in which he admitted that the ten commandments were binding in every jot and tittle; but claimed that we could not be justified by keeping them; and therefore he thought it was not necessary for us to keep the Sabbath of that law. 1. They are all binding. 2. They cannot pardon their transgressor. 3. Therefore we are not required to keep them, at least the one that happens to be unpopular. How do men come by such intellectual faculties? Is such reasoning natural and necessary, or acquired? The true solution of this question will fix the responsibility where it belongs. R. F. COTTRELL.

## Ancient and Modern Pharisees.

ALL Christians unite in condemning the bigotry, exclusiveness, and sectarianism, of the ancient Pharisees. They opposed Christ and his apostles, and did all they could to impede the progress of the gospel. They were sure that they and their doctrine, it being the old and commonly-received theory, were right, and that all new doctrines must necessarily be wrong. For this they are justly condemned by all Christians; yet if we look a little more carefully at their conduct we shall see that they were really more liberal than the old and most popular sects of Christians at the present time.

It is now quite generally almost impossible for an Adventist minister to obtain the privilege of speaking in their churches. The doors are locked against him whenever he comes. Much less is he allowed to preach to their congregations in their houses at their regular appointed seasons of worship. If he has the privilege of the house at all, he must do it at some other time, and run his risk of a congregation.

This is something that the ancient Pharisees, with all their bigotry and hatred of the Christians, did not do. Everywhere they went, the apostles were not only freely allowed the use of their synagogues (their meeting-houses), but they were invited to preach to them at their regular assemblies of worship. This we read in a few passages which will give us an idea how they did in those times. Acts 9:20: "And straightway he preached Christ in the synagogues, that he is the Son of God." Chapter 13:5, 14, 15: "And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to their minister." "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets, the rul-

ers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Here we see that Paul not only spoke by permission, but by request. Acts 14:1; 17:1, 2, 17: "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed." "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."

By this we see that they would allow Paul to come into their synagogues and dispute with them and argue his cause. Acts 18:4: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Many more places might be quoted, showing the same conduct. This ought to put to shame our modern Pharisees who are even more selfish and exclusive than their ancient fathers.

D. M. CANRIGHT.

## What Shall We Do in Trouble?

WE must seek God. It is to remind us that we are sinful men that affliction comes upon us. It is not to drive us from God, but to lead us to him, that God sends us affliction. It is for us to draw near to God, that the very causes of our affliction may be removed. We should not be so much troubled at our own sufferings as at the sin which causes them. When we have put away our sin, we have done what God has designed to effect in us by our affliction. We may leave the affliction to take care of itself if we only repent of our sins with true repentance, so that God accepts our humiliation before him.

J. N. ANDREWS.

## Faith in God.

THE great lack in men is the lack of faith. Hence they are fearful—they dare not trust in God. When duty is presented, they fear that if they obey, their worldly interests will suffer. They have a farm, a mill, a shop, or a store, on their hands, and they cannot see what will become of these interests, if they obey the truth, and keep the commandments of God.

Supposing they should lose all these things, and become poor in consequence of obeying God; and, as the result, be rich in faith and heirs of the kingdom that God has promised to them that love him. Would they lose anything? Would they not rather be infinitely the gainers? Why is it that

"The mote of worldly interest fills the eye,  
And hides from view the worlds of bliss on high?"

Would it not be a happy exchange to give all of this world, and even life itself, for a portion in the world to come, and eternal life? Why do you hesitate, O you of little faith? Ah! it is because you do not confide in God and believe his promises. If you venture upon the promise of God, he is pledged that you shall lose nothing by it. But you dare not trust him! And so failing to trust in him, you insure a portion with "the fearful and unbelieving." Rev. 21:8.

But your fears are false and groundless. You will not be left to poverty and woe, because you believe and obey God. His promise is pledged for all that you need in this life. Your Heavenly Father knows that you have need of these things. Seek first the kingdom of God, and the righteousness required by him, and all these things shall be added unto you. You shall receive a hundred-fold in the present time, and in the world to come life everlasting. The only obstacle is the want of confiding faith in God. It is better to trust in God, than to trust in the "uncertain riches" of this world. R. F. COTTRELL.

## Items.

WE receive comfort in the performance of duty. If we do right, God will defend us. There is no protection like God's protection. There is no love like God's love. There is no wisdom like that from above. Those see best whom God enlightens. None are so secure as those who trust in God. Gratitude to God begets praise to him. Ingratitude begets murmuring. Faith and love are twin angels: unbelief and hate, twin reprobates. At every turn and trial in life, we should turn to God.

When we feel more than usually blest, we should expect some unusually strong temptation. A tendency to levity is a sure sign of the presence of evil influences.

A disposition to triumph in the fall of others, is a strong indication that there will be another fall soon.

Kindness will hurt no one: unkindness hurts every time.

We pity the physically blind; should we not also pity the spiritually blind?

Men are sometimes proud of their unbelief. As well might Gehazi be proud of his leprosy.

JOS. CLARKE.

A RELIGION that does not prompt a man to try to save others, will never save him.

## SOWING AND REAPING.

BE not deceived; God is not mocked;  
Whate'er you sow, you'll surely reap!  
Yes, when Christ comes, and earth is rocked,  
And graves are opened wide and deep,  
The saints of God shall wake to life,  
To reap the harvest they have sown;  
But those who fleshly sowed in strife,  
Shall by their Maker be o'erthrown.

Now is the time to sow the seeds  
Of "present truth" all o'er the field.  
That some may ripen into deeds—  
Good, loyal fruit, a bounteous yield;  
To this end, Lord, to labor rouse  
Thy people, one and all, and cause  
The saints of God ne'er more to drowse,  
But vindicate thy righteous laws.

But, solemn as it is, we know,  
That most will sow to flesh and sin;  
Although they're warned of coming woe,  
They sow, to reap destruction in!  
Oh, that we all might feel the weight  
And worth of souls, for whom Christ died;  
That we, before it is too late,  
May bring them to the Crucified.

G. W. COLCORD.

## Progress of the Cause.

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

## California.

At the time of my last report, Dec. 10, 1870, I had held five meetings in Bloomfield. I continued there until Jan. 15, holding, in the time, thirty-seven meetings. These meetings have been well attended, and some new ones have taken their stand on the truth. Six were baptized last Sabbath, only one of whom had ever made a profession before receiving present truth. There are now some fourteen who have taken their stand to keep the Sabbath there. Systematic Benevolence is organized, amounting to over \$100.00 per year. They have also a very interesting Bible-class and Sabbath meeting.

During the time of my labors in Bloomfield, I spent two days at Petaluma. Found those there still with a mind to work. I also attended the quarterly meeting in Santa Rosa, Jan. 7 and 8. Although this was an occasion of some trial and perplexity to the cause in this State, yet the Lord was with us by his Spirit, and our hearts were encouraged and strengthened.

I stated in my last report that Bro. Kellogg designed to enter the field again soon. Since that time, his affairs have so shaped that he will preach no more at present, so I am alone in my labors in California; yet I trust I shall have the Lord with me. Our labor is not in vain if wrought in God. By the recent disarrangement of our plans I shall be detained among the churches at least a fortnight more. There are some good new fields here which I long to enter.

While in Bloomfield, a Bro. Wm. Hunt of Nevada, spent two weeks with us attending the meetings. This brother has embraced every point of present truth by reading our publications and the REVIEW. He first had his attention called to our work by an article in the *California Christian Advocate*, written by the editor with the design of stirring our work here in Healdsburg. When Bro. Hunt learned that there were such books being sold in Healdsburg, he wrote on for them. He read, embraced the truth, and sent us \$50.00 in gold to help on the work in California. He has now had the privilege of meeting with Adventists, which he has long desired.

Pray for us. J. N. LOUGHBOROUGH.  
Healdsburg, Jan. 18, 1871.

## Pleasantville, N. Y.

GOD has heard believing prayer. Never did the cause stand so well in Pleasantville. Souls are added to us, that are an ornament to the present truth. We have passed through some severe trials; but out of them all the Lord has delivered us. The Lord is good. A few months ago there were two of us here; now we number twelve. Some were backsliders; others never before confessed the truth. Last Sabbath we enjoyed one of the most refreshing seasons that we have enjoyed here for some time. It was a heart-searching time. All wept when we saw the wife of Bro. B., and the husband of Sr. Y., arise and confess their determination to go to Mount Zion with us, and be found among the remnant that shall escape the plagues which are to fall upon the shelterless heads of those who refuse to keep the commandments of God, and the faith of Jesus.

How much we can endure when we know we are walking in the old paths, cast up by patriarchs, prophets, and apostles. The hill of difficulty will not turn us back; for over it we must go, though steep and rugged, to Beulah's land. Neither can the lions frighten us back. No, no!

It is blessed to be free from doubts in this age of infidelity. Toil on, dear brethren and sisters. Soon the King will come. Oh, to be ready! To all who have access by faith to the throne of grace, we would say, Pray for us, the little band in Pleasantville. WILLIAM H. WILD.

## Ohio.

Nov. 17, 1870, went to Highland Co. Spoke at night in the Methodist meeting-house, to a large congregation. Had a good hearing. Held two meetings in Kainesborough, but for want of a house, had to leave.

Dec. 2, went to visit the brethren at Allentown, Clark Co. Commenced meetings on Sabbath evening. Had a good congregation for that place. Held six meetings. Labored to set things in order. We hope there are some here who will go through. Bro. Moser is doing all that he can for the cause here.

Commenced meetings at Bowersville on Sabbath evening, Dec. 10. Continued until the 18th. Held seventeen meetings. Confessions were made, and we were enabled to draw near to the Lord. A good work was done for the church here. Such a work is needed in all the churches. This church has been occupying a higher standpoint than ever before, since our organization. Baptized one during this meeting.

Jan. 12, went north to join Bro. St. John in his meeting at Whartonsburgh, Wyandott Co. Assisted him some, and baptized one. The Lord is good, and I will try to praise his holy name, and do his holy will, that I may be ready to meet him at his coming.

WM. COTTRELL.

## North Elba, N. Y.

At my last writing, I had commenced a course of lectures in North Elba, with small attendance, unfavorable weather, and strong opposition on the part of the religious portion of community. Continued the meetings as long as the interest seemed to warrant, though the attendance was small during the whole time, yet better than usual, I was told, for that place. Strenuous efforts were made on the part of the trustee and a few religious partisans, to close the school-house against us; but the greater portion of the district were too public spirited and had too high a sense of justice and equal rights to allow it to be closed against one, and still be open to others; and as all denominations used it, every such attempt failed. The trustee took some steps to enforce his authority, by law, but his efforts proved abortive, and we were left in quiet and peaceable possession of the house.

Thus a good blow has been struck in favor of the cause, and this people stands higher in the respect of other communities around. Yet the immediate results of the meetings are not what I could wish. Only one family have as yet decided to keep the Sabbath; but others are still investigating and I hope will yet decide right.

The church here is doing well, growing in experience, and receiving some accessions. They desire especially to express their gratification and gratitude for the enlargement, and improvement in appearance, of the papers; which we all look upon as a step in the right direction, and a good omen of the prosperity of the cause of present truth. As there is a prospect of fields of labor in this region for some time in the future, I have removed my family to this place, and we are now settling in our new home preparatory to entering more heartily and zealously into the work of the Lord.

S. B. WHITNEY.

Keene, Essex Co., N. Y., Jan. 20, 1871.

## Illinois.

DEC. 23, I visited the brethren at Northville, La Salle Co., Ill. Tarrying with them till Jan. 9. The cause is advancing steadily. They are having considerable opposition; but I believe it will be an advantage to them in the end, if they will only endure it patiently. Bro. Steward has been laboring in the vicinity, and a few precious souls have taken hold of the truth. Our labor together the past season has been agreeable. I look back with pleasure upon it. The Lord has worked for us, for which I feel truly thankful.

Jan. 8, we met at the house of Bro. Foreman, and presented the matter of organization as adopted by our people. Twenty signed our church covenant, and pledged \$99.34 s. b. There are others who are not yet prepared to take hold with us, that design to as soon as they can. We have a great many warm friends in La Salle Co. Oh! that they might all become the friends of God, and heirs of eternal life through our Lord Jesus Christ.

Left Bro. Steward to care for the cause at N., and labor in new fields as the Lord may open the way.

Jan. 9, I left to fill my appointments at Aledo, Ill. There are a few precious souls here, that are still holding on, through discouragement and opposition, to the precious, though unpopular, truths of God's word. May the Lord bless them, and help them to live so that their light may shine. I am now holding meetings in Bro. Dungan's neighborhood in their fine new school-house. I have good congregations and seemingly quite an interest. I design to continue as long as the interest demands. Then if the Lord will, I will visit the brethren in the northern part of the State. Hope our friends in Pontiac and Central Illinois, will be patient, and we shall render them all the help we can, as soon as possible.

R. F. ANDREWS.

## Seeking the Right Way Again.

A SISTER writes from Lee Summit, Mo.: I am thankful that the REVIEW has been allowed to visit my dear parents' house so long. Father spent part of last season with us, perused all the books we had treating on present truth, became convinced, and is now keeping the Sabbath. Since his return home he writes:—

"The more I have examined the subject, the more I am convinced that the law has not been annulled or changed by any scriptural authority. Our Saviour fulfilled the law to be sure, and

made it honorable. How did he do it? By keeping it. Hence he said if he had not come and done those works which no man had ever done, they had not had sin; but now they have no cloak for their sin. . . . Some fifteen years ago, I heard Stephenson, in Wisconsin, lecture on the third angel's message. The seventh day then looked to me to be the Sabbath, and I commenced keeping it, thinking that the safer way, although our good old Christian minister tried to explain to me that he that keepeth the day keepeth it unto the Lord, &c., that is, that it made no difference; but let every one be persuaded in his own mind. A few months after, we moved into a place where people were strict Sunday-keepers, and became one among them; though with my mind troubled with doubts, I eagerly devoured every book treating on the subject of the soon coming of Christ. The *Prophetic Times* and *World's Crisis* were all I could get hold of, however. I searched the Scriptures, reading their quotations, but I found myself groping in darkness until moving to this place five years ago, God sent me instruction. I read the "History of the Sabbath" and REVIEW, lent me by a kind neighbor, commenced again to keep God's whole law, and, with the help of God intend to remain faithful to the end."

My two dear boys are keeping the Sabbath with me, and some two or three others of my dear friends are also keeping the Sabbath. I feel so thankful to God, and it is so cheering to hear of accessions to the cause of truth, that I write this. May you be blessed abundantly.

CAROLINE R. RICE.

## The Truth Working.

BRO. H. VAN VLECK, Vernon Co., Wis., writes: God speed the REVIEW. We have a little company of twenty here who are trying to keep the Sabbath. One year ago there was not one here. God has raised a little church here, and the way is clear. The ice is breaking all around us. God be praised. God is surely in this great work. May it take the wings of the morning, and fly to the uttermost parts of the earth. Oh! could I say to every brother and sister, Get ready for that great day. God help us all to be faithful.

## Extracts from Correspondence.

A SISTER writes from Milwaukee, Wis., that when she and her family came to that place, they did not intend to stop there, but she was taken sick. Her daughter attended the Presbyterian church, and mentioned her mother's sickness. A benevolent lady went to visit the sick stranger, and learning that she was seeking light on the Advent doctrine, told her that she had a son in the place who was taking an Advent paper. This paper was the REVIEW; and in it this sister found what she had long been seeking—a harmonious interpretation of the word of God. She embraced the truth, and is now rejoicing in it.

M. E. STILES, of Mercer Co., Ill., has never regretted starting in the cause of present truth; loves the holy Sabbath, and feels that it is a sacred day; believes that God is in the work. The truth never looked so precious to her as now. Asks the prayers of the church for her unconverted family.

THOS. DEMMON, Richland Co., Wis., has taken the REVIEW nearly ten years, and wondered each year if the next would be as interesting as the past. He says: "But in my opinion there is a marked improvement. How the articles, 'Our Faith and Hope,' cheer the flagging spirit! How encouraging the 'Reports'! How replete with the spirit of the message are the articles! And in every part of the paper there is something to prove, instruct, encourage, admonish, exhort to faithfulness, and to labor in the Master's vineyard, and lay up treasures in Heaven by using the means in our hands, to advance the cause. By the grace of God, I mean to be of the number of those who have overcome their faults and done their work well."

E. O. UNDERHILL, Clinton Co., Mich., writes: There are so many avenues to the heart, so many feelings, emotions, and motives, of the presence of which we are scarcely aware, that at no moment can we safely lay down our watch. If the devil cannot overcome us in one way, he will try hard to do it in another.

C. P. WILLIAMS, Jo Daviess Co., Ill., being deprived by deafness of the privilege of hearing the sound of any human voice, and the proclamation of the truth by the Lord's servants, thanks God for the light which comes to him every week through the REVIEW.

## The Work of the Enemy.

NOT long since, while listening to a discourse by quite a successful minister of the Baptist denomination to the members of a church among whom he was about to labor, I was forcibly impressed by a remark he made to this effect: "At no time during the history of the church, have the influences which are at work against the cause of God been more positive or persistent than at the present."

Such is the testimony of one who, although perhaps faithful and earnest in the work of doing good according to the light God has given him, is not holding up the high standard to which God requires his people at this time to conform themselves. We have good reason to believe

that were there no people to proclaim to the world a more stirring, heart-searching message than that of the popular religion of the day, there would be less vigilance and activity required on the part of the enemy of all righteousness. But if those who have not the light of the truth designed by God for this time, are forced to acknowledge the untrusting zeal and energy, and we might add, the increasing success of the evil one, what reason have we, who have professed to have more light, and to understand and obey the word of God more perfectly, to fear lest we be unprepared to meet the increased wrath and power of the wicked one which those will surely bring against themselves who seek more fully to conform their lives to the divine will.

It has ever been Satan's work to oppose the truth of God, and hinder those who would serve him. Whenever there has been a people who would stand steadfastly for the truth, toward them has been directed the fiercest efforts of the powers of darkness; and never have those efforts been suspended or abated while there remained a hope that they might be overcome or led to change their purpose. From the time when man, in purity and innocence, was placed in Eden, down through all the history of God's people to the present time, we have evidence of this bitter, determined, increasing opposition. The crime and iniquity so alarmingly prevalent at the present time, and the depraved mental and physical conditions of mankind show us but too plainly the success which has attended his efforts. So far has man departed from God that his cup of iniquity is nearly full. Not one of all these years of unceasing toil and arduous devotion to his work has failed to add its weight of experience to the artful cunning, and wily deceitfulness, possessed by the great enemy when he made his first attempt to ensnare our race. Against such a foe as this, we, in these days of especial danger, have to contend; and he knows best what means to employ to lead us from the right way.

The servants of God in all ages have been subject to his temptations, and too often have been taken by his devices; but especially will those who in these evil days are striving to obey God's holy law and maintain the honor of his word, feel his wrath; for he has come down with great power, knowing that his time is short.

While there have ever been those who, walking in the light and being led by the spirit of truth, have maintained their special character as the children of God, thousands have fallen a prey to his devices, and yielding to the inclinations of the human heart, have made shipwreck of their faith. What cause, then, have we to fear, lest having the promise left us we shall fail to so overcome that our characters shall stand the test of the Judgment? We may be sure that our weakest points are well known to him, and that our natural dispositions and inclinations will be forced into his service in the warfare for eternal life. No means will be left untried by which he may hope to accomplish our destruction. And how are we prepared to resist his work? What have we to give us hope against such odds? In what may we trust for deliverance from his power? Not in our own hearts, surely. Not in our own weak, erring, human judgment; for this would prove no safeguard against the cunning and deceit of our adversary. Only in the sure promises of God may we trust with safety. But what a tower of strength we have in these. When surrounded with temptation, when passing through trials, where we are left to feel the enemy's power, when perplexed to know what course to take, and what duty is, with what comfort and assurance of hope to the tried soul come these words of promise, "The meek will he guide in judgment, and the meek will he teach his way."

Although the way before us may seem dark and dangerous, though beset with temptation on every hand and surrounded by influences calculated to lead us from the right way, though our hearts may prove treacherous, and frailest where they seem the best, though the world with its allurements may seem to call us from our life of care, watchfulness, and toil, to some promised good to be found in the way of transgression, yet we may be sure that the voice of the Good Shepherd calling us to leave all these and follow him, if obeyed, will prove a safeguard against all the wiles of the deceiver, and will guide us at last to the fold.

B. L. W.

## Confession.

"If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Dear brethren and sisters, if we renounce sin and determine to lead pure lives, let us make thorough work by confessing all to God, and to man, so far as it has affected them in any way, publicly, privately, or personally; confess great sins, small sins, and all sin; confess heartily as though we hated it and meant to put every vestige of it, from us. Have we done so? If so, what means this dearth of mind? this want of the favor of God? this constant inclination to do wrong? this absence of spirituality? Is it not the result of this proud spirit, that holds back the confession of our wrong?

Not ashamed to sin, but ashamed to confess! How can God give you his smiles until you are willing to acknowledge you have dishonored him? How can he love you when you are so full of self-love? You think it will bring you down so low in the eyes of others. What if it does, if God loves you? But it will not; for nothing will so endear you to your brethren as a humble, thor-



ough confession of your faults. "He that humbleth himself shall be exalted."

But let thoughts of self die. Think how you have dishonored God, and abused his love, and provoked his wrath. When we have a right view of sin, we shall want to confess it. But shall we ever get into Heaven with this willful self-love? Shall we ever join the blood-washed throng? No. We may come up to the Judgment with our sins unconfessed, but then it will be too late. The cleansing comes after the confession. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

We want to be cleansed from all unrighteousness. We feel the galling yoke of sin, and long for that purity of heart and life that will make us truly the children of God, and fit us to stand the test of the Judgment that is just before us. Then let us freely and fully confess. With what love must our Heavenly Father look upon that one who is willing, yes, anxious, to own every wrong and put it all away! How he takes them to his bosom and enriches them with the peace that passeth all understanding!

"Rivers of love from God's own throne  
Shall constantly supply,  
And angel pinions hover near,  
To waft that soul on high."

The writer can say by experience, It is blessed to confess. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

E. M. WARREN.

**The Cross of Christ.**

LIKE Paul, we may glory in the cross of Christ. His yoke is easy and his burden is light. How I love to run in the way of his commandments. All hail the cross of Christ this glad New Year! Its light burdens are wafting me along to the beautiful land! Already the breezes from the "shining shore" fan my weary brow, and chase away my tears and sorrows. Soon, oh! soon, if we are faithful, we shall enter the "Eden of love." If we suffer with him, we shall also reign with him. Transporting thought! Let us walk up the King's highway of holiness, all radiant with heavenly light. The pathway of the just is as a shining light that shineth brighter and brighter even unto the perfect day. Can we not, then, glory in tribulation, and take joyfully the spoiling of our goods here, because in "a little while," we are expecting to remove to a fairer clime where "tis one bright summer, always bland, and storms do never come"?

L. E. MILLNE.

**"Been Baptized, Massa."**

"WELL, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old colored man whose life was not so much in harmony with his profession as it ought to be.

"Been baptized, massa," replied Cato, placing marked emphasis on the word baptized.

The minister vainly tried to convince Cato that mere baptism could not make him a Christian. Cato was stubborn on this point; for he thought that the water in baptism cleansed the heart of its sinfulness. The poor fellow knew nothing of the work of the Holy Spirit on the heart.

Just then a happy thought struck the minister's mind. He led Cato into his study, took an empty ink bottle from the shelf, and holding it up, said:

"Cato, do you suppose I can clean this bottle by washing the outside with water?"

"No, massa; you must wash de inside, too, if you would have him clean," said Cato with a grin of self-approval.

"Very good, Cato," rejoined the minister. "Now do you suppose that water applied to the outside of the body of a man can cleanse sin from his heart which is within him?"

"I see it now, massa, I see it," said Cato, placing his hand on his brow. "My heart be like de inside of dat bottle. Baptism no cleanse de inside. I will seek de power of de Holy Spirit to make my heart clean inside."

Thus by means of an old ink bottle, did the minister overthrow Cato's faith in baptismal regeneration, and led him to see the inward washing, of which baptism is only the symbol.

Reader, are you like an ink bottle washed on the outside only? Have you, like Cato, substituted the form for the spirit of religion? If so, I commend you to the prayerful study of the true way of salvation, as described long ago in the following apostolic words:—

"Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."—*The Reaper*.

CHRISTIANS might avoid much unhappiness if they would but believe that God is able to make them happy without anything else. God has been depriving me of one blessing after another; but as every one was removed, he has come in, and filled up its place, and now when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.

**THE TWO WARNINGS.**

WHEN Noah built his ponderous ark, upon the solid land, Do you not think the people laughed, and cried, "That foolish man?" No doubt but some at first believed the message Noah brought; But as the years rolled slowly by, their faith all came to naught.

"Who, Noah, of our wisest men, thinks that it will be so? Who is there, now, of all the world? But very few you know." "Are you so wise that you know more than all the world beside?" Or good, that true light comes to you, to all the rest denied?"

Perhaps their great men reasoned thus, "The world is thriving fast, The arts and sciences progress, and genius does its best; God meant these things should all unfold, else they had not been planned, As yet there lies, all unimproved, a great extent of land."

"Now what if Noah has a dream, shall all men faint and fear? That monstrous boat shall never float, decay shall waste it there." But, reader, did good Noah cease for argument or scorn? No, God had said, "I bring a flood," he must not fail to warn.

So on he hammered, planned, and preached, and thus condemned the world. It showed his faith in God's sure word, though bitter lips were curled. And did it come—that dreadful flood—to which so few gave heed? Ah! yes; they could not stay the wrath against their sins decreed.

But Noah and his family, through all that dreadful storm, Triumphant rode upon the waves, within the ark's huge form, "God shut them in;" he held them safe, though heaving billows tossed, Though all else died upon the earth, not one of them was lost.

Again the Lord Jehovah speaks, "The elements shall melt," "Also the earth;" and even now the pent-up fires are felt. They shake the earth and rend it oft, and dart forth tongues of flame, Which in their hissing, frightful voice, the coming doom proclaim.

When Christ's disciples asked of him, the signs that should appear, He said the darkened sun and moon, should show the end was near. The falling stars, too, should attest it "even at the door," "This generation shall not pass," till all these things are o'er.

These signs have all appeared, we know, and strange enough that some Should tell us that the end may be a thousand years to come. And many look for happiness and universal peace, Though earth is filled with violence, and sin and crime increase.

But all this Jesus did foresee; he told us long before, That when he came, the days would be, as were "the days of Noah." And in the days before the flood, feasting and mirth held sway, "They knew not till the waters came, and swept them all away."

So now for pleasure reaching forth, the multitudes we see; The dance, the picnic, festival; eat, drink, and merry be. But oh! the few who sigh and cry, for crimes that now abound, Believe God's sure prophetic word, and haste the alarm to sound,

Shall, when the rioters all fall, in that soon-coming day, Be carried up by angel hands to God's blest home on high? Lord, speed the message, and increase the all-prevailing power Of thine own chosen little flock, in this eventful hour.

Reader, are you and I among those who believe the Lord? Whose spotless lives and earnest calls lead others to his word? Oh! think of the unending life, of love, and joy, and song, They may enjoy with all the good, eternal ages long.

E. M. WARREN.

**Material and Immaterial.**

EVERYTHING that has a name is either material or immaterial; either an entity, or a property of an entity; a personality, or an attribute of a personality. By entity, we mean a "real being or existence." By property, we mean some peculiar quality of the entity, which exists because of the existence of the entity. By attribute, we mean the same thing, though perhaps more properly applied to living, intelligent beings. Property and attribute are used as synonymous terms. When we speak of an apple as being sweet or sour; of a body as soft or hard, heavy or light, dense or porous, tough or brittle; these are properties of the bodies named. Love, mercy, and justice, are attributes which can exist only in living, intelligent agents, entities, or personalities. These properties, or attributes, do not exist after the entity, or personality, is destroyed.

Pain, sorrow, hatred, thought, life, desire, sympathy, etc., are properties of certain living entities; but when the personality is destroyed, these peculiar properties perish at the same time. No property can exist any longer than the material organ-

ism of which it is an attribute. Attraction, caloric, weight, elasticity, density, etc., are properties of bodies; but they never exist independently of material organisms. In other words, all properties or attributes of entities are immaterial, and never exist any longer than the bodies to which they belong. For instance, if a being feels pain, sorrow, or joy; love or hatred; all those attributes cease when that personality is no more. No attribute, or property, ever can exist by itself; any more than we can have a shadow without a substance, or a hole in a body after the body is entirely destroyed.

No amount of immaterial properties, or attributes, can make a material, personal entity. Hence, love, thought, desire, life, patience, meekness, mercy, justice, etc., have no existence, but in name, without a real, personal entity. In the case of our Creator, mind and personality are co-eternal; as in man mind and personality are co-extensive. They begin together, and the mental properties never extend, or exist, beyond the life of the physical constitution.

All personalities are organized bodies. All immaterial things are but properties of material bodies, and cease with them. The mind of man is not an entity, but a collection of attributes, or properties, peculiar to that wonderful organ called the brain; hence when that is deranged or destroyed, the mind is also deranged or destroyed. It is as impossible for man to think without an active brain, as to live without breathing.

No attribute of an object is an entity; neither is it a component part of that with which it is connected. The weight of water is not water; the motion of a watch is not a watch; the soul of a man is not a man. In these cases, "weight," "motion," and "soul," are only attributes of the bodies. When we speak of the soul of a man, we mean either his life, or a state of feeling; and both of these are immaterial properties, which exist no longer than his personal organism. When we say man is a soul, then the word soul stands for man as a personal entity. This is a common use of the word in the Scriptures.

No property, or attribute, is organized, and, therefore, cannot be an entity. No entity can ever become a property. No collection of properties can make a personal entity; hence the mind, which is a collection of mental properties, such as memory, love, hatred, reason, desire, etc., resulting from the action of a material organ, can never make an entity, or a personal, intellectual, moral agent. No attribute has an independent, conscious existence.—*World's Crisis*.

**Purity of Character.**

NEVER in any age was it more important to impress our youth with the value of this great essential principle than at the present time. "Time is money." How important then is it to us all! Here is pure gold unalloyed, without which our time will be a "drug" upon the market, before entering the world's great banqueting-hall.

Young man, stop a moment and think. What is life? It is a vapor—a dream when one awaketh. Yet life is more than mere mist—it is not a phantasm, but a reality. Yes,

"Art is long, and time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave."

And we are passing away. Whither are we drifting? Has it well been asked: "Young man, what is your life?" It is a precious boon. Now, then, in youth, lay the foundation of a good, manly character; let purity be the beau ideal of thy beautiful life; let thy thought be pure, then shall you go forth well equipped for thy warfare; for life, indeed, is often a struggle. Be prudent, thoughtful; "speak evil of no man." Remember that charity suffereth long and is kind—beareth all things; endureth all things. "Keep thy heart with all diligence, for out of it are the issues of life." The fountain being pure, the stream will be pure. Remember this fact—"you are really what you are in secret." When alone, your meditation, your reflection, will give shape to your conduct, and your character will thus be formed. You have admired the loveliness of the rose, the flower, and "the beautiful snow."

You have looked upon the plum and the apricot—did you notice the bloom and beauty of these? That soft, delicate flush overspreading the cheek is said to be more exquisite than the fruit itself. Now, if you strike your hand over it, it is at once gone forever; for it never grows but once. The flower that hangs in the morning impearled with dew, arrayed as no queenly woman ever was arrayed with jewels, once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell silently upon it from heaven. On a frosty morning, you may see the panes of glass covered with landscapes, mountains, lakes, and trees, blended in beautiful fantastic pictures. Now, if you lay your hand on the glass, and by the scratch of the finger or the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even though he wash them with his tears.

When a young man leaves his father's house

with the blessing of his mother's kiss still upon his forehead, if he lose that purity of character, it is a loss that he never can regain—never! Such is the fearful consequence of crime—the deep stain of sin: its effect cannot be eradicated—it can only be forgiven, and that forgiveness comes only from the God of all purity.

"Nor bleeding bird, nor bleeding beast,  
Nor hyssop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Can wash the dismal stain away.  
Jesus, thy blood, thy blood alone,  
Hath power sufficient to atone;  
Thy blood can cleanse us white as snow—  
No Jewish types can cleanse us so."

**What It Would Do.**

"GIVE me," said one, "the money that has been spent in rum, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child, in an attire that kings and queens might be proud of. I will build a school-house upon every hill-side, and in every valley over the whole earth. I will supply that school-house with a competent teacher. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a church consecrated to the gospel of peace, and support in its pulpit an able teacher of righteousness; so that on every Sabbath morning, the chime on one hill shall answer to the chime of another around the earth's circumference, and the voice of prayer, and the song of praise, shall ascend as one universal offering to Heaven."

This is no voice of enthusiasm, but simple utterance of what is literally true and practicable, as any one else can see who will consult facts and history.

Pass it around, then, ye lovers of temperance, and let the people see where the money goes to, that might feed the hungry, clothe the naked, and give to all the nations the bread of eternal life. Pass it around, and let all see that intemperance wastes more by untold millions than ambition grasps, or avarice covets; and they that find fault with our benevolence, or our social organizations, crimes, and miseries, which intemperance produces are a thousand-fold more expensive, and grievous to be borne.—*Nat. Temp. Advocate*.

**"Life without Trials."**

WITHOUT trials you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water, and buffet the surges. If you wish to understand their true character—if you would know their strength—of what they are capable—throw them overboard. Over with them, and if they are worth saving, they will swim ashore themselves.

**Obituary Notices.**

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

DIED, in Hammondsport, Steuben Co., N. Y., Dec. 15, 1870, of consumption, Emma Shults, only daughter of E. S. Decker, in the 22d year of her age.

We visited sister Emma several times during her sickness, and each time found her free in the Lord, and sweetly resigned to his will. At times she enjoyed seasons of holy triumph. This was especially cheering to her mother. In her removal she sees the providence of God, and rejoices that she has at least one child whom she hopes to meet in the morn of Zion's triumphant glory; and they with Jesus ever live. And may this not be all. May God bless to the salvation of remaining friends, her dying entreaties in their behalf.

Discourse by the writer.

J. W. RAYMOND.

DIED, in Keene, Essex Co., N. Y., Dec. 28, 1870, Aaron S. Beedy, aged 75 years.

Bro. B. made a profession of religion and united with the Free-will Baptist church at about the age of twenty; but in an evil hour he was overcome, and undoubtedly the language of Christ in Matt. 12:45, was true in his case. But last winter and spring, during my labors in this place, he gave attention to the present truth; and although unable, from lameness, to attend meeting much, he became interested in the study of the Bible, and soon commenced the observance of the Sabbath; and during his last illness, he gave good evidence of having repented of, and having been forgiven, the error of his ways.

Discourse at the funeral to a large and attentive audience, from Isa. 38:1, last clause; a text of his own choosing. We laid him away in hope.

S. B. WHITNEY.

DIED, in Greenwood Prairie, Minn., Jan. 17, 1871, of scrofulous tumors, my dear companion, aged 38 years, 2 months, and 23 days. She embraced present truth about six years ago, and has ever since tried to live it out. She leaves five children to mourn her loss. I would express my thanks for the sympathy and assistance of relatives and friends during her sickness.

M. H. BROWN.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 7, 1871.

The Health Reformer.

This journal has an important mission to perform, a great work to do. The world is full of men and women who need reforming in their habits of life.

The Reformer proposes to reach the people, with all their prejudices, and their ignorance of the laws of life, where they are.

Ever fell, through appetite. The crimes of men and women for nearly six thousand years, have come in consequence of the clamorings of their appetites and passions.

Reformers should be right in theory, right in practice, and right in spirit toward those they would reform. The Health Reformer will labor to disarm the people of their prejudices, and, in the spirit of love and good-will, appeal to the people, and entreat them to turn and live.

We now design to add eight pages to this journal, and do only our own advertising, which will give each number thirty-two pages of reading matter, instead of twenty.

We shall leave no means untried to improve the Reformer, and we ask all those readers of the REVIEW who are the friends of health reform, to assist us in extending the circulation of the Reformer.

JAMES WHITE.

Definite Seventh Day ;

OR, GOD'S MEASUREMENT OF TIME ON THE ROUND WORLD.

The above is the title of a tract recently written by J. N. Andrews, in which he most successfully treats the subject. His argument will appear in next week's REVIEW.

Book Fund Report.

The sum on hand, Feb. 25, 1870, was \$5068.43. The amount received during conference year up to Feb. 6, 1871, has been \$3654.19 cents.

JAMES WHITE.

The proper way to stop your paper, after you have paid up, is to notify your post master that you do not wish to receive it longer.

The P. O. address of E. B. Lane is for the present, Box 1261, Battle Creek, Mich.

Calumny.

CALUMNY is like the brands flying from a large fire, which quickly go out if you do not blow them.

A cheerful word of sympathy May scatter clouds away ; One little act performed in life, Turns darkness into day.

News and Miscellany.

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

LONDON, Feb. 2.—At a meeting of the Conference to-day, Russia fully gained the object of all her pretensions, they being acknowledged, and she yielding nothing. Turkey obtains no new guarantee.

England.

The great Conference of which so much was expected, has thus far proved a farce. There has been nothing accomplished, and each representative present appears to be afraid to move first in any of the matters which were to be settled by their votes.

It appears that Gen. Grant's determined position on the Canada Fishery Question will not be without result. The Anglo-American Committee, composed of eminent political, legal, and military men, will shortly publish an exhaustive report on the fishery question and other points of difference between the United States and Canada.

The Fall of Paris.

The melancholy tragedy is ended. The curtain drops upon the closing scene of the play which ends in the humiliation of a once proud and great nation. With the wide territory of France as the stage, the civilized world as sad spectators, and the two most powerful nations of Europe as the uncompromising actors, one of the most stupendous tragedies of modern history has been acted out.

After nearly four months of hardships that would have broken the spirit of any less proud and patriotic people, Paris, on the 29th day of January, surrendered to Emperor William, who announced the fact to the world by the following telegram to the Empress:—

VERSAILLES, 2 P.M., Sunday.—Last night an armistice for three weeks was signed. The regulars and Mobiles are to be kept in Paris as prisoners of war. The National Guard will undertake the maintenance of order. We occupy all the forts. Paris remains invested, but will be allowed to revictual as soon as the armies are surrendered.

This is the reward of patriotism, heroism, and great sacrifices! Thank God for this fresh mercy! May peace soon follow. WILHELM.

Although the surrender is slightly masked under the forms of an armistice, the armistice is accompanied with the most humiliating conditions—the occupation of the whole line of forts by the Germans, and the holding of the army of Paris as prisoners of war within the city, thus making it a virtual surrender of the city.

Annexation of San Domingo.

The San Domingo expedition is now on its way. All parties agree that the President has dealt fairly and honorably with the annexation question in the appointment of the Commissioners, and in all the minor arrangements. There is little doubt of the ultimate result.

If Dominica is obtained, it may be regarded as marking the beginning of a new policy and a new era. It will at once add largely to the Catholic influence, for if Dominica and Hayti are brought in separately, as proposed, four Senators of that Church will be ere long in their seats, the representatives of a foreign population, a foreign priesthood, and a different race from ours.

What will the Protestant church do with the populations of the islands and Mexico? Will the dream of Louis Napoleon be realized, and will the prestige of the Latin Church and race be re-established on this continent? Can our increasing masses of such material be controlled by less than Imperial power? By this influx of foreign material, shall we become

like the toes of the image seen by Daniel, part of clay, and part of iron, and therefore having neither strength nor cohesion?

If the tide of our population and institutions could roll on by the force of natural growth, and overflow these regions, then through the whole might beat the strong pulses of a true American life, but the annexing them as they now are, and permitting them to share equally in the government of the Republic is altogether another affair.

Appointments.

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

MONTHLY meeting for brethren in Licking and adjoining counties, Ohio, will commence on the evening of Feb. 24, and continue over Sabbath. Any one wishing to meet them at the Newark or Utica depot, will please give notice.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

E. E. S.: The P. O. address of N. Grant, is Fredericktown, Ohio.

MARTIN ADRIAT, will see \$3.50 for M. C. Lane receipted in Vol. 37, No. 7.

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 received 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.

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The Review and Herald.

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