

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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CONSECRATION.

I HAVE resolved to go to that bright land
Far far above, in yonder azure dome,
And on this resolution take my stand,
To live for God, and live for him alone.
Following where'er he leads, be it through weal, or woe,
Putting my trust in him, I have resolved to go.

I have resolved to go, though oft my spirit
Is led away by some alluring sin;
But in the blood of Jesus is my merit;
To keep me pure, I'll surely trust in him,
Knowing his will to lead and keep me while below,
And guide me up to Heaven; I have resolved to go.

I have resolved to go to that fair land;
Thanks be to God, I need not go alone;
Friends good and true, I find on every hand,
Far on the journey to our heavenly home.
Friendship, and truth, and love, o'er all my pathway
glow,
To cheer me on the way, I have resolved to go.

I am resolved to go—God waits on high;
And Jesus pleads for me before the throne,
And angels great and strong are ever nigh,
To bear me on to my eternal home.
Thither, my God, let all my best affections flow,
Gather my treasure there, where I've resolved to go.

EMILY L. CANRIGHT.

Battle Creek, Mich.

The Seventh Day on the Round World.

BY ELDER J. N. ANDREWS.

THE recent article on this subject was called out by the fact that Dr. M. G. Kellogg of California had become troubled with the idea that a definite day is not possible to all the inhabitants of the earth. Not that any practical difficulty exists in California in the way of observing the Sabbath as it comes in the westward course of the sun from that land where we know that the Almighty proclaimed it in giving his law, but this brother became perplexed over the supposed difficulty in the case of the Alaskans, and of those who sail around the globe. Dr. K., in the light of his perplexity, wrote an article on this subject for the *World's Crisis*, which its Editor told him he meant to issue in tract form. He also sent the substance of that article to me, requesting a reply, which was given in the *REVIEW* for Feb. 14. After reading this reply, Dr. K. writes requesting further notice of his difficulty.

The argument showing the existence of a line dividing between the commencement and the termination of the course of day, gives occasion to a statement of several objections. He does not take his stand to deny such a line; for to do this is really to deny the actual existence of the definite first, second, third, fourth, fifth, sixth, and seventh days of the week; for there must be a line from which each day begins the circuit of the globe. In other words, as the day does not begin "all round the world at once," there must be some point at which its course begins, and with which it terminates that course. It is manifest that each day of the seven begins earlier as we go eastward. But we can keep going eastward till we complete the circuit of our globe, and thus reach the very point from which we set out. But every one can see from this fact that the act of tracing the day backward and finding that it begins one hour earlier for each fifteen degrees that we go east, can be continued only for a certain distance; for there is another side to that matter. We can circumnavigate the globe in a westerly direction also. And if we do it, we shall find that each day begins later by one hour for each fifteen degrees that we go westward. But this also can be continued only for a certain distance; for as the day grows earlier and yet earlier as we follow it back eastward toward its source, or starting point, so does it grow later and yet later when we follow it forward toward the west, to the point where that course terminates. And when we reach this point, we shall find that one side of the line is necessarily twenty-four hours distant in time from the other. For if you stand on the west side of that line, you stand at the commencement of the course of day; if you stand on the east of that line, you stand at the termination of that course.

If any deny this, they must virtually assert that as day begins earlier and still earlier in going east, and as you can go east till you arrive at the very point whence you set out, the day begins earliest of all at the very point from which you

set out, which is a palpable untruth. Again as the day begins later and still later as you go west, and as you can go westward round the world till you reach the very point whence you started, you do, from these premises, prove that the day begins here latest of all, which is also a manifest falsehood. As two opposite and palpable falsehoods can thus be proved from the premises of those who deny the fact that each day of the week has a commencement and a termination to its course, those premises are manifestly untruthful and false. There must be, therefore, a line whence the course of day begins, and candor requires an acknowledgement of this fact from all men who have their attention called to the evidence in the case.

But Dr. K. inquires, "Is the existence of such a line calculated to produce harmony in the settlements through which it may pass, and is it in harmony with the wisdom and justice of God as manifested in all other of his works?"

But in this question he overlooks the argument which has been adduced to prove that this line is found in the Pacific Ocean. For it is a fact that the west coast of the Pacific is just one day in advance of the time on its east coast, a plain proof that the line dividing the commencement of the course of day from its termination is found in the Pacific. And it is also a fact that a line from north to south may be drawn through the Pacific, through the midst of Behring's Straits, and touch no body of land unless, perhaps, some very small islands. Such a line cannot be drawn through the Atlantic. And thus in the providence of God, the line exists in the only place where it is possible that such a line could be established. And the supposed difficulty in its maintenance through the heart of the inhabited continent is entirely obviated.

Again Dr. K. inquires, "If God intended that the Sabbath should be observed with reference to such a line, would he not in his revealed word, and most emphatically in his Sabbath law, have informed men that such a line existed, and have given them directions how to keep the Sabbath in those countries through which said line might pass?"

To this we answer that God has made no revelation in the Bible of the fact that the world is round, or that it revolves on its axis, instead of standing still and having the sun go around it. In due time, men could ascertain these facts for themselves. He did in his Sabbath law give men permission to labor on the six days of the week which he had used in the work of creation, and he did command them to hallow the day on which he rested. Now each of these days must begin and end at some point. And the providence of God which causes each day to go round the world in the apparent path of the sun from east to west, has also caused the course of empire to compass the earth in this same direction. And thus the course of civilized man has been with the sun from Asia westward across the face of the globe to the western coast of America. And so that providence of God which first made the waters a barrier, has plainly indicated where that line should be, or to speak more accurately, has actually established that line as a matter of fact. And as it passes through no countries, but leaves them all either on one side or the other, there is no such necessity for specific directions as Bro. K. supposes.

He inquires further, "Would not God have established some natural barrier or waymark on the earth extending from pole to pole, that should plainly indicate that the Sabbath begins its journey from thence around the world westward?"

We think he did do this on the third day when he gathered together the waters unto one place, and when he saw that it was good. Gen. 1. And it is a fact that this barrier does now exist, and that in the course of God's providence, day begins twenty-four hours earlier on the west side of that ocean than on the east side of it.

Bro. K. wishes to know how we can carry the beginning of God's rest from the meridian of Eden to that of Behring's Straits. But in the first place we answer that the site of Eden cannot be determined, and is not therefore entitled to any particular weight as an objection. The standpoint of the Holy Spirit in describing the events of the creation week, or rather in marking the time in that chapter, must be where twilight existed on that morning when light was first created; and where it also existed on the evening of the fourth day when the sun began its rule, which points, by the way, must be identical, as we may show in a future article. The providence of God has established the line of transition from one day to another to be in the Pacific, and even were this some distance to the east of Eden, it would constitute no real difficulty in the way of the definite seventh day in Eden.

Dr. K. adduces the case of the American In-

dians. He says that as they came eastward to America from Asia by the way of Behring's Straits, it is important that we should be able to show how they could preserve the correct reckoning of the week, and yet cross the line of transition from the beginning of the course of day to the termination of that course. But we have this to say of the Indians that they are the descendants of those that did not like to retain God in their knowledge. Rom. 1. They preserved no knowledge of the Scriptures, and retained only the vaguest idea of the divine Being. The most civilized portion of the native Americans, viz., the inhabitants of Mexico, were at the time of their conquest by the Spaniards, observers of human sacrifices! The American Indians retained neither the Sabbath nor even the division of time into weeks, and so the question of difficulty in the way of their preserving a correct reckoning of the week is of no consequence at all. It is proper to add, however, that it is not absolutely certain that they did come to America by way of Behring's Straits. But it is certain that civilized man retaining the Bible, the gospel, and the reckoning of the week, has compassed the globe westward with the sun. The providence of God has done for mankind everything that has been necessary, both in preserving to them the knowledge of the true seventh day from creation, and in definitely marking the course of each day around the world.

Bro. K. inquires whether if civilization had compassed the world eastward from Asia instead of westward, the day line would not be found in the Atlantic instead of in the Pacific. Unquestionably had the providence of God been just the reverse of what it has been, the result would have been the opposite of what it is. But the westward course of day, of civilization, and of the gospel, plainly bears the mark of God's power. And as it is certain that time began to be reckoned in Asia, and that the day goes westward around the world and not eastward, it is really impossible for us to conceive of the dividing line being found in the Atlantic instead of the Pacific.

The meridian of 180 degrees east or west from the observatory of Greenwich, England, has only an accidental connection with the fact that the day line actually exists in the Pacific Ocean. It is true that this meridian is but a few degrees to the west of Behring's Straits. But the fact that day on the west coast of the Pacific is twenty-four hours in advance of day on its east coast, is wholly independent of any attempt to reckon longitude by geographers or astronomers.

Bro. K. seems to think that Moses must have intended to identify the names of rivers and countries before the flood with those after that event. Now nothing is more natural than that the sons of Noah, on taking possession of the earth after the flood, should give to the rivers and countries of the New World, names with which they were familiar in the world before the flood. But a little consideration must show that antediluvian geography cannot be identified with the geography of the world that now is. Take the case of the river Gihon (Gen 2:13) which compasseth the whole land of Ethiopia. Now Ethiopia or Cush is either the southern part of Arabia, or it is a country of Africa south of Egypt. No river compasseth Arabia, and none of any size flow through it. If it be said that the Ethiopia intended is Central Africa, and that the Nile is the river Gihon, we answer, first, the Nile does not compass this Ethiopia, and second, instead of flowing from the supposed site of the garden to compass this land, it flows in the opposite direction. Of the antediluvian world, Peter says: "The world that then was, being overflowed with water, perished." 2 Pet. 3. And we think the probabilities very strong that the greater part of the antediluvian world is now beneath the waters of the ocean.

As to the day line in the Pacific Ocean, we accept that providence which has given us this line in the only part of the world where it can possibly exist. And we have shown that there is no proof whatever to indicate that the original day line was located through Western Asia. Certainly no one can show that there is an essential difference between the existing day line and that which was originally established by the Creator.

Bro. Kellogg concludes his letter in the following words:

"I most sincerely regret my rashness in sending anything to the *Crisis*. May God forgive me."

We are satisfied that when the facts are fully appreciated, instead of furnishing an argument as they have long been supposed to do, that the seventh part of time is the real intent of the fourth commandment, they will be found to present an unanswerable argument in vindication of the definite seventh day.

Why Watch and Wait?

"Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."—MATT. 25:13.

THE promise of the Saviour's coming is the key-note of prophecy. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." Again, "He will come in the clouds of heaven, with power and great glory." Again, "Looking for that blessed hope, the glorious appearing of Jesus Christ, our God and Saviour." "We shall appear with him in glory." "The Lord cometh with ten thousand of his saints." Again, said that ancient and afflicted emir, seated in the sunshine on his eastern plains, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Even Balaam, who practiced evil, but was inspired to prophesy good, could say "I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion." The Psalms are full of predictions of the advent of our blessed Lord. In the 50th Psalm, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice;" or in the New-Testament language, "Come, ye blessed of my Father." And the Saviour himself tells us, in language the most graphic, "The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." And Peter says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And John in the Apocalypse says, "Behold, he cometh with clouds; and every eye shall see him." When Jesus said, at the close of that splendid vision which irradiated with its noonday splendor the lonely island on the bosom of the Aegean, "Surely I come quickly," the last words of John, the beloved disciple, who outlived the 11, and died at the age of 80, with which he closed his vision, were these: "Amen;" so let it be. "Even so, come, Lord Jesus."

Christ is the end of creation and redemption; he is the perfection to which all imperfection soars; the glory to which all the fallen creation aspires; the great model to which humanity in its noblest specimens shall be conformed; the Sun of Righteousness, in whose light we shall see light.

But what is there in the promised advent of Christ that makes his advent the desire and the aspiration of all that know him? We desire his speedy approach because we shall see him as he is, not as he was—the Man of Sorrows, and acquainted with grief, wounded and stricken for our transgressions,—but crowned with the diadems of creation, providence, redemption; angels adoring, and prostrate millions casting their crowns in flashing showers at his feet, and saying, "Not unto us, but unto him that loved us, and washed us from our sins in his own blood; to him be glory and dominion forever and ever." If we believe in what he has done; if we love him as the author and the finisher of our faith; as the friend longs for the presence of his best friend; as the family longs for the return of its parent and its head; as the bride longs for the arrival of the bridegroom, whom he comes to accept as his wife; so must we, like John, desire the advent of him who comes to right a creation that has gone wrong, and to restore a glory that has passed away like a vision. Surely, when he comes amid welcoming shouts and hosannas, "Blessed is he that cometh in the name of the Lord," we too will praise and glorify and worship him.

When he comes, the glass through which we see darkly shall be removed; the mists that darken our vision will drop from our eyes; the atmosphere that is now so hazy will be disinfected and purified, and we shall see the King in his beauty, and the land that is now afar off—we shall see him as he is. Even at present the words which he has inspired and consecrated for the knowledge of him are very imperfect. There is a sense in which the Bible is an imperfect book; that is to say, it must come short, as all human speech must fail to express an infinite glory, to delineate a divine beauty, or to enumerate the excellencies of him who is the chief of ten thousand, and altogether lovely. The best of photographs is but an imperfect representation of the original; the best and most inspired passages of Scripture but imperfectly set forth his glory; finite vehicles cannot contain infinite excellencies, finite language cannot define an infinite, glorious, and gracious Being. When he comes, the portrait will be super-

seded as unnecessary. The sacramental memorial of his death will be annulled; for we shall need no reminiscence or memorial of One who is no longer absent, but present in the midst of us, the light, in a sense intenser than it ever was realized before, that lightens the Gentiles, and the glory of his people Israel.

When he comes, we shall be like him. At present, the best of us are very unlike him. Read the perfect biography, then turn over the leaves of memory, and read your own. What contrast! It is not comparison, it is all but absolute contrast. But a day comes when he returns to earth, according to his own glorious promise; when we shall be like him; our hearts true in every beat; our intellects clear and keen as when they first came from the creative touch of God; our consciences the perfect echo of the perfect will of our Father in Heaven; all the faculties of our souls an accordant and adoring priesthood, because inspired by the breath of his Spirit, giving forth strains of music we never reached before. These bodies of ours, which have been so much deteriorated by sin, and are so great obstructions to its powers, shall be restored and reconsecrated. Between Eve in ancient Eden before the fall, and the fairest of her daughters upon earth, there is, I do not say an infinite, but a very great contrast. In every instance, bodily as well as morally, the gold is become dim, the fine gold is changed; the wine is mixed with water; the crown of glory and of beauty is fallen from our heads. But at that day we shall rise in resurrection robes; the cold and corruptible garments of mortality consigned to the grave. There will be left no trace of corruption, or imperfection, or aught of the ravages and taint of a great primal sin. Eye, and ear, and all our senses, shall be perfect as they shall be pure. This mortal shall put on immortality; this corruptible shall put on incorruptibility. Every sense shall be an inlet to joy, every sensation shall be as blissful as it is pure.

All things that offend shall be cast out; all things that are decayed shall be made new. Is not that a blessed hope? a glorious expectation? Whatever sin has done in our flesh shall be undone; every trace of imperfection, every mark of evil—every groove upon the brow—those deep grooves that record the history they would fain compress in very little space shall all disappear. Now they remind us of the brown sea-sand, from which the tide of life has long been retreating. These grooves the retreating tides of life leave behind—the memorials of a thousand cares, the deep-graven reminiscences of many troubles; the mysterious hieroglyphs that we can't read, but that God can interpret; ah! what anxieties, what griefs, what struggles, what pains, what afflictions, do they prove we have waded through in seeking the blessed shores, where all cares are strangers, and all sorrows have fled; and where if tears be ever shed they must be tears of excess of joy, not tears of broken hearts and bruised spirits. It is a blessed hope that we shall be like Him.

The Bridegroom will come, and those on whom the cold shadow of death has lain for many a long and weary year, he will waken from the sleep of death and bring with him. The babes that fell from the tree of life, and the gray-haired men that withered by the wear of years by its branches, the fair, the beautiful, the holy ones that we would have kept because we loved them, will all reappear, with not one blemish left upon a single brow; not one rude mark remaining on the spirit, not one sting in any heart; all sensations bliss, all sights beauty, all sounds music. The bride shall receive the bridegroom, and she shall no more go out; "and there shall be no more tears." How beautiful the apocalyptic passage; it is almost music to hear it: And there shall be no more tears, nor sorrows, nor crying, nor death; all things shall be made new.

When our blessed Lord comes, all creation will be purified and reconsecrated. Some think that this earth has become so vile that the sooner it is extinguished the better. They think that it is unworthy of God to retain an orb so poor and so sin-stained, and that it had better be canceled and a lovelier placed in its orbit. There is no prediction of such a catastrophe in the Bible. The deeper we penetrate the arena of nature, the clearer is the proof that annihilation is not possible, and certainly is not fact. But apart from this, would it not be a grievous loss were a world of so historic antecedents as ours expunged from its orbit, and dismissed over the depths of oblivion forever? What! shall the atmosphere breathed by the incarnate God cease to exist? Shall the flowers that those eyes looked on, and the sweet sound of brooks, and waves, and winds, those ears heard, be all extinguished forever? Shall the Mount of Olives, from which he rose; the Mount Tabor, on which a transient gleam of his glory rested, be thrown down? Shall Calvary and Gethsemane be only names of things that no longer are? I cannot believe it; all the instincts of my nature revolt against the idea, and the instinctive desire in our hearts to perpetuate and preserve those historic scenes of the past, are ripples from the great tide of eternity, and in their measure they tell us God will not destroy scenes that superstition may in this imperfect economy pervert, which Christians treat only as they deserve, when they reverently remember them.

To destroy the earth would be to acknowledge and seal the success of Satan. What was the devil's attempt? To get the earth and us with it. What is he now? He is the prince of the power of the air. We don't see him, but he walks in our homes; he is here or there, for he goeth

about seeking whom he may devour. He or his servants may now be whispering, "Oh! it is all nonsense; don't believe these things; you have your business to attend to, you must not enter into religious speculations."

Such a result would interrupt or reverse the great process that God has constantly pursued, and end the analogy that runs through all inspiration. The great law in revelation is not to destroy, and create other things instead, but to take old things and purify and restore them, so as to make them what they were or should be. All the Saviour's miracles are indications of this. When he opened the eyes of the blind, he did not take out the old orbs, and put in new ones, but he renewed the old ones. And when he unstopped the ears of the deaf, or laid the fever of the sick, or made the lame leap as the roe; or when he quickened the dead—these and indeed all his miracles were restorative and beneficent, as well as miraculous and divine. And therefore we believe the earth will not be destroyed. Indeed, Scripture expressly promises "a new heaven and a new earth." St. John does not say, I saw *another* heaven and *another* earth, as he would have said if it had been something substituted for the old. But does not "new" mean "another"? Certainly not. For instance, we read, "If any man be in Christ he is a new creature." Does not that mean that his identity disappears, and that he becomes another man? Not at all; he is changed, regenerated, transformed, and becomes new only in the noblest and intensest sense of that word. So this earth will be made a new earth; it will be disinfected and purified; the last fire will refine it as gold and silver; and Jesus the great High Priest, will wave his priestly hand over it, and on that earth which has shared in our descent and has become corrupt, literally, I believe, not figuratively, its deserts will rejoice, its solitary places will blossom like the rose, the lion shall lie down with the lamb, and a little child shall lead them. These are not stray fancies, but assured facts and prophecies that must be accomplished. God has so written it in his holy word, and he will so arrange it in his providence.

Have we any proximate evidence of when he will come?

About three or four o'clock in the morning of June we can see the first beams of light beginning to peep over the distant horizon; then the first rays of twilight tell you that the sun is hastening to rise, and shed his morning beams upon the green earth. Equally can we calculate when winter, and spring, and summer, and autumn, come. We can do more; we can calculate the orbit of a comet, and predict on scientific grounds the probable date of its return. But no calculus of ours can determine the day or the hour when the Son of Man cometh. Yet if he has been pleased to lay down signs, in his own world, which he commands us to read, and which it is our privilege and should be our delight to read, then, by comparing the facts of history, the phenomena of the age, the events that transpire amidst the nations of the earth; many running to and fro, and knowledge being increased; the gospel already preached to all nations as a witness, after which the Saviour says the end shall come; the troubled sky of Europe; the startling scenes of the last ten years; plagues and pestilences in diverse places,—we must say, "The coming of the Lord draweth nigh." The prophets of peace all told us, in 1851, when the first Crystal Palace appeared a beautiful creation in Hyde Park, "The millennium is come; peace now is inaugurated; there will be no more war." Thousands were carried away with the dream, and fancied that the dawn of the millennium was about to begin. But all who read their Bibles, and thought and read correctly, felt that anything more absurd or preposterous than such an expectation could not be entertained. Ever since that first beautiful creation onward to the last that appeared in the west of London in 1862, there have been more wars, and more terrible wars, more slaughter, more convulsion of nations, more changing of thrones, more revolutionary paroxysms, more upheaving of the continent of Europe, than has been known probably since the French revolution in 1793. These things are all shadows on the dial, indicating substance somewhere; the echoes of the warning voices, sounded by the Saviour and written in the gospel, when he told his disciples, and through them his believing people in future ages, When you shall hear of wars, and rumors of wars, nation rising against nation, and people against people; pestilences, famines, earthquakes in diverse places, then you have the budding of the fig-tree; the summer is near, the everlasting summer; "and then shall ye see the Son of Man coming in the clouds of heaven, with power and great glory."

If we look not only at the world at large, but at the condition of the church universal, we ask, Was ever the visible church in such commotion, in such convulsions, as it is now? Some churches with skepticism eating into their very hearts; others, again, with popery without a pope, or rather with many popes, very inconsistent, but very real, coming over them like a dark eclipse; others quarreling about forms and ceremonies; and every visible church in Christendom in a state of fermentation; as if God were about to teach, what churchmen of all denominations are so reluctant to learn, that there is no perfect church till the perfect Lord come; that the tares will grow with the wheat. My churchmanship is so low that I have come to the conviction that the best church on earth is simply a recruiting station for the true church which is in Heaven; and that the greatest archbishop, and the most eloquent

preacher on earth, are simply recruiting sergeants, gathering in and enlisting converts for the army of the living God.

When the Saviour comes, what will he do? He will come to prove that redemption is no failure; that his own word is no fable. Some cry, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were." Others say, "Let us eat, drink, and be merry." But the believer says, Come Lord Jesus, come speedily. And when he comes, he will show that not one jot has fallen from the least promise, but all has been exactly fulfilled; that Christianity, in the numbers of its converts, in the splendor of its victories, in the results and issues of its conflicts, is no failure, but has the pre-eminence in all things. That ancient servant Moses, that stern prophet Elijah, and all that believe in the Lamb, shall meet on a mountain, the glory of which shall not fade, and in a day which shall have no night, and a blessedness which shall have no end. It will be seen that redemption was no mistake, that Christianity was no cunningly devised fable; that all that it predicts, but which thousands scoff at; that all that it claims, which thousands repudiate, it truthfully predicted and justly claimed; all things made new; God in the midst of his people; the bride presented to the bridegroom; creation restored; the earth animated by a new spirit; and all things purified, glorified, elevated, ennobled, will attest, as the voice of many waters, as the voice of a great multitude, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—*Dr. Cumming.*

The New French Government.

FRANCE begins to extricate herself from the chaotic condition in which she has been for half a year. The representatives of the whole nation, elected by universal suffrage, have met as a National Assembly, and have chosen a provisional government, of which that veteran statesman of France, Adolphe Thiers, is the President. Only a few organs of the Red Republicans advocated the continuance of the lawless state which is now ended, and insisted to the last that no election should be held until the last man of the invading army had been expelled from French soil. It has all along been the opinion of most candid observers that the Government appointed in Paris in September should be repudiated whenever an appeal would be made to the whole people; and this expectation has now been verified. The composition of the National Assembly is in itself a disapprobation of the course pursued by Gambetta, Rochefort, and their associates.

All the foreign governments have hastened to recognize the new government. Germany, in particular, has dispelled the anxiety which was felt by many German Liberals and many liberal sympathizers with the course of Germany all over the world, lest she should use her whole influence for the overthrow of the republican form of government, and the restoration either of the Orleans or the Bonapartes. She unreservedly recognizes the administration of Thiers as the only lawful government of France, and thus pays a much more real and substantial homage to the principle of national sovereignty than the fanatical Red Republicans have ever done. The conduct of Germany and the other Great Powers of Europe implies the assurance that should France, through a Constituent Assembly, declare her preference for a republican form of government, her decision will be respected by all other countries of Europe. The republican form of government has as yet not been adopted by the great European nations; but its real basis, the principle of national sovereignty and the right of every people to dispose of its own destinies, is silently admitted by princes, as well as peoples, and when the true representatives of republican principles shall succeed in converting the undoubted majority of one of the European peoples to the republican creed, no great resistance to the establishment of a republic need be feared on the part of any foreign power.

The first utterances of the National Assembly of Bordeaux were not in favor of any particular form of government, but in favor of a harmonious coöperation of all moderate parties for the establishment of a provisional government possessing the confidence of the people. For the present, the maintenance of a republican administration naturally commended itself to the Assembly as a necessity, and it very judiciously chose a man who has been all his life long a firm adherent of moderate republican principles, M. Grevy, as its Provisional President. He received the votes not only of his own party, but of all the other parties, with the exception of the Red Republicans, and probably of a few ultras of the Bonapartists and Legitimists. On the other hand, the moderate Republicans did not hesitate to vote for M. Thiers as Provisional President of the Republic, though he has always been, and is believed still to be, an adherent of the Orleans family. In the ministry chosen by Thiers, the moderate Republicans and the Orleansists are about equally represented. Thus these two parties united are at present in the ascendant. Their union, of course, cannot last long, and one of them must sooner or later seize the reins of the Government. At present, the Orleansists are believed to have the best prospect.

While our paper is going to press, nothing is yet known about the conditions of peace. The general opinion is, that France cannot and will not refuse to accept the ultimatum which Germany may propose. As Germany will not prolong the

armistice which will expire in the course of the present week, the momentous question of peace or war will be decided before our next number is issued.—*The Methodist.*

How the Jews Like It.

DOES any one believe that, if Judge Strong could procure the mention of the Deity in the Constitution, he would rest satisfied? That would be absurd, for next to an atheist, a deist is, to a godly person, the most hateful creature that breathes, and the next step would be the adoption of Christianity as the national religion. This would at once logically exclude the Jews from all participation in the Government, for it would be highly inconvenient that a Christian country should have laws made for it by people who not only denied, but crucified, the Saviour. Having progressed so far, our reformers would naturally direct their attention to the blaspheming Unitarians, whom they consider as almost equaling, if not exceeding, the Jews in iniquity; and the Christianity of the constitution would here assume a decided Trinitarian government. The next question to be determined would be, whether the Roman Catholics, whom many Protestants regard as no better than pagans and image-worshippers, are to be admitted as Christians within the view of the Constitution; at this point, the controversy would reach its climax, and would become as embittered as only those contests can which are waged for the purpose of deciding which party possesses the real secret of brotherly love and good will to all men. Whether the Romanists or the Calvinists gained the ultimate victory, the result would be equally disastrous to the best interests of religion, morality, and progress. While there is, presumably, no danger that the people of this country will ever be so entirely forsaken by their usual good sense as to enter on so ruinous a career of religious dissension, we must remember that, for nations as for individuals, there is no safety except in adhering strictly to correct and approved principles. The fathers of our institutions weighed all the arguments carefully before arriving at the determination that civil liberty and prosperity could only be secured by the most rigid separation of the Church from the State. Experience has shown the wisdom of their conclusion, and the States of Europe, incited by our example, are gradually, but steadily, conforming their practices to our theory, and cutting loose from old habits which had almost become a part of their nature. Shall we now put on their cast-off tinsel, and, having helped to rescue them from all errors, fall in, irretrievably, ourselves? Let us, then, beware of entertaining or encouraging, in any way, the anachronistic and narrow-minded proposals of Judge Strong and his fellow-bigots.—*Jewish Times.*

Strong Characters.

STRENGTH of character consists of two things—power of will and power of self-restraint. It requires two things therefore for its existence—strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own will in all things, we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he that is mastered by them is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That man is spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong.—*F. W. Robertson.*

SALEM, Oregon, has a Congregational Church, whose pastor, Rev. Mr. Knight, is a plain-spoken and courageous preacher. On last New-Year's day he told his flock that, while he believed in the system of family pews, he was strongly opposed to tacking any man's name on a church pew who is not a regular attendant. It was an unworthy advertising device. He held that "the back seats and the poorest ones should be reserved for the irregular and late comers, be they rich or poor." He thought there should be more sociability among members, but was opposed to fairs and sociables costing visitors five, ten, or twenty, dollars an evening. "There are but few in our church who have even a speaking acquaintance with all the members of it. Who among us cultivates acquaintances for Christ's sake? Here is a talent the Lord has given us to use for him. We have prostituted it to our questionable plans for raising money; we have hidden it in the napkin of selfishness, we have dressed it up in the gewgaws of fashion and restricted its exercise to our chosen circles; we have frittered it away in the silly chit-chat of the evening party; we have made it drunken in the giddy whirl of the brainless dance, and poisoned it with those grossest of modern abominations, midnight suppers."—*Christian Union.*

FAITH, HOPE, AND LOVE.

TOLL-WORN mortal, faint and weary,
By life's anxious care oppressed,
Hastening down its pathway dreary,
Tortured by the soul's unrest,

Hast thou borne a weight of sorrow,
Which no heart with thee might share,
Forced to view each dreaded morrow
Through a clouding of despair?

Hush, oh! hush this wild repining,
There is guilt in every sigh,
Since there's One, thy griefs divining,
Views thee with a pitying eye.

Let each tear bespeak contrition,
Seek thy peace in God above,
Learn to bow in sweet submission
To the mandates of his love.

'Tis in love alone he chastens,
Scourges all whom he receives;
But with sweet compassion hastens
When the contrite soul believes.

Vain the thought that earth's ambition
Can the troubled spirit calm,
Seek ye then the great Physician,
There is cure in Gilead's balm.

Faith, look up, thy Saviour viewing;
Hope, make thou thine anchor fast;
Love, the heart entire renewing,
Lead to peace and Heaven at last.

Battle Creek, Mich.

C. E. C.

Worth Reading.

I DARE not put the proper heading to this article for fear that the very ones who need it would never read it. Stop, brother, and carefully examine this advice, and may the Spirit of God trouble you and give you no rest till you live it out:—

WHEN TO GIVE.

In this article on "The Christian Use of Money," in the last *Congregational Quarterly*, Dr. Post, in answer to the question, *When shall I give?* says:

Give when you have it; when God gives it to you to give. This power is precious and may be brief, and should not be periled by the hazards of future business success. Certain portions or proportions of your gains belong to God's charities. Have you a right to risk them in the chances of your business any more than any other deposit? As a trustee, have you a right to use them for your own benefit? Are you not bound to deal with them as with any other fiduciary moneys in your hands, committed for keeping or for definite uses, or collected for remittance?

Give early. The gift bears moral interest. The withholding is a curtailment of good. What is given, works, propagates, multiplies itself in its results immediate, or in establishing agencies of future beneficence, and acquires power for good often in a geometric ratio of time. This the gift loses by withholding, and for this the withholder is liable. The misery he might relieve is all the while passing beyond his reach. What an income is thus forfeited by delay, never to be recovered, yet strictly to be accounted for, which might have gladdened the days and years as they passed, but which lost, turns for time and eternity to a regret and remorse! This is true if the ability of giving is still continued, and with late or dead hand we are still permitted to bestow what was due years earlier. Of this usufruct you rob yourself; you rob the poor; you rob God. But there is, moreover, grave peril that you will lose the power. You are jeopardizing the capital—another's capital—all the while, in the risks of business, and also in risks of your own disposition to give.

Give concurrently—*pari passu*—with your gains, according as God prospers you, and when he prospers you; laying by in store from his gifts, from week to week, or at frequent periods, in this measure. Do this, or you may never give at all. Not only may that which you retain in your business ventures or incidents be lost, you are also likely to lose the will to give. If you retain what is due to benevolent uses, you will be likely to build on it in business enterprises, or in your scale of expenditure for living, as though it were your own. It will enlarge your wants. They will grow on the mind like the greed of the horse-leech. Moreover, this giving systematically and synchronously with your gains, is your only guard against covetousness, that meanest of mean passions, a miserable miserliness, that rusts through the entire moral nature; a fatuity, a snake-charm, a diabolic possession of the soul. Nothing can protect from this curse of perpetual gaining, or strife for perpetual gain, but a similar perpetual giving. The hand that is constantly clutching, must be constantly opening, or its clutch will grow to spasm or paralysis. The constant ministrations to habits of acquisitiveness must be counteracted by constant culture of habits of generous and charitable bestowing, or the soul will shrivel in both capacity of excellence and enjoyment. The Midas finds all changed to gold, and he is incrustated, starved, and stifled in his riches. What is rightly given changes the nature of the residue and consecrates it to a power of enjoyment unknown before, enjoyment only possible for a genial, benevolent, man-loving, and God-loving soul.

By giving frequently and as God hath prospered you, you will in the end give much more and with less disturbance to any other interest. On the margin of each year's budget of expenditures are a multitude of optional or dispensable items, which perpetually solicit all moneys not

immediately required in livelihood or business. Secure your charities against embezzlement by these, through prompt giving, and you will be astonished at the amount secured from mere worthless or frivolous or luxurious expenditures. Give with a system of times as well as amounts. Thus you will not only increase amounts, but values; meeting the necessities of plan and system which must attach to all extensive and permanent charities. Give on the Sabbath, in the sanctuary, as a fitting part of worship in the Lord's house; as a practical test of sincerity and truth, and a practical culture and expression of Christian consecration and love. Give while you live, that you may be certain of giving, and not be baffled and thwarted by executors, administrators, courts, or heirs. Be your own executor; so shall your benefactions be more fully subjected to your intelligence, and your purposes shall become more surely effective, and they shall bring you pleasure in the vision of their results.

But if by anything you are precluded from previous giving, give by will. Let charities blossom and fructify from your grave. Work on through your property in after times. Convert it into voices and influences for good through the ages.

Reader, are you doing your duty in this matter? If not, Satan is close on your track.

D. M. CANRIGHT.

Papal Blasphemy.

THE prophet Daniel, while viewing with prophetic eye the stirring scenes of the last days, and particularly the blasphemous course of the Man of Sin, says: "I beheld then because of the voice of the GREAT WORDS which the horn spake." Dan. 7:11. While this text, without doubt, refers to the "great words" of the Roman Pontiff which have sounded forth to the world since "the Ancient of Days did sit" in the heavenly sanctuary, in the investigative judgment, at the end of the 2300 years, in 1844, and points out those assumptions of the papacy, Dec. 8, 1854, in declaring the Virgin Mary immaculate, and that of July 18, 1870, in making the pope, like the great God, infallible, it may be interesting to the student of the word to see in print a few of the arrogations of the scarlet beast in the past. The following paragraphs, from Alexander Campbell's work on "Roman Catholicism," we think are to the point. They are copied from a volume lent to the writer in 1853, by Dr. L. D. Fleming, of Rochester, N. Y., an active Adventist of 1844.

G. W. AMADON.

TITLES OF THE POPES.

"Universal Father," "Holy Father," "His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on Earth," "Pater Familias" (i. e., Father of the family of God), "Successor of Peter," "The Infallible One," "Prince of the Apostles," "Vicar of Christ," "Father of Fathers," "Lieutenant of Christ," "Father and Doctor of all Christians," "Lord of lords," "A God on Earth," "Lord God the Pope," "Prince of the World," "Monarch of the Earth," "King of kings."

Cardinal Bellarmine on the Authority of the Councils, Book ii, chap. xvii, says, "All the names which are given in the Scriptures to Christ, even these same names are given to the pope; whence it appears he is superior to the Church." In Gratian's Decretals, page 1, dis. 96, Pope Nicholas to Michael, seventh chapter, the pope says, "He is God, and therefore men cannot judge him." The Council of Florence, the fifth Lateran, and that of Trent, make the pope superior to general councils; and call him an "unlimited monarch." Johannes Devotus, vol. i, b. i, tit. 3, sec. 1, says, "The power of the pope is episcopal, metropolitan, patriarchal, and temporal: his decisions from the chair are infallible." Gregory II, says, "The whole Western Nations reckon Peter a 'terrestrial God.'" Labb. viii, 666, Marcellus in a Lateran Council, called Julius the Pope "a God on earth." Pope Pius VII, as late as 1809, in excommunicating Napoleon, says, "Unworthy as we are, we represent the God of Peace." The Bishop of Grenada calls him "a God on earth not subject to a council." Bellarmine De Pontiff, lit. 4, chap. 3, says, "The pope cannot possibly err in decrees as to faith"—"no council is valid unless called and approved by him."

Why Not?

WHY should we tarry and hold back? Why not press into the work? All Heaven is interested in our welfare; then why not make it our first and chief business to get ready for the kingdom of Heaven? Oh! for a living faith, and a baptism into the work. The truth must and will go to the ends of the earth. The Lord will have a whole-hearted people. He calls for laborers. Some have grown weary in well-doing, and nearly lost sight of the prize at the end of the race, and think it a great way off. Take courage, and watch a little longer. Soon the morning will break and the darkness will be past. Now the Spirit and bride say, Come; and whosoever will, let him come and take of the water of life freely. Why should any stand back? Why not press forward, and taste and see that the Lord is good? Salvation is free for all. How great are God's mercies! How full of compassion is our merciful High Priest! Oh! for a heart to obey, and follow in the humble way that leads to life.

F. C. CASTLE.

THE publication of a new weekly journal is announced, under the title of *The Golden Age*, to

be edited by Mr. Theodore Tilton, who, having retired from the *Independent* and *Brooklyn Daily Union*, will devote his editorial labors wholly to the new periodical. It will be "devoted to the free discussion of all living questions in Church, State, Society, Literature, Art, and Moral Reform."

Daubing with Untempered Mortar.

I REMEMBER that in early childhood, I often heard a quaint old minister use the expression with which I have headed this article. He would pray, "Let there be no daubing with untempered mortar," and in his sermons would talk about "daubing with untempered mortar." Albeit I am conscious now, that himself was not exempt from doing the very thing he so much deprecated; but it was the times of his ignorance, and, doubtless, God winked at it. However, the expression stands out clearly defined in my memory, without the least recollection of his manner of using it. But the knowledge which comes with maturer years fully develops to our understanding things that were to childish hearts, only mystical, incomprehensible words, and I doubt not but I now know just what the practical old man meant by "daubing with untempered mortar."

This significant quotation from one of the prophets, has come back to me with uncommon force, as I recall some new notes, which I have recently heard, of the peace and safety cry, which is now so surely lulling the churches to that fatal security that precedes the final doom! And the sad comment, "My people love to have it so," applies as appropriately now as when it was first uttered to Israel. It is pleasant, if they be accepted as Scripture verities, to hear assertions which insure us cheering prospects for the future. But what saith the Scripture? Not, surely, what very recently I heard affirmed in a sermon from the text, "Watchman, what of the night?" The speaker exclaimed with enthusiasm, lifting up his hands, I suppose in imitation of the angel he personated, "that the angel of the revelator was lifting up his hand and swearing that the time of sin of ignorance and of error should be no longer!" And another as unqualifiedly affirmed that our Lord in teaching us to pray, "Thy kingdom come," taught us to pray for the unity and prosperity of the church; for only as that was extended and established, could his kingdom come!

But last, though not least in absurdity, was the speculation broached, admitting at the start, that it was only speculation, since, confessedly, there was no Scripture to sustain it. "When Christ ascended up from Bethany, he diffused—dissolved into that cloud which received him up out of sight." Alas! Alas! that there should be so much "daubing with untempered mortar," by accredited teachers in these days. Daubing till the true meaning of Scripture is lost in unwarrentable fables. Daubing, till the whole system is endangered or brought to a discount with the reflective, as well as with the unthinking. Let all give heed now, for life and death are at stake. Scripture is a pure stream flowing from the throne of God, and all should beware how they pervert it, making it reflect the fantastic images of a brain imagination.

M. W. HOWARD.

Infinite Resources.

THERE is no limit to the supply of grace and power which a Christian may draw from God's infinite treasure-house. We have no right to excuse ourselves for lack of patience, or love, or any other grace. In God is all, more than all we need, and it is ours, purchased for us by Christ. He bought with his priceless blood, poured out unto death, an absolute right to these "infinite resources" for us. If we but have faith, the hand which is extended to receive from this treasury, we may have patience which will never fail; courage which will never falter; zeal which will never slacken; and love which shall burn on in still brighter flame, consuming all selfishness in its pure glow, until that glorious day shall come when "we shall be like him, for we shall see him as he is."

This belief is founded upon God's word. Hear our Saviour's declaration to his disciples: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also." This is a promise to them of power to work miracles such as he wrought—healing the sick, giving sight to the blind, hearing to the deaf, and life to the dead. I fully believe that this word is to us the pledge of a limitless supply of grace to follow him in his perfect submission, his unwearying patience, his tender love, if we "believe on him."

O fellow-Christians, do you realize that you need never suffer from a keen, overwhelming sense of your exceeding poverty and weakness? His riches are yours, his strength your own.

"Let him take hold of my strength," says your Lord. Prove him, and see if you will not find yourself "strengthened with all patience and long-suffering with joyfulness." Do not feel as if the thought was presumption. It is not presumption to take God at his word. The Lord told Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." If that grace was not to be his, the glorious assurance was valueless. But it was his; and feeling its full power, he cried, "When I am weak, then am I strong."

That is the secret. Come in utter weakness and hopelessness, in absolute self-distrustfulness, to him who is strong. Throw yourself upon his love, his infinite, never-failing love. He knows all; "for in that he himself hath suffered, being

tempted, he is able to succor them that are tempted." To live this life of trust and faith, receiving constantly infinite grace and strength, Jesus must be your all. You must live to him, for him, in him. He has the key of the storehouse. "My God shall supply all your need, according to his riches in glory by Christ Jesus." Believing this, claim the promise, "looking unto Jesus," constantly, unwaveringly, you will say with Paul, "I can do all things through Christ which strengtheneth me, for in everything ye are enriched by him."—*Golden Censer*.

The Blessed Bible.

IN Scotland, during the times of bloody persecution, when Claverhouse was marching about the country, driving people from their homes, burning their houses, and putting many godly people to death, a pious father told his family that there were soldiers near, and they must hasten to the next village, where there was a strong, old church the fugitives could use for a fort. So he told Jeanie to take the big Bible for her load, and that she must be very careful not to let it get wet or lose it by the way. "For we could not live," said he, "without the good book."

So she wrapped a gown around the Bible and started with her father and mother, each of whom carried a child.

They had to cross a brook; but they did not dare to go by the bridges lest they should be captured by the enemy. There was a place where they thought they could cross on some stepping stones, but on reaching the place, it had become quite dark. So Jeanie's father waded across, and carried the others one by one, until she was left quite alone.

Jeanie was much afraid to be left there by herself, so she started to cross after her father, stepping carefully from stone to stone. But presently her foot slipped, and down she went to the bottom. At the same time, up went her arms, holding the precious burden over her head. The water came up to her waist; but bracing herself firmly against the rapid current, she walked bravely on across the stream, and had nearly reached the shore, with the dear old book lifted as high as she could raise it, when she met her father returning to bring her.

"Father," she cried, "you told me to take care of the dear old Bible, and I have done so."

Just as she said this, they heard several pistol shots and the sound of approaching horsemen. They soon hid themselves in a little cleft of the rocks, and were not discovered.

Jeanie married in after years, and now has great great grandchildren living in this country. The old Bible became hers after her father's death, and in it were written the names of her seven children. It is still in very good condition, in the possession of her descendants.

Jeanie never forgot that dreadful night when she carried the old Bible through the deep waters, and when she was dying, she seemed to be dreaming of it, and said,

"I am in the deep river—in the deep river; but I'll hold up the dear old Bible! There, take the book! take the book!" and she soon ceased to breathe.

The brave girl wading through the waters and holding up the Bible is like the Christian church marching through rivers of persecution and streams of blood, ever holding up the word of God, that it might be safely kept and handed down to the generations following.—*S. S. Visitor*.

Where the Trouble Was.

THE following pleasant story is told by a pious minister about a monk of former days. He resolved to leave his monastery on the ground that he there too frequently met with causes of provocation, and was betrayed into anger and other sins. Accordingly, he retired into the desert, in the hope that solitude would enable him to serve God with an easier mind. One day, his pitcher happened to upset, and, when lifted up, fell a second time, which kindled his anger to such a pitch that he dashed it to the ground and broke it into a thousand pieces. When he came to himself, he said: "I now see that I cannot be at peace even in solitude, and that the fault lies not in others, but in myself." He then returned to the monastery, and, after many strenuous efforts, succeeded in subduing his passion, not by flight, but by self-denial.

A WORD TO BOYS.—Truth is one of the rarest of virtues. Many a youth has been lost to society by allowing falsehood to tarnish his character, and foolishly throwing truth away. Honesty, frankness, generosity, virtue—blessed traits! Be these yours, my boys, we shall not fear. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes on you. If you are profane, vulgar, saloon-going, they will not choose you. If you are upright, steady, and industrious, before long you will find good places, kind masters, and the prospect of a useful life before you.

OPPOSITION.—A certain amount of opposition is a great help to a man. Kites rise against the wind, and not with the wind; even a bad wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 7, 1871.

URIAH SMITH, EDITOR.

A Coincidence.

IN the course of our Bible reading we came, Feb. 28, 1871, to the narrative of the deliverance of the Jews from the malice of their enemies, as recorded in the book of Esther. We there read of the setting apart of the fourteenth and fifteenth days of the month Adar to be observed as festival days in commemoration of their escape from the wicked devices of Haman. And these days were called "Purim" from "Pur," a lot; because Haman, the enemy of the Jews, had cast the lot, to consume and destroy them. And it was ordained, as we read in Esth. 9:28, that "these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them from their seed."

Turning from a contemplation of these wonderful events which took place 509 years before Christ, to the business of the day, we took up a daily paper, dated Feb. 27, 1871, and the first paragraph upon which our eyes rested was headed "The Purim Masquerade." Then followed a notice of a celebration of this very feast of Purim, which was ordained two thousand three hundred and eighty years ago, to be held by the Jews in the city of Detroit, March 7, 1871! As we closed the Bible, our mind was upon a festival as it existed centuries ago. But as we turned to the present living, moving world, lo! the ancient institution appeared as a thing of to-day, carried abroad by the daily papers of this almost closing quarter of the nineteenth century. The Bible record and the newspaper notice lay side by side. There were almost twenty-four hundred years between them; and what a comment was the one upon the other! We behold a festival, as instituted in Asia over five hundred years before Christ; and passing down through an interval of nearly twenty-four hundred years, we see the same festival still celebrated by the same people, at our own doors and before our own eyes.

Let a person take his stand back in the far-distant year when this feast was instituted; let him be shown what calamities would befall the Jews, what defeats they would suffer, what an overthrow their country would experience, and what a dispersion among the nations of the earth, awaited them; and then ask him what would become of their institutions, or even of themselves. He would reply, Their institutions must cease, and they themselves be absorbed and lost among the nations of the earth. Such would have been man's prediction concerning them. Such, however, was not God's. And the facts of to-day show that man's prediction would have been wrong, but that God's was right; the Jew is still himself, and his ancient memorials are still observed.

What a monument testifying to the truthfulness of God's word are these scattered members of the Jewish race! The bald blasphemies, the bold denials, or the subtle sophistries, of the disbeliever in divine revelation, need no other answer. Look at the predictions concerning them; look at their history; and then look at them as they exist to-day. The preservation of their identity, though scattered through every nation under heaven, and their escape from destruction, though downtrodden, persecuted, and oppressed on every hand, are not fortuitous; and the wisdom which foretold all this, is higher than that of man.

The Death Penalty.

THE following questions are sent us from the Brighton (Iowa) Sabbath-school.

Are the people of God in this dispensation permitted to execute the death penalty as brought to view in Deut. 13:6-11; Num. 15:35; Lev. 24:14, and many other places? If not, why not?

If it is answered that the ministration is changed, then can we appropriate to ourselves the blessings, or are we exposed to the curses, brought to view in Deut. 28?

Has God given a reason why the children of Israel were to abstain from the use of leaven on certain occasions, and what is it? See Ex. 23:15, 18; Lev. 2:4; Ex. 34:25; &c.

ANSWER. The ten commandments were incorporated into the civil law of the Jews, and as such had the penalty of death attached to their violation. But they also occupied a higher position and performed another office as the moral law

of God. As such they were binding on all the world, and had penalties attached which God will inflict at the general Judgment of the human race.

The Jewish government was at first a theocracy. God was their king. As such he gave them directions or laws in regard to their civil polity, or matters which concerned them as a nation. It was among these regulations that the penalty of death was attached to the violation of the commandments. So when an offender under that system was put to death, he suffered not as a violator of the law of God, but as a violator of the law of the commonwealth; that is, the penalty was not inflicted by God as the penalty of his moral law, but by the magistrate as the penalty of the law of the land; for the man who was thus put to death has yet to answer before God for his crime, the same as though he had not suffered death under that Jewish regulation.

In some particulars it is the same at the present day. Thus, God's law forbids murder. The law of the land also forbids it; and in some States the penalty is capital punishment. Now the man who is hung for murder pays the penalty of the prohibition against murder, so far as that prohibition is a part of the law of the land, but not so far as it is a part of the law of God; for he has yet to answer for the crime of murder before the Judge of all the earth.

With this view of the subject we can readily see how the abolition of the Jewish economy in nowise affects the perpetuity of the ten commandments as God's moral law, or the blessings and curses which attend their observance or violation as such. So the regulations of the Jewish civil law in regard to the sins forbidden in the ten commandments, do not affect the blessings and curses brought to view in Deut. 28; for these God attaches to the commandments as his moral law, the bestowal or infliction of which he retains in his own hands. And it will be noticed that the penalty of the moral law, God reserves to himself. In case of transgression, or obedience, the Lord is to do such or such things unto the people. But the infliction of the penalty of the civil law of the Jews was committed to them—"thou shalt surely kill him," or "the congregation shall stone him with stones," &c.

We do not know of any reason offered in the Bible for abstaining from the use of leaven on certain occasions. But it is the opinion of all Biblical critics to whose works we have access, that leaven is a symbol of corruption with the single exception of Matt. 13:33, and its parallel passage, Luke 13:31, and that abstaining from its use was to symbolize a state of separation and purity.

Thoughts on the Book of Daniel.

CHAPTER XI (VERSE 31, CONTINUED).

"AND they shall place the abomination that maketh desolate." Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed or set up? The little horn that had eyes, like the eyes of man, was not slow to see when the way was open for his advancement and elevation. From the year 508 its progress toward universal supremacy was without parallel.

When Justinian was about to commence the Vandal war, A. D. 533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople, as to which should have the precedence, by giving the preference to Rome, and declaring in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the Apocalypse, by Rev. George Croly, of England, published in 1827, gives a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the decree of Justinian was expressed:—

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John the most holy archbishop of our city of Rome, patriarch. "Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains. "Therefore we have made no delay in subjecting

and uniting to your holiness all the priests of the whole east. * * * * We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is the HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."

"The emperor's letter," continues Mr. Croly, "must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the pope, 'head of all bishops and the true and effective corrector of heretics.'"

The pope, in his answer returned the same month of the following year, 534, observes that among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all."

The "Novellæ" of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th state that "as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate." The 131st on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

Toward the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon, Gregory the Great, indignant at the usurpation, denounced John, and declared, with unconscious truth, that he who would assume the title of universal bishop, was Antichrist. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy. Says Croly, "That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533." Again he says: "On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was entrusted to Belisarius. On his approach toward Rome, several cities forsook Vitiges, their Gothic and heretical sovereign, and joined the armies of the Catholic Emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. "The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance."

Belisarius entered Rome Dec. 10, 536. But this was not an end of the struggle; for the Goths rallying their forces resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Sylvester, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the walls of the city; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the

siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation, or their identity as a people.

Thus the Gothic horn, the last of three, was plucked up before the little horn of Dan. 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian, five years before. The saints, times and laws, were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed or set up, and as the point from which to date the period of its supremacy.

Verse 32. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.

Those that forsake the covenant, the holy Scriptures, and think more of the decrees of popes and the decisions of councils, than they do of the word of God, these shall he, the pope, corrupt by flatteries; that is, lead them on in their partisan zeal for himself by the bestowment of wealth, position, and honors.

At the same time a people shall exist who know their God; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal rule, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. Prominent among these stand the Waldenses, Albigenses, Huguenots, &c.

Verse 33. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow-men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall, is given in Dan. 7:25; 12:7; Rev. 12:6, 14; 13:5.

Verse 34. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.

In Rev. 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German States espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many should cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest.

Verse 35. And some of them of understanding shall fall, to try them, and to purge, and to make white, even to the time of the end; because it is yet for a time appointed.

Though restrained, the spirit of persecution was not destroyed. It broke out wherever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant and sometimes under papal jurisdiction, according to the religion of the ruling house. The bloody queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was to last more or less to the time of the end. The natural conclusion would be that when the time of the end should come, this power which the church of Rome had had to punish heretics, which had been the cause of so much persecution, and which had for a time been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the time of the end. If this application is correct, the time of the end commenced in 1798; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed.

To Correspondents.

J. HACKET: Our Lord expressly says in Matt. 19:8, that some things were permitted under the Mosaic dispensation on account of the hardness of the hearts of the people. So in the scripture you refer to, Deut. 21:10-17, polygamy is recognized as existing under that dispensation; and the Lord, instead of deeming it best to abolish it in the then state of the world, and condition of

his people, simply put it under restrictions. It was never enjoined nor encouraged; and all the accounts we have of instances in which it was practiced, show that its effects were evil and only evil. In regard to the law given to Israel against marrying strangers, the prohibition seems to have applied only while these strangers retained their heathen worship and nationality. They might become proselytes to the Jewish religion and then marry among them, as in the case of Ruth the Moabitess, of whom was born Obed, the father of Jesse, the father of David. So you will notice in the case of the captives mentioned in verses 10-14, before a Jew was allowed to take one to wife, she must become a proselyte. This is signified by the fact that a month was given her to bewail her father and mother, signifying her entire and final separation from her idolatrous kindred; and then she was to shave her head and pare her nails, which were ceremonies to show that she had become a proselyte to the Jewish religion. Then she could be taken into their families, and treated in all respects as one of their nation. And to see how infinitely superior this was to the laws and customs then existing among other nations, we have only to look at the manner in which they treated their captives under similar circumstances. Though the Mosaic economy permitted some things not allowable under the gospel, yet, when viewed in comparison with the highest types of heathen excellence then existing, it was a marvel of mercy and morality.

W. SHIPPEE: When you understand our position better, you will not accuse us of basing our hopes of life on the keeping of the ten commandments. This is a mistake into which many fall from giving our views only a superficial examination. But until this much of our faith is understood, all time spent in examining points based on an entire misapprehension of what we believe, would be merely thrown away.

R. D. BENHAM: We have not seen the book you speak of, but should be glad to have a copy.

F. A. BUZZELL: We are pleased with your proposition.

The Atonement.

To L. H. H.: I do not claim that God was under obligation to reveal his will to man, nor that he was under obligation to establish any government at all in the earth. But having instituted a moral system, and established a government, it is both reasonable and just that they who are amenable to the government should be made acquainted with its requirements. I think you are in part mistaken in your view of Rom. 2. The apostle in this chapter, also in Rom. 5, speaks not of those who had no knowledge of law, but those who did not receive the law at Mount Sinai. Compare 1 Cor. 9:20, 21. It is evident that much of the knowledge of moral principles now possessed by heathen nations comes to them by tradition, and this tradition reaches back to a revelation made to and for the race of man.

Or, otherwise, take Rom. 1, as a prior statement concerning the ignorance of the nations. "When they knew God they glorified him not as God,"—"did not like to retain God in their knowledge." They who put from them the knowledge of God, and selfishly forget his word and their own obligation, do not thereby impair the validity of that word nor lessen their obligation. Some in our own land make no effort to acquaint themselves with the laws, and remain ignorant of the requirements of the government. But they do not destroy the force of the fact that the government must publish its laws in order to perpetuate its own existence; nor can they escape the just claim of the government by their willful ignorance.

You certainly misapprehend me if you think I affirmed that the government is obliged as an act of justice to reveal terms of pardon. He who has forfeited all rights has no claim for pardon; but if pardon is to be found, who shall reveal its conditions? My remark is that it is the sole prerogative (privilege) of the government to determine the means whereby a rebel may be restored to citizenship. Please read again on that subject, page 33. You will see that I argue for the government, and against the right of offenders to devise their own terms of restoration.

I cannot discover any defect in the reasoning you quote from *The Advance*. Your assertion that God "has not given to mankind—except to a small minority—such written revelation," is not sustained by any facts with which I am acquainted—and certainly not by the Scriptures. Every government is clear in judgment if it publicly proclaims its laws, and institutes sufficient means whereby all may become acquainted with them. If desired I will cite to abundance of Scripture testimony to sustain this view. But I think they will readily suggest themselves to every reader.

J. H. WAGGONER.

Festivals.

I NOTICED in REVIEW No. 1, of present volume, an article from Bro. Cornell on Festivals, in which he quotes testimony to prove that Christ-

mas day, Dec. 25, was the day on which the ancient heathens celebrated the birth of Sol, or the sun.

The same is confirmed by the additional testimony of Gibbon. In his *History of the Decline and Fall of the Roman Empire*, Chap. 22, part 9, we read:

"The churches of Egypt, Asia, and perhaps Gaul, celebrated on the same day (the 6th of January) the nativity and the baptism of their Saviour. The Romans, as ignorant as their brethren of the real date of his birth, fixed the solemn festival to the 25th of December, the Brumalia or winter solstice, when the pagans annually celebrated the birth of the sun."

J. N. LOUGHBOROUGH.

Our Periodicals.

OUR periodicals are decidedly improved by being enlarged and by the pains that are taken to make them interesting and fill them with the best of matter. As a people, we should patronize them and labor to give them an extensive circulation; for they are a mighty means for the furtherance of the truth. Thousands can be led to read them, who could not at first be persuaded to go and hear our preachers. They work in a silent, yet effectual, manner, ever appealing to the intellect, and telling the same story.

Believers in present truth should read our excellent papers to stir up their pure minds by way of remembrance, and to keep pace with the truth in its onward march. "The rulers of the darkness of this world" are ever busy in getting out positions with which to oppose the truth, and the REVIEW and our other publications are designed to fairly meet these positions; and we should read up, that we may be prepared to give the reasons of our hope. Unless we do this, we must expect to be overcome by error and the powers of darkness. Brethren and sisters, let us put on the whole armor, having our loins girt about with truth. Let us read up to avoid being overcharged with the cares of this life, and that the day of God may not overtake us unawares. Let us read up if we would appreciate our papers and works, and realize from experience their value for others! How can we feel for others as we should, unless we first feel for ourselves? How can we recommend to others those things that we have not a knowledge of ourselves? We profess to desire to see the work move forward; let us make use of the means God has placed within our reach to advance his cause. Let us go to work in the Lord's vineyard.

We consider it a sure sign of backsliding when we see old brethren and sisters under common circumstances decide to have their REVIEW, *Instructor*, or *Reformer*, stopped, perhaps under the pretense that they can't afford to take them. It is an evidence that their interest in the cause of truth is decreasing, and that they are setting their affections on earthly things. Many excuse themselves under the idea of poverty, who invest quite largely in other directions, without deriving one-tenth of the benefit that they could receive from our periodicals.

Brethren, let us live out our profession. We profess to believe that the REVIEW, *Instructor*, and *Reformer*, are ordered by God to accomplish a great work through the instrumentality of God's people. Let us make our faith perfect by our works. Let us first seek for the kingdom of God and his righteousness, believing that the rest will be added unto us. Let us keep our minds properly balanced between earth and Heaven.

Many who plead poverty would easily pay for their papers, if they planned as carefully to meet their indebtedness as they do in temporal things. But they serve themselves first, overlooking that their obligations to the Review Office and to God's cause are more sacred than those which they owe to man.

I desire to manifest a becoming interest in our periodicals.

D. T. BOURDEAU.

Be in Earnest.

It is wonderful how many calls there are for laborers, and yet the laborers are so few. How important that all who love the truth should become laborers to some extent. Sabbath-keepers, above all others, should be in union with Christ, and in earnest about seeking eternal life. The keeping of the Sabbath is a sign of loyalty toward God. It becomes us to be more humble, zealous, godly, and self-sacrificing, than any other class of professed Christians. And moreover, believing as we do in the soon coming and kingdom of our blessed Lord, how careful we ought to live, that we may not be stumbling-blocks to other people, but be an honor to the truth, and a blessing to the cause which we love, and to our fellow-men living about us. How sad if they should rise up against us in the Judgment to condemnation; but how joyful to bring some of them with us as sheaves into the heavenly garner.

Could we only more fully realize the final issue, how much more we would be in earnest. How carefully we would watch and pray. It is life and death that is set before us. We will either gain a crown of everlasting glory; or shame and contempt will be our miserable portion in the lake of fire, where there is weeping and gnashing of teeth. We will have an abundant entrance into the heavenly city of our God, or be found outside of the city in the wretched company of whoremongers and liars.

What a dangerous time we are living in! What stupor Satan and the world will throw over

us! How strong and numerous are the temptations of these last days! What persevering efforts are needed to keep alive in the Lord! But the crown is worth all this, and a thousand times more. We can well afford to pray, and toil, and suffer if we can only at last obtain that far more exceeding and eternal weight of glory.

Cheer up, dear brethren and sisters. Cry earnestly to God, that you may be made free in the Lord. Let no day pass by without seeking the Lord. And if you are sometimes overcome, do not stop there. Try, try again. Keep trying. As long as you struggle on, there is hope. But when you cease to strive, your light goes out. Oh! that the angel of the Lord may point you to the crown of glory, and the Spirit of the Lord kindle within you such love for Jesus, and longings for his coming and kingdom, that you may be victorious in the great day of the Lord, and that we may meet on the shores of the heavenly Canaan to sing the sweet praises of God and the Lamb forever.

JOHN MATTESON.

Self-denial of the Early Preachers.

LOOKING at things from a worldly stand point, it was not an easy and flattering matter for the apostles to forsake their worldly avocations to preach the gospel. Some of them were fishermen, and were called when in the very act of fishing or mending their nets; and we read: "They straightway left their nets and followed him." "And they immediately left the ship and their father and followed him." Matt. 4:20, 22. As fishing was the main business upon which Peter, Andrew, James, and John, depended to sustain themselves and their families, and they had no promise of wages from the Saviour, they might have produced a plausible excuse for declining to follow Jesus. But no; they break away from their business at once, and with the glory of God and the worth of souls before them, they move out by faith in the performance of the duties of their sacred calling.

So with Matthew. He had a public office and sat at the receipt of custom when Christ called him. But he found a way to cut loose from his office and business. "And he arose and followed him." Matt. 9:9.

But it appears that one of the disciples at least thought he had a reasonable excuse to wait awhile before preaching the gospel: "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead." Matt. 8:21, 22. "And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:61, 62.

But when the disciples first started out, they were not only required to forsake all, but they were also commanded to provide neither gold, nor silver, nor brass, in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves (or a staff, Greek). Matt. 10:9, 10. Without faith, the future would indeed look dark for the disciples.

But the Saviour set an example to his disciples in this respect. Besides leaving the riches and glories of Heaven to save us, we find him saying to a certain scribe who offered to follow him, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Matt. 8:20. So dependent was the Son of God, that "certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, . . . ministered unto him of their substance." Luke 8:2, 3.

The self-denial and faith of Christ and his apostles at the start of the gospel, are set forth as examples for all those who would be called to preach the gospel. Their course in these things shows the worth of souls, and of eternal things in comparison with temporal. While it may be right for preachers to have a care for their families, and show respect for their parents within reasonable limits, the Scriptures make it their imperative duty to not entangle themselves with the things of this life, that they may please God in laboring successfully in his cause. While we may be inclined to excuse ourselves as some did in the days of Christ, we should remember that while we are kept away from the field, souls around us are dying without hope who might be saved through our instrumentality. How would we feel to meet such in the Judgment? By being slow to move out in the gospel field, we do not give faith an opportunity to grow, or give God a chance to work for us. We set a bad example to the church, and others, and deprive ourselves of the blessing promised in the following scripture:

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." Matt. 19:27-30.

I want to take a greater stock in this self-denial; for it is very profitable in the end.

D. T. BOURDEAU.

Men and Things.

WHAT MAKES THE MAN?

How we fret, chafe, and murmur, under trials! Yet they are just what we need to make us of any value. See that sturdy oak on yonder hill. What has made it so strong and mighty? The winds, the storms, and the tempests of a century have been the chief agents in making it thus. Sunshine and dew, and the gentle breeze, would never have developed this strength and majesty. So it is with us. The ups and downs, the adversities, and the hard knocks, of life are what develop our character and bring out the worth of the man. Let us thank God for them, and take courage. Read the following and lay it to heart:—

"THE THINGS THAT MAKE THE MAN.—It is not the best things—that is the things which we call best—that make men; it is not the calm experiences of life; it is life's rugged experiences, its tempests, its trials. The discipline of life is here good and there evil, here trouble and there joy, here rudeness and there smoothness, one working with the other, and the alternations of the one and the other, which necessitate adaptations, constitute a part of that education which makes man a man, in distinction from an animal, which has no education. The successful man invariably bears on his brow the marks of the struggles which he has had to undergo."

MODERN PREACHING.

Men everywhere are beginning to cry out against the sensational style of preaching which is coming so largely into use. There is no Christ nor salvation in it.

Dr. Thompson very pithily remarks in his new work, "The Theology of Christ," that "preaching has run too much to the superficial, the fanciful, the sensational; men go to church that they may be pleased and excited, rather than instructed; for some transitory play upon the imagination and emotions, rather than the lasting conviction of the understanding."

May God help the people to see and feel the need of a reform, and open their eyes to the truth.

CHARLES AND JOHN WESLEY BELIEVERS IN IMMERSION.

I find the following passage in *Whitehead's Life of the Wesleys*, p. 80: "Mr. Charles Wesley, as well as his brother John, was so fully convinced at this time that immersion was the ancient mode of baptizing, that he determined to adhere strictly to the rubric of the Church of England in relation to it, and not to baptize any child by sprinkling, unless it was sickly and weak. This occasioned some contention among his people, who were governed chiefly by their passions and a spirit of opposition. However, by perseverance and mild persuasion, he prevailed with some of them to consent to it; and about this time, he adds with apparent pleasure, 'I baptized Mr. Colwell's child by true immersion, before a large congregation.'"

Would that they and their immediate followers had always as firmly persevered in this that they were so well convinced of. But the people were against it, and they yielded, and truth has suffered terribly in consequence.

ROMANISM IN THE CHURCHES.

Says the *Liberal Christian*: "There is a powerful element of Romanism in all the larger Protestant bodies. The clergymen do not teach to the people the Bible itself in its purity and simplicity, but they require them to receive instead, a system of clerical interpretations of the Bible. Their whole ecclesiastical system is based on the preposterous assumption that their opinions about the Bible and its teachings are identical with the teachings of the Bible itself."

These obvious facts ought to teach men a little more modesty in defending their own doctrines and condemning all others. The doctrines of the Bible are one thing, and men's interpretation of them quite another.

IMMORTALITY OF THE SOUL ASSUMED IN THE BIBLE.

When our opponents are pressed to give us a Bible declaration of the soul's immortality, they often try to evade the point thus: The Bible does nowhere directly assert nor argue that there is a God. This fact is so obvious and plain that it is everywhere assumed, taken for granted, without being directly asserted. This, all must admit. So, say they, it is with the soul's immortality. It is nowhere directly asserted, but is simply assumed to be true, as an obvious fact believed by all.

Does the reader see where the falsity of this argument lies? Look a moment, while the Bible does not directly assert and declare that there is a God, yet it does often and repeatedly speak of God, tell that he did this, that, and the other, thing. But is the same true of the immortality of the soul? Is there anything said about, or concerning, the immortality of the soul? Not one word. It is in no way referred to. It is not so much as even mentioned once. So we see that the cases are not at all parallel. To make them similar, the Bible should say something about the immortality of the soul, the same as it often refers to God. If it did this, we would believe the immortality of the soul, though it were not positively asserted to be so.

D. M. CANRIGHT.

ALL the beatitudes are affixed to conditions of humiliation and suffering.

THE MASTER HATH NEED OF THE REAPERS.

The Master hath need of the reapers,
And, mourner, he calleth to thee;
Come out from the valley of sorrow,
Look up to the hill-tops, and see
How the fields of the harvest are whitening,
How golden and full is the grain.
Oh! what are thy wants to the summons?
And what are thy griefs and thy pains?

The Master hath need of the reapers,
And, idler, he calleth to thee;
Come out from the mansions of pleasure,
From the halls where the careless may be;
Soon the shadow of eve may be falling,
With the mists, and the dews, and the rain;
Oh! what is the world and its follies
To the mold and the rust of the grain?

The Master hath need of the reapers,
And, worker, he calleth to thee;
Oh! what are thy dreams of ambition
To the joys that hereafter shall be?
There are tokens of storms that are coming,
And summer is fast on the wane;
Then alas for the hopes of the harvest,
And alas for the beautiful grain.

By the wounds of the blessed One calling,
Our Maker, Redeemer, and God;
By the deeds of those reapers now falling,
Of those who sleep under the sod,
Who, counting their lives as but nothing,
Pressed on in the ranks of the host;
Who toiled in the fields of the Master,
And dying, fell dead at their post,

By these find the joys that are given,
While toiling and weeping below,
Of pointing one sinner to Heaven,
Oh! list to the summons, and go
To the fields where the harvest is whitening,
For summer is fast on the wane,
And gather the sheaves in the garner,
For golden and ripe is the grain.

—Mrs. Thomson.

Progress of the Cause.

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

Tuscola, Michigan.

THURSDAY, Feb. 23, in company with Bro. Fisher, I came to Tuscola after an absence of five years. Here was one of the brightest spots in all my labors. For many reasons the friends here always seemed specially dear to me. Our parting meeting five years ago was a marked and touching one. Now as I went from house to house, and inquired after the old friends, we were often melted to tears. What a change these five years have made! Some are sleeping, some have turned back, and others have become cold and silent in the blessed cause. All this is sad. On the other hand, new ones have been raised up, weak ones have become strong, and nearly all have improved much. Could we have known then what we know now, what errors and sad mistakes some of us might have avoided, and none more than I. But God is good and merciful, and we will still trust in him.

Nearly all the Sabbath-keepers in the county were present. Bro. Cornell's recent lectures seem to have done considerable good. Hope he may go to Cairo. I felt the solemn, convicting Spirit of God upon me in preaching, and the word took effect. Several backsliders returned to the Lord with confession, and more than a dozen youth and children came forward for prayers. We had also a good attendance from without.

The brethren and sisters here need to launch out into deeper waters and get more of the spirit, life, and power, of free salvation. Their prayers and testimonies are too weak and feeble. They are burying their talents. Yet they seem to have the root of the matter in them, and love the truth fervently. On the whole, we had a profitable meeting. I left the place feeling much better and more hopeful than for a long time before. May God keep us till the Lord comes.

D. M. CANRIGHT.

P. S. By the advice of the Gen. Conf. Committee, Bro. Littlejohn and myself are to return to this county to labor with the tent this season. We hope the friends will seek God for his blessing upon our labors.

D. M. C.

Michigan.

SABBATH, January 21, and evening of the first day, had interesting meetings and celebrated the ordinances with the church in Allegan.

Sabbath and first-day, 28 and 29, by invitation, held meetings with a company of Sabbath-keepers at Rabbit River, Allegan Co. Several were much interested to hear, for the first time, our position in the third angel's message, sanctuary, &c. We furnished them with tracts and books, which they gladly received, and said they would be very glad to hear more about the present truth.

Sabbath and first-day, Feb. 4 and 5, met in quarterly meeting with the Jackson church at Tompkins. The brethren and sisters manifested much interest in coming together for the solemn worship of God, and the celebration of the ordinances of his house. The Lord bless and encourage them to persevere in his blessed cause, and endure to the end.

February 7-14, had the pleasure of meeting with old and tried friends at the anniversary meetings at Battle Creek. This annual meeting was one of deep, stirring interest to the cause. It was encouraging to hear what had been accomplished the past year, and to learn of the wide openings

for missionary work, and the urgent and pressing calls for ministerial labor throughout the wide harvest field, and in what order the work of God should move forward the ensuing year. How cheering to be associated with brethren and sisters all deeply interested for the salvation of souls, all aiming to be of one mind, and moved by the same spirit to advance the solemn work of God; to be found ready when the coming One shall come to call them to the marriage supper of the Lamb. The Lord grant that this people may continue to labor on and increase in numbers of such as shall be saved in that great day. Financially, the past year attests the faithfulness of those who have moved at the head of this precious and onward work of the Lord.

JOSEPH BATES.

Monterey, Mich., Feb. 22, 1871.

New England.

JAN. 21 and 22, met with brethren in Berlin, Conn. The interest in the truth is dying here, first, because all are too worldly-minded, and secondly, because while some would and do try to keep up the meetings and sustain the cause here, others do not generally attend when they can, while still others are in feeble health and cannot always be present; and so depression and discouragement are felt by all. We tried to inspire them with the truth, showing that it was advancing and would certainly triumph. I hope there will be with them a consecration of themselves and all they have to God, that they, with their children, may reach Mount Zion.

Jan. 28 and 29, in Abington. Here the interest has been too low, and the efforts too faint, to keep up the cause. But there were some confessions made, and all had a disposition to take hold anew. May they confess and forsake, seeking the Lord until his blessing shall distill upon them with all its refreshing power, and his work be revived, and they advance in the truth and grace of God until the warfare is ended. We assisted in re-arranging Systematic Benevolence. Some advance was made.

Systematic Benevolence was re-arranged also at Berlin. Here some are slow to meet their pledges. Brethren, this ought not so to be. Do what you ought to do cheerfully and promptly. Then we shall be blessed in our doing; for the fruit shall abound to your account. James 1: 25; Phil. 4: 17.

Feb. 2-7, in South Lancaster, Mass. The 4th and 5th, in quarterly meeting of N. E. Conference. Not as many present as at some former meetings of the kind held here; but the general expression was, that it was the most profitable one we ever attended. It commenced well, and grew better to the close. The brethren have a mind to work; and reports show that the work is onward, and truth is advancing slowly, but surely.

The N. E. Tract Society is a success. The Visiting Missionary Society of South Lancaster is still doing its work of love. Encouraging reports of both were given. To the Lord be praise.

Feb. 8, came to Sharon, N. H. Procured a school-house to hold meeting in for one evening. Met with the brethren in Blakeville the 11th and 12th. Held four meetings in Sharon in West Hill school-house. Visited from house to house. There is conviction on the minds of some that they ought to obey the truth. One has expressed a determination to keep the Sabbath. Others are inquiring and searching to see if the things we preach are so. Pray for us, dear brethren, that souls may be saved, being sanctified through the truth.

P. C. RODMAN.

Sharon, N. H.

Romance, Wis.

SINCE my last report, I have reviewed one sermon, and discussed the Sabbath question with an Eld. Day. His arguments were those usually employed in behalf of first-day. I think good results will follow. People seem interested, coming out through mud and rain to hear. I have given thirteen lectures, and shall look and pray for glorious results. One encouraging feature is that people are inclined to read our publications.

I am slowly gaining from my past difficulty, bleeding at the lungs. I would request the prayers of my brethren, that I may entirely recover, and do the work given me to perform acceptably to the Lord.

DAVID DOWNER.

Wyandott Co., Ohio.

I COMMENCED meetings in this county, Jan. 18, and closed Feb. 7, giving in all seventeen discourses. There seemed to be a good interest to hear, and the house was crowded all the time except two or three evenings. The people took all the books I had. Many who had not attended meetings of any kind for years were deeply interested, but want time to study the position we hold before going forward. The people nearly all seemed convinced that we have the truth, and some few expressed a determination to live it out. Others, I think, will start soon.

JOHN W. WOLFE.

A CLERGYMAN observing a poor man by the road breaking stones, and kneeling to get at his work better, made the remark, "Ah! John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, master, you do not work on your knees as I do," was the reply.

Bearing Fruit.

"HEREIN is My Father glorified, that ye bear much fruit; so shall ye be my disciples." How shall we bear fruit to the glory of God? By slothfulness, reluctance, or impatience, in doing what he has required of us? Not in this way can fruit be borne. The fruit of the Spirit which we are to bear, is, says the apostle, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." The first in the list is,

Love. Love, self-renouncing love. None can bear fruit which will be acceptable to God, and conduce to his glory, without this grace. If he loves him not, he will not care whether he glorifies him or not.

Joy is the next grace; and it will as surely follow the former as the fruit follows the flower in the natural world. The pleasure of loving is great in itself; and it will reflect back joy unspeakable. As you continually seek for opportunities to prove your love, so will your joy be more full; and as you feel the approving eye of the Father upon you, your peace will become like a river, sweet and full, filling your whole being.

Longsuffering. If we be truly Christ's disciples, we shall suffer long and patiently, never stopping to think or care how great our suffering, or how the world may use us. We can still, through all our fiery trials, cast all our care upon God, being assured that he careth for us, and will never suffer us to be moved. Remember how Paul endured great afflictions; how he was beaten and stoned, in prison, in peril by sea and land, more than we have ever been called upon to pass through; and all for the sake of Christ. Yet he counted them as nothing, in view of the prize which he was to win.

Gentleness. The true servant of the Lord must be gentle to all. No matter if others speak harshly to him, he must not treat them in the same way. Let him remember that a soft answer turneth away wrath, but grievous words stir up anger. Entreat with all longsuffering and gentleness, seeking to win souls to Christ. "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Prov. 11: 30.

Goodness and Faith. Without strong faith in the promises, one cannot be a disciple of the Saviour; firm, unwavering faith, that all that the Lord has said, he will perform, even every iota.

Meekness. He must be meek like the dear Saviour when he was here on earth among sinful men, not resenting injuries, suffering himself to be wronged, rather than do evil himself.

Temperance. How little do we imagine all that is contained in that one word. Not only temperate in food and drink, but in all things. It is as wrong to overwork as it is to overeat. I believe nearly all our sins are caused by intemperance in some form or other. Without temperance we cannot be true disciples of Jesus.

We have seen that the fruits which the righteous bear, are such as work nothing but good to God and man. Let us now see what are the fruits of the evil one, or the works of the flesh. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 19-21.

Have any of us wholly escaped contamination in some of these things? No, not one of us dare say we are pure from sin. All come under condemnation. Remaineth there then no hope? John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And again, through Ezekiel (33: 11), the Lord says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

Here he that has sinned, is exhorted to turn from his wickedness, and live. And again, in the same chapter, "When I say unto the wicked, Thou shalt surely die; if he turn from his sin and do that which is lawful and right [Heb., do judgment and justice], if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die."

Thus we have a sure testimony, that if we forsake our sins, he is faithful and just to forgive us our sins. If we endeavor to do his commandments, we shall have help. Paul said, that through Christ strengthening him, he could do all things. And the Saviour is just as ready to help his trusting ones now as he was then. If he gives us strength, all will be well.

But see what is the end of those who will not repent and seek salvation through the blood of Jesus: "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9: 17. And again, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." May we indeed seek righteousness and meekness, that we may be hid in the day of the Lord's anger. If we are not covered by the hand of God in that day, we must drink of the cup of his indignation and wrath; for in his hand there is a cup, and the wine is red, it is full of mixture, and he poureth out the same; but the dregs thereof, the wicked of the earth shall wring them out and drink them.

All our professions will avail us nothing then. The words of the Lord Jesus will be the test: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" If we fail to stand the trial, we shall hear the dread sentence, Depart! Depart from life, love, and joy. Depart from the presence of the Father and his dear Son, of all the holy angels, from all the beauties of the new world. May we hear the "Well done," from the lips of our Master.

JOSEPHINE MOTT.

Peoria Co., Ill.

How to Have Confidence in Time of Trouble.

"OFFER unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. 50: 14, 15. Here is a precept and a promise beautifully linked together. The promise I had often appropriated, and this time, as I opened the blessed book, my eye rested upon it first; but as I lingered there, I saw the promise was conditional. True, thought I, how much more ready are we to believe the promises than to comply with the conditions. We can easily believe that God will be faithful to his word; but if the evidence is not at once seen, how ready are we then to doubt and distrust his goodness, when we should have turned to ourselves to inquire, Have I fulfilled my part in the contract? Have I complied with the conditions? Have I obeyed all the requirements, so that I can with confidence make my requests known to God, and claim the promises?

Offer unto God thanksgiving. Surely how reasonable the requirement. Thanks every day and every hour for his abundant mercies! Thanks for food and raiment, and numerous blessings that many do not enjoy! Not complaints and murmurings because we do not have more, or because afflictions are upon us; but when we come into deep waters, then say with the psalmist, "Hear me, O Lord; for thy loving-kindness is good; turn unto me according to the multitude of thy tender mercies; and hide not thy face from thy servant; for I am in trouble; hear me speedily." Ps. 69: 16, 17.

See how David precedes his request, not with murmurings on the causes of trouble, but having experienced past favor, he makes mention of the goodness of the Lord. Then, too, he says, "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Ps. 66: 13, 14.

Here is a consideration. He remembers the vows he had made in previous times of trouble. Do we do this? Have not many of us promised the Lord that, if he would relieve us from this trouble, or avert that evil, we would surely serve him with an undivided heart? Does God forget? Will he lightly pass by these broken pledges? No, verily! The solemn vows we have uttered in time of trouble are all recorded, and each one must be canceled, or we cannot come with confidence and expect to receive help from the Most High.

If we do not fulfill on our part, neither can God in justice fulfill what he has promised on those conditions. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. Then let us remember the vows we have made, and pay all our broken pledges, whether to God alone, or to our fellow-beings; and then call, and the Lord will hear and will deliver; and what then? "Thou shalt glorify me." Ah, yes! this is a part of the work, to give God the glory. Praise him when you begin, and praise him when you have done. To him belongeth all praise, and glory, and honor. Do not as did the nine lepers that were cleansed, forget to return and give thanks to your kind Benefactor, but on every possible occasion speak of the grace that hath saved you, and by your works show your faith in the promises of God. Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

M. E. PIER.

Calhoun Co., Mich.

"WHENCE, WHERE, AND WHITHER."—A Spiritualist writes to a favorite organ of his school that the work Spiritualists have before them is—

"To enthuse all humanity with a new religious devotion to 'all truth, lead where it may'; and if the truth be not known, to its discovery; and if the way to discover it be also unknown, then to the discovery of the way. To the discovery of the discovery of the discovery, they devote themselves; and thus will the hierophantic souls sail down the picturesque vistas of protoplasm to the shore of the anagogies."

To sail down a vista, and especially such vistas as those of the protoplasm, may be a greatly pleasanter and smoother thing, than to accompany Christian upon his toilsome pilgrimage; but then how are we to do it? Evidently after the discovery of the discovery of the discovery, the "hierophantic soul" has still another discovery before it. If only the soul could then "discover" its own foolishness! In the whole range of Spiritualistic books, the above quoted passage strikes us as the supreme effort of imbecility. And yet these people discard the Bible because its utterances are too dark even to their illuminated understandings!—*Christian Union*.

SOME people, because they cannot give as much as they would like to, will not give anything. But this was not the way with the poor woman, noticed by our Saviour, who cast two mites into the Lord's treasury.

Love.

"He that loveth not, knoweth not God; for God is love." 1 John 4:8. Very many texts might be adduced to prove that love is a virtue, inseparable from the Christian character. Love is one of the ingredients which form the fine gold spoken of in Rev. 3:18, and from what is said in that chapter to the Laodicean church, we may infer that one great cause of the lukewarmness existing, would be a want of this love; for the fine gold is placed first; and we believe that the fine gold alluded to here, is union of faith and love. "I counsel thee to buy of me gold tried in the fire," Rev. 3:18, is the language of the Revelator. Here this is placed first on the list of graces. Peter, in his arrangement of the Christian graces, also puts faith at the foundation: "Add to your faith virtue." See 2 Pet. 1:5. Now as Paul asserts that faith worketh by love, and we are assured that true faith is mixed with love, we must believe that faith without love is a dead faith.

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," is the plain command of God. See Deut. 6:5. Can we love God too much? or can we begin too soon? Can we take a single step in the Christian life, or maintain, or attain to, a single Christian grace without this love? Can we do anything acceptably to God in the absence of this love? When Israel heard God announce his law from Sinai, they fancied in their hearts that it would be easy to obey; but when the terror was withdrawn, their zeal abated; for there was no love to God or to his law to anchor them to his throne.

Some suppose that because Peter enumerates the graces, placing charity last, that this grace is not to be expected of those commencing the Christian life. They suppose that these graces must be laid as a mason lays his layers of stone, or brick, or marble, in due form.

Now the object of Peter, here, is to bring out to view these graces in order, relatively.

A person truly converted to God, will manifest all these graces in a greater or less degree, as soon as they are called for by circumstances. Often in the hour of his enlargement, his conduct is an illustration of each of them; but Peter would have each of these cultivated, and would have the attention of all drawn to them.

A Christian will not merely cultivate one of these graces to-day, another to-morrow, but each receives its due share of attention day by day. Charity, the last in his enumeration, is woven into the daily experience of the man of God, from the first of his experience; and faith, the first in Peter's list of graces, is as much cultivated in the last of the Christian life. We cannot classify the various graces just as we would in mechanics. No; for love and faith are the cement and strength of, and ingredients in, all the graces. Take away love from the Christian, and he is a dry tree, a barren heath, a desert. Without love, his benevolence becomes but a drudgery, and his prayers become hypocrisy.

From the plain testimony of John, we have no reason to hope in God's mercy, unless we love God, and our brother also. Here, then, is the grace of charity; love to the household of faith, even to the most imperfect. Not that this can exist alone, but they are all mutually dependent upon each other; and the better developed the Christian virtues are, the more perfect will the grace of charity become. No one of these graces can stand long alone. They all uphold, strengthen, and encourage, each other; and often we cultivate those most difficult to attain, by the assiduous cultivation of the others which come up like the reserve of an army to the relief of the weaker portion. So that if we despair of one point, let us look the more closely to the others, with at least the forlorn hope of victory.

What can we attain to, then, without love? Whom can we help without love? Would you take a mote from your eye with a penknife, or with a needle? As soon may you correct the erring without love.

This love does not weaken the column of truth. We say it strengthens and polishes the pillars of wisdom, and settles and confirms the wandering and wayward in the path of truth. It restores the erring, and wins the froward from the influences of evil. JOS. CLARKE.

Why I Keep the Sabbath.

OUT of the many reasons why I keep the Sabbath of the fourth commandment, I deduce the following:

1. God is an unchangeable being; his government is unchangeable, and his law immutable. He who takes the position that Christ, or an apostle, or the church, has, or ever has had, power to modify or change God's government, to abolish or change his moral law, takes a position we think, which has no foundation in truth. If God is, unchangeable, the ten moral precepts being a transcript of the divine mind are perpetual and never-ending in their duration, and consequently are obligating upon the children of men now, and will be until probation closes. We think a few texts of Scripture will settle this question. God says, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34. We ask, What covenant did God mean should be preserved unbroken? and what was the thing that went out of his lips, which should not be changed? Let us hear Moses: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13. The ten commandments constitute the covenant which they were commanded to perform, and were the conditions on the part of the people. Not one of those ten conditions will ever be altered in the least degree; but they are made the conditions on which eternal life is suspended. So says the Saviour. See Matt. 19:17.

2. I keep the Sabbath because it is a memorial of what the Creator did during the first week of time. He wrought six days. He rested on the seventh day. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. God wrought six days. We honor God by laboring six days and doing all our work. God rested on the seventh day. We honor God, and commemorate his rest day, by keeping the Sabbath. As we rest, and behold the heavens, the earth, or the sea, we behold the Creator's work. "The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1. Oh! give thanks to the Lord of lords; to him who alone doeth great wonders; to him that by wisdom made the heavens; to him that stretched out the earth above the waters; to him that made great lights; the sun to rule by day; the moon and stars to rule by night. Ps. 136:3-9.

This commemoration is to be perpetual. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

3. Another reason why I keep the Sabbath is, that God rested on the seventh day, and blessed the Sabbath day and hallowed it; and this sanctity and blessing has never been transferred to another day. God has never transferred it. Christ has not done it. We have no Bible record that the apostles, or the primitive church, made a transfer. Consequently, the original Sabbath which was sanctified and blessed in Eden, remains unchanged.

We are often asked why it is that Christendom with a few exceptions keep the first day of the week. We answer, The papal church has imposed upon us a counterfeit Sabbath. This is evident from Dan. 7:25, which refers to the little horn power (the papacy) as wearing out the saints of the Most High, and thinking to change times and laws. When the Reformation began to dawn, Martin Luther and others through the light of the Bible saw the corruption of the papal church, and came out and protested against it. But they did not get all the light. They brought out many traditions and human institutions. Sunday-keeping was one of them. A breach has been made in the law of God. A golden link of that chain which binds man to God, has been taken away, and man has almost lost sight of the Sabbath of the Lord.

But the Lord has promised to restore truth. The work is now going on. Under the third angel's message, the people of God are taking their true position. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Let us arise, go up, and stand in the gaps, to make up the hedge for the house of Israel to stand in the battle in the day of the Lord. Eze. 13:5. FRANCIS GOULD.

Stowe, Vt.

We Do Not Pray Enough.

FELIX NEFF once made the following comparison: "When a pump is frequently used, but little pains are necessary to have water—the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time, the water gets low; and when you want it, you must pump it a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray; for the water in the well gets low."

FREQUENT PRAYER.—Prayer is the key to open the day, and the bolt to shut in the night. But though the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower, at certain seasons, did supply the rest; so the customary devotion of prayer, twice a day, is the falling of the early and latter dew; but if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a shower of prayer; close out the seasons when prayer shall overflow, like Jordan in the time of harvest.

THE weak should look to Jesus, and believe that they have faith, and then they can exercise faith. The very time to exercise faith is when we feel destitute of the Spirit.

Sins of the Tongue.

THE psalmist said, "I will take heed to my ways, that I sin not with my tongue." Sins of the tongue have become very common. Most people have formed the habit of committing these sins. They sin thus many times every day. These sins are recorded in God's book. Our Saviour said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." We see, then, how necessary it is for us to "take heed" that we be very careful not to sin in this manner.

There are those who "speak wickedly concerning oppression;" they sympathize with those who oppress their fellow-men; they express their sympathies in words. "They speak loftily. They set their mouth against the Heavens, and their tongue walketh through the earth." They speak of God's people on the earth, in language of contempt. They speak loftily concerning their Creator. They say, "How doth God know? and is there knowledge in the Most High?" Yes; men scoff at God's existence and knowledge, scoff at the idea that prayer avails anything. They scoff exceedingly at the thought that our Lord will come again soon. How many proud words are uttered, words to recommend the goodness and worth of those who utter them, when these persons possess no true goodness or moral worth!

Those who use language that is not truthful, sin grievously against God and man. God is displeased with falsehood. "Lying lips are an abomination to the Lord." Satan is the father of lies. He supports his throne by mischief and deceit; and those who use deceitful words imitate him, and help forward his cause. They do great injury in the world. God's testimony against falsehood is, "Thou shalt not bear false witness against thy neighbor." Little falsehoods, as truly as great ones, God abhors. Oftentimes they do great injury. How many of them are spoken with but little thought. Peter tells us to "lay aside all guilt and hypocrisies." Nathanael was approved of by the Lord, because he was an Israelite indeed, in whom was no guile. The one hundred and forty-four thousand who shall be translated at the appearing of Christ are spoken of thus: "In their mouth was found no guile." Those who love and make lies will be left outside of the holy city, with all other abominable characters.

How many sin by using unkind words, when speaking of, or to, others. Sometimes this is done with a design to wound the feelings of others, sometimes thoughtlessly. In either case, it is a violation of that blessed rule, "Thou shalt love thy neighbor as thyself."

How abundant is the testimony in the word of God against this practice. "Let all bitterness, and wrath, and anger, and clamor, be put away from you, with all malice, and be kind one to another." "Speak not evil one of another, brethren. He that speaketh evil of his brother, speaketh evil of the law." But why does he speak evil of the law? Evidently because the law is intended to protect our neighbors' rights. Evil speaking is encroaching upon his rights, and thus the law which protects those rights is reproached. Unkind words are the cause of great trouble in families, in communities, in churches. Sad, indeed, it is that anything of this sort should enter such a sacred place as the church. Oh! how should those who love the truth, and love the appearing of Jesus, love one another with pure hearts, fervently!

There is "jesting and foolish talking, which are not convenient," that are sinful. Time is too precious, the end of all things too near, the dangers to which we are exposed so many, and the work to be done in us, and by us, so great, that it seems like madness to jest. Our Saviour has said, "For every idle word that men shall speak they shall give account thereof in the day of Judgment." How few believe the sayings of Jesus! Multitudes of professed Christians, and even some Seventh-day Adventists, use many words in jest; many words which are of no use, convey no meaning, are only a substitute for profane expressions which others use. Jesus said, "Swear not at all; neither by Heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these, cometh of evil." By these words of our Saviour we are to understand, that our communications to each other should be free from everything like profane expressions, by-words, or words which convey no idea to the hearer; that all these are evil, or in other words, sinful.

I have mentioned some of the ways by which people sin with their tongues. We are in great danger of indulging in sin in some of these ways. Indeed, some of the readers of the REVIEW are faulty in these respects now. Let us take heed to our ways, and put a muzzle upon our tongues, not only when the wicked are before us, but at all times. And may "the words of our mouths, and the meditation of our hearts, be acceptable in the sight of the Lord, our strength and our Redeemer." C. A. OSGOOD.

"I NEVER go to church," said a country tradesman to his parish clergyman; "I always spend the Sabbath settling accounts."

The minister immediately replied, "You will find that the day of Judgment will be spent in the same manner."

BRO. P. MARTIN writes from Dane Co., Wis.: I have taken great pleasure in perusing the Scriptures for the last thirty years, especially since I became a reader of the REVIEW. It is meat in due season. I cannot do without it. It makes the crooked places straight, and the rough way smooth. My prayer is, that the blessing of the Lord may follow it where it goes. The Lord bless all the laborers in his vineyard.

BRO. J. F. FRAUENFELDER writes from Green Co., Wis.: The REVIEW comes to us every week richly laden with its golden truth, like a good fruit tree in the fall. May God bless abundantly both the readers and the writers, and the cause of truth generally, that a rich harvest of souls may be gathered, such as may be saved when the Lord shall appear. The truth is very dear to me. It found me first a wicked being and a rough stone; but God set himself to hewing and polishing me, and by his grace I mean to let him do the work until I may be fitted for the heavenly temple. May God grant that I shall never oppose the work, but that it may be finished in me before it is too late.

SPIRITUAL LINGO.—The New York Tribune says that "it is a melancholy fact that no spirit has yet been reported to us as talking otherwise than like an idiot or a lunatic," and verifies the statement by the following which was reported as a communication from John Quincy Adams: "Ever the Emphyrean grows with the golden effulgence of truth, and man, emancipated from the terrestrial dust, soars to the heights of flowery magnificence, while white-robed truth attends upon him, and his soul expands in the purified atmosphere of a rejuvenated existence!" To say the least of it, a remarkable change has taken place in the style of the stern old statesman if this revelation is authentic.

Two United States Senators have been refused board at one of the leading hotels at Washington this season on account of their habits. Think of that, citizens of America!

Obituary Notices.

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

DIED, Feb. 9, 1871, at Civil Bend, Mo., Celestia Estelle, infant daughter and only child of Bro. and sister W. H. and E. D. Winters, aged 1 year, 1 month, and 17 days. L. R. L.

DIED, in Volney N. Y., at the residence of David Arnold, Dec. 16, 1870, of heart disease, Amanda Westcott, aged 41 years. Sister Westcott was one of those who embraced the present truth at Rochester, N. Y., while the REVIEW was published there.

On the removal of the publishing family to Battle Creek, she took up residence with us, and has since remained a faithful inmate of our family, and by her kind and social ways, won a deep place in our affections, and secured a large circle of friends. She was a firm believer in present truth; and although her death was sudden and unexpected, yet for some time previous she seemed to be making preparation for the great change. Our loss we feel; but the blessed hope comforts us. D. & L. K. ARNOLD.

DIED, in Haverhill, Mass., Sarah, widow of the late James Osgood, aged 79 years, 10 months.

Our sister died in the triumphs of the faith of the third message. The last day of her life she called her children and grandchildren to her and gave them solemn and good instruction. She was very anxious to have them give their hearts to the Saviour, consecrate themselves to the service of God, live right, and meet her in the kingdom. D. D. HAINES.

SISTER CATHARINE KEEFER fell asleep in Hillsdale township, Mich., Jan. 26, 1871, aged 93 years, 9 months, and 16 days.

Catharine Hart was born in Pennsylvania, April 10, 1777; lived in Hillsdale Co. since 1838. She was converted in 1829, from which time to her death, she lived a consistent Christian. She was educated in the German language. At the age of 75, she commenced to study the English, being anxious to read the Bible in that language, and in a few years was able to read the English Bible fluently. She commenced keeping the Sabbath of the fourth commandment in the winter of 1857-8. Her conversation was always interesting and instructive, showing that she not only possessed a strong mind well instructed by extensive reading, but was a person of fervent piety and of a rich Christian experience. She fell asleep in the hope of the Saviour's soon coming to raise his saints from the dust of the earth. J. H. WAGGONER.

DIED, in Rutland, Barry Co., Mich., Jan. 29, 1871, Bro. Robert Owen in the 66th year of his age. The last forty-six years of his life, Bro. Owen had devoted to the cause of God. Thirty years of this time he was an active member of the Methodist church. The remaining sixteen years, he had been keeping all the commandments of God, and looking for the second advent of his Lord. He leaves a wife and seven children who mourn his loss; yet they sorrow not as others who have no hope. Discourse by the writer from Job 14:14. H. M. KENYON.

The Review and Herald.

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

The Health Reformer.

We print 3000 extra copies of the March number of the *Reformer* and send a copy to each of those subscribers of the REVIEW AND HERALD that do not take the *Reformer*, with the expectation that they will subscribe for it. The next volume will begin at July next. We offer the remaining four numbers of the current volume, and the next volume complete, reaching to July, 1872, for the small sum of \$1.00. Friends, we want your patronage in the enterprise of furnishing the best health journal in the country. Please send us your names and addresses accompanied with the small sum of \$1.00 each. JAMES WHITE.

Blessed are the Dead.

THE *Vineyard Gazette* gives the following interesting facts relative to the life, religious faith, and death, of one of the very first Seventh-day Adventists in our country. We visited her home on Martha's Vineyard, Mass., twenty-five years since, and felt that we were in the presence of one who truly walked with God. It is said that the following statement is by a candid young man, who is not a professor of religion.

J. W.

Died, in Holmes' Hole, Mass., Aug. 26, 1870, widow Sarah Dexter, aged 85 years, 7 months, 15 days.

She was truly a Christian woman and a zealous advocate of the truths of that Book by which we are all to be judged. A warm friend was she to the cause of Christ, having for more than fifty years been a teacher and expounder of the sacred truths contained in that blessed volume,—the Holy Scriptures and word of God.

She was a true believer and supporter of the "Advent cause," believing that we are living in the last generation this world will ever know, and firmly believing in the second coming of Christ in the clouds of heaven, in all his glory.

Her last testimony to a very dear friend was that her peace was made with God, and she was going to sleep in Christ.

Her faith was that, the living know that they must die, and that the dead know not anything; she also believed in that scripture which says, "The day they die their thoughts perish."

The above Scriptural quotations allude directly to the intermediate state, or the time between death and the resurrection.

She believed (as many of us do) that from the moment of our death to the moment of the general resurrection of the dead, of the land as well as of the sea, is an undefinable space of time,—the length or brevity of which is to us alike,—one year being as a thousand, or a thousand years as one,—we being asleep in Jesus and entirely insensible to the flight of time—insensible to all things—so to remain until the morning of the resurrection, when the sleeping dead of earth and sea shall come forth by a command issued by our God, and be summoned to appear before him to receive a reward or punishment "according to the deeds done in the body."

This, then, was the faith of our departed sister,—now asleep in Jesus, awaiting the call of the Master; and at his coming we feel assured that she will receive a crown of life.

For more than twenty-four years she was a zealous observer of the seventh-day Sabbath, commonly known to other denominations as Saturday.

On that day, the house of our sister was always open to friends entertaining a like precious faith, and to all who desired to love and serve God.

She always manifested a desire, an earnest wish for the conversion of souls, and nothing could cheer her more than to hear that another soul had been saved, another friend brought to Christ.

To those young in that faith which looks to Jesus for life and immortality—those who had just started in the way that leads to Heaven, she was indeed a dear friend, a wise, loving, Christian counselor. Jesus was her guide and counselor, and by his word and his doctrine she guided and counseled others. By humble prayer and kindly words, fitly spoken, she did what she could to assist all on their way to the celestial city,—the home of all who truly love and serve the Master. The promise is to those only who continue faithful to the end. Our aged and much beloved sister continued faithful to her last moment. She bore the cross, and when Jesus comes she will receive the crown.

J. H. L.

Holmes' Hole, Sept. 20, 1870.

"WOMAN AND HER WORK," is the title of a monthly journal, issued in Concord, N. H., by the Woman's Christian Association. This Association declares its object to be to "help those women who labor in the gospel"; and the journal is published "for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, namely, Christian charity." We are not among those who would hedge up before woman any avenue of labor or usefulness. Of the thirty-one persons now employed in this Office, twenty are women, filling positions with eminent ability, as editors, book-keepers, mailing clerks, compositors, proof-readers, and book-binders. Let woman work in public, and in private, in whatever position her varied capacities may render her efficient. The Association above-named, seems to be accomplishing a work of Christian charity in which every philanthropist can bid them

God-speed. Terms of *Woman and Her Work*, \$1.00 per year. Address Mrs. T. F. Sargent, Box 426, Concord, N. H.

FRUIT!

FRUIT!

FRUIT!

We have just published a small work entitled
How to Cultivate and Can Small Fruits.

It contains valuable information, gleaned from larger books, and from personal experience on this subject. It is just what the people need to teach them in the selection of proper grounds, and the best kinds of fruit, in planting, cultivating, and in pruning, the Strawberry, the Raspberry, the Blackberry, and the Grape, and how to can all kinds of fruit.

Thousands of dollars are thrown away annually by those who purchase plants and vines, for want of the information contained in this work. It is to instruct the people generally in first, simple principles of fruit-raising, that we have prepared this book. One pays out his money for a dozen or two of grape roots, and raises nothing but a snarl of vines, and an abundant crop of leaves. This book will tell why he does not raise the precious grape berries in abundance. Another pays out ten dollars for Strawberry, Raspberry, and Blackberry plants and roots, and gets bushes and vines, and but little fruit. This book will tell how to secure fruit in abundance with but little labor.

The book also contains a list of the most valuable varieties, and their prices, for the benefit of those who wish to purchase the best and purest roots and plants. Price, post paid, 10 cents. Send for this book immediately, as you will want it to assist you in making out an order for roots and plants, which order should be received immediately.

REDUCED PRICE LIST.

STRAWBERRIES.—We will furnish Wilson's Albany, Triumph de Gand, Russell's Prolific, Agriculturist, and Col. Ellsworth, at the rate of 50 cents per hundred, more or less.

RASPBERRIES.—We will furnish the Doolittle blackcap raspberry sets at the rate of \$2.00 per hundred; and the Miami black caps at the rate of \$3.00 per hundred, more or less.

BLACKBERRIES.—We will furnish the Lawton, and the Dorchester, blackberry roots at the rate of \$2.00 per hundred, more or less.

GRAPE ROOTS.—We will furnish the Concord, Delaware, Clinton, Hartford Prolific, and Iona, for fifteen cents a root, from one to one hundred.

We cannot furnish large lots of Grape Roots at these prices. The prices of the Strawberry, Raspberry, and Blackberry, are for quantities from ten, to three hundred each. When taken in quantities from three hundred to one thousand or more, one-fourth discount will be made. We will furnish to old friends who may desire it, on credit, and to the poor without pay. We hope to see a shower of orders by return mail.

We are receiving some very small orders from a distance. In this case, express bills will be much more than the value of the roots and plants. Orders from other States should not be less than five dollars.

Those wishing a lot, small or large, of each of the four kinds of plants, sets, and roots, can receive them all in one box by express, at any part of the country where there is an express office near them. Those who know anything about the business, very well know that there is nothing to be made at above prices. Our object is to instruct the people, to encourage the cultivation of small fruits, especially in the West, where fruit is scarce, and assist them to pure plants and roots, at cost.

The Doolittle raspberry sustains about the same relation to all other kinds, and the Lawton blackberry to all other kinds of the blackberry, as the Wilson's strawberry does to all other kinds of the strawberry. This one variety of each is hardiest, and best for all who wish to raise fruit for family use or for the market. The only improvement we would suggest is in relation to the strawberry for family use. Mix with the Wilson's Albany plants, one-third Triumph de Gand. The union of the two will give more fruit, and the Wilson will make the other harder and more tart, while the Triumph de Gand will make the Wilson milder.

All orders should be addressed to

ELD. JAMES WHITE,
Battle Creek, Mich.

Mid-Week.

As I was conversing with a German lady on the subject of the Sabbath, she admitted that the commandment requires the seventh day, but raised the question, as is common with others, How can we tell which is the seventh day? I replied that Germans certainly ought to be able to answer that question; for they give names to each day of the week similar to the names we give them in English, so that they have the sun's day, the moon's day, &c., calling each one a day, except Wednesday, which they call, not Woden's day, but *mit-woche*, equivalent to mid-week. Now if Wednesday is the middle day of a week of seven days, it is not a hard task to count from it back to the first, or forward to the seventh. The Germans have driven a stake here which it is difficult for after considerations and modern inventions to remove.

R. F. COTTRELL.

Please Report.

Of the churches of the N. Y. & Pa. Conference the first quarterly report was due Jan. 1. We desire to hear from the following churches: Brookfield, Catlin, Chase's Mills, Genoa, Kirkville, Mannsville, Norfolk, Oswego, Parish, and Ringville.

R. F. COTTRELL, Sec'y.
Ridgeway, Orleans Co., N. Y.

General Decline of Religious Interest.

WHAT is the world coming to? This is the inquiry on every hand. The mass of the people are losing their confidence and interest in the churches and religion of the day. Here is what the *Boston Recorder*, Dec. 23, 1870, says:—

"NEGLECT OF CHURCH.

"This increasing tendency of the masses to keep aloof from our churches is regarded, as it should be,

with great anxiety by all thoughtful men. The number of regular church-going people in proportion to the whole population of our country is believed to be diminishing. In England, according to the best estimates, not more than one-tenth of the population are accustomed to attend any place of worship whatever. In our country, the state of the matter is, no doubt, far better; and the actual figures would probably show a better record in this respect than almost any other the wide world over, and yet even here it might appear that (aside from the members of our institution) one-third of the people, within a radius of four miles, never attend any religious service whatever.—*Prof. Mead of Oberlin.*"

Is it not time for the Lord to work? Is it not time for us to work? D. M. CANRIGHT.

How God Strengthens us.

SIR WALTER SCOTT relates in his autobiography, that when he was a child, one of his legs was paralyzed; and that when medical skill failed, a kind uncle induced him to exert the muscles of the powerless limb by drawing a gold watch before him on the floor, tempting him to creep after it, and thus keeping up, and gradually increasing vital action and muscular force.

So God deals with us in our spiritual childhood and the weakness of our faith. He holds the blessing before us, so as to tempt us to creep after it. How weak our efforts! how slow our movements! But spiritual vitality is elicited, developed, strengthened, by these efforts and movements, slow and weak as they are.—*Sol.*

News and Miscellany.

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

MARCH 1, the Germans entered Paris. No disturbance was made by the populace.

VERSAILLES, March 2.—M. Favre to-day notified Bismarck of the vote of the National Assembly ratifying the preliminaries of peace, and Bismarck at once replied that he was ready to exchange formal ratifications, and the Emperor had already signed the treaty.

VERSAILLES, March 2.—The preliminaries of peace, as arranged by Bismarck and other plenipotentiaries with Thiers and Favre, are as follows:

Article first specifies the line of demarcation. Article second provides that France will pay the Germans five milliards of francs, one milliard, at least, in 1871, and all the rest in the space of three years from the ratification.

Article three provides that the evacuation is to commence on the ratification of the treaty by the Assembly, that the German troops will then immediately quit Paris and the left bank of the Seine, and also the departments of Cher et Indre, Loire and Seine Inferieure. The French troops remain behind the Loire until the signing of the treaty of peace, except those in Paris, where the government is not to have exceeding 40,000 troops. The Germans will evacuate the right bank of the Seine gradually, after the signing of a definite treaty and the payment of half a milliard of francs. After the payment of two milliards, the Germans will only hold the departments of Marne, Ardennes, Meuse, Vosges, Meurthe and Belfort. After the payment of three milliards, the Germans will only keep 50,000 troops in France; but if a sufficient money guarantee be given, the Germans will evacuate completely at once; otherwise three milliards will carry interest at five per cent, from the ratification.

Article four provides that the German troops make no further requisitions; that the French government will find food for the army in occupation of ceded departments; that favorable arrangements will be made with the inhabitants, and time given them to move, if they please, and no obstacle will be placed in the way of emigration.

Article six provides that prisoners will be immediately liberated on the ratification of a treaty, and that French railroads will lend their carriages and engines at the same prices as to the French government.

Article seven provides that the treaty will be definitely signed at Brussels immediately after the ratification.

Article eight provides that after the ratification the management of all departments occupied will be handed over to the French officials, subject to German commanders, and in the interest of the German troops.

Article nine provides that it be well understood that the Germans have no authority over departments not occupied by them.

LONDON, March 3.—A special telegram to the *London Times*, from Versailles, says the Germans evacuate Paris to-day, and Prince Frederick Charles retires behind the Seine. The Emperor and Crown Prince will leave in a few days for Ferrieres or some other point near Paris on the right bank of the Seine. The Parisian populace wreaked their vengeance on several men and women who were seen communicating with the German soldiers.

BERLIN, March 3.—The empress has received the following dispatch from the emperor:

"VERSAILLES, March 3.—I have just ratified the conditions of peace which the Bourdeaux Assembly accepted, and thus far, the work is complete, which was through seven months' battle to be achieved. Thanks to the valor, devotion, and endurance, of our incomparable army, and the sacrifices of the whole Fatherland. The Lord of hosts has everywhere visibly blessed our enterprises, and by his mercy has permitted an honorable peace. To him be the honor; to Fatherland the thanks.

(Signed)

WILHELM."

The above was publicly read amid the booming of artillery, the ringing of bells, and the cheers of a people wild with joy.

The Pope.

THE dogma of the Roman Catholic bishops in this country that it is impossible for the pope to be a subject, is in a way to receive a practical decision. In the Italian Lower Chamber, on Saturday last, a committee reported in favor of a bill by which the Supreme Judiciary is empowered to authorize its officials to enter the papal residence (that is, to execute processes in the pope's house as in the dwellings of other subjects). Minister Lanza opposed it, and said that the guarantee of the pope's dwelling was necessary "to tranquilize the Catholic conscience, and prevent accusations of bad faith." The question was left open for every man to vote according to his own convictions, and adjourned till Monday. A report having obtained currency at Florence that a league had been formed in Belgium to organize an armed expedition in

defense of the pope's temporal power, with branches in several countries, Minister Lanza stated, in reply to a question on the subject, that the rumors were at least of a doubtful nature, and that any movement of the sort would be promptly repressed. Our opinion is that the Italian Government is able and determined to make the pope keep quiet, and to make his adherents mind their own business.—*Independent.*

Appointments.

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

PROVIDENCE permitting, we will hold a monthly meeting in Washington, Iowa, March 18 and 19. Meetings will be held in the house owned by the Church of God, and begin Friday evening. Meeting on the Sabbath at 9 A. M. We want a full turnout from Pilot Grove, Brighton, Talleyrand, Sigourney, Richland, and Mt. Pleasant.

D. M. CANRIGHT,
W. H. LITTLEJOHN.

PROVIDENCE permitting I will be at Parkville, Mich., Sabbath and first-day, March 18 and 19.
At Alabedon, Mich., March 25 and 26.
At Leslie, Mich., the evening of March 29.

JOHN BYINGTON.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

M. CARTWRIGHT: See REVIEW, Vol. 37, No. 10. The paper has been sent as you requested.
S. F. GRANT: See receipts in this paper.
B. MAKEY: See REVIEW, Vol. 37, No. 10.
Who is it? Some one in Palestine, Iowa, sends 20 cts. for Scripture References. No name given.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Eli Johnson 36-1, Mrs J F Coville 34-1, P Sanborn 38-1, P Vosburgh 38-12, S D Heady 36-18, Mrs C J Doty 38-1, Orley Hull 37-17, Lida Upson 39-1, H Sawyer 38-12, E Burditt 38-1, W S Foote 38-1, L S McClure 38-1, S H Hewes 38-1, M T Olds 38-1, M Radabaugh 37-14.

\$1.50 EACH. Dearborn Corning 39-12, Mrs C Parker 39-12, W W Parrot 39-1, L F Myrick 39-1, Jane Leamou 39-12, L Heatherly 39-1, N C Bryant 39-12, A Corey 39-12, S D Rogers 39-1, Mrs M Patton 39-1, Horatio Pettit 39-1, J C Middaugh 39-12, L M Johnson 39-12, Mrs L D McLure 39-1, A T Lyman 39-12, Mrs D Briggs 39-12, P Stevens 38-20, H Winchell 39-8, H J Rich 37-12.

\$2.00 EACH. H Parsons 39-1, E M Crandall 39-1, M Marquart 38-1, Wm E Newcomb 39-1, R Vickery 39-1, D W Crandall 39-1, R Keck 39-1, T H Risinger 39-1, C S Glover 38-13, Wm Vancil 39-3, Wm L Mosier 39-9, Seth Ferril 38-17, A Ramley 39-1, J S Fisher 37-15, Mrs C Kinney 38-1, G W States 38-8, John Walton 38-1, N Osborn 38-19, B Perkins 37-1, B Haskins 39-14, A Graham 39-1, Mrs J Mesrobie 39-10, S S Shirkey 36-1, G Phillips 38-14, L Lowry 39-13, E A Prescott 39-1, C Baker 39-1, S H Maycroft 39-1, A W Nourse 39-1, J Nourse 39-1, J Philo 37-7, M M Blaisdell 39-12, C Wilder 39-1, T Simonds 38-1, T Ramsey 36-22, A Abbey 39-1, F M Davis 39-11, J H Jaquith 39-1, R C McAnley 39-2, Mary Beach 42-1, Mrs A M Eggleston 37-20, M J Pierce 39-6, P Alvord 41-1, Wm Caviness 39-1.

MISCELLANEOUS. J P Hunt \$4.00 39-1, M Bardwell 4.50 40-1, J D Nelson 5.00 40-1, A Martin 81c 39-1, L E Martin 2.69 37-17, J C Baker 1.40 37-12, A E Kilgore 75c 38-12, S F Grant 4.00 39-1, J N Wilkinson 5.00 39-1, J Radabaugh 4.00 40-1, T F Cottrell 2.50 39-13, A Carter 4.00 40-1, E W Carpenter 5.00 36-16, G W Fletcher 3.00 38-1, A Cook 4.50 40-2, Mrs J Muddux 2.40 36-19, W Cheever 2.14 38-14, Judge Hayward 90c 38-1, E Hurd 2.50 39-1, J F Wood 2.50 39-13, D Chamberlain 5.00 39-1.

Books Sent by Mail.

F F Camp 15c, M Smith \$1.10, J N Loughborough 16.40, W E Stillman 77c, A B Horton 40c, S Mathews 25c, L Turney 25c, M Lull 1.50, S W Hastings 3.85, J Hamer 3.60, W E Price 1.50, John Durno 25c, B F Freeman 3.25, A W Parsons 25c, M A Fulton 17c, B Clarke 35c, D R Leighton 3.95, H M Kenyon 60c, J S Jordan 75c, Jas A O'Bryan 4.40, T Cole 1.00, J L Morris 19c, T Bryant 20c, Thos Gorton 35c, L Chandler 34c, S W Pack 10c, S M Holly 2.00, Sarah L Gove 1.00, J Maddox 60c, J S Fisher 50c, Mrs O A Harvey 40c, T F Emans 60c, D T Bourdeau 50c, Jos Wickson 40c, Mrs Hervey 50c, S D Heady 10c, J V Himes 15c, I Gibson 18c, A Caldwell 40c, R Vickery 1.00 Mrs P Sanborn 10c, L D Santee 1.58, J H Lonsdale 1.00 W H Featherthorn 20c, N A St Clair 25c, J F Klostermier 25c, T F Tukesbury, 10c, S Honeywell 65c, C H Blood 10c.

Cash Received on Account.

P C Rodman \$5.00, J N Loughborough 25.00, James Sawyer 5.00, G W Colcord 3.50.

Review to the Poor.

J F & L E Klostermier \$3.00, Mary J Luke 5.00, F Luke 1.00, S Rider 2.00, S H Maycroft 1.00, J Judson 7.00. A friend 75c, Daniel Andre 5.00.

Michigan Conference Fund.

Church at Burlington, S. B., by J H Waggoner \$12.50.

General Conference Missionary Fund.

Edwin Kreamer \$1.00, Philip M Cross (deceased) 100.00.

Western Camp-Meeting Fund.

Edwin Kreamer \$1.00, S Rider 5.00.

Book Fund.

Emily Cromer \$1.00, D C Jaycox 1.00, S L Gove 1.00, M Baker 1.00.

Book Fund—\$10,000 Wanted.

Amount Received Heretofore.—\$2691.50,
Fifteen Dollars Each.—George Smith.
Ten Dollars Each.—Harriet Everts, a friend.
Five Dollars Each.—S Rider, R C King, N M Nelson.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year.
If not paid in three months, \$2.50 a year.
When ordered by others for the poor, \$1.50 a year.
When ordered by friends, for their friends, on trial \$1.50 a year.
Address: REVIEW & HERALD, BATTLE CREEK, MICH.