

# 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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#### LOOKING FOR CHRIST.

"For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

AGES have passed since Christ to Heaven ascending,  
Stood for a time on Olives' rugged height,  
His blessing poured on his tried ones attending,  
Then in the azure heavens he passed from sight.

Sad eyes gazed long toward their departing treasure;  
Hearts there were filled with longing and with pain;  
When lo! two angels sang in joyful measure,  
Jesus the Christ your Lord shall come again.

Slowly along have passed the weary ages;  
But glory to the Lord! the end is near;  
For soon we learn from the inspired pages,  
Our great Messiah will in clouds appear.

A little while, O faint and sorely wounded,  
Only a little while, and toil shall cease;  
Then shall you be by angels bright surrounded  
In that bright home of love, and joy, and peace.

Only a little while shall pale lips quiver,  
And eyes grow heavy with their weight of tears;  
Soon shall ye bathe within life's flowing river,  
And dwell in peace through God's unchanging years.

Then lay aside your weary weight of sadness,  
Bring to your careworn features hope's glad smile;  
Wear on your upturned faces looks of gladness,  
Jesus is coming in a little while.

ALLIE A. SANTER.

Dixon, Missouri.

#### Study of Prophecy.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19.

PETER records in his Epistles the scene he witnessed on Tabor. Deep and lasting must have been the impression it made upon his mind. He makes a deduction from the scene witnessed on the mount. On it I intend to ground illustrations of the future, so far as delineated in the sacred volume.

But I feel it necessary to explain the words of Peter. The common reading of the passage is, "until the day-star arise in your hearts." Such, however, is not the meaning of the apostle—"a day-star" arising in a believer's heart is not a scriptural idea. The true construction of the passage, and in perfect accordance with the Greek, is this: "Ye do well that ye take heed (as unto a light that shineth in a dark place, until the day dawn, and the day-star arise)"; there we close the parenthesis, and then the words, "in your hearts," refer back to the words, "take heed." Therefore the true reading of the words is, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

Peter speaks in language which many in this generation certainly do not accept. "We have also a more sure word of prophecy;" and he adds, "Ye do"—ill? No. "Ye do"—wrong? No; but, "Ye do well to take heed." Too many excellent Christians repudiate every discussion which touches the skirts, or trenches on the merest outlines, of prophetic investigation. Let us show that such an attitude is not scriptural, it is not even rational, and certainly it is not profitable to our souls or conducive to our happiness.

Isaiah, Jeremiah, Ezekiel, Daniel, all have written prophecies, some portions of which have been translated into facts, while some of their writings remain still for the future to illustrate, and the historian to record. The last discourse of Jesus to his disciples was a portrait of the things that were to come on the earth. The disciple who loved the most, called the disciple of love, was chosen while an exile on Patmos, to pre-write the events of the future. Before him swept past the apocalyptic visions that are every day being translated into facts. The objection we hear constantly urged, sometimes by Christians, always by the profane, is this: Have there not been so many misinterpretations, mistakes, and miscalculations, that we are compelled to shrink from all effort to explain those predictions that relate to the future, until the future is lost in the present, and the predictions are known to be true by our seeing their fulfillment? What, I ask, would be the use of such a theory? When the whole earth shall be covered with the glory of Tabor, we shall not need evidence that God is God, or that the New Testament is true. We shall then

read its magnificent pages in the original splendor in which they were once written, and we shall have the evidence of our senses that all God ever revealed is true. But the misinterpretations of the past ought not to be dissuaves from our attempting what we can prove to be a clear and an obvious duty. In the laying of the Atlantic telegraph, the failures of the past serve to stimulate better efforts for the future, as well as contain the elements of future success. Failures are not losses. Every buoy we see floating in the Channel over sandbank or shipwreck makes past disaster the ground of future safety. The wrecks of the past make the voyages of the present only more certain, and less liable to peril. But if the misinterpretation of predictions be a valid reason for not attempting to understand them, will not such objection strike much further? The Bible has been misinterpreted; are we therefore to put a padlock upon it? The words of God have been perverted; are we therefore never to read them? Christianity has been turned into dark and overshadowing superstition; is Christianity therefore to be abjured, and its sublime hopes and prospects to be put in abeyance? The abuse of a thing is no valid argument against its use. The mistakes of the past ought to be reasons for greater care, more ardent prayer, but not for neglect of the subject altogether.

It has been urged that the difficulties are so many that they are insuperable. We deny it. Of course the Bible does not make us prophets. The interpreters of prophecy do not assume to be so. We are interpreters of what God has written, not prophets of what God has not written. The books of Isaiah, Daniel, Revelation—the predictions scattered through the Epistles—are part and parcel of the inspired word. What is a book written for? To be read. And what is the object of reading? To understand. Is it likely that God Almighty would give us a book that we are not to read, or if we read it that it will be impossible for us to understand? Let us refer to the most difficult and mysterious book in the New Testament—the Apocalypse, how does it open? Does it say, Do not cross the threshold; do not venture to read this book, for you will never be able to understand it; cease reading the New Testament at the end of the Epistle of Jude, and leave the book of the Revelation for perusal after its visions have hardened into history? No such preliminary warning is given. On the contrary, it opens saying, "Blessed is he that readeth," not unfortunate, or mistaken, or fanatical is he that readeth; but, "Blessed is he that readeth," and they that hear the words of this prophecy, and keep those things which are written therein." That there may be no mistake about the possibility of understanding this book, it is further called, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Peter says, "We have a sure word of prophecy;" as sure as a prediction as facts in history are real. And he says, "Ye do," not *ill*, but "ye do well to take heed unto it, as unto"—what? A meteor in the swamp, that misleads? A Will-o'-the-wisp, that will drive you or draw you you know not whither? No, but as unto "a LIGHT that shineth in a dark place;" and you are to take heed to it until the bright and morning star appear upon the brow of night, and the Sun of Righteousness, that set amidst the clouds of Calvary, rise amidst the splendors of everlasting day, with healing under his wings.

The Saviour's longest discourse was the sermon on the mount of beatitudes, and his next longest sermon was that which he pronounced upon the mount overlooking Jerusalem, when he predicted distress of nations, perplexity, the fall of Jerusalem, the dispersion of the Jews, and all the lights and shadows of that futurity into which we have long ago entered. It is in the course of this prophecy that the disciples said to him, What shall be the sign of thy personal advent; the sign of thy coming; and of the end of the world? What did the Saviour answer? Did he rebuke them? Did he say, You have no business with such subjects? Did he say, Go, and practice righteousness, and charity, and love, and truth, but crush all desire to know aught of futurity? Certainly not; he at once proceeded, in a chapter as sublime as it is rich in comfort and thought, to tell them what signs should precede his advent, what circumstances should usher it in, what shadows and clouds should lie broad, cold, and dark, upon the bosom of the earth, until the brightness of his advent came to strike them through with glory. "There shall," he said, "be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear of the things that are coming on the earth. And then"—when? just when you

see these things—"then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Let us not try to be wiser than the Master; read these words, and see if they only are the fanatics who try to understand them; or whether there be not some ground for suspicion that they are the fools that cast ridicule and discredit on them.

The Saviour has assured his people that he will come again. He has not left us finally; we are in an interim condition, between the Christ that was crucified 1835 years ago, and the Christ that will come in the glory of his Father and with his holy angels. All Christians that repeat the apostles' creed believe that Jesus will come personally to our world—that he who breathed our atmosphere before, shall breathe it again—that he who raised the dead in Palestine shall raise the dead throughout the whole globe—that he who calmed the tempestuous ocean will stretch his priestly hand over all creation, and there shall be an everlasting and unbroken calm. He will come, in the language of the angel sent to tell the sorrowing disciples upon Olivet, when they mourned his departure from them: "This same Jesus, which is taken up from you into heaven, shall so come—so come—in like manner as ye have seen him go into heaven." Can words be plainer? He rose in the air, the cloud his chariot, the *shechinah* his glory, and he disappeared; the cloud will be his chariot again, and he will come, in his own language, "in the clouds of heaven, with power and great glory;" or, as the apostle says, "behold, he cometh with clouds, and every eye shall see him." "The Lord himself shall descend from heaven"—the Lord himself shall descend from heaven. These are weighty words; we don't appreciate them as we ought. We think too much of death, too little of Him who is the Lord of life and the destroyer of death. We have nothing to do with death but to ignore it; we have everything to do with the Lord of the living, the destroyer of death, and to look for him, worship and adore him.

And certainly in recent times this subject has been investigated by pious, learned, and studious minds, to an extent and with a success with which it never was investigated before. The Evangelical party in the Church of England generally concur in the duty of studying the sure word of prophecy. Growing numbers in other churches agree with them. But if none accepted the study it would be no matter, except a source of sorrow. We are to call no man "Master;" for our rule of belief is not what the most men say, or the best men think, or the fathers have written, or popes have fulminated, but to the law and to the testimony; what say the Scriptures? if they speak not according to them, it is because there is no truth in them.

Let this great truth sink deep into our hearts, that He who came personally to die, will come personally to reign. It is no dispute as to the meaning of the second advent; if language has any sense, if grammar is capable of construction, it must be accepted as a literal and a personal advent. How will that sublime scene, it may be very near, startle a world that has no thought of it, and no care about it. A glory in comparison with which Tabor's light was dimness will flash into every eye, for "every eye shall see Him," and the glory of the Lord shall be revealed, and all flesh shall see—some, departing like a vision forever; others, embracing it with joy unutterable and full of glory, the salvation of our God. But whatever be the contrasting effects, his coming draweth near.—Dr. Cumming.

#### Give God His Day.

THE following is good advice relative to the Sabbath. Mr. Ryle wrote it for Sunday. We adapt it to the truth by changing that word wherever it occurs to Sabbath.

Reader, do not be a robber. He that steals, breaks God's eighth commandment. Above all, do not rob God. The Sabbath is God's property. Give God his day.

I entreat you, for your soul's sake, not to profane the Sabbath, but to keep it holy. Do not buy and sell, or idle your time on the Sabbath. Let not the example of all around you, let not the invitation of companions, let none of these things, move you to depart from this settled rule, that God's day shall be given to God.

The Sabbath is one of the greatest blessings which God has given to man. Do not make a bad use of this blessing. He that cannot give God his Sabbath is unfit for Heaven. Heaven is an eternal Sabbath. Oh! while you live, give God his day.

Once give over caring for the Sabbath, and in

the end you will give over caring for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's day, and you will soon not honor God's house; cease to honor God's house, and you will soon cease to honor God's book; cease to honor God's book, and by-and-by you will give God no honor at all. Let a man lay the foundation of having no Sabbath, and I am never surprised if he finishes with the topstone of no God. It is a remarkable saying of Judge Hale, "Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who would not confess, on inquiry, that they began their career of wickedness by a neglect of the Sabbath."

Reader, resolve, by God's help, that you will always remember the Sabbath day to keep it holy. Honor it by regular attendance at some place where the gospel is preached. Settle down under a faithful ministry, and once settled, let your place in church never be empty. GIVE GOD HIS DAY.—J. C. Ryle.

#### A Verbal Exposition.

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

1. "If"—a small word: only two letters, but of great local value. A little word, like a small key, may shut up or open great wealth. If, in the construction of language, holds an important place. A man says, If I had done so and so. Yes, indeed—as the representation of neglected opportunities, if is a fatal word. If may have a fearful significance to some by-and-by. Here it is gracious. It is the hinge of salvation. Oh! may it open to us the gates of Paradise.

2. "We." John includes himself. He means Christians. Have they sins? Yes. "If we say we have no sin, we deceive ourselves." What then means this passage, "He that is born of God sinneth not, for his seed remaineth in him, and he cannot sin because he is born of God"? I answer, It means that the new man is created in righteousness and true holiness. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "The flesh lusteth," &c. The new nature, "the seed," that which is "created in righteousness and true holiness," never sins. You put a good germ into the natural stock, and the fruit will be good; it may vary in quantity according to culture and position; but its quality or flavor will always be good. The old stock, below the graft, will yield bad fruit, sour, worthless. So Paul says that the old nature "is corrupt according to the deceitful lusts;" always corrupt. "I see a law in my members warring against the law of my mind"—renewed mind. A Christian may sin through ignorance, or frailty, or the force of some sudden temptation. "But though we are in the flesh, we do not war after the flesh." Sin is no longer the regnant law of the soul. It is not only against conscience, but against the prevailing relishments of the heart. "Oh! wretched man that I am; who shall deliver me from the body of this death?"

"I sigh from this burden of sin to be free,  
That hinders my joy and communion with thee."

3. "CONFESS"—acknowledge. What does confession imply? Sin seen, in its nature and guilt. Sin felt, a condemnation and burden. Sin renounced, as wrong and evil. "Let the wicked forsake his way." Confession must be sincere and unreserved.

4. "OUR." A word of possession. In certain relations, a word of great worth and preciousness. Luther says the possessive pronouns in the covenant of grace are of infinite value: "my God," "our Saviour," "our hope," "our salvation," "our glory." Who can estimate the evangelical wealth of this word? Bengel, one of the richest commentators, makes great use of these little words and the grammatical constructions of the New Testament.

5. "SINS." Ah, this is sad—our sins. What a possession of sorrow and guilt and shame! What an inheritance of remorse and woe! Observe—Our sins; not the sins of the world; not the sins of the church; not the sins of our neighbors; not the sins of our enemies; but our sins—of commission; of omission; their number; aggravation.

6. "FAITHFUL AND JUST." That is God! This is marvelous. His fidelity and justice assure us of pardon. Under law, they would demand our punishment; but under grace, our salvation. God can now be "just, and the justifier of him that believeth in Jesus." Here mercy and truth meet together, &c. This is the glory of the gospel. "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "It is God that justifieth, who is he that condemneth?" "Faith-

ful and just!" Oh, the wonders of grace!

7. "TO FORGIVE;" cancel—"blot out," as you draw a pen across a book account, and write on the face, "Settled;" or seal down the page, and write thereon, "Covered," "never to be opened." "Having blotted out the hand-writing that was against us—taking it out of the way—nailing it to his cross." "Having forgiven us all trespasses." Verily, "Who is a God like unto thee, that pardoneth iniquity?" Neither the law nor conscience know anything of forgiveness—"but God is rich in mercy." "The Son of Man hath power on earth to forgive sin." Think of the cost, the fullness, freeness, unchangeableness, and completeness, of the gospel. Blessed, indeed, is the man whose transgression is covered and whose iniquity is hid.

8. "TO CLEANSE us from all unrighteousness." The stream deepens! The waters here are "a river in which a man may swim," and where we are constrained to exclaim, "Oh! the depth, both of the wisdom and knowledge of God." Justified and washed. Christ is "made unto us wisdom, 'Being confident of this, that He who has begun righteousness, sanctification, and redemption' a good work in you, will carry it on to the day of Christ." Amen!

"How firm a foundation ye saints of the Lord,  
Is laid for your faith in his excellent word."

Sinner, this is the way of salvation. Say,

"Just as I am, without one plea,  
Save that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come, I come."

—Christian Secretary.

### The Joy of Saving the Lost.

IN Mr. George Kennan's fascinating "Tent-Life in Siberia" is a very thrilling account of a search made by the author for a party of his lost countrymen on the Anadyr River. After a journey by dog-sledge for two hundred miles over drifted snow, they reach the spot where they conjecture the missing Americans to be buried away under the snow. Mr. Kennan and his companion are well nigh perishing themselves from a cold which has sunk the mercury to fifty degrees below zero! The feet of their poor dogs spot the white snow with blood at every step. One of the two brave explorers has already sunk exhausted on his sledge, and is fast falling into the sleep of death. Suddenly, at midnight, Mr. Kennan hears a faint, long-drawn halloo across the wintry waste. It comes from one of his "Chookchee," who has gone on in advance. He hurries to the spot, all the blood in his veins throbbing at his heart. As he comes up, he discovers the Chookchee standing by a small black pipe projecting from a snowbank. The lost wanderers must be under it. "Thank God! thank God! I repeated to myself softly," says the heroic writer; "and, as I climbed upon the snow-drift, and shouted down the pipe, 'Halloo the house!' I heard a startled voice under my feet reply, 'Who's there?' As I entered the snow cellar, and seized hold of my long-lost friends, my over-strained nerves gave way, and in ten minutes I could hardly raise my hand to my lips."

Reading the above thrilling scene in my friend Kennan's book, I found the tears stealing down my own cheeks in sympathy with the brave fellows who had periled their lives in order to rescue their lost friends from death by cold and starvation. After concluding the narrative, which had almost the sweet "lineament of a gospel-book," I opened my Bible, and read this parable which Jesus spake:

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing."

With this vivid scene of the Siberian search fresh in my mind, I read this exquisite parable with a new delight. I seemed to see our divine Shepherd starting off after the lost sheep. He knows the thickets or the quagmires into which the silly truant must have strayed. He may hear its bleatings afar off. He goes until he finds it. He does not beat it for straggling; but, pulling it out of the mire, or drawing it from the tangled thicket, he layeth it on his shoulders—the clean carrying the unclean, the holy carrying the unholy. Beautiful picture of Jesus, the sin-bearer! Every saved soul has been upon Christ's shoulders. When he "bare our sins," and "carried our sorrows," then was the befouled yet precious load upon Jesus' shoulder. Yes, and he bids us "cast our cares" upon him too! The whole load he takes up joyfully.

Say what we may about free agency, or about the activity of the soul in regeneration, it is equally true that not a solitary sheep would ever have entered the fold of God if the divine Shepherd had not come to seek and to save the lost. He came after each one. For Jesus "tasted death for every man"—for the individual, and not for the vague mass of undistinguishable humanity. That "one sheep" was lost was enough to start the loving Shepherd on his search. What an argument is this to labor for the conversion of one soul!

It has often been made a cavil by students of astronomy that, if this globe of ours is only a mere speck in the starry universe, amid millions of starry planets, why should the Son of God single out this diminutive globe as the theater of his incarnation and sufferings? Why did he stoop to such a little world as ours? In reply to this cavil, Dr. Chalmers prepared and preached his magnificent "As-

tronomical Discourses." But we think that this exquisite parable throws a hint of suggestive light on this problem. For, though we do not know that our Saviour never went on an errand of redemption to any other planet, we do know that he came to this one of ours. We do not know that he went to stupendous Jupiter, or to belted Saturn, or to far-away Neptune.

He did not go, perhaps, to the planet that was biggest in size, but to the one that was *basest* in sin. He came not "to the largest world, but to the lost world." Ah! he may have left the "ninety and nine" glorious and gigantic orbs which never wandered, and sought out the single one in which lay a race of sinners lost in misery and guilt!

There is one stroke in the parable which we must not lose sight of. It is that which depicts the exquisite joy of the Rescuer. When the Shepherd "findeth the sheep, he layeth it on his shoulders, rejoicing." He is glad for the sake of the restored sheep; but still more for his own. It was for "the joy set before him that he endured the cross and despised the shame." Into that sublime joy how many elements may enter! There must have been in my Saviour's heart a holy ecstasy of love which pleased itself in doing good—in saving me when lost—in enduring suffering and sacrifice for my salvation. This sublime love of the Sin-bearer makes even the crown of thorns to flash as a diadem of splendors on the Redeemer's bleeding brow. Here was the divine luxury of doing good.

It is a sweet thought too that Jesus would have missed me if I had never been sought and brought back. As the shepherd in the story left the ninety and nine to hunt for a single straggler, so I may gladly hope that Jesus wanted me in Heaven, or else he would not have come so far or endured so much to save me. If I were left without him, there would have been one more soul in hell. But if he were left without me, there would be one soul the less to sing his praise in Heaven. He would have had one the less to present before his Father "with exceeding joy."

For observe that the sweet parable says nothing about the delight of the sheep in being found; it only depicts the exceeding joy of the shepherd in finding the wanderer. He calls his neighbors together to share his gladness. "Likewise there is joy in the presence of the angels of God over one sinner that repenteth." The common and inaccurate rendering of this text confines the joy to the angels only; as if it read, "among the angels." Just as well say that the "neighbors" felt the thrill of gladness over the recovered sheep, and not the shepherd himself.

The transcendent joy in Heaven over a saved soul is not confined to the angel bands. It is only witnessed by them and partially shared by them. It is "in their presence" that the celestial rapture breaks forth. But the supreme joy is in the bosom of the enthroned Redeemer. His was the sorrow, when he was "exceeding sorrowful, even unto death." His is the joy when he presents even one repentant sinner "before the presence of his glory." He sees of the travail of his soul, and is satisfied.

O beloved Saviour! When we behold thee on thy throne, the Shepherd amid his ransomed flock; thy victories complete; the last wandering sheep brought home; the last recovered jewel glittering in thy crown; then we will confess that the triumph was worthy of the toil, and the ransom of thy glorified church was worthy of all the bitter agonies of him who came to seek and to save the lost! "Worthy is the LAMB that was slain, to receive riches and strength and honor and glory and blessing forever and ever!"—CUYLER, in *Independent*.

### The Bible in England.

THE readiest way for a mediocre man to gain notoriety is, as we all know, for him to proclaim himself infidel and attack the Bible. His blows may be as feeble as a hen's pecking; but they are sure to attract notice because of the holy and tender regard in which the object that he assails is held by the noblest part of our race. We are always sorry, however, when a man of natural ability is driven to such straits as these to produce a sensation and draw notice to himself; and were especially sorry to find so much of this blue-light stage-thunder in the book just issued by Mr. Conway in England, in which he professes to give a resume of this philosophy or religion which life has taught him.

Mr. Conway is an American, and known to many of us as a clever contributor to some of the magazines, and a well-meaning man, whose anxiety for bold expression, however, very much outruns his thought or judgment. It has noticeably done so in this instance. He informs us that in his teens he had made Christian's journey from the City of Destruction to Zion, and reached the feet of Christ. He found (which will, to all other Christians, appear a remarkable experience) that he had nothing further to do but to praise him in words and call himself a miserable sinner; but, learning that better work was done in the City of Destruction, he set out on the back track. Of course there can be nothing new in the ideas he advances; the jeers at Christianity are the old and well-worn campaigners with which we are all familiar; but we confess ourselves surprised at the want of policy and taste in their manner. Writing for earnest men, Mr. Conway should have known that an earnest doubter, to command attention, would not turn to the gravest subject which the human soul can approach with the quips and cheap ribaldry of a clown. "The myths of the New Testament," he tells us, "are but a rehash of the Old and those

of Greece; and Jesus wears the old clothes which have served Moses and Zoroaster in their turn." It is over the children who are permitted to read the Bible that he lifts up his voice in shrill lamentation. "They are no more capable of comprehending what is pure in its pages than they are Kant's metaphysics, while they learn from its scandals which are without a name. Millions of childish hearts and minds first soiled by contact with these obscene pages are offered each year as a holocaust," etc. Mr. Conway has been unfortunate in his childish reminiscences. The boy or girl who would dig among Levitical laws for obscure uncleanness, must have an exceptionally keen scent for nastiness.

There is an effort, however, of more weight making in England to restrict the use of the Old Testament as a common school-book; the argument urged by Catholics (apart from sectarian differences) being that the Jewish patriarchs, addicted, as they were, to cheating, murder, and concubinage, are hardly the proper models upon which to mold the youthful English minds. There would be some force in this if any English boy is really dull enough to suppose that David or Jacob is offered as an example for his wholesale imitation, which we are loth to suppose is the case. It is not probable that any part of the Bible will be withdrawn from use in England. Intelligent Christians are keen enough to see that the doctrinal portions of the Scriptures are singularly adapted by divine inspiration, both in their form and wording, to the minds of children. The textbooks of every other religion are accumulations of recondite maxims meant for the research of adults; but the parables and words of Jesus linger with the homely simplicity of an old friend in the child's mind until his eyes are opened, as age and knowledge come to him, and he finds that he has entertained a god unawares. Neither will the merely historical books, we think, ever give place in English education, as is suggested, to Shakespeare or Milton. It is quite true that the ways of God with men could be as plainly taught in the history of any nation as in that of the Jews; but it is equally true that they are not so taught in any book or by any nation. The Hebrews, avaricious and stiff-necked though they were, had always an overwhelming sense of the divine presence, equaled only by that of the Scotch Covenanters. They wrote down unflinchingly David a murderer, and Solomon an adulterer, thereby to show more clearly the avenging Justice that pursued them. There is no history, and probably never will be one, where God and man are brought face to face with such inexorable fidelity to fact in the narrative, such dramatic force of description, or expression so lofty and pure. It will be long before the English will give up the dullest books in the Hebrew history as a wholesome and pure regimen for their children.—*N. Y. Tribune*.

### The End of the War.

THE long, the terrible, war in Europe, it seems, is over; for while our paper is going to press, the preliminaries of peace have been signed by the French Commissioners. What its issue, as well as what the chief conditions of peace, would be, has long been anticipated; and in this respect no one is taken by surprise as in 1866, when a reconstruction of Germany on an entirely unexpected and by no means popular basis, was announced by the Prussian Government as the chief result of the brilliant war.

The sufferings of the French people in this war have been terrible; and every philanthropist will be glad to learn that so strenuous efforts are now being made all over the world to relieve them. But still more terrible than its sufferings must be the mortification of the nation which has long been the vainest in Europe, at the course which the war has taken and the results which now follow it. The largest cession of territory which France has had to make for centuries—of territory, moreover, which, since its annexation to France, has been the pet of all the administrations; the entrance of the victors into the capital, in utter disregard of all the threats and whinings of the Parisians up to the last moment; and the payment of an indemnity equal to about one-half of our enormous debt—conditions like these will always count, in the history of France, among the greatest calamities that have befallen her.

We waive the question whether the victors might not have acted more magnanimously in offering easier terms, and more wisely in concluding a peace less revolting to the feelings of a great nation; but we are satisfied that every historian who lays any claim to impartiality will proclaim the German terms moderate and lenient in comparison with those which the French, under Louis XIV. and Napoleon I., imposed upon Germany. No one can doubt that if Germany had been humbled as France is now, her war indemnity would not have been less. Berlin would no more have been spared seeing the triumphal march of the French under Napoleon III., than it was under Napoleon I., and the territory demanded from Germany would have considerably exceeded that which is now lost by France. The fate of France has been something terrible; but who will say that it was undeserved?—*The Methodist*.

It is indeed a low price that is placed upon body and soul, when all relating to the welfare of both is imperiled by the drinking habits which are formed in occasional and moderate drinking. Those whose temporal and eternal hopes are thus destroyed are certainly too cheaply sold.

### Religion of Circumstances.

THERE was a period, while the Reformation was being established, during which the English nation changed their religion to accommodate the preferences of the reigning monarch. Under Edward, priests, bishops, and people, were Protestants; under Mary, papists; under Elizabeth, Protestants; and under Henry VIII., papists, with the king for a pope. Such was the facility with which they adapted their religion to their circumstances, that a careful observer remarked "that the English would turn Turks if the king told them to."

The same accommodating spirit still prevails largely among professing Christians. They are reflectors, and not lights. They shine only as they are shone upon. They echo the sounds that fall upon them. They are the creatures of circumstances. It was with reference to this class that the Saviour said, *Have salt in yourselves*.

Saving grace comes from God alone. It is always the same in its nature, and in its effects.

It gives victory under temptation. Many are strong in virtue until they are thoroughly tested. They condemn others who do better than they themselves would in a similar position. But he who has the real grace of God in his heart, maintains his integrity when everything is favorable to his yielding to the solicitations of the enemy of his soul. Many, who at home have maintained a character of strict honesty, have, in Congress or in the Legislature, yielded to the tempting bribe, and sold their votes for filthy lucre. The true child of God is honest, whether honesty is the best policy or not. He is governed by principle, and not by self-interest.

Many were plain when they were poor. They professed that it was because the word of God required it. But it is evident that they made a virtue of necessity. In reality, pride was at the bottom of their plainness. Just as soon as their circumstances warranted it, they went into pride and fashion as deeply as their neighbors. Their apparel is now as costly as that of sensible people in their own condition of life, who make no profession of religion. They believed in plain churches and free seats, in their low estate; but as soon as they are able to vie with other denominations in splendor, they build as magnificent houses of worship as their means will allow.

Some twenty years ago, in Western New York, one of the leading preachers—a presiding elder—made an issue in his Conference against secret societies. He professed to believe that they were infidel in their character and pernicious in their influence. He opened the controversy which resulted in the expulsion of several preachers, and of many church members, who had stood by him. When the crisis came, he was transferred to the Pacific coast. Becoming a candidate for an office in the gift of the General Conference, he joined the Masons! As water conforms to the shape of the vessel which contains it, so the principles of many who profess to be Christians, are controlled by their surroundings.

Beloved, is this the case with you? Are you floating along as the current carries you? Are you controlled in your religious associations and principles by the influences to which you are subject? If so, you have no more right to expect to go to Heaven than has a Mohammedan or a heathen!

In Christ is life; and if we belong to him, he makes us partakers of his life. We control circumstances, instead of being controlled by them. The elements that make a dead tree decay, cause a live one to grow. So, if we are true Christians, with our lives hid with Christ in God, the temptations and the trials which result in the complete overthrow of false professors, will only establish us more firmly in our faith.

LET EVERY MAN PROVE HIS OWN WORK;  
THEN SHALL HE HAVE REJOICING IN HIMSELF  
ALONE, AND NOT IN ANOTHER.

### Holiness and Humility.

JONATHAN EDWARDS describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm repose; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." Humility is indeed one of the loveliest graces which adorn the Christian character, and between it and holiness there is an intimate connection. The nearer a Christian gets to God, the more profoundly is he impressed with his infinite purity, majesty, and glory, and the more impure, insignificant, and worthless, does he appear in his own eyes by reason of the marked contrast. We observe this in the case of the pious patriarch in the land of Uz, who, when the voice of the Lord came to him out of the whirlwind, exclaimed, "I abhor myself, and repent in dust and ashes." So when the "still, small voice" of Jehovah reached the prophet Elijah in the cave on Horeb, he "wrapped his blushing face in his mantle."

MISS WEST, a missionary whose field of labor is Turkey, has, in ten years, trained two hundred girls, who are now scattered from sea to sea along the Euphrates and Tigris, engaged in teaching the truths of the Christian religion.

It is not required that a man shall always be perfect in order to be a true Christian. But it is required that he should be a sincere seeker after perfection. It is required that he should be moving forward, and advancing up the strait and narrow way of life.



## "LET NOT YOUR HEART BE TROUBLED."

TUNE: "Blessed words of Jesus."

When angry storms are beating,  
When, weak and tempest-tossed,  
You cry with bitter weeping,  
"Lord, help, or I am lost."  
Still on some word of Jesus  
Your soul may all be stayed,  
Let not your heart be troubled,  
Nor let it be afraid.

CHORUS.—Oh! blessed words of Jesus!  
Why should we be afraid,  
Since he will never leave us,  
Nor let us be dismayed?

Should dearest hopes be floating,  
Like drift-wood on the sea,  
Each treasure with the keeping,  
Shall yet come back to thee;  
Thy God is watching o'er thee,  
Go forward undismayed;  
Let not your heart be troubled,  
Nor let it be afraid.

CHORUS.—Oh! blessed words of Jesus! &c.

When care and grief oppress you,  
When sore temptations try,  
And when no star of promise  
Breaks through the clouded sky,  
Remembering how the Saviour  
For all his children prayed,  
Let not your heart be troubled,  
Nor let it be afraid.

CHORUS.—Oh! blessed words of Jesus! &c.

When from the great hereafter,  
A voice doth call, and call,  
And from your falling fingers  
The pilgrim staff shall fall,  
Still leaning on some promise  
Your risen Lord has made,  
Let not your heart be troubled,  
Nor let it be afraid.

CHORUS.—Oh! blessed words of Jesus!  
Why should we be afraid,  
Since he will never leave us,  
Nor let us be dismayed?

E. H. GATES.

## The Meek Spirit.

FIRST, Christ says he is meek, and then "lowly in heart." Take the word "meek." As I think, that refers to the yoke-bearer. If I am actively laboring for Christ, I can only find rest in that labor by having a meek spirit. If I go and labor for Christ without a meek spirit, I shall find there is no rest. Somebody will be objecting that I do not do my work as I ought to do, according to his canon of taste; and if I am not meek, I shall find my proud spirit rising at once. I shall be defending myself, or I shall find a spirit which says: "I will do no more, because I am not appreciated." But a meek spirit is not apt to be angry, and does not soon take offense; therefore, if men offend, the meek spirit goes on and will not be offended, and will not notice a sharp word or severe criticism. If the meek spirit be injured or offended, and suffers for a moment, it is always ready to forgive and blot out the past, going on again. The meek spirit, in working, only seeks to do good to others. It denies itself; it never expects to be well treated; it did not intend to be honored; it only sought to do good to others. The meek spirit laid itself very low, and took the yoke; and the yoke must be higher than the shoulder. It did not expect to be exalted; it only took the yoke to serve Christ and do good to poor sinners. Don't you notice in Jesus Christ what a glorious meekness there is? How calm he is when men treat him badly! When the Samaritans would not receive him, John said: "Call fire from heaven." Poor John! Jesus Christ has a meek spirit, and will do nothing of the kind. If one village will not receive him, he will go to another, and they will. He will still labor on. And, oh! your labor will become easy if your spirit is very meek. It is the proud soul that gets tired of doing good if it finds its efforts are not appreciated. It is the bravely meek spirit that endures, like the anvil that bears the hammer's blows, and destroys the hammer by patient endurance. Oh! you want to be like Jesus. Consider him who endured the persecution of sinners. Lest ye be weary and faint in your minds, learn his meekness; then the yoke will not gail your shoulder; you will find it easy to your shoulder as soon as you love it.

But I must pass on, and notice that it is very evident that the rest which Christ speaks of in the second part of the text we shall find is a rest growing out of our spirit's being conformed to the spirit of Christ. "Learn of me, and ye shall find rest." It is a spiritual rest. It is a vain idea to suppose that if our own circumstances were altered, we should be more at rest. If you cannot rest in poverty, you cannot in riches. It is the spirit that gives the rest. Persons on the rack have said they were among the roses, and have learned to sing God's praises with joy of heart. It is the spirit that doeth it; as for the outward concerns, they are of small account. Let but your mind be like the mind of Christ, and you will "find rest unto your souls"—a deep rest; a growing rest; a rest you will find out more and more; an abiding rest, not only which you have found, but which you shall find, which you go on and find; justification—giving you rest from the burden of sin—sanctification. It will give you rest from all sorts of cares; and in proportion as it becomes perfect, and you are like your Saviour, your rest will become more like that of Heaven.—*Spurgeon*.

WAIT patiently on God. It is becoming of a dutiful child, when he hath not presently what he writes for to his father, to say: "My father is wiser than I; his own wisdom will tell him

what and when to send me." O Christian! thy Heavenly Father has gracious and wise reasons, which hold his hand for the present, or else thou hadst heard from him before now.

## Sound the Alarm.

THE San Francisco *Bulletin* of Jan. 23 says: "Missing—a dashing young man, recently resident here. He occupied a high social position for one of his years, and apparently enjoyed the confidence of a large circle of acquaintances. He was not in any sense a waif. His home, abounding in gentle, womanly influence, intelligence, and refinement, could hardly be otherwise than pleasant. Of relatives and friends he had a sufficiency. The young man held the position of salesman in a wholesale stationery house, and received reasonable compensation for his service. His expenses were not, necessarily, greater than those of his companions. He had no person other than himself to support. His earnings, under ordinary circumstances, should have sufficed to pay his expenses; even more, a moderate bank account might have been opened. The salesman had long been in the stationery firm, and was esteemed and respected by the partners. His character for honesty and industry was above suspicion. But the serpent of San Francisco, fashion, won him over to her side. He entered the ranks and became one of fashion's legion. The particular station to which he was assigned, has not transpired. Whether he disposed of money at the gaming table, in the haunts of fallen women, or at the stock market, we are not prepared to state. If he did dispose funds in either of the modes described, he simply followed the example set by men of wealth and influence in the community. If he spent his earnings upon fast teams, and dashed along the Cliff Road House Sabbath after Sabbath, his case is not without precedent. We do not know that the young man indulged in any of the 'stylish pastimes' enumerated above, though damaging rumors are afloat; and allowing that reports are true, precedents are not admissible excuse for criminal action. But it is true that the young man has disappeared. The haunts that knew him once, know him no more. He has betrayed the confidence of friends and employers to the tune of several thousand dollars. There are no mitigating circumstances in the case. He has deceived parties for whom he claimed to have the greatest friendship. The speculations at his place of business constitute a mere moiety of the whole amount supposed to have been invested in fashionable amusements. His friends find themselves out of pocket in sums ranging from \$50 to \$500. No criminal action will be brought against the unfortunate fellow. The victimized parties have hopes that he will yet come back, and in some manner explain his conduct.

"It is high time the alarm was sounded in this community. The city is drifting toward a vortex of crime; and parties who should aid in shaping her course properly are away from their stations. Curtail the fashionable vices, and confidence transactions, of the nature alluded to in this article, will decrease."

## The Approach to Jerusalem.

THE approach to Jerusalem from the east is not very impressive, for the mountains shut out the view of the city until almost at its very gates; and the emotions befitting the first view of the holy city are somewhat deadened by sensations of fatigue, and a desire to find a resting-place within its walls. The Russian monastery is the most prominent object in the view from the eastern side of the city. There are five gates leading into Jerusalem, of which the most important are, the Damascus gate on the north, and that of Jaffa on the east. Entering by either of these, you find the streets very narrow and stony, crowded with camels and mules, and quite terrifying to the uninitiated. Here are congregated all the different nationalities of the world; and crowds of pilgrims, Russians, Austrians, Turks, Poles, Armenians, &c., constantly coming and going, make this city of eighteen thousand inhabitants seem much larger. Jerusalem is built on four hills, the most famous ones being Mt. Moriah and Mt. Zion, on which the greater part of the city stands. These two hills are separated from each other by a valley called the Tyropæan, formerly quite deep, but now filled up with debris.

The ancient Jerusalem is supposed to be buried thirty or forty feet beneath the present city. Interesting excavations have been begun; but the pasha does not favor them, and often stops the work. A walk around the walls of the city gives a very good idea of its position. The walls only date back to the sixteenth century, and are quite perfect, but very irregularly built, and of different heights. The valley of Jehoshaphat lies between the Mount of Olives and Jerusalem, on the east. This is the Jewish burying-ground, in which it is the ardent desire of every Jew to be interred. Among the most striking tombs are those of Absalom, St. James, and Zacharias. In this valley also is the garden of Gethsemane. One is somewhat shocked to find that the Greeks and Latins quarrel over this sacred spot, and have each a different location for it. The Latin garden is very small, and enclosed by a green and white paling, very offensive, to say the least, to one's ideas of good taste. Inside are shown several venerable olive trees; and against one of these Christ is said to have leaned in his agony, while his disciples slept. The walks are bordered with flower-beds to supply strangers and pilgrims with mementoes. The view of Jerusalem from the

Mount of Olives is acknowledged to be one of the finest; and it is only in looking down upon the city from this point, that its size and extent are fully realized.—*Old and New*.

## Do What Is before You.

DO WHATEVER there is to be done without questioning and without calculation. Make progress in things moral. If need be, utter stammering words. Would you console the troubled if you only had a ready tongue? Take the tongue that you have. Ring the bell that hangs in your steeple, if you can do no better. Do as well as you can; that is all that God requires of you. Would you pray with the needy and tempted if you had eminent gifts of prayer? Use the gifts that you have. Do not measure yourself according to the pattern of somebody else. Do not say to yourself, "If I had his skill," or, "If I had his experience." Take your own skill and your own experience, and make the most of them. Do you stand over against trouble and suffering, and marvel that men whom God hath blessed with such means do so little? Do you say to yourself: "If I had money I know what I would do with it"? No; you do not. God does; and so he does not trust you with it. "If I had something different from what I have, I would work," says many a man. No; if you would work in other circumstances, you would work just where you are. A man that will not work just where he is, with just what he has, and for the love of God, and for the love of man, will not work anywhere in such a way as to make his work valuable.—*Beecher*.

## Shall Women Speak in the Church?

AMONG some Christian sects it is considered disorderly for women to speak or pray in a public assembly. Of course they quote 1 Cor. 14: 34, 35, as deciding the case. Paul there says, "Let your women keep silence in the churches, for it is not permitted unto them to speak."

If this passage is to be taken as a general law, it is forbidden to a woman to speak, pray, or sing, in public, for silence is commanded. It is as much a violation of this scripture to exhort in psalms and hymns and spiritual songs, as to exhort in prose and to pray. But no one thinks it wrong for women to sing in public; why should they forbid the other forms of speech, and allow this?

The fact is, Paul is here correcting abuses, disorders which caused confusion in the churches at Corinth, and he commanded those who possessed the gift of tongues to be silent, unless an interpreter was present, and that only one should speak at a time.

All of this concerned those who possessed, or pretended to possess, supernatural gifts, and were exercising them so as to cause confusion. Women were not to wrangle and to yield to pretended impulses, and become excited and immodest in such assemblies.

But nothing is proved by this in regard to what is proper in orderly, sober assemblies. Because it is very improper for women to take part in such meetings as they had at Corinth, it does not follow that they may not take part in orderly religious meetings.

In 1 Tim. 2: 11, 12, women are commanded to learn in silence, and forbidden to teach, or usurp authority over the men. This cannot mean absolute silence, but the opposite of loquacity, impertinence, arrogance. In some of the churches they had fallen into the habit of disputing, and becoming much excited, and the result was great disorder. Where women indulged in this, the matter was made worse, on account of their being generally more excitable than men, and immodesty on their part caused offense and scandal. It was very necessary that this should be forbidden.

Women who usurp authority over men, and become dictatorial in public assemblies, are very much out of place; but that does not prove it improper to speak in a proper manner.

That these passages do not forbid a modest, orderly utterance of their views, hopes and joys, in religious meetings, is evident from the fact that the Scriptures indorse and commend such acts. In 1 Cor. 11: 5, directions are given that women who pray and prophesy in public should follow the custom of society, and have their heads covered. If it was wrong for them to speak or pray in public, why give these directions? The only difference made between men and women, is that men are to uncover their heads, and women are to cover theirs, when they speak or pray.

Joel prophesied that under the gospel dispensation the "sons and daughters" should both prophesy, or exhort, as the word means; and Peter, Acts 2: 17, so applies it. It is not likely that Paul's words conflict with this.

Philip, the evangelist, Acts 21: 9, had four daughters that were exhorters, and so noted and useful were their services, that the inspired writer was moved to mention them, that all other sisters having the same gifts might be encouraged to exercise them in the same way. When women are forbidden to speak for Christ, the spirit of the gospel is violated.—*Morning Star*.

You have seen the invigorating influence of a human passion. You have observed how love will make a timid woman courageous; how it gives rush and flow to a desultory, purposeless man, to have within himself the consciousness of a virtuous affection, for the sake of which it is worth while to be brave, and necessary to be pure. You have said sometimes of one and another among your friends, "I can scarcely recog-

nize in him the same man," and you have found the explanation afterwards in some secret kindling on the altar of his soul, of a fire of human devotion. So is it in that one higher region still—that hidden life, that death to the world, of which St. Paul tells.

## Religion in the Constitution.

THE *Examiner and Chronicle*, the most influential, as well as the most widely circulated, of the Baptist journals of this country, under the title, "Short Method of Conversion," thus alludes to the movement for a religious amendment of the Constitution:—

"We have wondered at the magical effects ascribed to the Sacraments according to High Church theology. But turning a nation from atheists to Christians by a few strokes of the pen, by a vote in Congress, and ratifying votes in three-fourths of the State Legislatures, is equally miraculous and incomprehensible.

"This agitation for a national religion, officially professed, has for its logical outcome persecution—that, and nothing more nor less. It is a movement backward to the era of Constantine, as far below the spirituality of the New Testament as it is below the freedom of Republican America."

## To the Point.

THE conclusion of the whole matter is, that the times demand unfaltering fidelity to every distinctive Christian doctrine. And in order to this, Christians, and especially Christian ministers, must master the situation by making themselves thoroughly intelligent upon all these and kindred subjects. Superficiality will not do. Nothing but solid masonry will serve as a mighty breakwater to roll back the sweeping tendencies of the times to a baptized and clericalized infidelity. Our picture is not overdrawn. We understand something of what we write—and much that we do not write. The true men and women of God must "earnestly contend for the faith once delivered to the saints."—*Wesleyan*.

## Words.

WORDS! What are they? Little things; and yet how much joy or sorrow may be wrought, even in the utterance of a few little words. Let us classify them. First, there are *good* words, which are made up of kind words, loving words, tender words, gentle words, endearing words, pleasant words, cheering words, hopeful words, encouraging words, words of sympathy, faithful words, prayerful words, trustful words, blessed words, cherishing words.

The second, we will denominate *bad* words, which consist in angry words, spiteful words, bitter words, words of hate, sorrowful words, mocking words, jeering words, vexing words, fault-finding words, murmuring words, fretful words, impatient words, complaining words, envious words, words of malice, jealous words, rankling words, vain words, idle words.

What a contrast, yet how few, comparatively, realize the influence exerted from the use of these two classes of words. The first ever bringing joy and gladness to the human heart; the second filling it with sadness and grief. Dear reader, are you ever indulging in those baneful words, which cloud even the moral atmosphere that surrounds you? If so, let me entreat you, indulge them no longer; but on the contrary, speak those kind, loving words, that will not only illuminate your own pathway with the sunshine of happiness, but will also shed a halo of peace and joy over all with whom you may associate. Jesus says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Hence the necessity of using those *good words* that shall finally result in our justification in that great reckoning day, which is soon to dawn upon a world prone to use bad words.—*Advent Christian Times*.

ANGER, if allowed at all, must be characterized by clearness of intellectual perception attended with the spirit of prayer, of love, and forgiveness. This is holy anger. Give no harsh reply under any circumstances.

GOD exercises over every event a degree of control and direction; and everything which takes place exists either by his aid or by his permission.

With patient mind thy course of duty run;  
God nothing does nor suffers to be done  
But thou would'st do thyself, could'st thou but see  
The end of all events as well as he.

TRUE faith is always answered by God far above and beyond our expectations.

IF thou look to thyself thou shalt accomplish nothing; but if thou trust in the Lord, fortitude shall be given thee from Heaven, and the flesh shall be made subject to thy command.—*Baxter*.

FAITH and works were well illustrated by a venturesome little six-year-old boy, who ran into the forest after a team, and rode home upon the load. When asked by his mother if he was not frightened when the team came down a very steep hill, he said: "Yes, a little; but I asked the Lord to help me, and hung on like a beaver."

IF we could see the end as God does, we should see that every event is *for* the believer. When we get to the haven, we shall see that every wind was wafting us to glory.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 14, 1871.

URIAH SMITH, EDITOR.

### The Assurance of Faith.

IN the decree given to Ezra by Artaxerxes Longimanus as recorded in Ezra 7, a decree which marks the commencement of the seventy weeks, and of the longer period of twenty-three hundred days, we find these remarkable words: "Whatsoever is commanded by the God of Heaven, let it be diligently done for the house of the God of Heaven; for why should there be wrath against the realm of the king and his sons?" Verse 23.

What does the king mean by saying, "Why should there be wrath against the realm of the king and his sons?" It is a declaration on his part that he felt assured that unless he did grant this decree for the restoration of Jerusalem, he would expose himself and his kingdom after him to the judgment and wrath of the God of Heaven. But from what source had he received this impression? It must have been from the representation made to him by Ezra, who had requested of the king the favors which this decree bestowed. Thus incidentally (for we have no direct record in the case) is the curtain lifted, permitting us to behold the course taken by Ezra, and the boldness with which he acted in this matter.

Again in chap. 8:22, we find another passage giving us a little further insight into the internal history of this movement. Ezra started on his perilous journey to Jerusalem, perilous, because he bore immense sums of treasure, and because a great portion of his company consisted of women and children who would be an easy prey to bandits and marauders, without an escort or a guard; and in verse 22, he tells us why he did so: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him."

It is here revealed that the Spirit of God had led Ezra to plead before the king the privileges which God vouchsafes to his people, how his hand would guide and uphold all those who would seek him, but be against all who should forsake him; and having committed himself to this declaration, he must act consistent therewith, and having assured the king that God would stand by and strengthen him, he could not deny his own words by asking the protection of the king's horsemen and soldiers, as though he could not make the journey without their aid.

To appreciate the bold position of Ezra before the king, consider a moment his situation. He was a captive in a strange land, and the request he had to make was one which the king would most naturally consider against his own interest and the interest of his kingdom, namely, to let a great body of captives who had doubtless become a profitable portion of his subjects, depart out of the kingdom, and to suffer the rebuilding of a city which had been considered the stronghold of a fractious and rebellious people. It was a bold step for Ezra to simply make this request; how much bolder to urge it under threatenings of wrath from God against the king! How must the king have felt when listening to the bold request of one of his captive subjects, and his threatenings of wrath unless it was granted! And how must Ezra have felt while thus threatening wrath upon the king, the person who held in his hand not only the life of Ezra, but the lives of all his people! And with what astonishment must all have looked upon what to them must have seemed like an act of presumption! But Ezra pressed his case, gathered his company, and took his departure for Jerusalem. Such was his confidence in God; and it was not disappointed. God, he tells us, was entreated of them, and his good hand was upon them. And that move has given the student of prophecy a starting point for the most important prophetic periods on the inspired page, and from it have resulted all the fulfillments of God's word which afterward took place in Jewish history. What a lesson for the people of God in all subsequent ages!

We want more of that faith which Ezra had, which will boldly commit itself to God's word, and take its stand to carry out his purpose, though kings and kingdoms should stand in the way. But first we want Ezra's communion with God, and his knowledge of the divine will.

### Voting.

A NUMBER of articles and paragraphs clipped from the *Boston Journal*, have been sent us, from which it appears that the question of making voting a duty, and compelling it by law, is considerably agitated in the East. We think there is a step demanded, more important than this; namely, to restrict the privilege of voting to those who can intelligently use it. We have often wondered why, in a government like this, the very existence of whose institutions depends upon the intelligence of the people, a certain degree of education was not made an essential qualification for voting. What right has a person to cast a vote which is to have its influence in the course and destiny of this government, who can neither read nor write, and who consequently cannot inform himself in reference to any of the vital questions respecting which he is called upon to decide? What right has a man, who, viewed from a mental and moral stand-point, is simply a mass of human flesh, actuated by ideas about as brilliant as those which may be supposed to animate the intelligent countenance of a hippopotamus, and understanding about as much respecting the genius of American institutions as the comparatively noble animal referred to—what right has such a man to the privilege of controlling these institutions in the least degree?

Let the restriction named above be adopted, and what an enormous and disgusting fungus is at once severed from the body politic. And it is nothing against the proposition that this fungus pertains principally to one party. It might be bad for the party, but it would be better for the country.

What is the great danger attending the elective franchise as it now exists in this country? It is, that unprincipled demagogues will control, to their own selfish and diabolical ends, the votes of the ignorant masses, every one of which is as potent as the vote of the most enlightened and skillful statesman. Take the Roman Catholic priesthood. They are enemies of our institutions. They are crafty and designing, working with steady, patient, unflinching purpose, to secure the control of this country. And they hold in their hands the vote of every Irish Catholic from one end of the land to the other, which they can use for their own purposes. So between unprincipled political aspirants and crafty priests, the government is drifting into the hands of its enemies.

But let the educational restriction be imposed, and vicious demagogues and designing priests are smitten as with paralysis. The dagger with which they aim to strike American liberty to the heart is wrenched from their grasp.

And no one would be wronged by this restriction; for the ignorant myrmidons now manipulated by ambitious and artful leaders to their own ends, are not elevated by the possession of the ballot. The government is degraded, but they are not helped. If the design is to elevate the masses, let a beginning be made with that which is the basis of all true elevation, namely, education. The man who can read, though not permitted to vote, is far higher in the scale of being than he who is permitted to vote, but is not able to read.

And, to speak more directly in reference to the article from the *Boston Journal*, we believe this would be the quickest way to secure the result there called for, that is, the attendance of the better classes of citizens at the polls; for the intelligent and refined will be more ready to attend when they can do so without being crowded and jostled by a degraded, ignorant, and vicious mass of humanity, and without having to stem a tide of unmitigated filth and drunken obscenity.

### Thoughts on the Book of Daniel.

#### CHAPTER XI (CONTINUED.)

VERSE 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power. Take a declaration in the next verse: "Nor regard any god." This has never been true of the papacy. God and Christ, though often placed in a false position, have never been set aside and rejected from that system of religion. The only difficulty in applying it to a new power lies in the definite article "the"; for, it is urged, the expression

"the king" would identify this as the one last spoken of. If it could be properly translated a king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others, translating the passage, "A certain king shall do according to his will," thus clearly introducing a new power upon the stage of action.

Three particulars must be shown in the power which fulfills this prophecy: 1. It must assume the character here delineated near the commencement of the time of the end, to which we were brought down in the preceding verse. 2. It must be a willful power. 3. It must be an atheistical power. Or perhaps the two latter might be united by saying that its willfulness would be manifested in the direction of atheism. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy. Voltaire had sowed the seeds which bore their legitimate and baleful fruit. That godless infidel in his impious but impotent self-conceit had said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Associating with himself such men as Rousseau, De Alembert, Didervit, and others, he undertook the work. They sowed to the wind and reaped the whirlwind. Their efforts culminated in the revolution of 1793, when the Bible was discarded, and the existence of the deity denied as the voice of the nation.

The historian thus describes this great religious change: "It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space."—*Scott's Napoleon*, Vol. i., p. 172.

Again he says:—

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. . . . He was brought forward in full procession to declare to the convention, that the religion which he had taught so many years was, in every respect, a piece of PRIESTCRAFT, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the EXISTENCE OF THE DEITY to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to DENY the most solemn truth which man's soul receives, and RENOUNCE UNANIMOUSLY THE BELIEF AND WORSHIP OF DEITY."—*Ibid.*, Vol. i., p. 173.

A late writer in *Blackwood's Magazine* says:—

"France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

But there are other more striking specifications still, fulfilled in this power.

Verse 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

The word for woman and wife are in the original the same; and Bp. Newton observes that this passage would be more properly rendered "the desire of wives." This would seem to indicate that this government, at the same time it declared that God did not exist, would trample under foot the law which that God had given to regulate the marriage institution. And we find that the historian has, unconsciously perhaps, and if so, all the more significantly, coupled together the atheism and licentiousness of this government in the same order in which they are presented in the prophecy. He says:—

"Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure when their taste was changed or their appetite gratified. If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent, in domestic

life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots, by whom they had been urged forward."—*Scott's Napoleon*, Vol. i., p. 173.

"Nor regard any god." In addition to the testimony already presented, to show the utter atheism of the nation at this time, the following fearful language of madness and presumption is to be recorded:—

"The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of refined voluptuousness. The supreme King, the God of the Jews and the Christians, is but a phantom. Jesus Christ is an impostor."

Another writer says: "In August 26, 1792, an open profession of atheism was made by the National Convention; and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid."—*Smith's Key to Revelation*, p. 323.

"Herbert, Chaumotte, and their associates appeared at the bar and declared that God did not exist."—*Alison*, Vol. i., p. 150.

At this juncture all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The Sabbath was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep. But the crowning blasphemy, if these orgies of hell admit of degrees, remained to be performed by the comedian Monvel, who as a priest of Illuminism said:—

"God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your existence? The whole ecclesiastical establishment was destroyed."—*Scott's Napoleon*, Vol. i., p. 173.

Behold what man is when left to himself, and what infidelity is when the restraints of law are thrown off, and it has the power in its own hands! Can it be doubted that these scenes are what the omniscient eye foresaw and noted on the sacred page when it pointed out a kingdom to arise which should exalt itself above every god and disregard them all?

Verse 38. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both these positions. But it might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? It did. The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; and they did not intend to introduce any movement which would increase devotion or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposite of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation. In 1794 the worship of the Goddess of Reason was introduced, and is thus described by the historian:—

"One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting as the object of their future worship, a veiled female whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the President, when she was generally recognized as a dancing girl of the opera, with whose charms most of the



persons present were acquainted from her appearance on the stage, while the experience of individuals was further extended. To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage. This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the revolution."—*Scott's Life of Napoleon*.

In introducing the worship of Reason, Chaumette said:—

"Legislative fanaticism has lost its hold; it has given place to reason. We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of reason—this animated image, the masterpiece of creation."

"A veiled female, arrayed in blue drapery, was brought into the convention; and Chaumette, taking her by the hand—

"Mortals," said he, "cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge NO DIVINITY but REASON. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom—Veil of Reason."

"At the same time the goddess appeared personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the convention. The goddess after being embraced by the president, was mounted on a magnificent car, and conducted amidst an immense crowd to the cathedral of Notre Dame, to take the place of the Deity. Then she was elevated on the high altar, and received the adoration of all present."

"On the 11th of November the popular society of the museum entered the hall of the municipality, exclaiming, 'Vive la Reason!' and carrying on the top of a pole the half-burnt remains of several books, among others the breviaries and the Old and New Testaments, which 'expiated in a great fire,' said the president, 'all the fooleries which they have made the human race commit.'"

"The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Mademoiselle Arnould, a celebrated comedienne, expressed the public feeling when she called 'marriage the sacrament of adultery.'"—*Ibid.*

Truly this was a strange god whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France. Read again a few lines from the extract already given:—

"We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic."

#### To Correspondents.

D. BURDICK: We gave the article from the *Tribune* on Recognizing God in the Constitution, simply to show that not a few perceive the evil that is to result from the movement, and raise the warning. And we look upon these utterances as not a little providential. They will help to open eyes when the test shall come.

W. J. HAYNES: We think the baptism of fire mentioned in Matt. 3:11, refers to the wicked. He [Christ] shall baptize you with the Holy Ghost, or [as some translate it] with fire; those baptized with the Holy Ghost, being those who receive his Spirit and are converted to the Lord; and the others, the wicked, who are to be overwhelmed in the lake of fire. Robinson in his Lexicon, under the word βαπτίζω, paraphrases the passage thus: "To overwhelm, richly furnish, with all spiritual gifts, and to overwhelm with fire unquenchable." The "fan" mentioned in verse 12, would naturally symbolize the means by which the separation is to be accomplished between the righteous and the wicked; the figure being taken from the process of threshing, or of separating the wheat from the chaff, in use among the ancients, in which an instrument called a fan was used. And inasmuch as it is said in immediate connection that he will gather his wheat into his garner, which means the gathering of the righteous into the mansions of the Father's house, the winnowing or fanning process must denote those

events by which this great separation is put between the righteous and the wicked; in other words the events by which the nations are dashed to pieces, and (using the same figure) become like the chaff of the summer threshing-floor. Dan. 2:35. The second coming of Christ with the judgments which precede it, and the glory which attends it, will accomplish this.

By the term "floor" is probably meant the place where the wheat and chaff now are, mingled together—this earth, which is to be the territory of Christ's future kingdom, and out of which, as expressed in the parable of the wheat and tares, Matt. 13, are to be gathered all things that offend, and them which do iniquity.

R. J. LAWRENCE: We have forwarded your communication to Bro. H. C. Blanchard.

S. T. of Maine, asks? How will you reconcile 2 Sam. 24:24 with 1 Chron. 21:25?

ANSWER. The writer of 2 Sam. 24:24 speaks simply of the threshing floor, and oxen for sacrifice, for which David gave fifty shekels of silver; while the writer of 1 Chron. 21:25 speaks of the "place," including much more than simply the threshing floor; and for this, David gave six hundred shekels of gold. See Smith's Bible Dictionary on these passages.

THE LAST ARGUMENT.—A correspondent informs us that in a protracted effort just held by the Baptists in Leighton, Mich., this argument was used to prove the abolition of the law: "Seeing ye have put off the old man [God] with his deeds [the law]." And he significantly asks if this is not the most God-dishonoring argument yet devised—a question which is sufficiently answered by the asking.

#### The Earth in Trouble.

TWENTY-FIVE DISASTROUS EARTHQUAKES IN 1869 AND 1870.

A CORRESPONDENT sends us a long article clipped from the *Boston Journal*, giving a remarkable list of earthquakes which have occurred within the past two years, from which we take the following extracts:—

Philosophers divide earthquakes into three classes, viz.: (1) The disastrous and destructive, comprehending all those capable of overturning buildings, destroying ships and convulsing the earth; (2) The severe, those capable of forming rents in houses and fissures in the ground, and (3) the harmless, which cause a shock, but are too feeble to destroy life or buildings, or rend the ground. Of the one hundred and forty-nine earthquakes experienced in New England between the years 1638 and 1850 inclusive, nearly all were of this last-named class, this kind being far the most numerous. A writer in one of our popular monthlies supposes that thirty thousand shocks of earthquake, comprising all classes and all degrees of severity, have been felt over the whole earth during the past hundred years, which, if true, would realize the conception of Humboldt, who imagined some part of the earth to be perpetually trembling under these remarkable visitations. The writer of this has himself enumerated over four thousand shocks which occurred in the two years 1867, 1868.

Of great and terrible destructive earthquakes, only one each year is registered by Mallet, Ponton and other historians of these phenomena, as happening between the years 1800 and 1865. In 1867-68 the number of this first class of earthquakes increased alarmingly, no less than eleven occurring in the following places and countries, and in the order here named, viz.: Algiers, in Northern Africa, the island of Mitylene, St. Thomas, in the West Indies, the island of Formosa, the Sandwich Islands, Northern Ecuador, Peru, Chili, Ecuador, California, and Jalisco, in Mexico, while others of a frightful character have taken place under the floor of the ocean; this number of the kind destructive of cities, villages, and human life, by which over one hundred thousand human beings were estimated to have perished, being far in advance of any previous two years in this century. So remarkably was the earth convulsed during this period as that it attracted the universal attention of scientific men, and occasioned no small amount of conjecture, as well as some degree of alarm; though no generally accepted and satisfactory solution of this extraordinary unrest of the earth has yet appeared.

Then follows a list of earthquakes, after which the article concludes as follows:—

On reviewing the foregoing list, we find here registered some twenty-five disastrous earthquakes, all occurring within the two years ending December 31, 1870, and the list may be, and probably is, yet incomplete, owing to our imperfect information of what is transpiring in distant countries. These terrible convulsions, though not on so grand a scale as those of the two preceding years, 1867 and 1868, nor so terribly destructive of human life, are nevertheless most extraordinary as respects their number and severity, and overwhelmingly demonstrate the truthfulness of the views of those savants who hold that the earthquake forces are by no means becoming more and more quiet

and dying out, but on the contrary, from some unknown cause, are increasing in activity. At any rate, there is enough in the earthquake record of the past four years to justify the remark of the scientific writer in a late number of *Blackwood's Magazine*, who says: "We have been passing through a remarkable period of terrestrial phenomena—more remarkable, certainly, than any which has been witnessed by the present generation." And we may add, it is by no means certain that we have reached the end of the earthquake term.

And here we may also be permitted to state that in the absence of any and all established theories of the earth's internal structure, by which to account for the terrible convulsions of which we are writing, there is increasing evidence for regarding very favorably the generally accepted belief of the earth's interior being a molten, fiery mass, considered as the only one that fairly accounts for all the varied and well-known phenomena of earthquakes felt and witnessed on the surface crust. In harmony with this opinion, there is plausibility in the conclusion of Prof. T. M. Thorpe, who imagines the great shocks of 1867-8 to have been caused by the breaking off of immense masses of solid earth from the inner crust, which, falling into the lava caldron below, agitated it into gigantic, throbbing and rolling waves, that heaved the outer crust with great throbs and throes. Indeed, the theory of this scientist, who has made seismic action a special study, together with his wide-spread and sagacious conjectures of a series of great earthquakes the whole world over, made on the occurrence of the destructive shock at St. Thomas, in October, 1867, and subsequently published in all the papers, was amply supported and borne out to a sad reality in the experience of the three or four years that have followed the utterance of his prediction, during which time the earth, the emblem of all that is stable, has agonized in deep and mysterious troubles for which the Lord of nature affords at present no remedy. Assuredly, this generation of men are the witnesses of events of the most startling character and marvelous significance. Oh! for a prophet's glance to read the future aright!

#### Christian Benevolence vs. Church Gambling.

THE proceedings of the "State Christian Convention," lately held in East Saginaw, Mich., as reported in the *Detroit Tribune*, contain some stirring testimonies on this subject. The essay, read by Mr. Bangs, of Ionia, plead for the Bible system of tithing, and deprecated the modern expedients of festivals, socials, &c., for raising means to support the gospel. The following extracts are interesting:—

"Man is God's steward; he can claim nothing as his right. Tithes and sacrifices were rendered to God in the patriarchal age. The firstlings of the flocks, and the first fruit of the field, with one-tenth of all the increase, belonged to the service of God, and his approval is recorded for our instruction. . . . According to the Mosaic law, the least asked was one-tenth, while the wealthy were required to give according to the wants and necessities of the church."

"True, this law was proclaimed under the Jewish dispensation; yet it is still in force. The proper rule of Christian benevolence is, 'Upon the first day of the week let every one of you lay by him in store, as God has prospered him.' This simple plan secures the object designed by God, secures an abundance of money for all the purposes of Christ's cause, and develops the benevolence of the church, while it subdues the selfishness of human nature. The tendency of the plan is to secure an honest calculation of the amount; an important consideration when we remember the power of human selfishness to pervert the judgment. The apostolic rule requires that every one give something; the rich from their abundance; the poor, their mites."

"Other expedients assume multitudinous forms, such as festivals, oyster suppers, ice-cream, strawberry and neck-tie socials, etc., *ad infinitum*. I do not object to the rich feeding the poor, but this modern plan makes the whole thing irregular; some are compelled to pay too much, while many others pay nothing. These plans ignore the idea of rendering to God what is his due. Every one expects a compensation for what he gives, and grumbles if he does not get it. [Modern benevolence!] A few do the work, and pay the expenses. This creates more selfishness than benevolence. . . . Each does not give as God has prospered him. The poor must give as much as the rich, or be excluded from the privilege of giving at all, or from the enjoyment of the gathering. There can be no difference in the prices of suppers or neck-ties. No one gives; each expects an equivalent. . . . What can be done to remedy the evil? The answer is, to educate the people according to the Scriptures on the subject of benevolence. Distinguish properly between self-interest, personal or community profit, and pure benevolence. Thus, and thus only, shall we give a right direction to legitimate efforts."

Instead of a few short extracts, as I intended, I have given most of the essay; but I think this will not be regretted by the readers of the REVIEW, and especially by those who love the Scripture rule of systematic benevolence.

The "discussion of the topic" elicited some rich things. "Rev. Geo. Jachin, of Washtenaw county, thought that all grab-bag socials, &c., were no better than gambling."

And such must be the decision of all who candidly view the matter in the light of principles

and true piety. But, when we consider that these expedients are adopted by the body of American Protestant churches—that they are their chief means of supporting the gospel, as they hold it, what a scene is presented! The great religious, aye, Christian bodies of the day, in this most Christian land, sustaining their worship by gambling! And must we still be blamed for saying that they are fallen? Is it not nearly time to raise the cry, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues"?"

"Rev. J. H. McCarty, of Adrian, thought that it was doubtful whether the State could be brought up to that high standard. He presented for the edification and instruction of the convention, some figures. Fifty members giving fifty cents a week, and one hundred members giving twenty-five cents a week, and fifty giving ten cents a week, for a year, would make \$3,120 from a church of two hundred members. A church of three hundred members giving fifty cents a week, would raise \$7,800 in a year. He said that the experience of church socials had, in East Saginaw, been the almost total destruction of theatrical and minstrel shows. The young would rather go to these socials than to the public halls. He was not sure that it would be good policy to give up these socials."

Mr. McCarty's figures certainly afford a strong argument in favor of systematic benevolence; showing what may be done by small sums given regularly or by method. This is proof that the only remedy for the selfishness so largely prevailing among professed Christians, is found in obedience to the Bible rule of giving. Some seem to overlook the fact that it is a *Bible rule*, and stigmatize it as a "rigid law of taxing," and they thereby show a large development of stinginess or impiety. But the plea offered by Mr. McCarty in favor of socials seems not quite satisfactory. My last quotation is in answer to that point. It sounds like the utterance of a true heart."

"Rev. Geo. Duffield, of Saginaw City, said that they should ask twice; first of God, and second, of man in Christ's name. While we have church socials, how is it with the social prayer-meeting? When the church social empties the theater by taking its place, he must protest against it in God's name. The stumbling-block in the way of many sinners is the fact that professing Christians are not willing to use their money for God."

If we note the faults of others to find fault with them, or to boast of ourselves, they will condemn us as well as them. There is a lesson in this report for all who believe that "the end of all things is at hand," and who expect soon to give an account of their stewardship. J. H. WAGGONER.

Newton, Mich., March 5, 1871.

#### Hasting unto the Coming of Christ.

WE need not tarry here many years before the coming of Christ. Aside from the numerous chains of prophecy which show clearly that the Son of Man is near, even at the doors, and that the generation now living, having heard the genuine proclamation of his coming, will witness his glorious advent in the clouds of heaven, we know that the church, by consecration, faith, and corresponding good works, can accomplish the work assigned unto it, in overcoming, and bringing souls into the truth, in a very short time.

To illustrate, we will make a very moderate calculation. We will suppose that there are but ten thousand believers in present truth, and that each believer will make it a point to make at least one convert each successive year for the next five years, and that those embracing the truth through their instrumentality, will follow their example in winning souls to the truth. The first year we would have twenty thousand believers; the second year, forty thousand; the third year, eighty thousand; the fourth year, one hundred and sixty thousand; and the fifth year, three hundred and twenty thousand. This would leave a great margin for apostates. Now I do not claim that the Saviour will come in just five years. The definite time of his coming is not revealed in the Scriptures. But I hope he may come before that time. And much will depend upon the faithfulness of the church whether the Lord will come in three, four, or five years. Brethren and sisters, shall we believe, be up and doing, go up at once and possess the goodly land? or shall we through unbelief, and lusting after the so-called luxuries of Egypt, and through fear of inward and outward foes that we have to overcome, linger in the wilderness, go over the same ground again and again, until we learn the lesson the Lord would have us learn.

The coming of the Lord must be very near. We have come more than a quarter of a century in the last generation; and the Saviour himself declares that this generation will not pass till all these things be fulfilled. He cannot bear with the indifferent much longer. Let us have more faith in God, and be more in earnest while laboring in his cause, that we fall not by the way, and that others take not the crown we might wear. D. T. BOURDEAU.

THE heart is, as it were, the pasture in which multitudes of thoughts are fed every day: a gracious heart, diligently kept, feeds many precious thoughts of God in a day.

It is a most miserable state for a man to have everything according to his desire, and quietly to enjoy the pleasures of life. There need be no more to expose him to eternal death.

God sees everything—this is consoling to the upright.

### "THE HEAVENLY LAND."

From the throne a fountain gushes,  
In its waves are light and love,  
Light eternal from it blushes,  
Filling all the courts above.

Angel tongues repeat the story,  
Of a Saviour's love so sweet;  
Angels cast their crowns of glory  
At the great Redeemer's feet.

Here are voices round me ever,  
Blither than the morning's voice;  
Here are hearts that time will never  
With its rolling years divorce.

There the rose sends out its odors,  
And the lily its perfume,  
Healing trees along the borders  
Of the golden city bloom.

There the day is ever beaming,  
One eternal Sabbath day;  
From the throne a light is streaming,  
Lighting all the heavenly way.

On the tree of life is growing  
Apples like transparent gold;  
Better far its juices flowing,  
Than the nectar famed of old.

Come, oh! come, and drink its waters,  
From the dews of love distilled,  
Sons of God and angel daughters,  
'Tis for you the cup is filled.

J. A. GREGORY.

Canton, Wis.

### Progress of the Cause.

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

#### Vermont.

LAST Friday, the 24th inst., I drove my horses and carriage from Bordoville to Jericho, thirty miles, over a very muddy road. In the evening, held a meeting in Bro. Roscoe's house, spoke on holding fast the profession of our faith, etc. Text, Heb. 10:23-25. The friends present heartily responded to the word spoken, with cheering testimonies. Was glad to find that one more had embraced the Sabbath since I had met with them last. The next day, Sabbath, met at the house of Bro. Bemies, spoke on the three worlds—the heavens and the earth which "were of old," "the heavens and the earth which are now," and the "new heavens and a new earth" which will be the final abode of the saints. 2 Pet. 3. The social meeting which followed, was profitable to all present.

Yesterday I drove thirty-six miles through the mud, to this place, and got here just in time to join my brother and several others in going two miles to Munger St. school-house, in North Middlebury, where we found about sixty who listened attentively to a discourse on the second angel's message. This was my brother's eighth discourse at that place. Having expected me last Friday, he had appointed extra meetings for last Sabbath and Sunday. He was enabled to speak three times each day, after holding evening meetings through the week. I remain with him to continue this series of meetings as long as the interest will demand.

A. C. BOURDEAU.

New Haven Mills, Vt., Feb. 27, 1871.

#### South-western New York.

SINCE my last report, I have held a series of meetings in a school-house in Cherry Creek, Chautauqua Co., with a good interest, though not a very large attendance. There is reason to hope that there will be some fruit of this effort.

After this, I attended the monthly meeting at East Otto, Cattaraugus Co., on the first Sabbath in February. We had an interesting meeting. The interest in the neighborhood is still good, better than when I was there last. One, I was told after the meeting, resolved to keep the Sabbath. There is good reason to hope that more will be gathered in there.

From this meeting, a severe affliction (a most painful abscess) upon my invalid son called me home. I have been at home three weeks, attending him, in turn with my wife, night and day. We are thankful that he is much relieved, and the abscess seems to be healing. But it has reduced him to feebleness. We hope, however, that the Lord will, in answer to the prayers of his people, raise him up to health. We would pray with resignation.

R. F. COTTELL.

#### Wisconsin.

SINCE my last report, I held meetings with the Avon church one week. It was a precious season, as there I met with some who embraced the commandments of God and the faith of Jesus under my labors sixteen years ago, and are still waiting for the Lord. The good cause is "getting hold of a good many minds in that vicinity, that I think will yet embrace the truth in the love of it. Our meetings were full and interesting. Bro. George McDowell was ordained elder, and Bro. Henry Decker was appointed deacon.

From Avon I went to Albany, and spent a few days. This church seem to be united in this work. They labor at present under one disadvantage, which is the want of a convenient place to hold meetings. It is hoped that they will be able to build before long. I think with the proper amount of labor a few miles west of Albany at the right time quite an addition might be made to the number of the church.

From here I went to General Conference, and spent one week most delightfully, as it was the first privilege of the kind that I have had for four years. I felt much encouraged and strengthened as I witnessed the advancement the good work of the Lord had made, and is now making.

I returned to my field of labor with new courage, and am determined to do all I can to forward the good cause. I commenced meetings at Muscoda, Grant Co., according to appointment in REVIEW. I find much prejudice here, yet there is some interest. The Congregationalist preacher gave two opposition sermons last first-day and evening. He said he would discuss with a man that was capable of going to the root of the Greek and Hebrew languages; therefore he would not discuss with me, because I would not make such pretensions. I asked the elder before his congregation if he understood both Greek and Hebrew to the root. He said he did. In the evening he spoke against our views on prophetic time, and dwelt especially on the seven times, and time, times, and dividing of time, in Daniel, asserting all the while that it did not mean years, but did not tell us what it did mean. After he had closed his meeting, I asked the privilege of asking him a question, as he had just asserted that God said what he meant and meant what he said, and that those prophecies were a revelation to man. Said I, As you say you understand the root of the Hebrew, will you be so kind as to tell us what God does mean by the term seven times and time, times, and dividing of time? After pressing him hard, he acknowledged that he did not know; at which the congregation gave way to laughter, much to his confusion. I reviewed his first sermon last evening, and review the other this evening, the Lord willing. Just what the result of my labors will be here, I know not yet. I expect to commence meetings at Dover in Iowa Co. next Friday evening, March 3. ISAAC SANBORN.

Muscoda, Wis., Feb. 28, 1871.

#### Adel, Iowa.

THERE is room for a great work here if we had the workmen. Bro. Canright has been here lately and spent a few days. We had some happy seasons while he was here. Present truth has done much for me, not only on the Sabbath question, but on the state of the dead and the destiny of the wicked. It has cleared my mind of all those mysterious imaginings connected with the doctrine of the immortality of the soul. I would that I were able to teach this truth to the world.

M. F. CLARK.

#### Monroe, Wis.

THE Lord is at work for us here in Monroe. Since our last camp-meeting, we have enjoyed much of the sweet Spirit of the Lord. There seems to be a gradual coming up to the help of the Lord against the mighty. In our last quarterly meeting, the brethren from McConnell's Grove and Avon, met with us; and as we united together in the worship of God, our hearts were knit together like David and Jonathan's, and we were led to exclaim with the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." Bro. Sanborn was with us to impart unto us that sweet consolation from the word of God which we so much needed. The Lord bless him. We believe that time is fast drawing to a close, and what we have to do must be done quickly, that we may be like men waiting for their Lord when he shall return from the wedding. And as we cannot properly be considered as waiting, until we have our work done, let us all be in earnest in the work of putting away all our sins and becoming pure and holy before God. Above all, do not let us forget to remember those at the head of the work, that our prayers may go up unitedly to that God who rules all things, that he may bless and sustain them and give them strength to perform the great amount of labor they have to do.

O. H. PRATT.

Monroe, Wis.

#### Parental Responsibility.

THERE is a solemn trust committed to heads of families, and all who have the care of children in these last days.

The prevailing apathy on this subject is an alarming feature of the present time.

If Christian parents are drowsy on this subject, they should awake to a sense of their duty. There are weighty reasons to conclude that the salvation of your children may hang on your action. Parental defection is displeasing to God. Deeply interesting and important instruction is found on this subject in the Bible history of Abraham and Eli. Trace these cases respectively to their final issue. See in the former the strong incentives to fidelity, and in the latter, the terrible consequences of unfaithfulness. And let none make up their minds that similar results will not follow similar action on the part of others.

Faithfulness in domestic life is a duty we owe to God, as well as to our families. So it is simply a question of obedience. Will you obey God, and prove yourself a Christian?

A practical answer to this question is being given in every household. It is not what we profess, but what we do, that makes up our character in the sight of God.

Let us not deceive ourselves with vain hopes. If we ourselves are really walking in the narrow way that leads to life, we shall covet earnestly to have our children with us, and shall be likely to use all the means we can consistently to have them

with us. Our blessed Lord has expressly declared, If ye were the children of Abraham, ye would do the works of Abraham. John 8:39.

That it is a duty from which none can by any means be excused, to use every proper means to effect the salvation of our children and our households, is obvious to all reasonable minds.

Our Heavenly Father has, in a most remarkable manner, opened the way for the comparatively easy performance of this great duty, in the ardent love and affection which intuitively dwells in the breast of every parent for his offspring.

It is in this endowment that the great kindness of our Heavenly Father appears in a very remarkable manner. In this the parent is made the almoner of God's gracious providence to the children.

See the mother bending over the sick cradle of her infant. What assiduous care, what tears, what midnight watchings, unceasing labors, what forgetfulness of self! How sensibly wounded is her heart!

This is God's providential care, which he has graciously thrown around the years of infancy, childhood, and youth. This is one of the most noble endowments of man in his fallen state. This noble, instinctive principle must not cease when physical wants are supplied, nor confine itself to them. It must go farther. It must train those loved ones in the way they should go. It must teach them of God, of Heaven, and of eternal life. It must agonize for their final salvation, and put forth corresponding efforts.

It must manifest itself in a way of instruction, correction and reproof, in a way of example, and of importunate and unceasing prayer to God, that these means may prove effectual.

There must also be confidence in the efficacy of these divinely appointed means, that when legitimately used, they will not be used in vain.

Do not procrastinate this work. With many it has already been put off too long. Soon it will be too late. The harvest will be past and the summer ended. The Lord is coming. The wheat and the tares will soon be separated and assigned their respective positions in the Judgment. The seven last plagues will soon sweep over the earth, leaving it desolate and uninhabited.

The saints will soon be crowned with victory and glory. Let us work while the day lasts.

ALBERT STONE.

Eden Mills, Vt.

#### "They Feared the Lord, and Served Their Own Gods." 2 Kings 17:33.

IS IT possible for any one to worship the Lord and at the same time be serving their own gods? We cannot be serving the Lord and at the same time worshipping our own gods. For his servants ye are to whom ye yield yourselves servants to obey; whether of sin unto death, or of obedience unto righteousness. But it is a lamentable fact that we can have an outward form of worshipping the only living and true God, while we are serving our own gods, the work of our own hands, which our own fingers have made. What an insult to the God that made the heavens and the earth, for us to bow down before him and profess to worship him, and to go in and out with those who do worship God in spirit and in truth, while our hearts are far from him, our affections set on things of the world and not on things above.

Is it possible, my dear brethren and sisters, that this is the case with any of us? If so, I pray God to deliver us from it. For hypocrisy is to be abhorred, and self-deception to be feared and dreaded. But we need not be deceived. With all the helps that God has given us, we may know if we are worshipping the Lord and serving our own gods. We cannot deceive ourselves or the people of God but a little while longer. The time is near at hand when they will return and discern between him that serveth God and him that serveth him not. I want to be numbered with those who shall worship God in the beauty of holiness.

I. G. CAMP.

#### Christian Love.

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5:1, 2.

How affectionately the apostle addresses the Ephesians when he commands them to walk in love! This language is recorded for the benefit of every professed follower of Jesus; and if appreciated by them and reduced to practice, it will prove equally beneficial to all. May the Lord help each one of us to be followers of God as dear children, and walk in love, as Christ has loved us. This love, indeed, was great; so strong was it, that he gave himself as an offering for us. He tasted death for us; he reconciled us unto his Father and our Father; and now we can choose obedience or disobedience. Will we not, then, yield obedience to God, and walk in love as our Saviour has loved us? Will we not, at least, make an effort in that direction?

If our love for one another and the cause of God is so strong that we will be willing to give ourselves for that cause and one another, God will accept it as a sweet-smelling savor. Then let us follow our blessed Saviour, and thus "be followers of God as dear children." Although many of our associates, who remain unconverted, may give us cause to fear that we may be persecuted, let us remember that Jesus has gone before, and marked the way with his own precious blood, and we cannot be mistaken as long as we see the guide-posts

which he has set up along the way. Although there may be, even, brethren and sisters who are cold-hearted, and act indifferently toward one another, let us remember that it is because they have not the mind of Christ. Let us read carefully Ephesians 5, and try to reduce to practice all the good advice therein contained.

That we are living in the last days is unmistakably true. Signs are continually thickening around that are to usher in the coming of Jesus. We need much of the Spirit of God to aid us in the work of overcoming, and to help us to live consistent lives, that we may not become stumbling-blocks to sinners. Let us walk in love, and thus exert a good influence over those with whom we are surrounded, that they, seeing our good works, may be led to embrace the truth, and finally, if faithful, be saved in Christ's everlasting and peaceful kingdom.

L. LAWSON.

Livingston Co., Ill.

#### Significant Items.

At a convention of Y. M. C. Associations recently held at Boston Highlands, the following question was discussed: "How can we best combat the growing infidelity of the present day?"

Rev. S. F. Upham said "the question assumed that infidelity, which was a denial of revelation and the need of a Redeemer was everywhere spreading."

Rev. Mr. Collier "believed that infidelity was assuming a new phase—endeavoring to sap the foundation of Christianity by imitating the evangelical methods of work."

Rev. Dr. Gardner, of Charlestown, Mass., in a sermon during the past autumn, said in regard to Sunday-keeping, "It is time for Christians individually, and for Christian churches and Christian associations, in their united strength to arise for the defense of the Gibraltar of our religion."

"A solemn high mass was celebrated this morning in St. Patrick's Cathedral, for the repose of the soul of Archbishop Hughes, who died some years ago." Special dispatch to Boston Herald, from New York, Jan. 3.

"Memorial tablets, in honor of George Washington and Robert E. Sue, have been placed on either side of the chancel of Christ's church, Alexandria, Va."

The Clinton Avenue Methodist church, now in course of construction in Newark, is to be supplied with conveniences and luxuries, and all the modern improvements. Adjoining the vestry is to be built a church parlor, which is to be furnished like a modern drawing-room, with a piano and elegant furniture. Beneath this room will be situated the church kitchen with a hotel range, and all the conveniences for getting up "big dinners."

The church bar room is not spoken of in the above, yet no doubt will be soon another "modern convenience."

Also the "wine cellar," "big dinners," would be meager affairs without a score or so of different wines of ancient vintage.

Peace and war. Under this head the Boston Journal of Chemistry, says:—

"Is it probable that the nations of the earth will ever sheathe the sword and cease to war against each other, and that all national disputes and difficulties will be settled by diplomacy or a congress of nations? In the light of past and present experience, in view of the exhibition of the murderous spirit exhibited so palpably in the occurrences of the times, it must be confessed that there is strong probability that wars will continue so long as human beings exist."

"Twenty or more years ago, we had the honor of being elected as one of the delegates to represent this country in the great Peace Congress held at Berlin, and at that time, in the last days of a long interval of peace, it did seem as if advancing Christianity, science, literature, art, humanity, national comity, everything was conspiring to place a ban upon war. The kings and emperors of Europe, the great statesmen and diplomatists, looked favorably upon every effort to create an overpowering public sentiment against war. The gentlemen composing the congress in Germany were treated with every mark of respect, and a strong hope was expressed by war-making powers at home and abroad, that the era of continued peace had dawned upon the earth. But alas! what have we seen and experienced during the past quarter of a century? Seven important wars have occurred; at least six millions of nominally Christian people have marched upon the field of strife, and probably one and a half millions of men have fallen victims to insatiate cruel war. This is a dreadful record for a period of time extending over only a quarter of the nineteenth century."

"We have recently read over again an old book—Crevier's History of the Roman Emperors, which is the bloody record of a race of men who cursed the world by their presence. Those men rioted in carnage, reveled amid the desolation of ruined cities and empires; but they were heathen. How much better, more human, more open to pity, are we than the men of pagan Rome? Look at poor France at the present time, bleeding, starving, and filled with the wailings of anguished widows and orphans! What more did the cruel Romans do in their Gallic wars? What more could they do than storm cities, murder and pillage the people, and place them in a condition of starvation? O tempora! O mores!"

F. A. B.

New Ipswich, N. Y.



## Men and Things.

## JOHN WESLEY'S INDUSTRY.

WHITEHEAD, in his Life of Wesley, says of him:—

"The industry of Mr. Wesley was almost incredible. From four o'clock in the morning till eight at night, his time was employed in reading, writing, preaching, meeting the people, visiting the sick, or traveling. Before the infirmities of age came upon him, he usually traveled on horseback, and would sometimes ride thirty, forty, or fifty miles a day, and preach two, three, or sometimes four, times. He had a constant correspondence with some persons in the different societies all over the three kingdoms, and with the preachers in every part, and would answer his letters with great punctuality. He knew the state of the societies in general, and of many individuals in each of them. He read most publications that were deemed valuable if they related to religion or natural philosophy, and often made extracts from them. If we consider the whole of his labors, and compare them with what most men of industry have done, we may say that he has lived two or three lives."

Brethren, I feel ashamed of myself. I feel condemned for my indolence and lack of industry in God's holy work. How many minutes, hours, and days, I have let slip away without improving them to the utmost! I must work harder. Ministering brethren, are we clear before God in this thing? Time flies, and we must catch it on the wing, or it is lost. Many of us from year to year report little or no success. What is the matter? It is nothing but a lack of energy and industry. It is idleness.

## HEAPS OF TEACHERS.

PAUL mentions it as one of the signs of the last days that there should be *heaps* of false religious teachers. 2 Tim. 4:1-4. There will be a great abundance of them, so many that they will crowd each other, and they cannot all readily find employment. Has this come to pass? Look around almost anywhere and you will see it abundantly fulfilled. They swarm by hundreds in all the cities. Every little village has from one to ten or a dozen. In the country you will find one on almost every four corners. Let a revival start up in any country school-house, and there will so many "ministers" attend it that they can not all speak once a week. Indeed there are heaps of them everywhere. Look at the following from the *Christian Union*:—

"The *Congregationalist* says of the New England ministers of its denomination, who are without a stated charge, that the Boston office where temporary Sunday engagements are effected, 'finds the supply of clergymen every Saturday in the year, on an average, about twice as great as the demand.' Indeed 'it is not unfrequently the case that ministers who would be glad to preach, who know how to preach well, and who need the pay to meet their current expenses, find themselves without a pulpit.'"

This is only a sample of what we find all over the land. The chief point is, they "*need the pay*." Micah 3:11. In the days of Elijah, the prophets of Baal were four hundred and fifty men, while Elijah alone stood in all the nation to preach God's commandments. 1 Kings 18:17, 18, 22. In the days of Jesus there were multitudes of priests, scribes, and Pharisees; but the laborers were few. Let us not be discouraged if it is so in our day.

## STICK TO THE POINT.

If you ever succeed as a speaker, you must learn to have some prominent point before the minds of your hearers, and then stick closely to it, and make every argument hit that point. Scattering arguments never convince any one. Preachers of the present truth need to learn this as much as any one thing. The following words are worthy of careful thought:—

"It was the conviction of my friend that what is most desired in a lawyer is a certain cool judgment, which holds on to the main point in a given case, and allows no side issues to warp the mind from its anchored position. I have often heard him say, 'In the end, the lawyer who, having hit the nail on the head, keeps driving it in until it is countersunk in the conviction of both judge and jury, is the leader who succeeds best at the bar of justice. I always select for my students such young men as have this quality, and I almost invariably find it lodged in minds that are inclined to stick to the point.'"

Get the point clear in your own mind, then hit it from every side.

## WHAT IS THE TROUBLE?

My brother, why are your prayers so dry, so irksome, so little affecting? Why are your testimonies so weak and powerless? Is it because you have not talent, ability? This is the way the devil would have us deceive ourselves. It is false. The fact is, we lack Christ in us, the love of God shed abroad in our hearts. Let us get where the fire is burning, where the Spirit of God is moving among our brethren, and how soon we feel different! Our hearts are full to overflowing, and our mouths are opened. Oh! for more of the life and power of godliness.

D. M. CANRIGHT.

THE blessing of the Lord maketh rich, and he addeth no sorrow with it.

## Items.

REPROOFS should be mingled to a greater or less degree with encouragement.

Proper rest does not hinder labor, but rather makes it productive.

God has provided the teacher for the school, not the school for the teacher.

Some sins are like an ague, periodical; wisdom dictates foresight in dealing with such sins.

The worker who divides his labors wisely, may often rest while he labors.

The true student is one who not only reads, but studies, meditates, thinks, arranges, investigates.

Those who most scorn the idea of the advent, may perhaps be spared to see the last of the terrors of that event without experiencing its benefits.

That God requires obedience, is not strange; but his mercy and long-suffering are wonderful.

We should examine our hearts as a seaman does his ship before a storm, not as a coquette does her person and her dress for a ball.

The Christian esteems it his greatest pleasure, and highest privilege, to work for God; the sinner considers such expense lost.

If your room is cold, you build the greater fire; so if your heart is cold, have the more of the love of God in it; this will warm the *coldest heart*.

The more wealth you possess, the more grace and humility you need; for want of this, many are overthrown by wealth.

Get in the habit of looking long and steadily at your own heart, gazing down into its depths of corruption, and do this, until you look your sins out of countenance, and they flee abashed.

Many examine their hearts as they would a den of wild beasts, only to run away affrighted.

Errorists and surmisers are on a par—both are blinded by Satan. A well-balanced mind takes no pleasure in error. Wisdom sifts carefully the chaff from the grain.

The ways of humility are admired by all; but few, however, attain to the practice of this virtue.

We are exhorted to follow the example of Christ; yet how many instead of this, take erring man for a pattern, oftener copying the vices than the virtues of this poor pattern. Many excuse their sins by the poor apology that others sin too. What but the insanity of sin could produce such fruit? Poor sinner, has Christ ever directed you to adopt any standard less than his own? Can you be so demented as to follow the example of a sinner like yourself, when you have such a noble example as Christ has given? JOS. CLARKE.

SISTER N. A. Brooks of Green Co., Wis., speaks to the readers of the REVIEW from a bed of suffering:—I feel more and more encouraged as I see the increasing signs of the soon coming of our dear Saviour. What are our sufferings here compared with the glory that shall be revealed in us if faithful? I would say to the afflicted,

"O, be faithful, be hopeful, be joyful till then, And a crown of bright glory we'll wear."

J. F. AND L. E. KLOSTERMYER write from Bates Co., Mo: We thank the Lord for the light we have received on present truth from one of his servants who labored faithfully here although he met with strong opposition. Some added to the few that were here trying to keep all the commandments of God. We have Sabbath meetings and Bible-class. We would be glad if some minister could visit us this season. We prize the REVIEW to that degree that we would not do without it for double the price; and seeing that some of the Lord's people are not able to pay, we feel like throwing in our mite, so that some, at least, may not be without it for a time.

## The Silent Clerk.

A GENTLEMAN of high position and great wealth in the city of Pittsburg, was converted some years ago. He was a man of much earnestness of character and admirable social qualities. From the moment of his conversion, he took a decided stand for Christ and his cause. He wrote letters to all his impenitent friends, informing them of the change he had experienced, and inviting them, as Moses did Hobab, to join him in journeying to the "good land."

It was my pleasure to ride with this gentleman in his buggy, soon after his conversion, to Washington, Pa., a distance of twenty-six miles. During that journey, he gave me a full and most interesting account of his religious experience. At the close of it I said to him: "Mr. M—, what, in your judgment, has contributed most to the happy change you have just related to me?" He promptly replied: "The example of one of my clerks." His answer interested me deeply, and I begged him to explain himself more fully. To this request he responded as follows:—

"When I commenced business some eighteen years ago, I employed a gentleman as book-keeper who was a member of the Associate Reformed church. He was a quiet, but holy man. His religion was his *life*, rather than on his *tongue*. He soon won my profound respect, and his example became a power over me.

"I was profane at that time, and uttered oaths at the slightest provocation. My clerk never reproved me for this, but I saw that every profane

expression of mine gave him pain. Out of regard to his feelings, I gradually laid aside the habit of profane swearing, until I ceased to utter oaths on any occasion.

"I was also at that time very irascible; and if one of the men employed by me—of whom I had a large number, in any way provoked me, I had no hesitation in letting him instantly feel my foot or my fist. I could not but observe that this also was extremely painful to my book-keeper, though he uttered no word to that effect.

"My respect for him, and my unwillingness to wound his feelings, led me, by degrees, to break myself of this habit, as well as the other. In a word, this man, though he never opened to me on the subject of religion, exercised an influence over me for good wielded by no other human being. He did not preach by *words*, but his *life* was a perpetual sermon; and to him, under God, more than to any other, am I indebted for the hope, in which I now rejoice, of eternal life through our Lord Jesus Christ."

## A Romanist's Tribute to the Protestant Bible.

DR. NEWMAN, the Roman Catholic convert, gives in what follows a just idea of what is the stronghold of Protestantism:—

"Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten—like the sound of church-bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden in its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

## How to Use a Day.

"THE day," says the greatest of German poets, "is extremely long if one knows how to appreciate and to employ it;" and in conformity with this maxim was the minute and orderly arrangement which ran through his life, husbanding to the best advantage all the moments of each day. It is said of John Wesley, who accomplished an almost incredible amount of labor, that "when you met him in the street of a crowded city, he attracted notice, not by his band and cassock, and his long hair, but by his face and manner, both indicating that all his minutes were numbered, and that not one was to be lost." "Though I am always in haste," he said, "I am never in a hurry, because I never undertake any more than I can go through with perfect calmness of spirit." It is not he who works the hardest and the longest, but he who plans his work most wisely, and thus labors to the best advantage, that accomplishes the most. As all our time is measured out to us day by day, that plan of life is the most perfect which includes within itself the most distinct and profitable employment of each day as it comes.—*Religious Magazine*.

## The Humiliation.

THE German army has bivouacked in the streets of Paris. The treaty of peace has been signed, and France, helpless, accepts the rigorous terms of a relentless conqueror. Kaiser William may be sternly just, but he is not magnanimous.

Alsace, Lorraine, and the municipality of Metz with its strong fortifications, and \$1,000,000,000 are the price France pays for the war, to say nothing of her desolated fields, her paralyzed industry, her thousands of slain, and \$2,000,000,000 probably expended during the conflict. The first Napoleon gave Kaiser William the example. What France measured out is now measured back to her. The burden is not the less heavy for that.

How France will bear her misfortunes remains to be seen. Her recovery will depend much, both on the government that is constituted, and on the temper of the people. The enormous burden the war has laid upon her can probably be borne, if order shall be maintained, and a wise system of finance be adopted. Just here lies a good deal of the difficulty. There will doubtless be a party of agitation—a revenge party—and inflammable material to work with—who will acquiesce in nothing that is not hostile to the terms of peace. It is doubtful, also, if the country at large is capable of understanding, and therefore submitting cheerfully to a financial system by which all departments of industry and trade may be revived.

Poor France! Ten months ago a proud nation, foremost among the European powers! To-day the heel of conquest grinds her in the dust, her glory gone, and an hereditary foe her master. So the balances rise and fall. She dug a pit, and she has fallen into it. We pity her, nevertheless. We hope for her, but not without misgivings. She is little fitted to be a republic. A constitutional monarchy, strong enough to terrify the terrorists, would probably be a blessing to her. Even a monarchy will have hard problems to solve. But hard things have been accomplished

in history. Time is sometimes a great sponge, slowly wiping a people out of existence. It is as frequently a healer of disorders, a harmonizer of conflicting forces, a messenger bringing good tidings.

The question of territory none need trouble themselves about. It is really a side issue. There are twenty questions more important. The Germans of Alsace and the French of Lorraine may care a good deal about it, and national pride may magnify the question. France has a period of recuperation to go through, before she need to care much about a province or even the fortifications behind which the Germans entrench themselves. The map of Europe may experience serious changes, before her "opportunity" will come again.

Up to Sedan the sympathy of the world was with Germany; since that time, and for the future—if she behaves herself—with mutilated, despoiled, and humiliated France—"eating the fruit of her *own ways* and filled with her own devices," but none the less, somehow, identified with the glory of our day.—*Interior*.

## The Throne of Grace.

If you want your spiritual life to be more healthy and vigorous, you must come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed; but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of Heaven is open; but you only take a few pence. O man of little faith, wherefore do you doubt? Awake to know your privileges! awake, and sleep no longer!

Tell me not of a spiritual hunger, and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud, and will not come to it as a poor sinner; say rather you are slothful, and will not take pains to get more. Cast aside the grave-clothes of pride that still hang around you. Throw off that Egyptian garment of indolence, which ought not to have been brought through the Red Sea.

Away with that unbelief which ties and paralyzes your tongue. You are not straightened in God, but in yourself. Come boldly, for you may, all sinful as you are, if you come in the name of the great High Priest.

## Love.

"GET the heart, and you have got the man." Love "makes drudgery divine." Love cannot help itself; it outruns and leaves law far behind. The question is not, What *must* I do? but, What *may* I do? In grieving its object, love grieves itself. This is the secret spring of the believer's actions, which makes him often pass in the world as an enthusiast. Love will stop at nothing; it takes up its cross and travels after its object over every mountain and hill of difficulty. It was this that strengthened Mary when the soldiers quaked with fear. It was this that kept her hovering round the sepulcher when all the disciples went to their own homes. Love desires all to be partakers of its own bliss; it overlaps human opinion; it runs on with an unceasing cry, "What shall I render for such benefits?" "Speak, Lord, for thy servant heareth."

THE slow, modest, moderate, compact, muscular growth of the healthy body is the type of true Christian life; nourished by love, and faith, and truth; and increasing slowly and surely in every grace of the spirit. Be this our growth; substance, not show; reality not pretense; building up in holy faith, rather than puffing up by mere worldly knowledge.

MANY persons have quickness to discover their faults, who have not energy enough to eradicate them.

## Obituary Notices.

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

DIED, March 1, 1871, at Douglas, Allegan Co., Mich., of dropsy, sister Phebe Reid, wife of Captain Robert Reid, in the 41st year of her age.

Sister Reid was beloved and respected by all who knew her. She leaves a husband and four children to mourn her loss; yet they have laid her away in hope of meeting her again when the Life-giver shall come. Funeral discourse by the writer, to a large and attentive congregation, from 1 Thess. 3:13. H. M. KENTON.

DIED, in Strongsville, Feb. 16, 1871, of consumption, Thomas White, in the 36th year of his age. He leaves a wife and seven children. We expect to meet him in the first resurrection. Comforting remarks by Eld. A. Knowlton, from 1 Thess. 4:13, 14. IRWIN EDGERTON.

DIED, near Watrousville, Mich., Dec. 20, 1870, of congestive fever, sister Cornelia Van Giesen, aged 70 years. She embraced the truth under the labors of Brn. Van Horn and Canright, five years ago, from which time she lived a devoted, humble Christian. She now sleeps in Jesus; and we confidently expect, if we are faithful to God and his truth, that we shall meet her again on Mount Zion. Praise the Lord for the blessed hope. JOHN WALTON.

## The Review and Herald.

Battle Creek, Mich., Third-day, March 14, 1871.

We call attention to the able articles we are presenting from time to time from the columns of the *Methodist*, for which it is a pleasure to us to give due credit. These articles give a better idea of the ability with which that journal is conducted than any words which we might say. It is an independent organ, published in the interest of the Methodist denomination, and (what can be said of too few journals of the present time) a live paper. Abel Stevens, LL. D., has just been associated with its former editor, Geo. R. Crooks, D. D., in its editorial management, and the paper is soon to be enlarged beyond the size of any existing Methodist journal. Terms, \$2.50 per year, in advance. Address *The Methodist*, 114 Nassau St., New York.

### TIME TABLE.

#### MICHIGAN CENTRAL RAILROAD.



##### GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	PACIFIC EX.
Detroit, . . . .	7:15 A.M.	10:00 A.M.	5:25 P.M.	9:50 P.M.
Battle Creek, .	1:10 P.M.	2:20 P.M.	11:20 A.M.	2:08 A.M.
Chicago, Arr.	8:30 P.M.	8:00 P.M.	6:30 A.M.	8:00 A.M.

##### GOING EAST.

Chicago, . . . .	5:40 A.M.	9:00 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek, .	12:40 P.M.	3:00 P.M.	11:20 A.M.	2:58 A.M.
Detroit, Arr.	6:30 P.M.	6:55 P.M.	8:45 A.M.	7:45 A.M.

Palace sleeping cars on all night trains. Trains connect at Detroit with the Great Western Road, for all points East.

#### GRAND RIVER VALLEY DIVISION.

Mail.	Mixed.	Eve. Exp.	Day Exp.
JACKSON, . . . . .	1:00 A.M.	4:00 A.M.	5:10 P.M.
Eaton Rapids, . . . .	2:00 " "	5:45 A.M.	6:15 " "
Charlotte, . . . . .	2:25 " "	6:45 " "	6:45 " "
Grand Rapids, . . . .	4:45 P.M.	11:30 " "	9:35 A.M.

Mail.	Mixed.	Eve. Exp.	Day Exp.
Grand Rapids, . . . .	4:45 A.M.	6:45 P.M.	12:45 P.M.
Charlotte, . . . . .	9:30 " "	9:20 P.M.	3:15 " "
Eaton Rapids, . . . .	10:15 " "	9:50 " "	3:35 " "
JACKSON, . . . . .	11:40 " "	10:55 " "	4:35 " "

Trains on G. R. V. Division are run by Jackson time, which is 15 minutes faster than Chicago time.

C. H. HURD, Asst. Gen. Sup't, DETROIT. H. E. SARGENT, Gen'l Sup't, CHICAGO.  
C. B. BUSH, Asst. Sup't, Grand Rapids.

#### Great Western Railway.

GOING EAST.	Atlantic Exp.	Day Exp.	Detroit Exp.	N.Y. Exp.
Windsor, dep.	4:30 A.M.	8:45 A.M.	11:30 A.M.	7:45 P.M.
Hamilton, . . . . .	11:40 " "	3:52 P.M.	7:20 P.M.	2:10 A.M.
Susp. Bridge, ar.	1:25 P.M.	5:35 " "	9:25 " "	3:55 " "

\*Daily. †Daily, except Sundays. ‡Daily, except Saturdays and Sundays.

The Railway Ferry leaves Detroit (Detroit time), as follows: Foot of Tenth street, 4:00 A.M.; foot of Third street, 7:50 A.M., 6:00 and 8:05 P.M.; foot of Brush street, 8 A.M., 5:40 and 6:50 P.M.

Company's Passenger and Ticket Office corner Jefferson ave. and Griswold st.

F. E. SNOW, Western Passenger Agent, Detroit.

W. K. MUIR, Gen'l Sup't, Hamilton.

#### Peninsular Railway.

UNTL otherwise ordered, trains will be run as follows:	GOING EAST.	Passenger.	Passenger.	Mixed.
Climax, . . . . .	5:00 A.M.	1:40 P.M.	11:30 A.M.	3:00 " "
Battle Creek, . . . .	5:37 " "	2:42 " "	4:05 " "	4:05 " "
Bellevue, . . . . .	6:15 " "	3:20 " "	5:15 " "	5:15 " "
LaSalle, . . . . .	7:10 " "	4:15 " "	6:30 " "	6:30 " "

GOING WEST. Passenger. Passenger. Mixed.

LaSalle, . . . . .	10:50 A.M.	7:40 P.M.	7:10 A.M.	7:10 A.M.
Charlotte, . . . . .	11:45 " "	8:35 " "	8:45 " "	8:45 " "
Bellevue, . . . . .	12:23 P.M.	9:13 " "	9:50 " "	9:50 " "
Battle Creek, . . . .	12:55 " "	9:50 " "	10:40 " "	10:40 " "
Climax, . . . . .	1:30 " "	10:15 " "	11:20 " "	11:20 " "

L. D. DIBBLE, Pres't and Gen. Sup't, Battle Creek.

#### Ionian and Lansing Railway.

GOING EAST.	Express.	Mixed.
Greenville, dep.	6:50 A.M.	3:30 P.M.
LaSalle, . . . . .	7:53 " "	6:05 " "
Ionian, . . . . .	7:53 " "	12:40 " "
Grand Lodge, ar.	9:27 " "	3:05 " "
LaSalle, . . . . .	10:05 " "	4:20 " "

GOING WEST. Express. Mixed.

LaSalle, dep.	5:25 P.M.	8:15 A.M.
Grand Lodge, . . . .	6:10 " "	9:27 " "
Ionian, . . . . .	7:36 " "	12:40 P.M.
Greenville, . . . . .	8:45 " "	2:30 " "

R. LAUGHLIN Sup't, LaSalle.

ERRATUM. I spoke to the church at Woodburn, Ill., four, not fourteen times, as stated in REVIEW of Feb. 2. G. W. COLCORD.

## News and Miscellany.

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

PARIS, March 4.—Not a German soldier remains in Paris. The Saxons passed out at ten o'clock yesterday morning, marching in front of the Arc de Triomphe amid the profound silence of a few spectators, and by noon the evacuation of the city was complete. The German Emperor afterward reviewed 100,000 men in the Bois de Boulogne. The Prussian leaders were disappointed at the coldness and implacable attitude of the Parisians.

Several journals have resumed publication to-day. They are unanimous in the opinion that the impression produced by the preliminary terms of peace is very bad. They declare that no peace is real when obtained under such duress; but they recommend calmness and concord as the means of making the country great and prosperous.

M. THIERS declines to make a treaty of commerce with Germany on the ground that it is necessary for France to imitate the United States and restore an equilibrium by high tariffs.

BREST, March 5.—The cattle plague is raging in the valley of Sondeur, with such violence that 500 men are engaged in burying the dead animals.

LONDON, March 6.—The negotiations for the definitive treaty of peace will commence at Brussels. It is said that Favre will be the French plenipotentiary, and it is probable the main points have already been settled, but the details will occupy several months.

LONDON, March 6.—At a review of the Prussian Guard, at Longchamps, the Emperor William addressed the troops. He thanked them for their heroism, endurance, and devotion, they had displayed, and added

that they must thank Providence for choosing them as the instruments to bring to pass events of such magnitude and renown.

VERSAILLES, March 6.—Numerous conversations held at Bordeaux and Versailles with deputies to the National Assembly, including M. Grevy, Gambetta and Favre, compel the belief that a civil war will soon occur, ending in the Orleans restoration.

VERSAILLES, March 6.—An extensive organized emigration from the ceded provinces will occur immediately, and large bodies of Alsacians will emigrate to America.

THE spy fever is prevalent in Paris, and there have been at least a dozen cases of Englishmen being insulted. The state of Paris is very alarming, and the mob is better armed than at any time in the history of France. There was no demonstration against the Crown Prince at St. Cloud.

LONDON, March 7.—I learn from good authority that Bismarck is preparing a circular to be addressed to the diplomatic agents of Germany in foreign countries, reviewing the history of events in the progress of the past war, and the changed political position of the German Empire. In the circular he comments with severity, almost amounting to offensiveness, upon the attitude of England during the war, and the tricky and evasive policy of the British government.

ROME, March 7.—The pope has held a secret consistory, in which he delivered an allocution of considerable length. The Holy Father, in an address to the cardinals, attacks the motives and acts of the authors of the recent Italian events, and particularly the occupation of Rome, and rejects the guarantees of his spiritual power proposed by the bill which recently passed the Italian Parliament. He also laments the occurrence of the Franco-Prussian war, and expresses his gratitude for the devotion to himself of the church of the whole Catholic world.

PARIS, March 9.—The National Guards are strongly intrenched with 81 guns on the heights of Montmartre, awaiting a signal from their leaders to proclaim open revolution in favor of the commune.

LONDON, March 9.—Napoleon has addressed a communication to the President of the French Assembly, protesting against the vote by which that body declared his dynasty had forfeited the throne, as unjust and illegal. The Assembly, he says, was created only to make peace, and has exceeded its powers. The foundation of all public right is the plebiscite, and to that he is ready to bow, and to that alone.

LONDON, March 9.—The *Morning Post* affirms that a secret treaty between Russia and Prussia was concluded about the time of the outbreak of the war, and says the following were among its provisions: Russia was to intervene between the belligerents in case the French were successful and should menace Poland; and in the event of an Austrian army's encroaching upon the Prussian frontier, Russia was to checkmate it by a demonstration upon the Austrian frontier; and in case any European Power should combine with France, Russia was to join Prussia.

NAPOLEON III. seems to have been released with the other French prisoners in Germany, and he has started for his wife's residence at Chiselhurst, where he will doubtless set up in business as a martyr, and live on the sympathies of Cockneys. Those who claimed that Bismarck was keeping him at Wilhelmshöhe, preparatory to restoring him to the French throne, will doubtless be disappointed and disgusted to learn that the fallen Emperor was permitted to take himself off without remonstrance or attentions from the risen one. Meantime only his former private Secretary, of all France, has been poor enough to do him reverence.

—Among the "strange revenges" which the whirligig of time is bringing upon the old pope, it is reported in the *Jewish Messenger*, that a rich Jew, Mr. Alatri, is the most prominent candidate for mayor of Rome under the Italian regime. Consider that the Jews have for hundreds of years been subject to the most unreasonable and cruel oppression in Rome, and that the severity of their condition has never been relaxed there, while all the rest of Europe has been growing more tolerant; and then think of a Jew mayor of Rome!

LONDON, March 8.—The *Daily News'* special correspondent at Versailles telegraphs that Bismarck has begun his homeward journey. The Emperor and the Crown Prince are to hold a review of the German forces to the eastward of Paris, and will not return to Versailles. The evacuation of the neighborhood of Versailles will probably be accelerated to enable the French National Assembly to meet there.

THE Bank of France will commence issuing balance sheets on Thursday.

THE letter of Jules Simon is placarded everywhere. It announces the deposition of Napoleon, and declares him responsible for the ruin and invasion of France.

PARIS, March 8.—The Minister of War proposes a complete re-organization of the army and defenses of France, including the erection of fortifications upon the new German frontier.

THE Emperor William and staff have left Versailles for Ferrieres, and the Prussians are to completely evacuate Versailles by the 11th, and the neighborhood by the 19th inst. It is hoped that the difficulties in Paris will pass over without serious disturbances.

PARIS, March 8.—The Assembly will leave Bordeaux on Saturday, and meet at Versailles on Monday. The disorder and excitement of the past few days continues, but no further collisions have occurred. Detachments of Chanzys' army are arriving. The press urge the Republicans of Montmartre and Bellevue to stop their disorderly demonstrations, or force will be used to suppress them. They complain that by such conduct by its would-be friends, the Republican government is compromised, and it is hoped that the excitement will subside. The agitation is condemned by a great majority of the citizens.

In consequence of the disturbances, at a meeting of the Mayors, Jules Ferry resigned.

THE Emperor Napoleon will not leave Wilhelmshöhe until the peace is definitely signed at Brussels.

M. THIERS, in replying to a question, said the expenses of the war outside of Paris exceed 1,100,000,000 francs.

A COMMITTEE of the Assembly made a report in favor of annulling the election of Garibaldi to the Assembly from Algiers. Victor Hugo proceeded to make a speech warmly defending Garibaldi, but he was interrupted by great tumult in the Chamber. And when he attempted to continue, was met with a storm of hisses, and he thereupon announced his immediate resignation, and abruptly quit the Assembly.

—The opposition to the grant of a dowry to Princess Louise on her marriage with the Marquis of Lorne seems to increase in force. At Birmingham the popu-

lar Liberal members could hardly get a hearing from their constituents in defense of it; and at Nottingham a mass-meeting which condemned it broke up with shouts for the English Republic. We suspect that those shouts had some significance. It is not simply that the Queen's persistent retirement has worn out her popularity, though that is true enough; nor that she is accused thereby of injuring trade, while hoarding the income lavished by the State, that it might be spent as lavishly; but the lower and middle classes of the British people are becoming rapidly saturated by the doctrines of their popular Bealeses and Beesleys, and cannot see why a wealthy woman should not dower her own daughter, nor why a government that is practically a republic should carry the burden of an utterly useless and not even ornamental Royal Family. There will be no serious attempt to change the present order of things so long as Victoria lives; but, on her death, the scapegrace Prince of Wales will be lucky if he peaceably becomes King Albert Edward.

—A correspondent of the *Boston Transcript* writes from Geneva of one of the methods which the pope has resorted to for replenishing his treasury. In 1865, France, Italy, Belgium, and Switzerland agreed upon an equal coinage, which should be current alike in each country. The pope, although invited, declined to come into the agreement; but soon adopted a similar coinage of his own, which obtained ready currency, until it was discovered that nearly all the coin in Switzerland was that of the pope. An examination was then made, and it was found that the pope's coin was twenty per cent below par in value. The pope made at least \$800,000 by the swindle!

REPORTS from Southern Kansas state that there is likely to be a repetition of the reign of terror that existed there last fall, which culminated in the hanging six or eight reputed horse thieves.

HOWELL, March 6.—A very singular phenomenon was visible in the heavens here on Saturday from 10 o'clock until 2 in the afternoon. Three circles were visible, the largest of which was very bright, commencing and terminating at the sun, and extending across the entire heavens. The two smaller were variegated in color, and extended around the sun; that of the latter in a true circle, and the smaller in the shape of an eclipse. The appearance created quite a sensation.

Gov. SCOTT has called upon the President for United States troops to suppress outrages in the counties of Union and York, South Carolina, where he reports that men are marched or driven from their homes nightly because of their political opinions. Gov. Scott informs the President that there is no sufficiently armed and equipped militia to give the needed protection, and that if he did have at his disposal a competent military force, there are no funds in the State treasury to transport and subsidize them. He says that nothing but a permanent garrison in the disaffected sections will give protection to the men who are threatened with murder or exile, solely because of their fidelity to the principles of a free government. As an evidence of the condition of affairs in South Carolina, facts are stated that on last Monday a company of United States troops left Columbia for York, had the railroad torn up in their front by a body of armed men, and were obliged to march by road. On Friday last the Republican members of the Legislature, now sitting, paid men to picket the road leading from the capital, because of well-grounded fears of a Ku Klux raid upon their body.

### Appalling Hurricane at St. Louis.

THE St. Louis *Republican* of Thursday morning publishes the following particulars of the terrible tornado which visited East St. Louis on Wednesday afternoon. It says:

#### THE OUTBURST OF THE TORNADO.

A few minutes past 3 o'clock the awful visitation opened its fury without a moment's warning, blowing from the south-west, coming up the river in a diagonal line, inclining eastward in its advance—a terrible whirling force, compacted in a path of about 600 or 800 feet wide, and rushing onward with a roar like an angry sea, and the velocity of a bird's flight. At another time perhaps it will be possible to collect particulars of the coming of the tempest; but yesterday hardly a witness could be found who could give a coherent statement. They all seemed to think that it smote the earth as with a sudden blow, and they knew not that it was coming until it was upon them. They did not see it coming, but only felt its awful seizure.

The tornado seems to have barely touched our southern limits, but to have kept east of the city; and no very alarming damage was done until it struck East St. Louis. Here it manifested its dreadful power, within a space of three minutes, in a manner never before equaled in this part of the country, and almost indescribable. Let the reader imagine an irresistible air-torrent rushing against the frail, artificial structures of man, situated on an exposed river bank. In a moment the air is filled with splinters, dust, and fragments of all kinds. Houses, sheds, and other structures, disappear as if leveled by the blow of a Titan, or fly to pieces and are borne along in the stream of the storm. The East St. Louis elevator was the first edifice struck on the Illinois shore, a strong frame building. The roof was torn to ribbons, and a large portion of it, like a black meteor, shot northward and fell far away in the river. Then came the destruction of other houses; some were unroofed, and some were rent to pieces, walls and all, and the unhappy inmates buried in the ruins. The stately steamer *Mollie Able*, lying at the East St. Louis wharf, had her texas blown off and hurled into the river. The bridge tug *Hewitt* had her wheel-house disposed of in the same way, and became a wreck. The whole forest of framework over the east abutment pier of the bridge was twisted up like a bunch of reeds in the fingers of the storm, and crashed down in a pile of chaotic ruin. Railway cars and engines were dashed down on their sides or whirled off the tracks as if they were paper boxes. Whole trees were either struck to the earth, as if the trunks had been severed by a cannon shot, or lifted bodily and carried yards away from where they a moment before stood.

Put all these destructions together, and a hundred others; fill the air with a maze of whirling objects, and imagine a sky as black as ink, seamed every moment with tongues of lightning, and reverberating with thunder crashes, while there is a steady roar of a great rushing on earth; and some idea may be gained of the outburst of the tornado on East St. Louis. It was an awful scene—one never to be forgotten. The very suddenness was terrible. Here, a moment before, business of all kinds was in progress; and now the whole population is shivering aghast, while turmoil, and destruction, and great noises, rage all around them on all sides, mingling with which is the piteous cry of the agonized sufferers, caught between timbers or pressed beneath weights that crush them to death. So swift, so sudden, so short, was the storm, that it seemed like the passage of some enormous invisible missile, dragging ruin in its train.

## Appointments.

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

QUARTERLY meeting of the Lisbon, Anamosa, and Marion churches, at Marion, Iowa, April 1 and 2. Meeting to begin with the Sabbath. We would be glad to have the brethren from Laport City meet with us. Members belonging to the Marion church that cannot come, will please report by letter.

D. T. SHIREMAN.

QUARTERLY meeting for the churches and scattered brethren of Hillsdale Co., Mich., at Ransom Center, April 1 and 2, 1871. Come, brethren, praying the Lord to give us a reviving.

H. A. ST. JOHN.

MONTHLY meeting for the churches of Oakland, Johnstown, and Little Prairie, Wis., at Little Prairie, April 1 and 2, 1871. Let us hear from all the members of the Little Prairie church, at this meeting. Meeting to commence Sabbath evening. Let all come prepared to stay until the close, praying that it may be a profitable meeting to us.

C. W. OLDS.

QUARTERLY meeting at Avon, Wis., March 25 and 26, 1871. Cannot Bro. Sanborn or Bro. Steward meet with us?

GEORGE McDOWELL.

QUARTERLY meeting of the church at Hundred Mile Grove, Wis., April 1 and 2, 1871.

N. M. JORDON.

PROVIDENCE permitting, I will meet with the following churches: Green Bush, Sabbath and first-day, March 11 and 12; church at Ithica, Gratiot Co., 18 and 19; Alma, Gratiot Co., 25 and 26.

JOSEPH BATES.

## Business Department.

Not Slothful in Business. Rom. 12:11.

### Business Notes.

F. A. BUZZELL: No.  
A CALDWELL: See REVIEW, Vol. 37, No. 12.  
DANIEL BEAL: Give us your former as well as present address, and we will make the required change.

### RECEIPTS

#### For Review and Herald.

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

\$2.00 EACH. H White 41-20, R Hicks 38-21, A Bouney 37-1, D C Osburn 38-14, N J Dubois 37-13, J C Parker 39-1, J C Loomis 39-1, A Martinell 39-1, R R Eastman 41-11, G Smith 38-22, C C Bodley 39-7, L Haskell 38-1, E Dow 38-9, M Dow 38-1, H Hammond 37-22, L L Taylor 39-1, W J Haynes 39-14, L Manly 38-1, P Holcomb 39-7, L M Whitney 39-16, A H Hall 39-10, P E Kinsley 39-1, Peter Peterson 40-1, I Brooks 38-1, E R Wood 38-13, C E Pratt 38-8, I G Camp 40-1, T Wilson 38-20, Jacob Shively 39-15, M Wiley 39-9, W S Ashley 37-15, A Green 38-8, A C O'Reilly 37-24, E Robinson 39-18, J E Simonds 39-15, T Francis 39-1, H Allen 39-1, A P Green 39-11, J A Sullivan 39-1, S S Grinnell 38-14, H S Green 39-13.

\$1.00 EACH. E W Darling 38-2, James Pease 38-1, Charles Francisco 38-13, J R Hartzell 38-22, S Tucker 37-1, A B Tucker 38-9, Geo Garvin 37-1, O F Tripp 39-1, E Barber 38-1, W Bovee 37-15, L Hobbey 35-8, R Hutchins 38-11, W Parsons 38-1, J Mills 38-10, F H Morrison 38-17, I N Pike 38-1.

\$1.50 EACH. H E Williams 39-13, T Hareman 39-13, C J Woods 39-13, Thirza Lane 39-13, A H Bradford 39-1, I N VanGorder 39-3, J A Hardy 36-1, A J Brooks 39-13, M A Detrick 39-13, H C Buzzell 39-13, John Barnes 39-13, Mary Haynes 39-13, A J Scott 39-13, S Corsaw 39-13, M F Robinson 39-1, Jane E Pierce 39-13, S Farrar 39-13, J Dowler 39-13, Samuel Green 39-13.

MISCELLANEOUS. C P Finch \$5.00 37-8, A King 2:50 39-13, W H Snook 4:50 38-13, W Robinson 4:00 40-15, M Williams 4:50 39-13, S Symonds 1:55 38-1, J N Fisher 7:50 38-1, J P Bowman 4:00 39-12, David Ferren 3:00 38-15, A Keller 7:50 38-13, S Blodget 3:00 38-18, W Huggins 6:00 38-1, A Atwood 5:00 40-9, J Day 3:00 34-1, M F Conklin 3:00 39-17, Joseph Hanton 2:50 37-1, G G Green 2:50 39-2, B Stiles 5:00 37-12, James Backer 5:00 37-1, Thos Harlow 7:50 38-20.

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

Amount Received Heretofore.—\$2741.50,  
Ten Dollars Each.—Joseph Bates.

Miscellaneous.—Betsey Morse \$2.40.

Michigan Camp-Meeting Fund.  
G W States \$2.00, Adolphus Smith & wife 2 00.

Michigan Conference Fund.  
Church at Memphis \$30.25, Parkville 18.20, paid Jan. 31, Burlington 11.00.

### Review to the Poor.

H White \$1.00, "Hope" 1.00.

### Foreign Missionary Fund.

F R Richmond \$6.00.

### General Conference Fund.

C M C on s b account \$5.00.

### Cash Received on Account.

Allegan Building Committee \$53.00.

### Books Sent by Mail.

E Brown \$2.50, Albert Knowles 2.75, E W Darling 10c, N P Dixon 15c, Harriet White 2.50, Mrs H M Harper 2.25, Geo B Garvin 20c, G G Green 50c, E C Penn 1.00, D H Gurnsey 60c, Wm Lawton 1.65, J M Foster 10c, C H Sweet 10c, J A Peterson 70c, D Dale 10c, J N Loughborough 5.81, A Rice 25c, Eld Charles Cresco 25c, Polly Holcomb 25c, A Hamilton 18c, L N Baldwin 50c, E T Haskell 10c, Mrs M W Darling 20c, J W Blake 10c, Mary M Callum 10c, V C Walker 50c, W P Rathbun 1.00, J Ayers 50c, T J Emery 1.60, N Carpenter 10c, T Francis 80c, S E Owen 10c, P M Lamson 30c, Herbert Dorn 25c, John Mailm 25c, Wm Lawton 50c, E Curran 10c, D W Randall 1.00, C S Clark 10c, L Y Heller 10c, A Tenney 10c, Silas Noble 30c, V A Brown 40c, C J Gifford 2.00, O H Strong 1.00, T Harlow 1.25, D Dunn 10c, M D Scott 50c, Mrs J L Morris 10c, P R Mills 1.