

# 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.

#### "AFTER MANY DAYS."

"Bread cast upon the waters may be found after many days."

AYE, "after many days,"

No matter when or where,  
The bread thus cast, the seed thus sown,  
Shall spring up fresh and fair.

Cast it around thy home,  
Be sure 'tis not in vain,  
Though thou mayst never see  
That scattered bread again.

Though "after many days,"  
The bread shall still be found,  
And what thy love hath cast,  
Shall clothe the barren ground.

And when the golden gates  
Shall open to receive  
Some whom perchance thou didst  
In doubt and trembling leave,

Then, "after many days,"  
How shalt thy heart rebound,  
When harps of gold shall hail  
The bread forever found.

#### S. D. Adventists and Their Critics.

BY ELDER J. H. WAGGONER.

(Concluded.)

#### MARK OF THE BEAST—CONTINUED.

BUT let us examine the first "law," "constitution," or "public authority," for Sunday-keeping. Campbell says it was given by Constantine. Dr. Heylyn says no such law existed for a hundred years after Tertullian's time, who died in A. D. 216. Therefore it is evident that Dr. Heylyn referred to this same law of Constantine, which was made in 321, and was as follows:

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

All authorities point to this as the first law for resting on first-day; but notice that this was limited to the town's people, and it was then only regarded as the venerable day of the sun—sun's day, or Sunday—not as a Christian institution, or as the Sabbath. To take this heathen festival of the sun and make a Sabbath or Christian festival of it, was an after work, accomplished by the church of Rome, or beast power. And I would invite Eld. Wellecome, or any other who pretends to take the mask off from our position, to examine this subject till he at least knows what our position is—till he discerns between a heathen festival and a church ordinance. We have evidence that the sixth and first days were early regarded as peculiar days, because of the crucifixion and the resurrection; but neither of them was regarded as the Sabbath. Constantine's decree attached no peculiarity of the Sabbath to first-day, or day of the sun; it did not affect to degrade the Sabbath and exalt the first day to its place. This was the work of the Romish Church. And this is what constitutes the Sunday a rival, or counterfeit, of the Lord's Sabbath, or sign. *This is what must make it the mark of the beast.* Any other festival or canon of the Catholic Church cannot be that mark or sign; because no other stands as a rival to the Lord's sign; and this rival or counterfeit character did not exist till after the rise of papacy, and only by its authority. Surely the subject is plain enough for any who wish to have any position on it.

There is one more feature of the prophecy to which I wish to call your attention. The mark of the beast is first presented in its enforcement by the two-horned beast, of Rev. 13. Verse 12 says he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." They that dwell in the earth may follow the papal power in many respects. But how is it that the earth itself is caused to worship the beast? Evidently in that it must not be tilled or cultivated on the Romish festival of Sunday. In this and this only is the prophecy fulfilled. Let this fact be carefully noted, and duly weighed in this connection.

Now I have presented to you evidence,  
1. That the Third Angel's Message of Rev. 14:9-12, is present truth;  
2. That the special danger just before the Lord comes is in having the mark of the beast;  
3. That the present test duty is the commandments of God, in order that God's sign or seal may be upon us;  
4. That the sign or seal of the living God, the creator of Heaven and earth, is his Sabbath;  
5. That the Sunday-sabbath is a creature of the papal power, and offered by it as a sign of its power;  
6. And that it is a counterfeit of God's sign, and is the mark or sign of the beast referred to in the Third Angel's Message.

Here is a plain, direct chain of testimony, leading to a plain conclusion and solution of this important subject. You object to it. Will you be so kind as to give us a better? Will you take the same facts of Revelation, in which every Adventist who examines them must feel interested, and tell us what they mean, and to what conclusion they tend? In the fear of God we have examined this subject; with the near coming of the Lord before our eyes we have adopted our faith; and if we are wrong, pray help us. But remember that to close your eyes against the facts, the reasons, the arguments, which we present, and cry, "Fanaticism," will never give you the truth, nor correct our errors, if we are in error.

They who so persistently denounce others as hypocrites, ought to be able to present a clear record on their own part. As we are constantly assailed in the most unmeasured terms by the writers and preachers connected with the *World's Crisis*, we think it no more than simple justice to give a short chapter in their own history, from which the reader can judge whether the cry of hypocrites is raised because they occupy a moral position higher than ours, or whether it arises from prejudice and ill-will and a want of the spirit and principles of Christianity.

In the *Crisis* of Feb. 14, 1866, appeared the following remarks by Eld. T. M. Preble:—

"My discussion with Eld. M. E. Cornell on the Sabbath question, has led me to delay the publication of my book on this subject, until I could enjoy the benefit of the criticism of the opposition against my views, as would be brought out in that debate in P., and also by the report as given by the opposition through their paper. As this report was concluded last week, I am now prepared to say that my opponents have failed to meet my arguments in favor of a change of days for the Sabbath, from the seventh to the first day of the week.

"I am highly pleased with the results of this discussion. Those who heard it, and have read the report as given in the opposition paper, will be compelled, we think, to say that the description of the debate as given through their oracle is not the 'fairest thing in the world.' But all things, thus far, only encourage me to publish my promised work on the Sabbath question, as soon as circumstances will admit.

#### "CHALLENGE."

"In the REVIEW AND HERALD, of Jan. 30, 1866, in referring to J. N. Andrews' History of the Sabbath, the writer says:

"The door is now open for them to test this matter, if they dare step in and risk their cause in fair, open encounter."

"To this challenge I reply that I am ready, and dare step in and risk an 'open encounter' with any man in their ranks qualified to defend 'their cause,' in testing the merits of J. N. Andrews' History, or any other point connected with their theory of the seventh-day Sabbath, either in oral or written discussion, as soon as arrangements can be agreed upon.

"Will they 'dare' do it? Will they 'risk their cause' in this manner? We shall see. They may try to shield themselves from this issue, by saying they will not debate this question with me, unless the *World's Crisis* will also publish the discussion. But I am disposed to 'dare' them to 'risk their cause' in an 'open encounter' through the columns of this paper. But it is quite doubtful whether they will 'dare' to run such a 'risk' as this. But we shall see what we shall see."  
—T. M. PREBLE.  
"East Weare, N. H., Feb. 5, 1866."

Immediately upon the receipt of this challenge, steps were taken to have it promptly met, and the following response appeared in the REVIEW AND HERALD of Feb. 27, 1866:—

"Acting for the other members of the Gen. Conf. Committee, we would designate Eld. J. N. Andrews, as the one to conduct this discussion in behalf of Seventh-day Adventists. And he is hereby instructed to make such arrangements

with Eld. P. and the *Crisis*, as shall bring the matter to an early issue.

"U. SMITH,  
"G. W. AMADON,  
"J. M. ALDRICH."

On receipt of this notice of the committee, Eld. Andrews addressed the following letter of acceptance to the editor of the *Crisis*:

"Brother Grant: I accept the proposition of Eld. T. M. Preble, in the *Crisis* of Feb. 14, for a discussion of the Sabbath question through the columns of the *Crisis* and of the ADVENT REVIEW. He proposes to discuss the merits of J. N. Andrews' History, or any other point connected with their theory of the seventh-day Sabbath. In accordance with this offer, I name two points for discussion:

"1. The Biblical argument for the observance of the seventh day.

"2. The historical argument relating to the seventh and first days of the week, and involving the merits of J. N. Andrews' History of the Sabbath.

"Upon the publication of this acceptance in the *Crisis*, I will open the discussion of the first point.  
J. N. ANDREWS.

"Norridgewock, Me., March 5, 1866."

The challenge of Eld. Preble was made in such a bold, defiant manner, that we could not doubt but that a discussion would result. But instead, the following note from the editor of the *Crisis* was received by Eld. Andrews:—

"Boston, Mass., March 15, 1866.

"Brother Andrews: Your note of the 5th inst. was put into my hands to-day.

"Our regulations will not allow a discussion in the *Crisis*. I have sent your proposition to Bro. Preble. Your brother in Christ.

"MILES GRANT."

To this, Eld. Andrews returned the following answer:—

"Norridgewock, Me., March 19, 1866.

"Brother Grant: Yours of the 15th inst. has just come to hand—I learn with surprise and regret that your 'regulations will not allow a discussion in the *Crisis*.' Your regulations did allow the publication of a challenge in the *Crisis* of Feb. 14, for a discussion of the Sabbath question, 'through the columns' of that paper. The proposition was clothed in very defiant language; and being admitted into the *Crisis* by its editor, it did necessarily open that paper to the discussion of this subject. In accepting Eld. P.'s proposition thus indorsed by yourself, I did not act upon my own responsibility. I was duly designated by those who have charge of the Seventh-day Adventist Publishing Association, to conduct this discussion on behalf of the observers of the seventh day. In shutting the columns of the *Crisis* without one word of explanation, you certainly do us great injustice. I think it would have been no more than just, that you should have inserted my brief letter of acceptance, accompanied by such remarks as you deemed proper. My regret would have been no less that the discussion could not be had; but I should have felt that you had not been guilty of injustice. We stand before the world 'dared' to risk an encounter through the columns of the *Crisis*, and yet not allowed even to accept such a challenge through its columns.

"You say you have sent my letter to Eld. P. With Eld. P. privately, I have nothing to do. An oral discussion is of very little consequence. I have other and more important duties to perform. But a written discussion that should bring the subject before the whole body of Adventists, I would deem really important. In good faith I accepted the proposition for such a discussion. If this cannot take place, the fault is certainly not on the side of Seventh-day Adventists. Will you not do us the justice to make a fair statement of the fact that we did accept the proposition of Eld. P., for a discussion through the columns of the *Crisis*, and of the ADVENT REVIEW?"  
"Yours in Christ,  
"J. N. ANDREWS."

No notice whatever was taken of this just and candid appeal; but ministers of that party continue to boast of their victories over these ignorant Seventh-day Adventists! Witness this article of Hiram Munger.

But it is not with individuals we have to do in this matter. The *World's Crisis* is the organ of that body. Those who devise and carry out its "regulations," are guilty of spreading abroad and perpetuating the false report that we dare not meet them in open discussion. We appeal to the candid everywhere. Does it become such a people to persistently brand us as a body of hypocrites? Could they present facts like the above against us, we would bow our heads to the charge, and remain silent.

Again I say, We have made no assault upon

them. Whatever we have said is strictly in self-defense. It is quite contrary to our feelings to enter into controversies of a personal nature. We prefer to rest our cause on the merits of its own just principles, and labor to extend a knowledge of the truth of God's word, and so prepare ourselves and others for the coming of the Lord.

When we deviate from this course, it shall be only to repel the unjust attacks of those who first boast of their own strength, and then, hiding behind their "regulations," deal in calumny and vituperation, instead of openly meeting our arguments.

#### Who Changed the Law of God?

ABOUT 555 years before Christ, it was revealed to Daniel the prophet, that the great antichristian power, the abomination of desolation, should think to change times and laws. Dan. 7:25. That power was not fully developed till 538 years after Christ, being 1093 years after the prophecy was given.

The laws mentioned must be the laws of God; for the changing of them was to be a distinguishing mark of that power; and the changing of human laws would not distinguish that power from any other government under heaven. And it must be the moral law, the ten commandments; for the ceremonial law was nailed to the cross 500 years before this antichristian power was matured.

To predict that this apostate, antichristian power should think to change the moral law of God, is as much as to tell us that that law is unchangeable; a fact of which no intelligent reader of the word of the unchangeable God should need to be informed. In fact, the prophecy of this attempted change is a pledge that the law should not be changed before the rise of that power.

Now, if the papal power has not meddled with these laws of God to change them, we cannot prove that it is the power alluded to in the prophecy; for if it cannot be proved that it has fulfilled each characteristic specification given, it is not the predicted power; neither can it be shown that the prophecy has been fulfilled at all; for no other power has fulfilled it; and in this case the prophecy has failed, or otherwise the power must yet arise to fulfill it.

Again, if that power has attempted to change the law of God, and this took place 500 years after Jesus Christ had changed it; since he has left no record of the change or changes made by him, it is utterly impossible for us at this time to distinguish the work of Christ from that of Antichrist. Christ does not work in partnership with Antichrist; who then made the change? Who changed the Sabbath from the seventh to the first day of the week? Was it He of whom it was foretold that he should "magnify the law and make it honorable"? or he of whom it was said that he should "think to change times and laws"? Let each answer for himself.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."  
—CHRIST.

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday." "Had she not such power, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Roman Catholic Catechisms*.

These witnesses agree with each other, and each is in perfect harmony with the prophecy. Who, then, changed the law? Christ, or Antichrist? The unprejudiced believer in the Bible as a divine revelation can give but one answer to this question. Having the evidence before him, he cannot charge upon Jesus Christ the work of Antichrist.  
R. F. COTTRELL.

GETTING ON TOO FAST.—A pious old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave, with the New Testament in his hand, and asked if he would explain a passage to him. The slave was willing to try, and asked what it was.

"It is here in Romans," said the master. "Have you done all that it tells you to do in Matthew, Mark, Luke, and John?" inquired the slave, seriously fixing his eye upon his master's.

"No; I have n't," said he. "Then you're getting on too fast, too fast, master. Go back to the beginning of the book, do all that it tells you till you get to Romans, and you will understand it easy enough then; for the book says, 'If a man will do My will, he shall know of the doctrine.'"

## Jesus Only.

It is very probable that Christ's transfiguration took place upon Mount Hermon. The outlook from that summit carried the eye from Lebanon, with its diadem of glittering ice, southward to the silvery mirror of Gennesaret; but it was not that vision of natural beauty that the disciples looked at chiefly; they saw "Jesus only." Two illustrious prophets, Moses and Elijah, had just made their miraculous appearance on the top of the mount; but neither of these mighty men appeared any longer to the disciples' view; they "saw no man save Jesus only."

In this expression we find the clue to the power of apostolic preaching. That solitary figure on the mount became the central figure to the eyes and hearts of the apostles. One person occupied their thoughts; one person filled all their most effective discourses. It was no such benevolent charlatan as poor *Renan* has lately attempted to portray; it was the omnipotent and holy Son of God. They saw in him "God manifest in the flesh;" they saw in him an infinite Redeemer, a divine model, an ever-living intercessor and friend. And they saw no one save Jesus only. Paul gave utterance to the heart of the whole apostolic brotherhood when he said, "I determined to know nothing among you, save Jesus Christ, and him crucified." Has not this been the key-note to the best sermons of the best ministers ever since? Is not that the most powerful sermon that is the most luminous with Christ? Depend upon it that the pulpit, the Sabbath-school, and the volume, which God honors with the richest success, are those which present "no man save Jesus only."

Here, too, is a clue to the best method of dealing with awakened and inquiring hearts. We are too prone to send the unconverted to a prayer meeting, or to reading good books, or to listening to some popular Boanerges. The experiences of many a troubled inquirer have been somewhat like those of the woman to whom a faithful minister once said:

"Have you been in the habit of attending church?"

"Yes, I have been to every church in town; but the little comfort I get soon goes away again, and leaves me as bad as before."

"Do you read the Bible at home?"

"Sir, I am always reading the Bible; sometimes I get a little comfort; but it soon leaves me as wretched as ever."

"Have you prayed for peace?"

"Oh! sir, I am praying all the day long; sometimes I get a little peace after praying; but I soon lose it. I am a miserable woman."

"Now, madam, when you went to church, or prayed, or read your Bible, did you rely on these means to give you comfort?"

"I think I did."

"To whom did you pray?"

"To God, sir; to whom else should I pray?"

"Now read this verse, 'Come unto me, and I will give you rest.' Jesus said this. Have you gone to Jesus for rest?"

The lady looked amazed, and tears welled up into her eyes. Light burst in upon her heart, like unto the light that flooded Mount Hermon on the transfiguration morn. Everything else that she had been looking at—church, Bible, mercy-seat, and minister—all disappeared, and to her wondering, believing eyes there remained no man save Jesus only. She was liberated from years of bondage on the spot. The scales fell from her eyes, and the spiritual fetters from her soul. Jesus only could do that work of deliverance; but he did not do it until she looked to him alone.

This incident—which has been given at length in one of the American Tract Society's narratives—reached us during the first years of our ministry. With this "open secret" in our hand, we approached the first Roman Catholic that ever attended upon our preaching. He had turned his troubled eye for a long time to the holy virgin, and to sainted martyrs in the calendar. He had often been to a priest; never to a Saviour. We set before him Jesus only. He looked up and saw the Lamb of God that taketh away the sin of the world. "My Romish mother," said he to us, "would burn up my Bible if she knew I had one in my house." But she could not burn out the blessed Jesus from his emancipated and happy heart.

Next we took this simple revelation to a poor invalid of threescore and ten. His sight was failing, and the vision of his mind was as blurred and dim as the vision of his body. We set before him, in our poor way, Jesus only. The old man could hardly see the little grandchild who read aloud to him. But he could see Jesus with the eye of faith. The patriarch who had hardened under seventy years of sin, became a little child. The skepticism of a lifetime vanished when the Holy Spirit revealed to his searching, yearning look the divine form of a Saviour crucified.

We never forgot these lessons learned in our ministerial boyhood. From that time to this, we have found that the only sure way of bringing light and peace to anxious inquirers is to direct them away from themselves—away from ritualities and stereotyped forms—away from agencies of every kind—away from everything save Jesus only. John the Baptist held the essence of the gospel on his tongue when he cried out, "Behold the Lamb of God, who taketh away the sin of the world." My anxious friend, be assured that you never will find pardon for the past, and hope for the future; you never will know how to live, or be prepared to die, until you look to Jesus only.

Here is a hint for desponding Christians. You are harassed with doubts. Without are fightings, and within are fears. Why? Because you have tried to live on frames and feelings, and they ebb and flow like the sea-tide. You have rested on past experiences, and not on a present Saviour. You have looked at yourself too much, and not to him who is made to you righteousness and full redemption. Do you long for light, peace, strength, assurance, joy? Then do your duty, and look to Jesus only.

When the godly minded Oliphant was on his dying bed, they read to him that beautiful passage in the seventh chapter of Revelations, "And God shall wipe away all tears from their eyes." (It is the passage which poor Burns could never read with a dry eye.) The old man exclaimed, "Perhaps that is so. The Bible tells me that there is no weeping in Heaven; but I know I shall cry the first time I see my Saviour." He was right. The first object that would enchain his view on entering the gates of glory, would not be the jeweled walls, or the shining ranks of the seraphim. It would not be the parent who bore him, or the pastor who taught him the way of life. But amid the myriad glories, the thousand wonders, of that wonderful world of light and joy, the believer's eye, in its first enrapturing vision, shall "see no man save JESUS ONLY."—*T. L. Cuyler.*

## Slaughter by the Innocents.

THE example of those charming little boys in Massachusetts who lately vindicated their youthful rights and gave such eminent promise of an illustrious manhood by stoning their teacher to death, has not been lost on their compeers. So far as we have learned, no punishment has yet been inflicted for this breach of scholarly decorum, and so an additional reason is furnished why these "village heroes who with dauntless breast, the little tyrant of their fields withstood," should become patterns for independent infancy throughout the country. Childish morality is, after all, singularly like that of grown-up people, and teaches them to be good only so long as it pays better than to be bad. Stoning one's teacher is such an uncommonly jolly "lark," that, since it can be done with impunity, we are only surprised to find it has not been more extensively indulged in.

But this abstinence is only comparative. To do them justice, the rising generation have not shown themselves unworthy of the leadership of their Massachusetts champions. More than one teacher has been made sensible, in most unpleasant fashion, that the day of their destiny is over. The latest incident of the sort that has transpired occurred in this city. A chivalric youth aged ten, a pupil in one of our grammar schools, was subjected by his teacher—a woman, be it understood—to the insult of a public rebuke in class. His fiery spirit chafed under this reproach from one of an inferior sex, and he resolved on vengeance. Summoning various of his trusty adherents, he lay laid the tyrant on her way home, and laid her low—another David contending against the Philistine—with a slung-shot. Having achieved this gallant exploit, the young hero fled. We have not heard that he has been arrested. Perhaps his father is a politician; the weapon of his choice, and his dexterity in using it, would seem to imply it. At any rate, the evil genius of the desk and blackboard has again been signally discomfited, and another bright example given to aspiring youth.

How long this revolutionary state of affairs will continue, or to what lengths it may go, we dare not conjecture. A general concerted massacre of teachers, a juvenile St. Bartholomew of the school-room, would not surpass one's estimate of the capabilities of the boy of the period. Evidently the old adage about "teaching the young idea how to shoot" is rapidly assuming a new and ominous significance; and the time seems to be coming when the post of teacher will require the same amount and quality of courage as the editorship of a Southern newspaper in old fire-eating days. Sooner or later, of course, retaliatory measures will be adopted by the sufferers, and we shall have class exercises diversified by exchange of pistol shots, and class discipline enforced with bowie-knife and billy. Was not Herod, perhaps, calumniated?—*N. Y. Times.*

## A Ray of Light from the Past.

THE theologians who insist that our Government rests upon an implied assumption or recognition of the divine authority of the Christian religion, and who seek to make that recognition palpable by an amendment to the Constitution, will find a hard nut to crack in the following provision of the treaty of Tripoli, made under the administration of Washington in 1796, when the fundamental principles of the Government and the ideas and purposes of its founders were yet fresh in the minds of the people:—

"As the Government of the United States is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulmen (Muslimans); and as the said States never have entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

To this declaration, which bears the stamp of the Senate's approval, is appended the name of George Washington, who, though himself a

Christian, held that his religious faith entitled him to no privileges as a citizen that were not common to all others, of whatever religious belief. The declaration, moreover, for aught that appears, received the assent of the whole American people, as embodying an essential and fundamental principle of the Government. It would seem to have been well understood at that day that, while the Government was Christian in spirit, in that it recognized and proposed to vindicate and maintain the equal rights of men as set forth in the New Testament, it was at the same time not Christian in any theological or dogmatical sense, nor as conferring any special rights or privileges upon Christians as such. The more the subject is agitated, the clearer will this historic fact become, and the more ready will all good citizens be to acquiesce in a principle which cannot be discarded without leading us directly and inevitably back to a union of Church and State.

The Government of the United States, while it neither makes nor exacts any religious profession, is yet Christian in spirit in proportion as it seeks to "establish justice," to "promote the general welfare," and to "secure the blessings of liberty to ourselves and our posterity;" and it is needless that it should be Christian in any other sense. Nay, to make it Christian in a dogmatic and exclusive sense would be to open the door to assumptions and practices incompatible with the growth of humanity and the equal rights of the people, and injurious, if not fatal, to the church itself.

Let those who imagine that a nation can be made Christian by incorporating the letter of a Christian creed into its Constitution, remember the lessons of history. The worst despotisms that have ever cursed the world were administered in the name, and by the assumed authority, of God. Even the rebels of our Southern States, when they "seceded" from the Union, incorporated into their new Constitution, framed for the sustenance and perpetuation of slavery, the most solemn professions of reverence for God and allegiance to his laws. They ostentatiously challenged the attention of the world on this very ground, boasting that their Constitution was more religious than that framed by Washington and Franklin and Jefferson; but no solemnity of profession, no ardor of boasting, could avail to hide the atheism implied in the profane and audacious attempt to keep a race forever in bondage. Let us not, in the very hour of our rejoicing over the downfall of the civil authority of the church in the Roman States, countenance the attempt to remove the barriers erected by our fathers against a union of Church and State in this Republic.—*Tribune.*

## The Situation in France.

A DARKER situation or prospect than that of unhappy France it would be hard to imagine. As her misfortunes from without culminate in utter prostration and the threat of heavy conditions of peace, her internal malady of feverish folly seems reaching its height. Gambetta's course is showing him utterly unworthy of a leader's position in such a crisis. On the one hand, he still continues his exhortations to a continued resistance, which would now be simple madness. At the same time he proves false to all true Republicanism, by attempting to exclude from the Constituent Assembly the officials of the late empire and the representatives of the house of Orleans. Such an attempt to constrain the popular will is an act of gross usurpation, and more than confirms all the suspicions roused by the previous refusal of the Provisional Government to submit their authority to a popular verdict. It is to be hoped, and we think may safely be assumed, that the action of Favre and his supporters, or if necessary, the interposition of the Germans, will secure to the people the right to elect whatever representatives they may wish. There ought to be at least the guarantee which a perfectly free election implies, that the government to be set up shall have a stable foundation.

What form that government will assume it seems impossible now to conjecture. Nor can we look with special hope or sympathy upon any of the rival elements. The empire sapped the moral tone and physical strength of the nation, and snapped like a rotten reed in the hour of trial; and to restore this worn out and discarded thing, would seem like accepting all the suffering and disgrace of the past as a benefit, and placing its most prominent author where he could repeat the mischief at his leisure. A "Republic" does not sound so well as it did before the foremost "Republican" leaders showed themselves as greedy to snatch and retain power as any Napoleon or Bourbon. "Constitutional monarchy," of which an Orleans prince would be the representative, really demands as much as does a Republic the qualities of self-control and wisdom in the people. Indeed, such a time as this brings to the surface the great truth too often overlooked, that no form of government has any saving power, apart from the character of the people themselves. In the degraded peasantry and inflammable city populations of France there seems to be no decent material on which to base a popular government. Crises like the present have often brought forward strong men capable of governing those who could not govern themselves. But the man for the hour has not appeared in France. We look with anxiety to the new Constituent Assembly, earnestly hoping that the great emergency may develop there a patriotism and moderation which will secure to the distracted country some opportunity to build

herself up from within on a surer foundation than heretofore.

We have no comment to make on the rumored terms proposed by the Germans, because only rumor vouches for them. As reported, they could only be construed as a thorough and effective scheme for so crushing France under territorial weakness and enormous debt as to absolutely forbid aggressive war for a long series of years. Whatever worldly wisdom there might be in such a course, its moral aspect as dealing most unmercifully with a nation already overwhelmed by disaster, would, we think, occasion general and strong disapprobation. We do not believe that such extreme measures will be brought forward; but it is hardly to be expected that Germany will not push her hard-won advantage with a heavy hand.—*Christian Union.*

## The Voice of the French People.

THE election for a National Assembly which has taken place in France in the course of the present week will rank among the most important elections of the present century. It will have to decide two most momentous questions: first, whether the conditions of peace which are demanded by Germany shall be adopted; and, secondly, what form of government the country shall adopt after the conclusion of peace.

If it were possible to convey to the French voters an accurate account of what the statesmen, the generals, the press, and the educated people of all foreign countries, think of their present situation and of their prospects, they would see that, according to the almost unanimous opinion of the civilized world, further resistance to the German army is utterly hopeless; and that France would do well to make peace on the easiest conditions she can obtain; but that peace should be made at all events. The Provisional Government has of late made the most desperate efforts to establish communication with the large force which was shut up in Paris. All the available men were massed in three armies—that of the Loire, that of the North, and that of the East. These armies simultaneously attacked that portion of the enemy's army which was not engaged in the siege of Paris with the impetuosity of despair, knowing well that if they failed, Paris would fall, and that none of them would ever have an equal chance to strike a decisive blow for the deliverance of France. The tragic result of this last effort is well known: each of the three armies has suffered a crushing defeat; one of them, the Army of the East, under General Bourbaki, has been annihilated; Paris has fallen, and with it an army of nearly 200,000 men, with several thousand cannon, has been captured. Nearly one half of the entire German army has thus become free for other operations, and can be hurled upon the shattered and demoralized remnants of the armies of the Loire and the North. The latter army, if hostilities should be resumed must, without fail, be annihilated within a few days; for it is cut off from the remainder of France, and as the German army of Paris is separated from it by only a very short distance, it would be at once overwhelmed and overpowered.

Thus, nothing but the Army of the Loire, and what new forces the Government may be able to raise, would be left. The inferiority of these forces to the German army is too vast to consider it possible that the speedy occupation of all France by the Germans could be much longer delayed. A refusal of the National Assembly to conclude peace could, therefore, only add to the profound misery into which the country has been plunged, and entail on it new losses and severer conditions of peace. We hope, therefore, in union with all those who sympathize with the misfortunes of France, that the majority of the coming National Assembly may consist of moderate and considerate men, who, laying aside the traditional pride and ambition of this great nation, will show an earnest desire to conclude peace.

The conclusion of peace is all the more necessary, because the conflict between the three great parties into which the French people are divided will again make itself felt. The country has for several months been controlled by a Provisional Government, which has not only not proceeded from a popular election, but which has studiously avoided an appeal to the universal suffrage of the people. From what has become known about the disposition of the French people, it is extremely doubtful whether the acts of the Provisional Government, and, in particular, of that portion of it which is represented by M. Gambetta, are approved by a majority of the French people.

Thus far, the adherents both of the Bonapartes and of the Orleans family have had no opportunity to show their strength. They would not fail to strain every nerve to secure the greatest possible number of their adherents in the National Assembly. Thus there will be in the Assembly a race of three parties for the helm of the Government, and whichever party may find itself in the ascendancy will have before it not only the task of making peace with the Germans, but of keeping down the other parties, and of preventing a revolution, into which Frenchmen are always ready to embark.

The difficulties which beset the National Assembly are immense. We sincerely hope that the people may choose as their representatives the best men of the country, and the combined wisdom of the nation may find the way that leads back out of this present chaos into a happier period of its history.—*Methodist.*

THE fire should burn brightest on one's own hearth.



### The Form and the Power.

I UNDERSTAND that the form of godliness is seen in religious assemblies for preaching, prayers, exhortations, and ordinances; and that the power is the renovating, transforming work of the Spirit of God upon the obedient heart, which is only manifested in the daily life, in good works, in following the example of Christ, keeping the commandments of the Father, and doing those things that are pleasing in his sight. These are the things that cause the Christian's light to shine, and by which he confesses Christ, and reflects his image, and thus manifests to those who see his good works the transforming power of the religion of Jesus Christ.

But the thing is reversed at the present time. The power is only seen in the public assemblies. They meet together and have a powerful time; and when their season of worship is over, you do not see a marked distinction in their lives, evincing to all the transforming power which should distinguish them as the followers and imitators of Jesus. It does not cause them to be very circumspect in their obedience to all the commandments of God. But instead of this, the blessings which they receive in these powerful meetings, furnish them an argument against reforming their lives by keeping the commandments which they are neglecting. Reformation, they argue, cannot be necessary; because God accepts and blesses them without it. And how do they know that he accepts them while neglecting his commandments? Because they experience so much of the power of godliness in their meetings.

I must differ from this, and claim that the form is seen in seasons of worship, and the power is only manifested in doing the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

The form without the power was to be a leading characteristic of the religionists of the last days. And we see protracted meetings and the profession of religion growing more and more popular; but those who are willing to transform their lives by the teachings of the word of God, thus doing the will of the Father, are few.

R. F. COTTRELL.

### Spirit of Persecution.

WE think that the Bible most clearly shows that our government will yet in some form oppress the people of God. If we read aright, a spirit of this kind is fast growing among the leading religious sects. At a recent meeting in honor of the landing of the Pilgrim Fathers, a *reverend* speaker said thus:

"God forbid that our own religious freedom should ever be described as Gibbon described that of the age of Antoninus, from which he dates the decline and fall of the Roman Empire: 'The various modes of worship (says he) which prevailed in the Roman world were all considered by the people as equally true; by the philosophers as equally false; and by the magistrates as equally useful. And thus toleration produced not only mutual indulgence, but even religious concord.' Such a spirit of toleration—such religious liberty as that—even in an age of paganism, gradually led to the overthrow of the great empire of the Old World. What else but overthrow can it accomplish in a Christian age for the great republic of the New World?"

Rev. Dr. Bellows spoke in the same strain at a recent dinner in New York. He said:

"I am not a bit ashamed of their acrimony; for it was always in behalf of truth and virtue. I am not a bit ashamed of their narrowness. I am not a bit ashamed of their persecuting spirit, if you dare to call it by that language, as anything against them. They had that sort of sincerity and conviction of soul that made them feel they were the spokesmen of Almighty God, and very little patience had they with the sins and errors about them; and if they had been of that sort of liberal belief that is about as sure of one thing as another, and about as liberal of folly and sin as of religion and virtue, we should have no country to boast of whatever."

Straws show which way the wind blows.

D. M. CANRIGHT.

### The Shortness and Great Value of Time.

ALTHOUGH the time allotted to man in this world is very short, how many there are who seem to think and feel that before them is long life, in which they may enjoy pleasure, such as the carnal mind desires. Such do not at all realize the true value of time. Sometimes, when, unexpectedly, death stares them in the face, and they find that they have squandered their time, and their work is not done, they are frightened in view of the punishment that awaits them. So Altamont, who had spent his life in sinful indulgences, and disregard of his Maker, hearing the clock strike, exclaimed, "O time! time! it is fit thou shouldst thus strike thy murderer to the heart!"

In these last days, it may emphatically be said, "The time is short." The signs that should teach us when the Lord's coming is near, have been seen. The great day of God comes on apace, and the season of probation will soon be gone.

Time is of inestimable value, as it is the only period in which we may, by the grace of God, prepare ourselves to inherit eternal life. Those things which pertain merely to the present life, are of comparatively little importance. Hence Paul has said, "They that have wives should be

as though they had none." Not that men should neglect to perform the duties which they owe to their families; but that they should be so very anxious to fulfill their duties to God, and so earnest to secure salvation for themselves and others, that the attention they pay to their families will be considered a matter of less importance. "And they that weep," he adds, "as though they wept not, and they that rejoice, as though they rejoiced not." Earthly joys and sorrows should have but little influence upon us, when compared with future and eternal things. These afflictions are light, compared with the weight of glory the people of God will soon share. They continue but a moment, as compared with eternity. So with regard to earthly joys. They do not satisfy the desires of men. They continue only for a brief season.

If the favor of God be not secured by us in time, we shall experience an eternal loss. If we gain an inheritance in the renewed earth, we shall possess eternal joys. "There will be no sorrow there," no pain, no death.

"They that use this world," should use it "as not abusing it." We can use it but a little while, and then it will be said to each individual, "Give an account of thy stewardship." A strict account must then be rendered of the use that has been made of worldly possessions. How dreadful must be the account given by the unfaithful servant who has wasted his Lord's goods! And how terrible his punishment, to be cast into outer darkness, where there shall be weeping and gnashing of teeth! But how blessed he to whom the Lord shall say, "Well done, good and faithful servant!"

C. A. OSGOOD.

### Items.

MEN become great by appreciating the works of others; and they become small by magnifying their own.

We cultivate tenderness of heart by sympathizing with, and relieving the sorrows of, others; we become hard-hearted by withholding kindness from others and bestowing it upon ourselves.

He who yields his will to God's will, will be infinitely more firm and decided than he who holds to his own.

Ignorance is the most inexcusable in those who seek to teach.

Humility is not hurt by injury.

In the great family of God there is no room for pride or ambition.

In the winter months the warmth of summer would only cause injury; so in this life of trial, too much prosperity might prove an evil.

When we read, we should consider that ideas are sometimes like seeds which must be planted and have time to germinate; others are more fully developed, and only need to be transplanted as trees from the nursery to the orchard.

When the great wheel of providence (as it revolves in silence) comes around, we see the destroyer destroyed; the devourer devoured; the slanderer slandered; the cheater cheated; the hated hated; the deceiver deceived. Surely it is so.

JOS. CLARKE.

### The Wise Delay.

THERE is much in the history of Lazarus to interest and instruct us. How expressive the appeal from the sisters: "Lord, behold, he whom thou lovest is sick." How calculated to touch the compassionate heart of the Saviour. To look on the outward appearance, we should expect him to go at once to his sick friend. How mysterious that his love for them should cause his delay. For we read, "Now Jesus loved Martha, and her sister, and Lazarus. When he had heard, therefore, that he was sick, he abode two days still in the same place where he was." Meanwhile the sisters with sad hearts were watching by the side of their much-loved brother. What suspense marks each passing moment! With what anxiety do they wait the return of their absent Lord. For well they know that if he should but speak the word, their brother would at once be restored to health again.

But still he comes not. They witness his eyes closed in death, and behold him clad in the habiliments of the tomb. Ah! why does he thus tarry? But how dim is all human foresight when compared to his. Dry those tears, thou stricken ones. Leave all with Him who is too wise to err; and in the end, all will prove for the best.

It is impossible to determine the vast amount of good accomplished by that two days' delay. As I have meditated on the wisdom and power of the Saviour, I have been nearly lost in wonder and admiration. The good thus wrought may be compared to a rivulet that enlarges in its onward course till at length it is lost in the mighty ocean. In the first place, it confirmed the faith of his disciples; and who can tell the joy of the sisters, as they beheld their brother brought back from the dominion of death? And how it added to their joy to witness so many of their kinsmen converted to the faith. For history says that four thousand were brought to believe on the Messiah on account of this transaction. And the Lord may have wrought through these in the salvation of many more. Nor does it stop here; it points forward to the time when the voice that bade Lazarus come forth, shall again call to life the countless millions of the redeemed. What a thought! May we be there to share the reward of the faithful, to hail with joy the glorious morn that ends our sorrows here, and bids us welcome to all the bliss of Heaven.

SUSAN ELMER.

### The Two Sins.

#### THE SIN OF UNBELIEF.

THIS is, we believe, the sin the apostle speaks of when he says, "The sin which doth so easily beset." And indeed as we look about us, we come to the conclusion that it does "easily beset;" for we can see it all about us, on every hand, among the high and the low, the rich and the poor. Professors and non-professors are alike infected with this terrible disease. This unbelief may well be termed infidelity, not of that kind, the drama of which was enacted a few years since in France, which declared that there was no God, and death was an eternal sleep; but of a more subtle nature. It declares that there is a God, the God of nature, a first great cause. But as to what this God is, no one is able to tell. The commonly received ideas are that he is a kind of a vague, indescribable something, which is everywhere, and yet nowhere; that he is a God of love, so much so that he will never destroy anything he has ever created; that all men will be saved at last; that there is no such thing as evil, but what men call evil is "undeveloped good;" that there is no devil, save what is found within one's own self; that there should be no law, save man's own reason; and that the marriage ceremony is but a mockery, as parties are married at first sight.

By these sentiments, they strike right at the very foundation of all society. And more than this, to more effectually disarm and overpower those who may be inclined to venture to oppose these hellish principles, they dare deny that God has made a revelation to man. This is not done all at once, however; for they are subtle. They begin by finding fault with some portions of God's word; and as they draw their victims closer and closer, they denounce whole chapters, then whole books, and lastly away goes the whole Bible. Thus we are left without chart or compass, drifting, we know not where, on the sea of time.

These are some of the sentiments I heard, not long since, fall from the lips of a far-famed, "inspired orator." And one of these prodigies of wisdom said to me not long since in a public manner, that Jesus Christ was no better than any other good man, and that his blood was of no more account than that of any other good man. Truly, this must be "treading under foot the Son of God, and counting the blood of the covenant of none effect." Verily, why should we sleep? The devil is not asleep, if we are; he is improving his time, if we are not. May God help reader and writer to awake, and discharge the great responsibilities that rest upon us.

#### THE SIN OF BELIEVING.

Having shown the sin of unbelief, let us see if there is not also an error in believing. But charity "believeth all things;" yes, all things that are spoken by the inspiration of God's Spirit. But nowadays there are many, very many, things spoken by inspiration. Yes; but by the inspiration of the "father of lies," who is "transformed into an angel of light," and would make us think he is the best friend we have; but the end is death. See how he deceived our first parents in the garden of Eden, and through them, all the human family. He promised them life of greater enjoyment, if they would only yield to the clamors of appetite. Here we see the folly of believing too much.

But there are some things which more nearly concern us in our every-day life. Even this very day, some agent of this great deceiver may have been tempting you with a sweet morsel in the form of a bit of scandal against some neighbor. Of course, the tattler would not be willing to vouch for the truth of said report; but "they say so," and he may have even whispered, "I hardly believe it;" but yet the very act of telling it shows that it was believed, or at least they could almost wish it were so. And so it goes from one mouth to another; many persons no doubt, would wish it were so rather than to be found telling things that were not true; in other words, acknowledging that they were found "taking up a reproach against their neighbor." How many of this class will the Judgment day reveal! and how many of those, about whom the world love to talk, come off far better than those who love so well to do the talking! Will they love to talk as well then? I think not. "Every mouth shall be stopped." Who would not shun this class?

H. F. PHELPS.

### True Religion.

OUR blessed Saviour has doubtless given us the best definition of true religion that can be given. He said to a certain lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. This is true religion, and may be summed up in one word: Love, supreme love, to God, and equal love to our fellow-men as to ourselves.

Love constitutes Heaven. Without it, there can be no happiness in any part of God's universe. With it, in all its fullness and perfection, there can be no misery. No wonder, then, that the Master has said that on these two commandments hang all the law and the prophets. This is the sum and substance of the religion of the Bible. Securely established upon this eternal and immovable rock, let the infuriated waves of infidelity roll and dash until their violence be spent, we cannot be harmed; but let us be care-

ful never to belie our religion, or forget what it is. Let us remember that our religion is founded in love, and John says, "He that dwelleth in love, dwelleth in God, and God in him." 1 John 4:16. "He that loveth not, knoweth not God; for God is love." 1 John 4:8. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." 1 Cor. 16:22. If men would remember these solemn statements, they would surely no longer be content with the outward form, while their hearts know nothing of love to God and each other. They would no longer grasp the shadow, and miss the substance.

Should any one inquire how we may know that we love God, or what are the evidences of true piety, we answer, The Bible has not left us in the dark on this subject. "If ye love me, keep my commandments," saith the blessed Saviour. John 14:15. The apostle also tells us, "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Every true Christian, therefore, will strive to keep God's commandments, not from dread or slavish fear, neither as a burdensome duty, but from love to him. Again, he that truly loves God, will also love his brethren; for "if a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" 1 John 4:20. "By this," saith Jesus, "shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

Such are some of the evidences of love to God and of vital piety. Unless we possess these evidences it is useless to talk about being religious; for we are yet in our sins, without God and without hope in the world; and if Christ comes and finds any of us in this sad condition, we are undone forever. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

It is very clear that, in his natural, unconverted state, no man can truly love God, or possess vital piety; because "the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be." Rom. 8:7. The minds of all men are by nature carnal; but such minds cannot love God supremely while this enmity remains, hence they cannot be truly pious.

The picture which the Scripture gives us of the condition of the natural heart, is most appalling and humiliating. It is said in Jer. 17:9, that "the heart is deceitful above all things, and desperately wicked." The Saviour himself, speaking on this point, says, "Those things which proceed out of the mouth come forth from the heart; and defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Matt. 15:18-20. Can such hearts love God, or be fit temples for the indwelling of the Holy Spirit, without being regenerated? It cannot be; and yet thousands hope to be saved without a change of heart, vainly imagining that their professions of religion, and their attendance upon the worship of God's house will take them to Heaven. Even many ministers of the gospel seem content with converting persons to the form of godliness, without the tangible evidence that they experience its power in their hearts. Oh! that men would awake to the importance of the fact, so clearly stated in the word of God, that without a change of heart no man can be saved.

GEO. KOON.

Winterset, Iowa.

### The Lottery Question.

A FEW nights ago a dispatch was published in this paper, which stated that a certain ticket in a certain western lottery drew a prize of \$10,000. This dispatch will go into nearly all the public journals. The effect will probably be an impulse to the lottery business in general, as well as a great increase of the business of the particular lottery named. It is bad enough to have a whole State wrought up into a gambling fever, as was the case during the recent California lottery; and we insist that the press dispatches ought not to be used to keep up this fever and to cheat the press into thousands of dollars' worth of gratuitous advertising. In this connection, it will be interesting to note how church lotteries (a branch of the lottery subject which may claim a separate article) are regarded by the pagan Japanese. A lottery scheme was put on foot in Yokohama to pay for a church organ. "But public sentiment," says an exchange, "revolted against the idea of serving the interests of religion by gambling, and the government prohibited the enterprise." The *Japan Mail* says: "The easy virtue of the Christian, thus publicly rebuked by the paternal care of the pagan government, is a slur we shall not easily forget, and a reprimand by which we may well be stung." What have the Christian people of Spain and Portugal, where lotteries are conducted by the government, and of some of our States where they are authorized by Legislature, to say to this?

CHRISTIAN faith, more than any or all other modes of discipline, sharpens the perceptive, and invigorates the active powers of the mind, clarifies the judgment, purges the understanding from prejudice, sweeps away bedimmed fogs from the reason, inspires unity of aim and effort, and attaches the solemnity of duty, and the sanction of an unslumbering conscience, to whatever is worthy of pursuit and endeavor.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 21, 1871.

URIAH SMITH, EDITOR.

### The Facts in the Case.

SINCE the publication of our article in No. 5, entitled "A Very Poor Joke," a friend in California has kindly sent us the facts upon which the article from the *Crisis*, there made the subject of criticism, was founded. We did not deny that the inhabitants of Alaska, the territory recently purchased by the United States from Russia, differ in their reckoning of time from the people of the United States. But we felt very certain that a statement containing so many inconsistencies must rest almost wholly upon a misconception of facts; and the information with which we have been furnished very fully sustains that conclusion. We have no wish, and still less have we any occasion, to misrepresent any matter in the slightest particular.

From the communication of our informant it appears that there are in Alaska about 10,000 communicants of the Greek church, most of whom came into the country from the Russian possessions in Asia, across Behring's Straits, bringing with them the reckoning of time as found in Asia. They were consequently one day in advance of those inhabitants of the American continent who have received their reckoning of time westward around the world from Asia, instead of eastward across Behring's Straits; and the day which to us is Saturday, is to them the first day of the week; and the one which we call Sunday, they reckon as Monday; and so on. These facts we have never denied. Let us now look at the statement of the *Crisis* respecting the ship's crew, which upon one occasion visited Alaska. We quote, italicising such portions of the statement as we wish particularly noticed. The *Crisis* said: "On one occasion a ship's crew arrived at Alaska, which had *carefully kept the first day* during their voyage; but found on their arrival that the Alaskans' Sunday came a day earlier. The captain *required* his men to *keep the same day* as the Alaskans. The crew prosecuted the captain for requiring them to work on their Sabbath; and the case was tried in the California court, and decision was given against the captain."

This is the statement of the *Crisis*. What were the facts? We have received a copy of some of the proceedings of the court in which a case of this nature was tried, from which it appears that one John Johnson, shipped on board the American bark *Cyane*, D. R. Small, master, for a round trip from San Francisco, Cal., to Ounalaska, in Alaska Territory, and return. While lying in the said port on the 26th of December, 1869, the master of the vessel ordered the said Johnson to perform secular labor, or leave the ship. This 26th of December was, according to the reckoning of the Alaskans, Monday; but according to the reckoning of the crew which had come from California, it was Sunday. Johnson refused to work, and was discharged. He brought suit against the vessel, and in the District Court of the United States for the District of California, in which cases of admiralty are tried, recovered his wages.

This is all that appears from the records. Compare this with the statements of the *Crisis*.

1. It says the crew had carefully kept the first day during their voyage. Nothing appears from the record that they were such zealous Sunday-keepers. This is all gratuitous on the part of the *Crisis*. They had simply preserved their reckoning from the standard of California, and found themselves, on arriving at Alaska, one day behind the inhabitants of that place, who had brought their reckoning from Asia.

2. It is said that the captain required his men to keep the same day as the Alaskans. The record speaks of only *one* of the crew, the said Johnson; and the requirement made of him was not to observe the day the Alaskans kept, but to work on the day *he* kept, because it was in Alaska a secular day. This is exactly the opposite of the statement made by the *Crisis*. Now we can easily conceive of a captain's taking advantage of circumstances and requiring one of his crew to work on a day which he wishes to devote to rest. But we can hardly conceive of a captain who would compel his crew to conform to the religious observances of a different church on a foreign shore, and rest on a day they had not been in the habit of observing. Sea-captains are not gener-

ally such religious prodigies. We said we believed such a sea-captain to be a myth. We believe so still. When we can learn of such an one, composed of real flesh and bones, it will modify somewhat our ideas of human nature.

3. It is said that the crew prosecuted the captain. The record says it was one man, not a whole crew.

4. It stated that the case was tried in the California court. It should have said, in the District Court of the United States for the district of California; which conveys quite a different idea.

Respecting the difference in reckoning between the people of the United States and Alaska, and what day the latter should keep as the Sabbath, we need not speak, as that was fully discussed in the article of Eld. J. N. Andrews in last week's REVIEW.

### Thoughts on the Book of Daniel.

#### CHAPTER XI (CONTINUED).

VERSE 27. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

The cause of Antony's overthrow was the desertion of his allies and friends, those that fed of the portion of his meat. First, Cleopatra, as already described, suddenly withdrew from the battle, taking sixty ships of the line with her. Secondly, the land army disgusted with the infatuation of Antony, went over to Cæsar, who received them with open arms. Thirdly, when Antony arrived in Libya he found that the forces which he had there left under Scorpis to guard the frontier, had declared for Cæsar. Fourthly, being followed by Cæsar into Egypt, he was betrayed by Cleopatra, and his forces surrendered to Cæsar. Hereupon in rage and despair he took his own life.

Verse 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Antony and Cæsar were formerly in alliance. Yet under the garb of friendship, they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Cæsar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Cæsar and Antony. But that counsel did not prosper. The rupture came; and in the conflict that ensued, Cæsar came off entirely victorious.

Verse 28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Two returnings from foreign conquests are here brought to view; the first after the events narrated in verses 26 and 27, and the second after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Cæsar, after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches; for, says Prideaux (ii, 380), "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Cæsar] and his army from thence, that the value of money fell one half, and the price of provisions and all vendible wares were doubled thereon." Cæsar celebrated his victories in a three-days' triumph, a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by an asp.

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, beginning it with Abraham, and renewing it, since Christ, with all believers in him. The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, we think it was in the reduction of Judea especially that the exploits mentioned in the text were exhibited.

Under Vespasian the Romans invaded Judea, and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected. They destroyed the inhabitants, and left nothing but ruin and desolation. Titus besieged Jerusalem. He drew a trench around it, accord-

ing to the prediction of the Saviour. A terrible famine ensued, the equal of which the world has, perhaps, at no other time witnessed. Moses had predicted that in the terrible calamities to come upon the Jews if they departed from God, even the tender and delicate woman should eat her own children in the straitness of the siege wherewith their enemies should distress them. Under the siege of Jerusalem by Titus a literal fulfillment of this prediction occurred; and he, hearing of the inhuman deed, but forgetting that he was the one who was driving them to such direful extremities, swore the eternal extirpation of the accursed city and people.

Jerusalem fell in A. D. 70. As a honor to himself, the Roman commander had determined to save the temple; but the Lord had said that there should not remain one stone upon another which should not be thrown down. A Roman soldier siezed a brand of fire, and climbing upon the shoulders of his comrades, thrust it into one of the windows of the beautiful structure. It was soon in the arms of the devouring element. The frantic efforts of the Jews to extinguish the flames were seconded by Titus himself, but all in vain. Seeing that the temple must perish, Titus rushed in and bore away the golden candlestick, the table of shew-bread, and the volume of the law, wrapped in golden tissue. The candlestick was afterwards deposited in Vespasian's temple to Peace, and copied on the triumphal arch of Titus, where its mutilated image is yet to be seen.

The siege of Jerusalem lasted five months. In that siege eleven hundred thousand Jews perished, and ninety-seven thousand were taken prisoners. The city was so amazingly strong that Titus exclaimed when viewing the ruins, "We have fought with the assistance of God." The city was completely leveled, and the foundations of the temple were ploughed up by Tarentius Rufus. The duration of the whole war was seven years, and one million four hundred and sixty-two thousand persons are said to have fallen victims to its fatal horrors.

Thus this power performed great exploits, and again returned to its own land.

Verse 29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

The time appointed is probably the prophetic time of vs. 24, of which we have previously spoken. It closed, as already shown, in A. D. 330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal of the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine the Roman Empire was divided into three parts, between his three sons, Constantius, Constantine II., and Constans. Constantine II. and Constans quarreled, and Constans being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who in turn was shortly after defeated by the surviving emperor, and in despair ended his own days, A. D. 353. The barbarians of the North soon began their depredations, and extended their conquests till the imperial power of the West expired in A. D. 476.

This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople, directly led.

### Latter-Day Signs.

It is rarely that we find the startling signs of the present time commented upon, and in the same breath slurs and sneers thrown out against those who think these things so significant of coming events. But these flippant remarks against "our Millerite friends," are themselves as significant as the others; for in the last days just such things were to be. We have nothing to say in palliation of the course of the Antinomian Adventists, who, by their foolish time-settings, give such occasion to sensible people to cherish disgust, and express ridicule, for anything that bears the Advent name. Meanwhile we will try to bear patiently the reproach to which we are subjected by these unfavorable circumstances, and hope to the end for the grace soon to be revealed.

"Social morals are sadly out of order; crimes are increasing fearfully; murders, not traceable to insanity and drinking, but to cool and deliberate planning. We boast a refinement of civilization that borders on perfection, superabundant and

self-sustaining; but the egotism of our civilization kills the spirit of religion, and like a ship all sail and no anchor, our national life whirls on, where, alas, where? In the meantime, our Millerite friends, so the eastern papers say, have appointed another day for final destruction, which, should it accomplish its end, will save much bother and settle a good many vexed questions of theology and politics. The eleventh day of February is the day beyond which, according to their theory, the year of grace is to go no farther, and eighteen seventy-one, is to have the honor of being the last of revolving cycles. The world has been merciless in its ridicule of these children of prophecy, and the church at large has not regarded them with a friendly eye; but there are worse doctrines daily enunciated than that which finds its warrant in the emphatic declaration of the word, 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'

### The National Reform Movement.

IN REVIEW No. 7, we gave a preliminary report of the Convention assembled in Philadelphia the 18th ult., to agitate the question of an amendment to the Constitution of the United States. In the *N. Y. Tribune* of Jan. 25, we find the following additional particulars concerning the meeting:—

On the second day, numerous verbal amendments to the resolutions entangled the meeting for a time in confusing points of order. The exciting event was the advocacy by Prof. McIlvaine of the University of Pennsylvania of the following amendment to the preamble of the Constitution:

"We, the people of the United States, acknowledging Almighty God as the ultimate source of all authority and power in civil government, and the moral laws of the Christian religion as of paramount authority, in order to secure a more perfect Union," etc.

This substitute was vehemently opposed by almost all the speakers, as "failing to recognize the authority of the Lord Jesus Christ," and was rejected by a vote almost unanimous. The keynote of the meeting, as thus struck by one of the speakers, was: "As at present, rejecting the authority of God in our Constitution, we are a nation of *atheists*; if we adopt the resolution of Dr. McIlvaine, we become *deists*; if we abide by the report submitted, we stand before the world as a *Christian nation*."

The meeting adopted the above resolutions, and thus maintains the platform practically ratified by the first General Convention, viz.:

"We labor to secure such amendments to the Constitution of the United States as will suitably express our national recognition of Almighty God as the author of National Existence, and the source of all power and authority in civil government; of Jesus Christ as the ruler of nations, and of the Bible as the fountain of law and the supreme rule for the conduct of nations."

### Amendments to the Constitution.

THE *Janesville (Wis.) Gazette*, at the close of an article on the proposed religious amendment to the Constitution, speaks thus of the effect of the movement, should it succeed:—

"But, independent of the question as to what extent we are a Christian nation, it may well be doubted whether, if the gentlemen who are agitating this question should succeed, they would not do society a very great injury. Such measures are but the initiatory steps which ultimately lead to restrictions of religious freedom, and to commit the government to measures which are as foreign to its powers and purposes as would its action be if it should undertake to determine a disputed question of theology. Moreover, the world has had some experience on this subject, and that experience has not been favorable to the assumption of the right of one man to interfere with his neighbors' religion, or to make any proclamation whatever thereof. If the government of the United States—which means the people—will exert all its energies to establish justice, it will do much more to aid the cause of religion than it can possibly do by taking any action of the kind contemplated in the circular to which we have referred."

### To Correspondents.

WM. SHIPPER, Wis.: In reference to the points treated of in your communication, we refer you to the History of the Sabbath, and the tract entitled *The Two Covenants*, issued at this Office.

J. C.: Is it certain that the poet in the hymn, "Celestial Army," refers to Rev. 19:14? Taking the description given in the hymn, we find as many points of resemblance in the company spoken of in Rev. 7:9, as in the armies of Heaven, in chapter 19:14. In chapter 7 they are not, to be sure, called armies; but in chapter 19 they are not said to be in possession of palms or crowns. In chapter 7 they are said to have white robes and palms; while in chapter 19 there is not a particular mentioned to correspond to the description of the poet, except the fact that they are called armies. Setting aside this particular, on which the ideas of the poet seem to have been



somewhat confused, all the rest will apply well to the company of chapter 7:9.

**Atonement for the Sin of Sabbath-breaking.**

SABBATH-BREAKING was once a sin. The Sabbath commandment was written in the midst of the moral law, in the former dispensation, which was placed in the ark of the covenant, and covered by the mercy-seat. No one could come to that mercy-seat but the high priest, and he could only come with the blood of a sin-offering to make atonement for the transgressions of that law which was beneath the mercy-seat in the ark. But all the blood that was there offered could not take away a single sin. The blood could only typify the blood of Christ, the real sin-offering, and the high priest in offering the blood to atone for sin, could only typify Christ as our real high priest, as offering his blood in behalf of all his people, from the beginning to the end of the world.

The Jews were often guilty of the violation of the fourth commandment—the sin of Sabbath-breaking. Blood was offered for their cleansing; but it could avail them nothing, only to point them to the blood of Christ. The priests offered the blood for them; but this could only point them to the fact that Christ would offer his own blood for that sin. Hence, unless Christ shall offer his blood for their sin, not one of those Sabbath-breakers can be saved.

Christ shed his blood for man's violations of the ten commandments; and this act did not blot out or change any one of those commandments except the fourth. He offers his blood for the violations, in these days, of nine out of the ten commandments; and, in behalf of the ancients, for their sin of Sabbath-breaking, besides. Is it not barely possible that such a sin exists at the present day? and that it consists in the same acts; viz., the profanation of that very day which God reserved to his own special honor at the beginning? There will be Sabbath-keeping in the future world. Isa. 66:22, 23. Will there be two classes of Sabbath-keepers, and two days in the week kept? "All flesh" shall observe the Sabbath—there will be none that neglect it, none will hold the doctrine of "no Sabbath" there.

May God bless these suggestions to the opening of some eyes. Is it not possible, friendly reader, that that law, for the transgression of which a real atonement was shadowed forth in the former dispensation, is still the moral law of God, without the abatement of "one jot or one tittle"? Matt. 5:18. And does it not consequently bind us to the observance of the same day which it required the ancients to keep? Is not sin the same thing in all dispensations? and will not Sabbath-keepers in the world to come all observe the same day?

R. F. COTTRELL.

**I Must Do More.**

WHEN I come to Battle Creek and see how much there is to be done in the various departments for carrying forward the present truth, and also see how few there are to do all this, and how hard these few are constantly at work to do it, I feel condemned for my lack of zeal, and energy, and usefulness in the cause. Would that I could carry this feeling with me through the entire year!

After I have been out in the field laboring alone a long time, seeing nobody else doing anything, I often lose my zeal and energy, and come to think that I am working very hard and sacrificing much, when in fact I am not doing half what I might. Do my brethren also feel the same in their labors? I must not let these feelings overcome me, quench my zeal, dwarf my powers, and dry up my life. What can a man accomplish who becomes possessed of the idea that he is really having a very hard time, is very much worn, very tired, working harder than he ought, &c.? A man in such a condition will only discourage others by communicating his spirit to them. It is wicked to indulge such a feeling.

But how shall we improve, and when shall we begin to reform?

1. *Time.* Time is one of the most precious gifts God has bestowed upon us. A few days will number all any one of us can have. How important to use every moment of time aright. Five minutes lost now, half an hour then, two hours at another time. How fast this will count up! I must use these golden hours, yes, even the minutes, as they go by. They will not stop for me to lounge and laugh and play; nor will they come back for me when I am ready to use them. On, on, they glide, rapidly one after the other. I must use them now or never. Lord, help me, and I will try.

I must rise earlier in the morning. How easy to let a few minutes, an hour slip away while we are in bed after we ought to be up! One hour each morning, three hundred and sixty-five hours a year. This divided by twelve, the number of actual working hours in a day, gives thirty full working days lost in bed! Is it possible! A whole month of the very best of time for hard work thus carelessly lost.

Then how much time we lose in careless, unprofitable, light conversation. Ten minutes here, an hour there—how much in a year, in a lifetime is thus squandered! I must prize these moments more, and make a better use of them. While traveling among our friends how many I see idling away hours every day. They will sit around and stand around talking and hearing

the light stuff that benefits no one, but brings barrenness to the mind and soul. How much better to be reading the Bible or some good book! But when death comes, how precious these wasted moments will appear!

While I write, I firmly resolve to reform in this important matter; and I ask my brethren and sisters where I shall labor, to help me by giving me a chance to do it. Doing this will enable me to be of much more use to this holy cause. More anon. D. M. CANRIGHT.

**The Sixth Seal.**

It is a solemn consideration, that we are living near the close of the sixth seal. Those familiar with the exposition of this subject given in "Thoughts on the Revelation," will readily appreciate this position; but it is probable that many readers of the REVIEW have never seen that work. All should study it. The seal referred to covers the period from the great earthquake of 1755, to the time when the great day of God's wrath is come.

No one who has a heart to feel, and a mind to comprehend, can contemplate this subject unmoved. To realize that such events are imminent, yet uncared for; that the signs are so clear, yet unnoticed; that destruction is at hand, yet undreaded; these thoughts that force themselves upon us at this moment, under such circumstances, are sad, and can hardly be expressed.

What must have been the feelings of Noah, as he entered the ark, amid the taunts and ridicule of his cotemporaries? Such will be the feelings of those who now conscientiously study this subject.

To Noah, the subject of the coming deluge was terrible. No words could express his emotions, as the ark rose slowly from its base to its roof; and as the timbers were hewed and fitted, and as the various arrangements for his stay in the ark were accomplished, a holy calmness and serenity filled his soul. An elevated, noble spirit marked his whole career; but how deep were his regrets for those who only saw in his active obedience weakness and fanaticism.

But as the time for the deluge approached nearer and nearer, as the work of constructing the ark came to its completion, and its apartments were filled with occupants that came voluntarily and took their respective places, from air, and forest, and plain; and, finally, as the massive door was closed by angelic hands, how deep and profound were the experiences of the much-abused preacher of righteousness.

What must have been his feelings, then! But, alas! the revulsion in the feelings of those who had ridiculed the proceedings of Noah! Words are feeble, language is a mockery, when we attempt to portray their feelings, as the fiat of Heaven let loose the elements upon a doomed world. We may imagine a part; but the reality may we never know!

"As it was in the days of Noah," says Jesus. Yes, dear reader, the whole scene is to be repeated under the sixth seal: all the zeal, and love, and power, of Noah, and all the contempt of his foes, and all the terrible reality of the sequel. Who can contemplate it? JOS. CLARKE.

**Who are the People?**

"No doubt but ye are the people."—Job. We quote the following from W. S., in *The World's Crisis*, to endorse its sentiment and inquire concerning the people alluded to—the "prophetic people" of our time.

**PROPHETIC TRUTH.**

"In the great system of truth, we have practical truths and doctrinal truths adapted to all ages of the world; but in addition to these, we also have prophetic truths adapted only to certain periods of time; and whenever those prophetic truths are due, they always develop a corresponding prophetic people—a people called out by these truths to take a new stand before the world. As for instance, the predicted message in the wilderness of Judea was due at a specific point of time, and when that message was delivered, it called out a class of people corresponding with the prophetic proclamation given by John the Baptist,—a people that took a new stand before the world.

"So it has ever been; whenever prophetic truth has been due, it has always developed a corresponding prophetic people. So with the proclamation of Messiah's future coming. A people have been called out to sympathize with the proclamation, and to spread the message far and wide. As it is an unwelcome message to unconsecrated men, it is an unpopular announcement, but none the less truthful. We have really reached the time when the prophetic programme demands the immediate advent of the Messiah to fill the last mold of prophecy; and we are the people to hold up this truth to the world; and we cannot be excused, as we see the sword of wrath coming, if we neglect to give the warning faithfully. Prophetic truth has here developed a prophetic people, and there is no concealing the fact that we are the people."

Those who heeded the prophetic message of John the Baptist, who was sent before "to make ready a people prepared for the Lord," were doubtless believers in the truth that the Christ was about to be manifested, and consequently "were in expectation," waiting to see him. And it is also very clear that believers in Christ, who live when the signs of his second advent, as given by himself, are fulfilled, will "know that it is

near, even at the door," and consequently will be Adventists. But if Adventists are divided upon vital points of faith and practice, especially on questions of moral duty toward God, the "one lawgiver," the question still demands consideration, Who are the people?

The "prophetic programme" which this people are to fill out is most distinctly laid down in the three advent messages of Rev. 14:6-12. The genuine Adventists will read their prophetic history in these messages, and will be able to show their present position in the fulfillment of this chain of consecutive prophecy. Those who cannot do this, are not the "prophetic people."

From 1840 to 1844 the Adventists were one people. They were united in proclaiming "the hour of Judgment" and the fall of Babylon, and could point the people to the prophetic programme, and show them where they stood, even in the fulfillment of the first and second of these three messages. But after the ending of the 2300 days in 1844, those who professed faith in the advent doctrine became divided upon the subject of the sanctuary and the third and last message. Who are now the "prophetic people"? They are described in the following language: "Here are they that keep the commandments of God, and the faith of Jesus."

It is a present fact that the most prominent point of difference between professed Adventists, is the question of the perpetuity and immutability of the commandments of God. Can it be possible that those who teach that the commandments of God have been abolished and superseded by the faith of Jesus, as W. S. and his party do, are the ones described in the last prophetic message of probation, as those that "keep the commandments of God, AND the faith of Jesus"? There can be no doubt that the leading question and the distinguishing mark of the "prophetic people" of the final message of probation, will pertain to these commandments. And the question of the obligation of these commandments is now the grand theme in dispute—the bone of contention. Now if our friends who take the negative side on the obligation of these commandments, are "the people," as they claim, should not the prophetic description have read, "Here are they that break the commandments of God, because they have been superseded by the faith of Jesus"? But the inspired word as it stands describes the opposite class.

Dear reader, can you not see that the only safe position is with those who keep the commandments which are now in dispute, the agitation of which is now developing the last prophetic people? If you are blind to truth so well-defined, will you not be wilfully blind, and justly exposed to the wrath threatened in the last message! With no spirit of denunciation I earnestly invite and entreat you to make a saving choice.

R. F. COTTRELL.

**The Gospel of the Grace of God.**

**WHAT IT WILL ACCOMPLISH.**

MANY are satisfied with a religion of feeling, simply, without any reference to real moral worth, scarcely thinking that the real life of the Christian is made up properly of duties done. It is not alone a desire for holiness of heart, but an attaining to it that meets the mind of the Spirit of God, and the requirements of his word; for without holiness no man shall see the Lord. And this is not an ideal, but real, holiness, in word and deed, in heart and life. God's grace can accomplish all this, with the willing, earnest, and sincere co-operation of the believer.

There may be difference in temperament and organization; yet "He giveth more grace," if needful; and whatever may be the lack, it will be made up, after all has been done that can be by the individual. So there can be no excuse if all do not come up to "the measure of the stature of the fullness of Christ." Some of us have still a long way to travel; and the difficulties of the journey depend much on ourselves. Let us consider, moreover, that we are all to be gauged by the same rule. D. H. LAMSON.

**Good Pay.**

THERE is better pay than money can give, richer, sweeter, more enduring—the sense of having done some one some good. The other day I met a dear brother, who, with his family, had been led to give his heart to God, and break off his sins and bad habits, through my feeble efforts and the blessing of God. Years had passed since then. God and the truth had done much for him and his family. As we met, he threw his arms around me, and told me what God had done for him. Said he, "My home is a heaven." What better pay could I want than that for my labors for him? Oh, how sweet it is to feel that you have made some soul happy! Yet how slow we are to engage in such work, work that pays so well and so surely. When we do a selfish deed, one that benefits us at another's expense, how mean, how contemptible, how unhappy, we feel! Oh, for more of the disinterested love of Christ in our hearts! Is there a poor, unhappy, discontented soul that reads this? Go, and do some one some good, and the sunshine of joy will rise in your heart.

D. M. CANRIGHT.

If misfortune comes into your house, be patient, and smile pleasantly, and it will stalk out again, for it cannot bear cheerful company.

**"Thy Commandments are Exceeding Broad."**

DAVID says, "I have seen an end of all perfection; but thy commandments are exceeding broad." Ps. 119:96. No doubt David had on his mind the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. Well might David say it is exceeding broad. No doubt it may look so to many of us, and we may think we never can attain to the high and holy standard of God's word. Certainly we never can in our own strength. But perhaps the most difficult part of the work is the renunciation of self. When we arrive at a point when our love to God, and a desire for purity of heart, exceed our love for self, the world, and every other creature, then may we indeed feel that a genuine work has commenced in the heart. Then shall we begin to see more clearly the depth of our depravity, and the exceeding sinfulness of sin. This will cause a loathing of self, and of sin in every form, and a hungering and thirsting after righteousness. Our desire for purity will not be simply that we may be saved; but because we have a love for it. The heart will go out with earnest longing, for a full salvation from all sin; and this will be the desire of the heart; all else will be secondary.

Yes; by faith we have caught a glimpse of the love of Christ—of the great price paid for our redemption; and here we see we are no longer our own. Therefore the justness of God's great claims upon us, that he should have the supreme affection of our hearts. Our bodies and spirits, time, talents, and possessions, all belong to him. Let us consider the holiness of God's character, and of the angelic host that surrounds his throne, which has never felt the slightest touch of sin; and the innumerable company of those who have been washed in the blood of the Lamb, apostles, prophets, and martyrs, who, for their love to God and his word, have cheerfully given up their lives. Who among us can expect to be fitted for such holy society, without entire consecration to God, a thorough renovation of our fallen natures, and sanctification through the truth? We may be made partakers of the divine nature, and bear the impress of our divine Lord and Master. But as this is a progressive work and cannot be accomplished all at once, how important that we make a wise improvement of the little space of time left us before the close of probation. In *Spiritual Gifts*, Vol. II, p. 225, we find the following: "If the professed people of God find their hearts opposed to the straight work of God, it should convince them that they have a work to do to overcome, or be spued out of the mouth of the Lord."

Also on p. 226, we find these words: "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will be fitted by the latter rain for translation."

Oh! the solemnity of the work in which we are engaged. May the Lord help us to give good heed to it, that we may finally secure eternal life.

"The day approaches, O my soul,  
The great decisive day,  
Which from the verge of mortal life  
Shall bear thee far away.

"Yet does one short preparing hour—  
One precious hour—remain;  
Rouse, then, my soul, with all thy power,  
Nor let it pass in vain."

C. LAWTON.

Jeff. Co., N. Y.

**Clinching a Sermon.**

I HEARD a sermon once from a venerable itinerant preacher, on benevolence. I thought the effort was very lean; but one thing impressed me a little. "Go," said he, "and do something after I have done preaching. Have it to say when I come back, four weeks hence, that you have done something, and my word and God's word for it, you will be a better and a happier man." I knew a poor widow living on the edge of some woods about a mile from my home. Her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the white-headed preacher was done, the resolution was formed to go and do something. Next day, I visited the cellar and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a wagon, started for the cottage of the widow. A load of wood for which I paid \$3 preceded me. An hour's drive brought both loads in front of the house; and when my explanation was given, there were wet eyes and warmer hearts in the parties. The widow wept for joy, and the children joined in; while I, finding my feelings too much for my strength, had to give away also to tears. The fact was one that gave me a new spiritual start, and when the preacher came back, I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching.—*The Standard.*

SEEKING the good of others, gives a man tact, makes him amiable, and fills him with the most exquisite sense of propriety. He knows how to do good in the right way. There is ever so much Scripture against doing good with noise and racket.

## A GENTLE WORD.

A GENTLE word hath a magical power,  
The weary heart to beguile:  
It gladdens the eye, it lightens the brow,  
And changes the tear to a smile.  
In the genial sunshine it sheds around,  
The shadows of care depart;  
And we feel, in its soothing and friendly tone,  
There's balm for the wounded heart.

Oh! watch thou, then, that thy lips ne'er breathe  
A bitter, ungentle word;  
For that which is lightly and idly said,  
Is often too deeply heard.  
And though for the moment it leaves no trace;  
For pride will its woes conceal,  
Remember the spirit that's calm and still  
Is always the first to feel.

It may not be in thy power, perchance,  
To secure a lofty place,  
And blazen thy name upon history's page,  
As a friend of the human race;  
But oft in the daily tasks of life,  
Though the world behold thee not,  
Thy gentle and kindly words may soothe  
A desponding brother's lot.

'Tis well to walk with a cheerful heart,  
Wherever our fortunes call;  
With a friendly glance, and an open hand,  
And a gentle word for all.  
Since life is a thorny and difficult path,  
Where toil is the portion of man,  
We all should endeavor, while passing along,  
To make it as smooth as we can.

Selected for REVIEW by LAURA V. SMITH.

## Progress of the Cause.

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

## Work in the Vineyard.

ON the 26th of December last, I was called to Otego, to preach a funeral discourse. From that point I went to Bunker Hill, Ing. Co., for the same purpose, one of our brethren there having been suddenly killed by a sad accident.

It was our design, when we started from home, to go to Orleans, Montcalm Co., with a view of giving a course of lectures in that place; but on reaching Bunker Hill, Providence seemed to point decidedly in the direction of this place, and, consequently, in company with Bro. Briggs, who is one of those men whose religion finds expression in a willingness to sacrifice for the truth, we rode thirty miles across the country to this point.

The day but one after our arrival here, we delivered the first of a series of discourses on present truth, in what is known as the Stone school-house. Last evening, we concluded our labors in this place, having delivered in all, thirty discourses.

From the outset, the attendance has been large, for a country place, and the attention good. Several times the house has been filled to its utmost capacity; and on one occasion some of the people were compelled to stand in the entry. Night after night, when the weather was such as to admit of it, persons have been in attendance, living from one to five miles from the school-house. But we were especially gratified with the zeal of two of our own brethren, one of whom, living at a distance of twelve miles from the meeting, has been in attendance repeatedly, driving for this purpose, each night, a distance of twenty-four miles. Another, whose place of residence is about seven miles from here, has, we believe, been present at every meeting of the series, with the exception of one or two.

Nevertheless, our experience here has not been without its trials and difficulties. From time to time we have seen manifested that same bitter opposition to the truth which has in all ages afforded good proof of its genuineness; but perhaps the most withering and blighting influence of all with which we have had to contend, has been that of the recollection, on the part of the people, of the unfaithfulness and apostasy of one who, in the providence of God, had once stood as the representative of the cause in the same desk which we occupied. But God has brought us safely through, and we think much has been done in the direction of removing the prejudice of the people. Some eight or ten have declared their intention to keep the Sabbath, and if the little church which the Lord has planted in this place, and to whom we have become very much attached during our labors, shall prove faithful, we shall hope to see many more still gathered into the fold.

From the outset, we have made our home at the house of Bro. Alexander Carpenter, who, together with his family, has spared no pains to make us comfortable. The remaining brethren in the church, also, have at all times shown themselves ready and willing to do anything which the interest of the cause demanded.

As it would have been impossible for me to carry on a series of meetings without the assistance of an amanuensis, the Lord, in his good providence, has provided me with one who has, in every respect, been such as I could have desired. And having concluded my work in this place, I shall go forth with new courage, and with a heart full of gratitude to the God of Heaven, for the goodness which he has manifested to me in this my first attempt to present the truth independently of the assistance of others, watching his opening providence in order to the selection of new fields of labor.

My address for the present will be Allegan, Allegan Co., Mich.

W. H. LITTLEJOHN.

Genoa, Mich., Feb. 13, 1871.

## Vermont.

SINCE my last report several weeks ago, we have had some good and refreshing meetings in Vermont. Such was the quarterly meeting at Charleston in December. The Lord gave his Holy Spirit to aid in speaking the truth, and to give edge and power to the testimonies of the brethren and sisters. Several of the young acknowledged in tears the melting, elevating influence of the meeting; some of whom were moved to express a resolution to go with the people of God. May they not forget to pay to him all their solemn vows.

The quarterly meeting at Wolcott closed with a sweet, refreshing season in celebrating the ordinances of the Lord's house.

I have also met once with the friends at Stowe, Irasburg, and Johnstown, on the Sabbath. In each of these meetings, we had some fresh evidence of the love of our Heavenly Father to his believing, obedient children.

In company with Bro. D. T. Bourdeau, I spent the last Sabbath in December with the friends in Jericho. While here, we preached some six discourses. These meetings were sweet and precious. It was a pleasure to form an acquaintance with these dear brethren and sisters, and to hear them speak of their strong attachments to the truth, upon which they have taken so firm a stand.

Inward temptations, and conflicts, and bitter opposition from without, have served to draw them near to the great Head of the church, and to unite their hearts in his service.

The last Sabbath in January, I was again at Jericho. Spent some days with the friends, preached four times. The Lord met with, and blessed, us. The weather was intensely cold. The meetings being held in dwelling houses, for want of a more suitable place, but few, except the real friends of the cause, were out. Yet I learn there are men of candor and high respectability, who wish to hear and learn more of the truths presented by the Brn. Bourdeau, when here.

We hope and trust the way may yet open for public meetings in this section. And may all the brethren and sisters, who have embraced the truths of the last, solemn message, stand fast in the liberty wherewith Christ hath made them free.

A. S. HUTCHINS.

Feb. 5, 1871.

## The Danes.

AMONG the Danish friends in the vicinity of Poy Sippi, Wis., I labored about two weeks. The interest to hear was good, and ten more have started to keep the commandments of God. Things here have looked very dark for some time past. Mistakes have been made. Much opposition has been encountered. And for two years and a half they have had no labor or encouragement. But the prospect is brightening above our expectations. The Lord has moved on the people. The brethren feel encouraged. Some have commenced to serve the Lord, and there is a good prospect of others' coming into the truth if the brethren will be faithful. I am now attending the meetings in this place, which, so far, have been very profitable and deeply interesting.

JOHN MATTESON.

Battle Creek, Mich., Feb. 9, 1871.

## Fosterburg, Ill.

LEFT home, Nov. 29, for South-western Ill. Stopped with friends in Moline and Rock Island, till after the Sabbath, Dec. 3, when I started down the Mississippi, not knowing where I should terminate my journey, but asking the Lord to guide me aright.

Came to Woodburn on the 8th, having been detained on the Lower Rapids one day. Spoke to the church fourteen times, met with them in their Bible-class and social meeting six times, and in ordinance meeting once.

Dec. 18, in company with Bro. Young, went to Fosterburg, Madison Co., to make arrangements for meetings there. Found favorable surroundings, a class of people ready, and even anxious, to hear, and a village school-house voted open to all.

Commenced to labor here Dec. 22. Closed the effort Feb. 1. Good interest to hear from the first, which continued to increase to the last. At our last public meeting, Jan. 31, had a good congregation of attentive hearers; feelings of friendship were manifested with ardor and warmth. Such manifestations are worth far more than argument to a people already convinced. The like, they say, was never known in Fosterburg. To the Lord be all the praise. One of the causes which led to such pleasing results, was the unwearying effort of our Woodburn brethren and sisters to be present, and aid in the singing. This showed them to be in earnest; and I pray that this good example may be followed by our brethren all over the wide field.

Tried to speak to the people twenty-six times, besides twice at "Mt. Olive Church," by invitation. Gave away several dollars' worth of our tracts to those who were not able to buy. Sold five dollars' worth. Received five new subscribers for the REVIEW, and two for the *Instructor*.

Twelve, or more, have said they would keep the Lord's Sabbath. A few more are to be hoped for. They stand in need of efficient aid, which we hope may be sent them.

The Lord repay the kindness I received, both at Woodburn, and Fosterburg.

G. W. COLCORD.

## Bristol, Vermont.

I HAVE now been laboring over three weeks in Bristol and vicinity, and am giving lectures in a large and commodious school-house at Bristol Flats, half a mile north of where our lamented Bro. Sperry used to live. The new converts are feasting on the truth; the old pilgrims are being revived and encouraged; and some unbelievers are manifesting an interest in the truth. The friends in this section have had but little ministerial help for the past ten years; and as they have evinced a measure of love for the truth by a promptness in meeting their pledges to sustain it, worthy of imitation, and there seems to be some anxiety to hear the truth at different points, I have decided to labor among them awhile. I feel my inability, and earnestly desire to overcome, lead a more humble, self-denying life, having no other object than to glorify God, and help advance the interests of his cause in the sphere he has assigned me. My health is improving. I can speak seven times a week without suffering any inconvenience.

D. T. BOURDEAU.

Bristol, Vt., Feb. 7, 1871.

## Ohio.

SINCE my last report, I have held a twelve days' meeting in Mendon, Mercer Co. During this time I gave sixteen discourses, and held four other meetings. A good work was accomplished. Two were baptized, and a church of six members organized. Our meeting for organization was public, and a large school-house was filled with witnesses. A favorable impression was made on the minds of nearly all. This church heartily adopted the plan of Systematic Benevolence, and put down their figures to the amount yearly of \$51.48.

The people listened with deep interest to the truth from evening to evening. Quite a good number became convinced of the truth and of their duty to obey. At our last meeting we made a call for all those who had made up their minds to keep the Sabbath of the Lord, and go with this little company whom they had seen enter into covenant to keep all the commandments of God, and the faith of Jesus, to manifest it by rising up. Twelve or more immediately arose to their feet. This gave joy to all our hearts. May God bless them, and may they be steadfast in their purpose to serve him unto the end.

There are a number of good openings in this part of the State for labor, and the people seem to have a decided interest to hear the truth. They have also a willingness to read our publications. This was shown by their purchasing of me some \$15.00 worth during my short stay among them. May the work move on in this place till many shall walk in the light of present truth.

I. D. VAN HORN.

Battle Creek, Mich., Feb. 8, 1871.

## California.

SINCE my last report, I have made a hasty trip to all the churches in the State, and commenced in a new field. Tuesday, Jan. 24, we had a meeting at Santa Rosa, to elect a trustee. In that meeting, the matter being talked up, it was decided to finish off the meeting-house in season to be dedicated at our next quarterly meeting, April 1 and 2, and to be occupied the Sabbath following for our State meeting.

Sabbath, Jan. 28, I spent with the church in Petaluma. Although one or two, during recent trials, have left them, the remainder of the company are of good courage, and more determined than ever to persevere in the work. We had a very precious season in attending the ordinances of the Lord's house.

Sunday, Jan. 29, held two meetings in Bloomfield. The Lord gave freedom to his truth, and the little company there seem to realize the importance of carefulness in their lives, that their influence may be salutary on all. We trust that their numbers will increase as they persevere in the work.

Tuesday evening, Jan. 31, I spoke in Green Valley. Quite an effort has been made at this point to prepare a house of worship, and we hope that the good work begun there may be watered by heavenly grace; and this will be, if all have a mind to the work.

At Healdsburg, the brethren are still of a disposition to do all they can to forward this truth. God blesses them as they meet from Sabbath to Sabbath. Yesterday, our hearts were encouraged by another one's taking his stand upon the truth, who had been investigating since the tent meeting.

We have now held six meetings in this neighborhood, seven miles from Healdsburg, which have been well attended. We are now in the midst of the investigation of the Sabbath question, and trust that some will take their stand to obey God. Pray for us.

J. N. LOUGHBOROUGH.

McPherson's School-house, Alexander Valley, Feb. 5, 1871.

THE provisions of grace are such that the strongest habits can be overcome, the most depraved hearts can be made clean, the most abandoned character can be saved, the most desponding spirit can be made happy, the most fiery trials can be patiently endured, and finally, a home in Heaven, where all is love, joy, and peace, can be eternally possessed. Then, brother man, lift up thy fallen head; for you there is plenteous redemption.

## Genesee, Wis.

DEC. 29, I commenced meetings in Genesee, Waukesha Co., Wis., in a school-house. This is a new field. The congregation was quite small at first, but increased, until the house was filled with attentive hearers. The Lord gave me liberty in talking to the people. Bro. M. E. Crandle came and helped me one week, for which I feel very thankful.

I have given twenty-four lectures, and close them for the present, that I may attend the General Conference, and the lectures at Battle Creek. The people have become much interested in the truth, and wish to learn more. A number voted in favor of the Sabbath. May God give them strength to carry out their convictions. I still feel to do what I can in the great work of preparation for the solemn scenes of the Judgment. May the Lord help me to go to work as I should. I intend to return to this place again as soon as I can.

C. W. OLDS.

## Truro, Ill.

JAN. 1, I commenced meetings in a school-house in Truro, four and one-half miles west of Rochester, Knox Co., Ill., and continued them till the 12th, when bad weather, and a heavy snow-storm a few days after, made it necessary to postpone them for one week.

Jan. 20, I commenced again, and continued till Feb. 1. Held in all about twenty-two meetings in this neighborhood. The congregations were generally quite small; yet those persons that came were deeply interested. Twelve or thirteen testified that they would in the future obey all God's commandments. Only one of these persons ever made a profession before.

These, with those at Eugene and Rochester, will make a company of over twenty Sabbath-keepers in this vicinity. Regular Sabbath meetings will be established at one of these places. I obtained three subscribers for the REVIEW, and one for the *Instructor*.

C. H. BLISS.

## Northville, Ill.

I AM still trying to labor for my Master as the way opens in this section of the country. We have in this vicinity about seventy Sabbath-keepers; and there are others who attend our Sabbath meetings and Bible-class. We have organized a Bible-class of thirty-one members, and the whole congregation attends. We are going to organize a Sabbath-school as soon as we can get the families supplied with the *Instructor*.

The interest still seems to be spreading. Opposition rages; but I believe the cause is steadily moving onward. Praise the Lord! The arm of flesh is weak; but in the Lord Jehovah is everlasting strength. The Lord will give strength unto his people. How weak is the arm of flesh that rises in opposition to God's truth! I want to do my part faithfully. May the Lord help.

T. M. STEWARD.

## The Cause in Cornville, Me.

THE Lord has been pleased to look in mercy upon us once more in Cornville, Me. Our hearts have been made glad by seeing strong young men embrace the truth, and take hold of the work in earnest. Likewise the aged and the children have shared in this good work. To God be all the glory; for we truly have been unworthy.

About six years ago, Bro. Cornell came here and gave a course of lectures which resulted in bringing out a company of Sabbath-keepers. We have had but few added to our number since that time, till recently. Good, true men from the West have recently visited us, and preached the blessed truths of the Bible, teaching us the way more perfectly, for which we feel very grateful. May the Lord reward them for their labors of love. When we first started out on the Sabbath, some opposition came up in the community as is usual in every place. But when it was seen that we were decided, and kept steadily on, we were given up in despair, and left to ourselves.

The seventh-day Sabbath has been preached and talked here in all its clearness for a number of years from the pulpit and the pews; yet no minister of any other denomination has ever attempted to take up the subject in any form more than to give it passing remark, till the present winter. A man from Iowa was here transiently, who seemed to have a great zeal for God and his cause, something like Paul's before the scales fell from his eyes. He gave out an appointment to show that the first day of the week was the *Christian Sabbath*, and that they were not breaking the fourth commandment by keeping it as such, and working the remaining six days. We withdrew our appointment for prayer-meeting that evening, and all turned out to hear this attempt to make impossibilities possible. He said a succession of weeks from the creation was not necessary in order to keep the true Sabbath, it was only one day in seven to rest after six days of labor; a seventh part of time. Then, by sundry disconnected scriptures, he tried to prove that in the end of the old dispensation, all the Sabbaths merged into one, and went into the grave with Christ at his death, and at his resurrection he brought up the Christian Sabbath which had been kept ever since. He also magnified his Father's law, and it altogether went down with him, though the principles of it were brought over here. To abolish a law and bury it up out of sight is a strange way to magnify it.



He also labored hard to show that after eight days meant seven days, and that the Lord's day, of Revelation, was the first day of the week. As he drew near the close, he became very enthusiastic in telling us that if we brought the old Sabbath over here, we must bring the sacrifices with it. It was very evident he thought here was a strong point. I thought of the old lady's dictionary. She said no doubt it was a very good book; but she failed to see the connection. He went on to say there was no express command for keeping the first day; for which he seemed very thankful. He saw in it such a wonderful display of the wisdom of God in making it a necessity to search the Scriptures for proof that it was so. He had been greatly blessed in so doing. It was very evident to every one that understood the question, that if he had found the proof, he was very unfortunate in presenting it; for he did not bring any that would stand the test of Bible criticism for a moment. All the positive proof he found, he read from Mosheim. But what does the testimony of one man amount to, if it plainly contradicts the whole tenor of the Bible?

I looked around on an intelligent-looking congregation of Sunday-keepers, expecting to see an expression of mortification at the failure of the lecturer. Instead of that, they were congratulating each other on his success. I feel a deep interest for the dear friends in Cornville, and am sad to see them so much more ready to believe an error for which there is no real proof, than the truth, when there is a plain, Thus saith the Lord for it. Why hunt for, and be satisfied with, inferences for the first-day Sabbath, when the great God gave us the fourth commandment in awful grandeur on Mt. Sinai, and then wrote it on a table of stone with his own finger: "The seventh day is the Sabbath of the Lord thy God."

My heart is full of gratitude to God that he has enabled quite a large company of us in this place to take our feet off from the holy Sabbath. We mean to labor faithfully to bring others in to share in the great blessings that the truth always brings to the believer. MARY STRATTON.

Kansas.

I AM now holding meetings at Farlinville, Kansas, where Bro. Matteson labored last spring for seven or eight weeks. A merchant of this place has been keeping the Sabbath about one month; closes his store on Sabbath, and opens it on Sunday. He meets with great opposition, but appears decided and firm in his love for the commandments. Some of his neighbors give him six months to be forced to close out his business. The people here are yet interested to hear on present truth, and there are probably twenty-five or thirty advocates of the Sabbath here who are strong friends of the Adventists. We hope others will commence with them to keep the commandments of God, and the faith of Jesus, before we leave.

I remained there eight days, and gave nine lectures. Organized a Bible-class, and left three more keeping the Sabbath. The prospects in this place I think are good. Many more are convinced, and those who have taken hold, are men of good report, who will exercise a gathering influence. A pressing invitation was given me to commence a course of lectures in an adjoining neighboring as soon as I closed at Farlinville. But I was compelled by business at home to decline for the present. J. H. COOK.

Private Labor.

SISTER M. H. C., of Orangeville, Mich., writes: Mother and self have been the only Sabbath-keepers in this place for the last five years. But last winter we took a boy to live with us through the winter and go to school. He embraced the Sabbath and other truths, left off bad habits, and became a Christian. This winter, another young man is living with us; and last Sabbath he commenced to keep the rest-day of the Lord. And to-day another man has taken his stand upon the Sabbath. He is a Methodist, and expects to be expelled from the church for the step he has taken. If we could have a course of lectures here, I think a good number would come out upon the truth.

BRO. B. F. MERRIT, of Princeville, Ill., writes: I still cherish the fond hope of final deliverance. The cause of truth has a large place in my heart. Zion is my chief joy. For her my care, and toils, and prayers, shall be, while the Master permits me to labor. Bright are the prospects of the people of the Lord. Strong is he that commits all his interests to the Lord. A glorious victory will the Lord give the faithful. Praise the name of the Lord!

BRO. A. G. PIXLEY writes: I have been a reader of the REVIEW nine or ten years, but was convinced that the seventh day was the Sabbath twenty years before that, by being acquainted with two Seventh-day Baptists, although I never heard them allude to the subject. When I heard of the Seventh-day Adventists, and heard a few sermons from them at Milford, Oakland Co., Mich., I embraced the doctrine joyfully, and have taken the REVIEW ever since. The paper and a few books are all the society I have on present truth. The Lord is blessing his cause. Blessed be his holy name. May the truth run and be glorified.

THAT is often lost in an hour which cost a lifetime.

A Caution.

IN passing through Chicago, on my way to Battle Creek recently, an incident occurred which I witnessed, and will relate for the benefit of others who may have to pass through that great city.

While on the cars, before we reached Chicago, we purchased our omnibus tickets to carry us across the city to the Michigan Central depot.

A man, at the same time, purchased tickets to carry himself and wife, his parents, and five children, to the same depot.

When the cars stopped, a rush was made for the omnibuses. This family was divided, and seated in different omnibuses; while one of the family, a young man, was urged to get into one of those black, two-horse cabs, which are so numerous at such times, with drivers so anxious to "accommodate" the traveler.

On arriving at the M. C. depot, this man found one of his sons missing. He soon arrived, however; but for his passage they had to pay two dollars, this sum being allowed the hack drivers by the city authorities; while the omnibus line charge but fifty cents per passage, and baggage free.

I inquired of the police why such swindling was permitted, and was told that it could not be avoided, that travelers must look out for themselves. I was also told that similar cases occurred every day; and that sometimes travelers by taking passage in those black cabs, have never been heard of afterward. I have reason to believe it is so.

A word to the wise is sufficient.

R. M. KILGORE.

Battle Creek, Feb. 14, 1871.

Being Purified.

THIS is a painful process. As gold is tried in the fire, so must the Christian endure the fiery ordeal. The trial of our faith is precious in the eyes of our sympathizing Redeemer. His eye neither slumbers nor sleeps; but he watches the furnace, and his loving arms are around us; and we shall come forth without even the smell of fire upon our garments. Oh! then, can we not say, Let the fire burn till all the dross is consumed, and we reflect the image of our divine Lord? Then, indeed, shall we not be barren nor unfruitful in the garden of the Lord, for so shall an abundant entrance be ministered unto us, into the kingdom of our Lord and Saviour Jesus Christ. L. E. MILLNE.

By Their Fruits.

BRO. L. P. HARRIMAN writes from Wisconsin: Some four years ago, through the pride of my unconsecrated heart, and a desire to better my circumstances in life, I left a good church in the East and removed to the West, where I did not soon find good, warm-hearted brethren; but when in search for some, I unfortunately met with some of the Brinkerhoff party, of whom I knew about as much as poor Eve knew about the serpent. I did not, however, yield to the siren voice; but alas, there were evil seeds sown in my heart from which roots of bitterness sprang up, and I became cold and unfruitful. In this lost, undone, and hopeless condition, I grew worse and worse, till the Lord, in his infinite love and mercy, through the faithful labors of our dear Bro. Sanborn, called after me once more. I felt it to be the last call. I returned to the Lord, and feel that he has forgiven me much, and I love him much. I will learn obedience from the things which I have suffered. "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams."

Faith and Works.

THE life of Jesus our pattern was consistent with his teachings. In him there was no unbelief, nor was there anything like a spirit of disobedience. Although his faith was so strong that he believed every word that proceeded out of the mouth of God, yet it did not lead him to neglect good works. Jesus did not use the shield of faith as a weapon to destroy obedience; but was himself careful to fulfill all righteousness. He kept his Father's commandments and abode in his love. In order to save mankind from their sins, he had to be without sin; and against its commission, either in word, thought, or deed, he constantly watched and prayed. His faith and obedience both proceeded from the pure fountain of love to God and man.

Thus we see that faith which is not productive of good works is not the Christian faith. It has no conformity to that which appeared in Christ. It is not the fruit of his Spirit; nor does it bear his image. True faith, while it hangs on the promise, inquires for the path of duty, saying, "Lord, what wilt thou have me to do?" The religion of Jesus not only excites us to trust in God with all our heart, but also to love his law, and try diligently to fulfill all its requirements.

There is a class of professors in these last days who exalt faith, to the casting down of good works. Jesus says, "By their fruits ye shall know them." Their depraved hearts do not delight in the law of God; they disobey its precepts, and teach others to do so. They even treat with contempt those who do and teach them, calling them reproachful names. They seem not to consider that they are disregarding Christ's example, and gratifying Satan. They turn the grace of God into lasciviousness, by making it an excuse for disobedience.

Many of these poor, deluded souls once walked in the light of truth; but they have departed from God. The light that was in them has become darkness; and how great is that darkness! It is right to trust in God to save us; but that should not make us feel that we have nothing to do with his commandments, of which he says, "If a man do he shall even live in them." We want to believe on the Lord Jesus Christ, and imitate his example; then we shall have faith that is genuine; and obedience to the law of God will be its legitimate fruit. THIRZA M. FOSTER.

Vienna, Wis.

"Gay and Worldly."

THESE words were written me of a friend, of whose spiritual condition I had inquired; and what a pang it sent to my heart! Must I believe it of one who has once tasted so freely of heavenly things, who has known what sore afflictions mean, and passed through the fire, leaning on the arm of a living God? Can it be that at length he could so far forget his high obligations as to depart from the lowly, narrow way his Saviour trod, and turn to the weak, vain things of earth, preferring the pleasure of sin for a season, to that enduring substance which fadeth not away? I could almost say, Impossible, if I did not realize how surely the power of the enemy is increasing, and with what vigilance he works, to deceive if possible even the very elect. Knowing where to place his cloven foot, he takes advantage of the weakness of this, and covers the idol of that, until actual sin is looked upon as but innocent pleasure.

Yet will not God's people learn wisdom? Will not the downfall of many admonish a few? Shall we give Satan a foothold by parleying with temptation? No! away with his deceitful devices; rather let us deny self, the lusts of the flesh, the pride of life, and patiently continue in well-doing, satisfied with the joy that comes through cheerful performance of duty for Christ's sake. Better, ah, yes! better be seeking the bread of Heaven and the water of life to distribute to needy souls around us, than feeding the soul on husks and chaff, the vanities of earth, and at last be weighed in the balances, and found wanting. M. E. PIPER.

Calloun Co., Mich.

Make the World Better.

"WE must take the world as we find it," says one. "Life is what we make it," says another. There is truth in both remarks; but more, I think, lies between the two. We can never make our lives what they might be under more favorable circumstances. Were we ushered into a world, there to act our part, in which a sin was seldom committed; where all, by common consent, were actuated by a love of the good, the true, and the beautiful; it would be much easier for us to lead lives in conformity with these principles than it is to do so in a world where wickedness abounds. In this view, life is not altogether what we make it; but, in part, is what we find it. We may deplore the wickedness of the world, as it is, and wish it were better; but to spend our time in lamentations, or unavailing regrets, would be to neglect making our lives what they might, and ought to be.

I fear many of us are apt to think that what one individual in the humbler walks of life may say or do, is of small account; what one may enjoy or suffer affects but little the sum total of human happiness. But is this so? Is it true that each individual, however humble his or her position in life, has an influence for good or ill? If so, are we obliged to take the world as it is? or is it our privilege to do something to make it better? Let us look to it then that our actions are regulated by the principle of Christian integrity, that our motives are all pure, that our record for each day is what it should be, and that our influence tells, every time, on the side of truth and right. We can do something, if but little, to aid the cause of true reform. The cause is made stronger by every champion who joins its ranks. The light shines forth with greater brilliancy with every added ray. May it not be our privilege, then, to light our taper, and, placing it upon a candlestick, thus assist in dispelling the darkness of human ignorance, and lessening the amount of human woe? It is our privilege to increase our own happiness and the happiness of all around us, by seeking the path of righteousness, and walking therein; and, ever relying upon divine guidance and the grace of God, to go forward, not taking the world as we find it and leaving it as, or worse than, we found it; but with every effort in our reach striving to better its condition, and leave it improved for our having lived in it. C. E. C.

Battle Creek, Mich.

The Stuff Men Are Made Of.

WHO are the men that are needed in this world? Young men that shall bear burdens. We have enough mullen-stalks; we want oak trees! We have enough mushrooms; we want timber! We have enough men that are willing to do anything for the sake of getting along; but what are they worth? They are bridges for men to walk over. They are tools. Men use them, like sandpaper, to scour with, and then throw them down, and trample them under foot. A young man that does not know how to say, "No;" a young man that has not the power to resist the

cup when it is presented to him—what is he but a poor, miserable wash-cloth—but a rag, dishonored and put to the vilest uses? Who cares for him, or mourns over him, but some Christian mother or Christian minister? But a young man that knows how to say, "No;" that knows how to resist evil; that knows how to give buffet for temptation—is not he hardening himself? Is not he making his bones tough—particularly his backbone? He is becoming columnar. And it is such as he that are sought after in business. A man says, "Here is a difficult department in my establishment, and I would pay almost any price if I could find a man that I could trust." Says the man whom he addresses, "I know an impracticable sort of a fellow I think might suit you. He will stick to what he thinks is right at all hazards. You cannot turn him from it by any power on earth." Says the other man, "I want a lignum-vitæ man; send him to me." Let it once be known that a man cannot be cajoled; that he will not lie, even for himself; that he will not steal, and has a prejudice against stealing; let it be known that he has been tried, and that there is inward principle in him, and let us put him up at auction, and I will get a million bid on him.

Saving Preaching.

THE great thing now is to make men know what wickedness is. The tables of the law want brightening up. The old lettering has been so often and so badly washed over with modern gilt, that men can hardly make out the true reading. The age is intelligent enough; but its moral conceptions are woefully confused. Men lie, steal, commit adultery, commit murder, without knowing it. Conscience scarcely stirs under a load of guilt which, if it were rightly felt, would wring from it a sweat of blood. But fashion has made it common, and sophistry has filed off its sharp edges, until it sits comfortably upon the poor soul which is sinking into a gulf of perdition. There is no remedy for this but plain speaking. The finger of the preacher must be put upon the very sin. This which you call the course of law, or the custom of trade is stealing. This skillful evasion of the truth is lying. This defeating of the law of nature is murder. The invasion of your neighbor's domestic rights, though sanctioned by human law, is adultery. The use of the Lord's day for your own pleasure is Sabbath-breaking. And not only should these things be plainly said, but they should be strongly proved. The commandment and its breach should be laid side by side, and the utter repugnancy of the principles upon which they severally move, be demonstrated so that none can sin in ignorance. Then when the conscience is torn and smitten with a sense of guilt, and the soul lies humbled in the dust before its God, the gospel will find place for its gentle ministries, and Christ be looked to, not as a "minister of sin," but as a Saviour from sin.—Exchange.

Each Day Only.

I REALIZE that it is a blessed attainment to live for each day, and for each day only. We have grace promised to bear present circumstances, but not anticipated ones. If we would have peace, we must leave planning and wishing; and taking our heart's desire, lay it before the throne, saying—"Thy will be done." We also have a cross to bear, a victory to gain. I often ask myself what is mine. It is subduing my will to God's will; to have every idol overthrown, every rebellious feeling stilled.

This I am striving for from day to day. Oh! there is a great and wonderful work to be wrought in the heart of every one who hopes for eternal life; but the promise is sure. "He that overcometh shall inherit all things."—Selected.

Obituary Notices.

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

DIED, in Hart, Oceana Co., Mich., Chloe Brooks; aged 71 years. I was invited, Jan. 14, to hold a Sabbath meeting in their house. Friends came in, and it was good to be there. Her sister living near Battle Creek, whom she had not seen for thirty-four years, being there on a visit, had presented them the Sabbath question; and this aged couple decided to obey.

The next Sabbath I met a different company at the same place; and the circumstances—how changed! Paralysis of the brain had smitten sister Brooks down in a moment. The Lord gave liberty in speaking from these words: "Prepare to meet thy God." Amos 4: 12. P. STRONG.

DIED, in Lancaster, Mass., Jan. 30, 1871, Robert W. Macomber, aged 20 years. A funeral discourse was preached Sabbath afternoon, Feb. 4, from Rev. 14: 13. He died in hope. His last words were, "I am going; good bye."

"Around his dying bed we come,  
And from his lips we hear him say,  
Good bye, good bye to every one,  
Prepare to meet me in that day."

S. N. HASKELL.

DIED, in Warren Co., Pa., Dec. 25, 1870, Orpha May, daughter of C. D. and Ira Bates, aged 7 months, and 12 days. IRA BATES.

