

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE SMITTEN CHRIST.

I saw my Lord draw nigh,
And he was weeping.
"Why weepst thou?" I said—
"Why weepst thou, O Lord?"
He lifted up his head,
I listened for his word,
Silent he stood, his gaze upon me keeping.

I felt my spirit fall
And faint before him;
Such sadness in his eyes,
Such sorrow in his face,
Then spake he in this wise,
With accents full of grace—
I yearned to clasp his feet and to adore him.

"I have been smitten," said
He, sadly sighing.
"Who smote thee, Lord?" I cried,
With hot and hasty ire.
A friend, my Lord replied,
Quenching my sudden fire
With such a look as ended Peter's lying.

"Thou art the smiter," said
Those eyes most holy;
"No sufferer's brutal hand,
No reckless scoffer's spite,
No willful foe's brand
Could thus my bosom smite."
I sank before him, broken, weeping, lowly.

Tenderly then he laid
His hand upon me;
"Arise, my child," he said,
"Arise, thou art forgiven;
Weep not; be comforted;
But let my heart be riven
No more by blows from thee; by blood I won thee."

The Millennium.

LET me answer another question which has perplexed Christians' minds, pious and devout minds. Will this personal advent be ushered in by a series of mighty reformations, great and holy changes, a church pure, a world at peace; and on earth all concord, and covered with millennial glory? In other words, will the millennium bring Christ, or will Christ bring the millennium? I candidly admit there are devout and cultivated minds who think that a thousand years of perfect peace and happiness throughout the world, the result of the triumphs of art, of science, of sound policy, of gospel preaching, and of the pouring out of the Holy Spirit of God, will precede Christ's advent. If this be true, we shall be able to tell the very day and hour when he will come; because, if we know when the thousand years begin, we shall know when the thousand years will end, and then we shall be able to say that that very day Jesus Christ will come. But the Scripture does not seem to warrant any such expectation. As the day does not usher in the sun, but the sun, emerging from beneath the horizon, brings in all the brightness of meridian day; so Christ will bring in the millennium, not the millennium will usher in Christ. The view I take is not that we are to look for a millennium on earth, but that we are to look for the personal and glorious advent of the Son of God. That personal advent is not a thing buried deep down in uncounted ages, so far off that no living man in this generation may anticipate it. Such a conception of the day of Christ is most unscriptural. Faith in a personal Christ is salvation; hope in a personal Christ is a joy unutterable and full of glory. Our religion is not accepting dogmas, but resting upon Christ. Salvation is not belief in the atonement, but belief in Christ. "What must I do to be saved?" "Believe in the Lord Jesus Christ." So hope is not the hope of the millennium, but the hope of Christ; it is not the hope of an improved condition of the world, but the hope of him who comes to revolutionize and to glorify it.

How much progress have we made in 1800 years? We mourn, and we are ashamed to own, that Christianity upon the bosom of our world is merely a bright patch on the bosom of an area of immeasurable barrenness and darkness. The gospel now is not for the conversion of the world, but for the calling of a people out of the world to the service of the Lord Jesus Christ. How striking are the words of the Master: "This gospel of the kingdom shall be preached in all the world"—to be followed by its conversion? no; but, "This gospel of the kingdom shall be preached in

all the world for a witness unto all nations; and then shall the end come." In this very prophecy is one of the most striking signs. As soon as it is clear that the gospel has been preached and the Bible translated into the tongue of every nation, kindred, people, and tribe, we may believe that the harvest of the earth draweth near. That there is to be no millennial blessedness before Christ comes seems plainly deducible from the Saviour's own words. Weighty words worthy of the name are not man's arguments, but what the Holy Ghost saith unto the churches.

Let us hear what the Saviour says: "He that shall endure unto the end"—the end of this world. Enduring means conflict, trouble, temptation, and trial—"shall be saved." Again, "To him that overcometh will I give a crown of glory." Then there are battles to be fought, and victories to be won. A distinctive mark of this dispensation is, "All that live godly in Christ Jesus shall suffer persecution." If you never suffer anything on account of your allegiance to Christ, that allegiance wants the most brilliant credentials of its depth, its force, and reality. Again, "In the world ye shall have tribulation;" and again, "We must through much tribulation enter into the kingdom of God." The shining throng that appear on the margin of the sky, ascending from the depths of the world along the steep of glory, are thus described: They, at that very time, the end of the dispensation, have come "out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

But there is a second series of texts that still more confirm what I have said. Our Saviour says, "As the days of Noah were, so shall also the coming of the Son of Man be." In other words, at his second advent the world will be in the same condition morally that it was in when the deluge ascended from the depths, and the windows of heaven opened, and a vast population were swept from its surface. What was its condition in the days of Noah? for in what it was in the days of Noah we have the prophetic picture of what it will be just upon the eve of His own personal and glorious advent. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "All flesh had corrupted its way, and there was none righteous, no, not one." The Saviour says, "When the Son of Man cometh, shall he find faith upon the earth?" It is doubtful if faith here means saving, Christian faith; it is more probably faith in his second glorious advent. If so, it would teach there will be people who will be saying, "Oh! that cannot be; where is the promise?" In the second epistle of Peter we have a most perfect picture of what will be the condition of the world just upon the eve of our Lord's advent. "There shall come"—and it seems to me as if such days have already begun—"There shall come in the last days scoffers, walking after their own lusts, and saying"—what? "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" therefore they argue, all things will continue as they are forever. "Where," then, "is the promise of his coming?" Now such are the marks of the condition of the world at the time that the Saviour comes; the first series indicating that suffering will continue to be the portion of the church and people of God; the second series indicating that the world will be full of the wickedness of the days of Noah. There are texts that prove that the visible church is to exist in an imperfect condition till Christ come; but in the millennial day the church will be perfect and beautiful, as a bride adorned for the bridegroom, and Christ, the bridegroom, present. Let us ascertain what is the picture of the church till that time. "The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one;" both grow together until the harvest; but what is the harvest? "The harvest is the end of the world;" not "world" in the sense that it is the end of this creation; in another discourse I will show you that this earth is never to be destroyed; the hills are everlasting, the earth is to endure forever. The words translated "the end of the world" literally mean, "the winding up together of the age, the dispensation, the economy." Here is the mixed condition of the church, tares, and wheat, unto the end, unto the end of this dispensation. That is evidence there will be no millennial state before Christ comes.

The prophecy also teaches us a great lesson. We may not expect a pure church upon earth at present. Many people try to make one; they think if they collect all God's elect together that they will have a pure church. In the first place, they can't do it; and in the second place, those they believe to be elect prove not always to be so; and in the third place, it cannot be, and it won't

be, for the Master has said that the tares and wheat will grow together until the harvest, and they that try to pull out the tares, or rather they that try to separate the wheat, and to leave the tares, find that they have bound up in their sheaves as many tares as wheat, and that they have not created a perfect church, but only another denomination of tares and wheat, or imperfect men.

Another evidence that our Lord's advent is to be first, and a millennium second, is the fact that there will be a great apostasy overspreading the whole of this dispensation, beginning at his first advent, and ending only at his second; that apostasy is described in the 2d chapter of the second epistle to the Thessalonians. It plainly delineates the papal power and corporation, nor is it one of the least suggestive signs of the times, that that system is trembling on the verge of its destruction. In England it is trying to secure its last foothold, for it has concentrated its whole disposable force upon this country. Archbishop Manning, a very eloquent man, writes, "England is the fortress of heresy; if we can strike down Protestantism in England, it dies throughout the world. It is a warfare of detail. England once converted to the Roman Catholic faith will be the great missionary to illuminate the world." I don't believe in the truth of his prospects, or in the probability of his success; but certain it is that the progress the church of Rome has made in this country is greater than we can desire. The pope nevertheless is trembling on his throne; the emperor telling him that the French bayonets must soon in succession retire.* Meanwhile the poor priest so desponds and desponds, that he has not even nerve and heart to try to raise a few miserable battalions out of his own people in order to defend his throne, and protect him from the fury—the shepherd from the fury of his own sheep. If ever the papacy was in jeopardy, almost fatal, it is now.

The second advent of Christ is to destroy this system—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Whether this system, however, to which I have referred, be delineated in the 2d chapter of the second epistle to the Thessalonians, I will not now discuss; it would take too long time. But this is enough for my present purpose; a great apostasy began in the days of the apostles, and it is to last until, consumed and wasted to a skeleton by providential causes, it is finally crushed by the personal appearance of Christ. The Greek word translated, "destroyed by the brightness of his coming," is literally, "the epiphany;" "of his own personal presence." Certain divines say that it does not mean a personal advent, but a spiritual. Let us take the same Greek word in other passages, and see what it means. "The coming of Titus;" that means Titus' personal coming. The coming of Stephen;" that means Stephen's personal coming. We read in another epistle. "The glorious appearing of the Son of God, the Saviour." So in Daniel we read that a power is to continue until the Judgment sit, and it is destroyed unto the end. Now whatever that system be, identify it with the papacy or not, it is a dark, overshadowing superstition, in which a chief shall exalt himself above all that is called God, changing laws and seasons, sitting in the temple of God as if he were God; whatever that power be, it is a power of darkness that is to stretch from the cross onward to the crown, and only to be destroyed, finally destroyed, by the Saviour's personal appearing. That alone is decisive proof that no millennium of joy, and holiness, and happiness, precedes the Saviour's advent.

These seem to my mind conclusive reasons that the millennium, or whatever you call it—a thousand years of blessedness, Paradise restored, are to succeed, and not precede, Christ's second advent.

Do we set our hearts upon that glorious advent? Man needs hope. Read Campbell's beautiful poem, "The Pleasures of Hope," the most classic in the English tongue, and you will see that without hope, the mainspring of the noblest actions and the fountain of the purest pleasures are both swept away. What is your hope? Is it the blessed and the glorious hope? Common eyes do not see it, and unanointed hearts do not feel it. To common eyes the street-lamps outshine the distant stars; but by anointed eyes the lamps of the street will never be mistaken for the luminaries of the sky. This world's eyes are set upon the dim, flickering, twinkling lights that they think are all; but a Christian's heart rises above the world, and soars beyond the world, and looks for that blessed hope, the glorious appearing of Jesus Christ, our great God and Saviour. "A faithful minister," says Mr. Newton, "de-

clared that he was never conscious of making so little headway in proclaiming the truth as when death, and the certainty of death, were the great theme. He was asked again, 'Is there any one theme or topic in handling which you feel you make less impression on your hearers than any other?' His answer was 'It is very strange; I do not exactly understand it; but I seem never to be so unsuccessful in my preaching and ministry as when I begin to preach upon the certainty and nearness of death.'" Why? Because it is not the Lord's way of preaching. Show me in the New Testament death appealed to as a motive force for the highest and noblest personal devotedness. But if you were to find one instance of that, I will find you many of that I am now speaking of. For instance, do you need to be stirred to repentance? What is the gospel way? "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained;" the Lord Jesus Christ.

Does the Christian need to be stimulated to progress? What is the motive force? Is it death? No—"That when he shall appear, we may have confidence, and not be ashamed before him at his coming." Would you desire to reach to the highest possible reward, and thus to persevere in doing good, without fainting? The motive force is, "The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Would you be dissuaded from being ashamed of the cross, or, in other words, stimulated to glory in the cross? What is the motive power? "Whosoever shall be ashamed of Me and of my words, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Would you increase patience in suffering? "Be patient; stablish your hearts; for the coming of the Lord draweth nigh." If you would wish to have the whole gospel in the most beautiful words, it is, "The grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" now what next? "looking for"—death? no, because we must die; but—"looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And so much is this the case that this hope of the second personal advent of our Lord is constantly set forth as the most distinguishing and exalted grace in the Christian character. For instance, the apostle says, "Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ;" as if that were the crowning grace. "Unto them that look for him shall he appear the second time without sin unto salvation." Again says the apostle, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." You will be astonished as you read the New Testament looking for the evidence of this, at discovering the space it covers on the sacred page. Richard Baxter, the eminent, learned, and pious Nonconformist of two centuries ago, was so struck with the force of these texts, that he said, "If I were but sure that the trumpet would sound, and the dead would rise, and the Lord would come, before the period of my life, it would be the joyfulest time in the world to me." How very beautiful, and how suggestive of what is joyous, and sanctifying, and blessed. Joanna Baillie, the poetess, gives a picture of a maiden whose betrothed had gone in the days of the Crusade to the Holy Land. He was given up by thousands for lost, but she never gave him up; and every day, as the sun set on the little island on which she lived, she lighted the watch-fire, and looked with anxiety across the Mediterranean Sea, if she could catch the gleam of a white sail upon the distant horizon. The true church never gives up the hope of His coming. The world believes he is dead, while it ignores what he adds, "I was dead, but I am alive forevermore." The true church keeps the watch-fire burning in her heart; looks by faith and hope across the wide waste of waters, and he will come the second time unto her unto salvation. Beautifully does Keble, the Christian poet, sing, "Thus bad and good their several warnings give Of His approach, which few may see, and live. Faith's ear with awful still delight Counts them like minute bells at night, Keeping the heart awake till dawn of morn, While to her funeral pile this aged world is borne. "But what are Heaven's alarms to hearts that cover In willful slumber deepening every hour; That draw their curtains closer round, The nearer swells the trumpet sound? Lord, ere our trembling lamps sink out and die, Touch us with chastening hand, and make us feel thee nigh."

*This was written in 1866.

The Pope's Imprisonment.

It is an old story, told from time immemorial by schoolmasters to their English-grammar classes, how that once on a time a Frenchman, who had the difficulty which most foreigners share with Southerners and Scotchmen in handling *shall* and *will*, fell into the Thames, and in peril of his life screamed out, "I will drown! No one shall help me!" The words exactly express the facts in the martyrdom of Pope Pius IX. With the government of Italy intreating him to make himself entirely free of the whole kingdom, and with other nations bidding him welcome to their domains, he insists on continuing to be locked up in the Vatican palace (with the key inside of the door) and on being a persecuted prisoner. Whereat the world in general smiles; and our Irish fellow-citizens, and their guardian angels of the democratic and republican parties, groan with indignation.

Superficial observers suppose, doubtless, that the pope's martyrdom is only the sulkiness of an invalid old man in a pet at the loss of his priest-ridden little kingdom. They cannot see (and for the life of us we cannot, either) why the supreme jurisdiction of a ten-acre lot on the Vatican hill does not just as much fulfill all the necessities that are pleaded in defense of the temporal power as the jurisdiction of a hundred square miles of Roman territory, inhabited by very unhappy, uneasy, and rebellious subjects. But it is hasty to infer from this that the pope's martyrdom is nothing but a fit of the sulks. We are disposed to think, on the other hand, that it has a weighty religious and theological significance.

The most zealous of the theologians who have defended the doctrine of papal infallibility have agreed (so far as we are informed) in the exception that *under fear or duress* a pope may define error for truth. This is the only way in which it is possible for them to meet some of the gravest historical objections against the doctrine. And, consequently, this admission that the teachings of a pope under duress are fallible is the most cogent argument in favor of the temporal sovereignty, since (it is held) that is the only arrangement that can assure the faithful that the pope is not, in any given deliverance, under fear or constraint.

These facts suggest an explanation of the curious farce that is playing at Rome to-day. The Jesuits, who have got their creature invested with a divine attribute, begin at once to be afraid of their own work. As in Mrs. Shelley's nightmare of a story, their Frankenstein, which they have built up with such infinite labor, no sooner begins to move and walk than they are ready to run away from him, full of awful forebodings as to what he will do next. When a man's sayings are liable to be received as divine revelation by three hundred millions of people, it is such a serious matter what his words shall be! What security is there against his wrecking all the pet schemes of centuries by one unlucky word in an encyclical? No possible security but this, to get him to play prisoner, and then the infallible is made fallible again, for the pope is under duress.

Meanwhile, however, the church is in a most awkward and distressing dilemma. Archbishops Manning and Spalding had proved conclusively that it could not get along without the dogma of infallibility. Bishop Dupanloup and Archbishop Kenrick had proved with equal conclusiveness that it could not get along *with* it. The church might have chosen on which horn of this dilemma it would be impaled. As events have fallen out, it has got itself pierced through and through with both horns. First, by the enactment of the infallibility dogma it made itself responsible for all the *ex cathedra* follies, blunders, and heresies, of past popes, a position to which its antagonists have always sought to drive it, but from which heretofore it has always been able to wriggle away. And thus it has accepted all the *disadvantages* of infallibility. Secondly, by the locking up of the pope in the Vatican as a prisoner, the church completely forfeits all the alleged *advantages* of infallibility. Since the pope, being under duress, is fallible, there results what Dr. Weninger calls the "contradiction and absurdity" of "an infallible church with a fallible head." The living, accessible tribunal to which all doubtful questions may be referred at once, is abolished almost as soon as it is fairly recognized as being absolutely essential to the faith of every believer; and the multitude of the faithful are remanded to the wretched Protestant necessity of following written documents, that are liable to be misinterpreted—only, instead of a handy little pocket Bible in their own language, like the Protestants, they are referred to a huge library of folios, which no man could go through in a lifetime, all in the Latin tongue, which neither they nor their fathers have been able to read.

Does not this state of things offer some good apology, in the view of charity, for the frantic appeals of our Irish fellow-citizens against a state of things which (as Archbishop Spalding says, in a late pastoral) holds the poor pope a prisoner and almost starving?—*The Independent*.

PROOF READING.—If the readers of newspapers understood one half the difficulties in procuring accuracy, instead of wondering and scolding at mistakes, they would be surprised that there are not more. How few readers appreciate the services of the individual who examines the "proofs" of a paper before it is printed. He is one of the most important agents to the production of a correct literature, and one of whom no reader seems to think. His is the most thankless

of all the employments among men. Let him bring out a paper without a fault for weeks and weeks in succession, and nobody thinks of him. But let him allow an error to go uncorrected—as we happened to do in a five-line church item a few weeks since—and immediately he is known to be censured, and his paper subjected to ill-natured criticisms. He has no thanks for his labored patience, but blame if he is not faultless. He is certain of one of two things—forgetfulness or censure.—*Exc.*

Tears vs. the Pocket.

THE last step in sanctification, we are inclined to think, is the conversion of the pocket. You may convert men from profanity, from intemperance, from the theater, from fashion and frivolity in their varied forms, to attending meetings, distributing tracts, exhorting, singing, and praying, the hand is still unclasped from its gains.

It is not sometimes very difficult to move audiences to tears while an earnest man pleads the cause of the poor and the needy. But, not unfrequently, the speaker is surprised to see the large amount of tears people will shed over the poor, and the small amount of money they will contribute to relieve them.

One of the most effective speakers in behalf of this Association, furnishes this striking illustration of the point:—

"On a Sabbath afternoon in the autumn of 1867, I presented our cause to a crowded house in the town of ——. In the course of my address I noticed, in front of me, a fine-looking, well-dressed man, bearing all the marks of wealth and high social position. His eyes, riveted on the speaker, were brimming with tears, rendering necessary the frequent use of his handkerchief. Indeed, he seemed so moved and interested that I almost forgot the great auditory around me, and talked and pleaded with him alone. When I reached the home of the good deacon with whom I stopped, I described my auditor, and found that he was what I expected, a leading citizen, wealthy, and of high social standing.

"The deacon, too, noticed his emotion, and said, 'I know what he gave; how much do you think?'

"I replied, 'I should not suppose that a man in his circumstances could afford to be moved as he was for less than ten dollars.'

"'Ten dollars!' was the reply, 'he gave three cents!'

"Tears, I have since learned, oftentimes flow from very shallow springs. But I still wonder how a man could weep so much for 'three cents.'—*C. L. W.*"

We copy from the *Congregationalist* a similar story:—

"STIRRED TO THE BOTTOM."

A pastor of a church in one of the pleasant country towns of New York has lived on a pinching salary for four years. Not many Sabbaths ago, when the chronic pinch had made the sore places too hard to bear any longer, he stated the case fully from the pulpit, compared his means of a livelihood with that of his average parishioners, and showed that he was working on little more than half pay, and was hampered in his work among them by poverty.

This fair statement indorsed by the known economy, and faithful, loving ministry of the pastor, had its effect, and bore fruits as follows:

A leading man in the church and the community, a well-to-do farmer, remarked to some friends, "What an eloquent sermon! There is no getting away from it. We have not done our duty. That sermon stirred me as I never was stirred before—stirred me to the bottom."

It was suggested that a subscription be started, and the impressed brother be invited to head it. He took the paper, took time to weigh well what he was doing, and put down opposite his name—twenty cents! Starting out with this beginning, in the course of a few days, the deacons brought to the pastor, as compensation for the unpaid half service of four years, a purse of fifteen dollars!—*Am. Missionary*.

The Prayer of Habakkuk.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for his ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation—Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by his asserting in a round voice, that the Bible was not only a piece of arant deception, but totally devoid of literary merit. Although the entire company of Frenchmen nodded a hearty assent to the sentence, Franklin gave no signs of approval. Being at that time a court favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion. Franklin, in one of his peculiar ways, replied, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book of rare excellence, which he had just happened to fall in with at one of the city bookstores; and as they had pleased to make

allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the doctor read a portion of his rare book. In very grave and sincere manner, he took an old book from his coat pocket, and with propriety of utterance read to them a poem.

The poem had its effect. The admiring listeners pronounced it the best they had ever heard read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a specimen of its contents. "Certainly, gentlemen," said the doctor, smiling at his triumph; "my book is full of such passages. It is no other than your good-for-nothing Bible; and I have read to you the prayer of the prophet Habakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.

The Balloon.

I ONCE saw the ascent of a balloon. It was bound to the earth by eight cords. As the process went on, of filling with gas, it seemed struggling to get free. At length one string was cut, and immediately the part at liberty was lifted from the earth; the second and third were loosened, till the last being snapped asunder, it rose majestically toward heaven, showing thereby its high destination, and evincing the object for which it struggled to get free. There, there is a picture of the mind I fain would possess—a mind whose affections are in Heaven—a mind filled with the Spirit—and in proportion as it is filled, demonstrating its character by its ardent aspiring, and earnest longings after its heavenly inheritance; thus, as the cords are cut which bind the soul to earth, it will rise in heart and affection to the region where it fain would be.—*Sel.*

The Inspiration of the Prophets.

ST. PETER says: The prophets inquired and searched diligently, "searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

It is certain, therefore, the prophets had not perfect knowledge, from the gift of prophecy, of the full import of the great truths they uttered; but it is also certain they were not mere automatons, who conveyed the truth to us, as the pipes convey the water to our dwellings, without partaking of it themselves. They were holy men of God, divinely conscious of the extraordinary gift, with which they were peculiarly favored of Heaven, and by which they overleaped the darkness of centuries, and spoke of events in the future as though they were present; and the proof of their inspiration is seen in the exact, literal fulfillment of their words. This certainly could not have happened by mere accident or chance.

To suppose the ravings of hypocrites, fanatics, madmen, or fools, could fortuitously meet with a literal and exact fulfillment after the lapse of many centuries and on the grandest scale, and among various nations, and to be fulfilling before our eyes, after thousands of years, requires far greater credulity than to believe in the inspiration of the prophets. God has made us rational, as well as sentient and conscious, beings, and does not require us to believe without evidence sufficient to justify and command our belief. As in nature, so also in revelation, there are evidences, clear, distinct, and irrefragable, of wonderful intelligence and vast design. Prophecy is the matrix or die, and the truth is the fact which comes from it; for the one perfectly corresponds to the other. Any one looking at the mold or die, and then at the coin which came from it, could not be in doubt, or hesitate to say, with absolute certainty, This coin came from that die; and if he were to examine with microscopical accuracy, he would find confirmation of his belief. The faces of a fractured rock, with their depressions, facets, angles, and veins, perfectly correspond, in every minute particular, to each other, and that any other piece of broken rock should do so, is beyond the bounds of possibility or belief. And do not the facts of prophecy answer as truly to the utterances of prophecy as the coin does to the die, or one face of the fractured rock to the other? And have we not in prophecy certainly uttered in the early ages, and as certainly fulfilled literally after thousands of years, not merely in one, but in many, instances, and not in obscure and doubtful cases, but in certain vast and well-known facts, the most conclusive and satisfactory evidence the mind of man can desire or have, that holy men of God spoke as they were moved by the Holy Ghost?

Truth, like the seeds of the earth, requires time for its maturity. The future to man is the present to God, who, in the grandeur of his eternity, sweeps the bounds of all time, and speaks of things that are not, as though they were. The truth of prophecy has been amply proved in the history of the past; and the researches of science present it with accumulated evidence in the present, and as science has been the handmaid of religion in the past, we cannot doubt she will prove the faithful auxiliary of revelation in the future.

The Jews are a living and everywhere present demonstration of the truth of prophecy. They have an imperishable name, but they have no nationality; and yet they are found among all nations. They are the masters of all languages, and the

controllers of a large part of the circulating medium of the world. For more than eighteen hundred years they have been known, acknowledged, and persecuted, as the descendants of an ancient race, whose ancestors lived before the pyramids of Egypt, and who probably helped to build them, and who were then, as their descendants are now, diverse from other people. Other nations, far greater than they ever were, have been lost, merged, swallowed up in the vortex of nations; but the Jew has ever preserved his individuality and identity amid all revolutions and changes, and is as truly a Jew at this time as his ancestor was at the time of the dispersion; and this was distinctly foretold. Their Sacred Books they have guarded with the utmost fidelity, and these books contain prophecies which have been fulfilling through the whole course of time. The 26th chapter of Leviticus contains a daguerreotypic picture of their infidelities and sufferings, written more than three thousand years ago, and every line and word of it their history proves to be true.—*Methodist Home Journal*.

Eternal Life.

A THOUSAND years is a great while—we think a hundred years is long. How venerable things a century old look to us! What changes, little less than miracles, have touched and transformed the country's face within the last hundred years! How marvelously has life peopled our cities, and death our graveyards! What domes of sacred grandeur and temples of sacred worship have risen toward the skies! What splendid names have blazed and gone out! How have the useful arts astonished the world with their mighty growth, and inventive science climbed a higher throne! What records of bloodshed, and what triumphs of peace have been written!

A hundred years! Time long enough for three human generations to pass away, with their shifting costumes and habits of speech. A hundred years! monumental of every human experience in sense or spectacle or sound;

"Pearls of the bridal, and the festive dance,

Of peasant burial and monarchical march,
Of war and famine, tears, blood, and death."

But when we come to think of a *thousand* years, we stand before a mountain whose top is lost in the clouds. We catch the sound of the figures, and see their form; but the idea is still far away. We wait for some comparison to impress upon us the first notion of such a vast age. A sense of something tremendous comes over us when we gaze upon a fellow-man who has lived a century.

But what if we could look upon that one man of the race who survived almost a thousand years!—with a memory reaching back over a whole millennium, lacking little more than thirty years,—hoary and awful with the seasons of ten centuries that had snowed upon his hair and whistled through his beard—

"The white old man, seated upon the ground,
Clad in his gown of age, the pale white gown,
His wrinkled hands
Clasping about his knees; old—very old."

How would the facts and forms of forgotten history move before us in his ancient face! How must the great, deep voice astound us, ringing every counterpoint in the melo-drama of thirty generations!

Then suppose we were to see a man who was *immortal*. Let him be the great-grandfather of Noah, who never died—who cannot die—come among us in his supernal vigor, the seventh from Adam, to prophesy again of righteousness and judgment—with what a dumb gaze would we consider his stature, shape, and presence! How we would scrutinize his features and complexion! How we would long to question him, or even explore his pulse for the secret of such invulnerable vitality! What aching thoughts of the much he had seen and known must strike our bewildered minds! What a new, strange, overwhelming sense of longevity! We should almost fall down at his feet to worship as the sight of him swept us back

"O'er the broad ocean of the fateful past,"

and made us feel the contrast of our own ephemeral littleness.

It is in such a life-picture, be it of translated patriarch, or dying child, that we get some idea of the venerableness, the lasting fullness and luster of *eternal* life. No Methuselah, with all the grandeur of his ten centuries, could be so highly honored and brightly blessed as the saint of *fewest* earthly years whose life is hid with Christ in God, and who will have part in the first resurrection.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

—T. B., in *Advent Herald*.

PRES. EDWARDS says: "God's people ought especially to abound in deeds of charity or almsgiving. If God's people in this land were once brought to abound in such deeds of love, as much as in praying, hearing, and singing, and religious meetings, and conference, it would be a most blessed omen. So amiable would be the sight in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in Heaven, to set up his tabernacle with men on the earth, and dwell with them."

SIN produces fear, fear leads into bondage, and bondage makes all our duties irksome. Fear sin, and you are safe.

GO WORK TO-DAY.

THERE is work for all in the gospel field,
And, if the mind be willing,
The place for labor will stand revealed,
And the fruitage rich and the harvest yield
Will surely crown the tilling.

The seed is the truth of the living Lord,
Each grain well worth the sowing;
Seed given to scatter and not to hoard,
To be sown in faith, for Jehovah's word
Insures, by pledge, its growing.

The field is near us, the seed at hand,
And time its course is winging—
Go forth to labor, no longer stand;
The reapers' triumph will yet be grand,
Each one his full sheaves bringing—

A glorious harvest of sinners won—
A harvest worth securing—
Rest for the toilers, their life work done—
Crowns for the victors, and near the throne,
Peace, joy, and life enduring.

—Sower.

The Spices in God's Garden.

THE true believer's heart is the "King's garden." It is described in the Canticles as a "garden inclosed." The orientals were accustomed to fence in their gardens with hedges of prickly shrubs; sometimes a stone wall was built, as in the case of the hallowed inclosure around Gethsemane. Outside the garden was often a barren waste. So is the believer's heart, kept apart from a world lying in wickedness. "Come out, and be ye separate, saith the Lord Almighty."

What are the products of this heart garden? The singer of Solomon's Song tells us that they are "pleasant fruits, with all trees of frankincense, myrrh, and aloes, with all the chief spices." These spices are the graces of a Christian's soul. As spices were not native to the oriental garden, but were planted there, and required careful cultivation, so the fragrant graces of Christian character are not natural to the human heart. They do not spring spontaneously in any man before conversion. They are the blessed and beautiful results of regeneration. What a vast deal of watching and watering do they require! What constant need there is of that remarkable prayer, "Awake! O north wind, and come, thou south wind! Blow upon my garden, that the spices may flow out!" Look at the meaning of this prayer a moment. Its root is found in the fact that as delicious odors may lie latent in a spice-tree, so graces may lie unexercised and undeveloped in a Christian's heart. There is often a plant of profession; but from the cumberer of the ground there breathes forth no fragrance of holy affections or of godly deeds.

As long as any member of Christ's church lives a hollow life of mere profession; as long as he labors to please himself, and not his Saviour; as long as he is grasping and self-seeking and self-indulgent and covetous, and a lover of pleasure more than a lover of God; so long there is no practical difference between a cinnamon bush and a Canada thistle. A church full of such professors, whether they swear by the Westminster Confession or by the Thirty-nine Articles, is only a patch of weeds.

But even in genuine Christians there are latent graces which require to be drawn forth. And this prayer is for the coming of a "north wind" and of a "south wind," that the fragrance of the soul's spices may flow out. Anything rather than a scentless, formal, fruitless religion. Let the north wind come, even though it be a cutting wind of conviction! Christians need to be convicted of sin as much as impenitent sinners. Peter was under conviction of sin when he went out into the garden to weep bitterly. Perhaps the Apostle Paul felt a terrible uprising of the "old Adam" when he wrote that tearful seventh chapter to the Romans. Dr. Beecher once told me that one of the most tremendous seasons of awakening he ever knew was in a theological seminary! The "north wind" of the Spirit's power was so keenly felt that students for the ministry gave up their "hopes," cried for mercy, and dug down deeper for better foundations to rest on!

The most powerful revivals in churches are those which bring professing Christians to repentance and tears, and to the cutting off of "right-hand" sins. Awake! O north wind of conviction, and blow upon our dull, odorless hearts, that the spices of penitence may flow out.

Sometimes God sends severe blasts of trial upon his children to develop their graces. Just as torches burn most brightly when swung violently to and fro, just as the juniper plant smells the sweetest when flung into the flames, so the richest qualities of a Christian often come out under the north wind of suffering and adversity. Bruised hearts often emit the fragrance that God loveth to smell. Almost every true believer's experience contains the record of trials which were sent for the purpose of shaking the spice-tree.

"Who bears a cross prays off and well,
Bruised herbs send forth the sweetest smell;
Were plants ne'er tossed by stormy wind,
The fragrant spices who would find?"

Trials are of no profit unless improved. We need the Spirit's work at no time more than in our hours of trial. A graceless heart is none the better after affliction. The same wind blows on the thistle-bush and on the spice-tree; but it is only one of them which gives out rich odors. Awake! O north wind, and come thou south! Blow upon my heart, that the perfumes of sweet grace may flow out!

There are two winds mentioned in this beautiful prayer. God may send either or both as seemeth

him good. He may send the north wind in conviction to bring us to repentance, or he may send the south wind of love to melt us into gratitude and holy joy. If we often require the sharp blast of trial to develop our graces, do we not also need the warm south breezes of his mercy? Do we not need the new sense of Christ's presence in our hearts and the joys of the Holy Ghost? Do we not need to be melted, yea, to be overpowered, by the love of Jesus?

When I look into my own scanty little heart-garden, when I go into the prayer-meetings of my flock, and when I think how feeble are the spiritual influences we are shedding out upon the world, I am ready to cry out: "Awake! O north wind of the convicting spirit! Come, O south wind of melting, subduing love, and blow upon these odorless plants!"

Every genuine revival of religion has a divine side and a human side. Every such revival is the gift of God; yet it is also the work of free agents—the quickened activity of good men and women. When the winds blow upon the cinnamon-bushes, it is from the bushes themselves that the odors flow out. The softest zephyrs cannot draw fragrance from a pig-weed. Faith is the gift of God; but it is also your act and mine. Love is kindled by contact with Christ; but we must come up close to him. The Holy Spirit may waft odors from a true Christian life; but the Christian must do the living. Dead trees yield no spices. What was the secret of the success and tremendous power of the apostolic church? Every tree was a bearing tree. Paul in his pulpit, Lydia in her cloth store, Dorcas with her needle, John amid his flock at Ephesus—each and all were "always abounding in the work of the Lord."

Brethren, how shall our spiritual gardens attain to such beauty and fragrance? There are three pithy answers. Let each one look well to the tillage of his own or her own heart. The measure of a Christian's power is the measure of that Christian's piety. Grace must be in the soul before it can come out of the soul.

Secondly, be the Christian everywhere and always. When Jacob came into his father's presence, the odor of the barley-ground and the vineyard was in his garments; it was the "smell of the field which God had blessed." So, wherever we go, let us carry the Spirit of Christ within us; then the spices will flow out.

Finally, let us cry fervently, and frequently, and importunately, for the breath of the Holy Spirit. With one voice let us cry: "Awake! north wind, and come, thou south. Blow upon our garden!" Then shall there be a shaking-down of fruit from the branches, and the outflow of the sweet spices shall fill and perfume the atmosphere in which we dwell.

ALLEGORY.—I observe that of all plants, God hath chosen the vine, a low plant that creeps upon the helpless wall; of all beasts, the soft and patient lamb; of all birds, the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush, a humble, slender, abject bush; as if he would by these elections check the conceited arrogance of man.—Cuyler.

The Miracle of the Press.

IN a speech in New York last week responding to a toast to "The Press," Wm. Cullen Bryant said:—

"I thank this company in the name of the journalists for the compliment just paid to their profession. I do not intend now to pronounce a eulogy on journalism. I can do that in my own journal at any time, but I wish to say a word or two by way of illustrating the convenience of a daily journal to some who are not journalists. You, Mr. President, and other gentlemen who have been heard and applauded this evening, have apparently spoken to a small company of guests in this dining-room. It is not so. Through the journals you have been speaking to thousands, perhaps to millions, and in a few hours those applauses will have been echoed over all the country. The busy agents of the press have taken down the utterances of your lips; while you are asleep, the record will be on its way in a thousand different directions, and with early light will be laid at thousands of doors. Let us go back to the time when there was no printing press, and of course no journals. When Cicero in ancient Rome launched his fiery invectives against Catiline and delivered his grand defense of the poet Archius, small indeed must have been the circle of those who had any conception of his eloquence. But let us suppose that by some inscrutable means a communication could have been established between the world of that day and the world of modern times, and that an accomplished reporter of our daily press and one of Hoe's steam printing presses could have been quietly smuggled into the Rome of Cicero's time. We will suppose the stenographer silently to take down in his manuscript those noble examples of ancient eloquence as they were uttered; we will suppose the steam press to perform its office. We will suppose the reporter early the next morning to visit the orator with copies of his oration. He might say to him, "Mr. Cicero"—for your genuine journalist is ever courteous, as is shown by some notable examples—"Mr. Cicero, here is your yesterday's speech. You suppose that the manuscript in one of the pockets of your toga is the only copy of it in existence, but here you see are several others. Here are your exordium, your arguments, your illustrations, your peroration; and not only those, but

here are all your figures of speech, your exclamations, your rounded sentences, your well chosen words, every one as they fell from your eloquent lips, with notes of the applauses of the audience in their proper places. The boys are already hawking it in the streets; men are reading it in the wine-shops; the patricians are conning it at their breakfast tables; groups of plebeians are assembled in the forum, where one reads it aloud for the benefit of the rest. To-morrow they will have it at Parthofope and Baiæ, and in the northern cities of Italy; and it will soon be read in our colonies in Gaul, in Spain, and in Africa. Read for yourself!" What would Cicero have said to such a phenomenon? or, rather, what would he have thought, for we may suppose amazement to take away the power of speech? What could he have thought save that there was the interposition of some divinity—Apollo or Minerva—working a miracle to astonish mankind, and confound those who disbelieved in the gods?

Preach Christ.

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said:

"What do you think of my sermon?"
"A very poor sermon, indeed," said he.
"A poor sermon?" said the young man; "it took me a long time to study it."
"Ay, no doubt of it."
"Why, did you not think my explanation of the text a very good one?"
"Oh! yes," said the old preacher, "very good, indeed."

"Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate and the arguments conclusive?"

"Yes; they were very good so far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said:

"Don't you know, young man, that from every town, and every village, and every little hamlet, in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and so from every text in Scripture, there is a road to the metropolis of Scripture, that is, Christ. And, my dear brother, your business is, when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road to the great metropolis—Christ. And," said he, "I have not yet found a text that has not a road to Christ in it. If I should, I would make one. I would go over hedge and ditch but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."

Caste and Ku Klux.

SCENE IN A RAILROAD CAR.

A MISSIONARY sends us the following brief sketch of a scene that shows how dominant and deadly the spirit of caste still is at the South. We commend the faithfulness of our brother as we condemn the violence of the godless prejudice. When will God deliver this nation from this senseless and cruel spirit of caste?

TALLADEGA, Oct. 28, 1870.

An almost pure white, neatly dressed girl came into the first-class car, with a first-class ticket. She was ordered out, though half a dozen black girls were present holding shawls and children. As the other (smoking) car was full of drunken Southern gentlemen, who were yelling and swearing, she asked permission to stay because afraid for her life, and was refused. I remonstrated, saying that she was a teacher, and asking that as a friend she might remain. This not being granted, I said: "Then I will go with her." We went, amid sneers and hisses, into the other car. The threats and open avowals to kill us were not few, and it required not only much faith in the Lord, but also much coolness and steadiness of nerve, to face down such a crowd of drunken, reckless men. We arrived at last, however, at Talladega, and stepped off amid threats and oaths.

These are the same Ku Klux who killed Mr. Luke.

But I shall live to praise the Lord for his care, love, and goodness. Yours truly, J. A. B.
—Am. Missionary.

He Had to Leave It.

A RICH man in the city lately died. Success had crowned his unwearied efforts, and it was well known that a large fortune was the result of a life spent in the accumulation of earthly good. He died in the morning, soon after the sun had risen, and all through the day that followed, men were commenting on the event: "He died rich." "He amassed a handsome fortune." "He was successful in business." "He left a large property," said one who was himself increased in goods. The reply of a poor man standing near, yet one rich in faith, seemed for the instant to startle him out of his worldly infatuation, "Yes, he had to!"

Men may heap to themselves the wealth of worlds, and gather about them all earthly riches, but they must all come shoulder to shoulder in the march of life; lay down their armor, their

burdens, and their treasures, at the tomb's door, and together enter in to explore the mystery of that unseen state, within whose dark shadows so many have before them entered.

There is but one thing a man can carry with him through the darkness of death. A hope of Heaven through the atoning blood of Jesus is that priceless treasure of which the grave cannot rob the soul, for it is not of the earth earthly, but a heavenly inheritance.

A Picture of Intemperance.

PORTRAY the evils of intemperance if you can! He does not live who can tell the whole story of its woes. Exaggeration here is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries of its motley train. No art can put into that picture shades darker than the truth. Put into such a picture every conceivable thing that is terrible or revolting; paint health in ruins, hope destroyed, affections crushed, prayer silenced; paint the chosen seats of parental cares, of filial piety, of brotherly love, of maternal devotion—all, all vacant; paint all the crimes of every stature and of every hue, from murder standing aghast over a grave which it has no means to cover, down to the mean deception, still confident of success; paint home a desert, and shame a tyrant, and poverty the legitimate child of vice in the community, and not its prolific mother; paint the dark valley of the shadow of death peopled with living slaves; paint a landscape with trees whose fruit is poison and whose shade is death, with mountain torrents tributary to an ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and in the foreground the terrible certainty of an accursed future; paint prisons with doors that open inward; people the scene with men whose shattered forms are tenanted with tormented souls, with children upon whose lips no smile can ever play, and with women into whose cheeks furrows have been burnt by tears wrung by anguish from breaking hearts; paint such a picture, and when you are ready to show it, do not let in the rays of the heavenly sun, but illumine it with glares from the infernal fires, and still you will be bound to say that your terrible picture falls short of the truth!—C. B., in *Golden Censer*.

Be Social at Home.

LET parents talk much and talk well at home. A father who is habitually silent in his own house may be in many respects a wise man, but he is not wise in his silence. We sometimes see parents, who are the life of every company they enter, dull, silent, uninteresting, at home among their children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home than it is to charm strangers or amuse friends. A silent house is a dull place for young people—a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youth who does not love home is in danger.—Sel.

Standing Fire.

A YOUNG soldier, going to his barrack-room to sleep for the first time, quietly knelt down to pray in the presence of his comrades. This act was a signal for a storm. Hisses, shouts, and whistling, filled the room with hideous noise. Belts were thrown at the kneeling soldier. One man leaped upon the bed, and shouted in his ear. But he was unmoved to the end of his prayer, when he arose and silently went to his repose. The next night, his comrades eagerly watched to see if he would dare to pray a second time. To their surprise, he again dropped on his knees, and they saluted him with the same noises as on the previous evening. He did not flinch, however. The third evening, he knelt down and prayed, regardless of their continued mocking and noise. On the fourth evening, the noise was less. On the fifth it was still less, and on the sixth, one of the soldiers exclaimed: "He stands fire, he stands fire; he's genuine." After that, no one disturbed him. He had overcome opposition—he had won respect.—Sel.

Beware.

IN San Francisco, a young man in excellent circumstances, prosperously started in business, was tempted to take a ruinously large number of tickets in the Library drawing. He was so confident of his success that the reading of the list without any of his numbers therein, drove him stark mad. For days he wandered through the streets a gibbering idiot, telling of his luck in drawing the \$100,000 prize. He is now in a lunatic asylum, where he sits, delightedly, day after day, counting over his imaginary gold.

GRACE to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all-sufficient Saviour for us; and more success in imitating the example of Him who is Lord and Master, are, and must be, the great aim of every Christian; and if reached and realized, will prepare him equally for death and life.

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

Are You Discouraged? Why?

IN one of the familiar hymns which we so often sing, occur these words:—

"Yet let nothing spoil your peace;
Christ shall also conquer these."

This language is spoken of those "foes within" which so often "betray us into sin." How will Christ conquer these? He will in the end, by an exertion of his own almighty power, destroy them, by destroying death and him that hath the power of death, that is the devil, the author of all those evil propensities by which men are drawn away and enticed.

While it is a great source of encouragement to know that this will be so in the future, and the promise is one which is most precious and very full of comfort, its practical benefits, so far as they affect our present circumstances, are at best but indirect. The trouble we have with these foes is now; and the question with us is, is there any way in which they are conquered for us in the present tense?

Yes, there is a sense in which Christ proposes to conquer these foes for us even now. He does not do this independently of any action on our part, but he conquers them by giving us the strength we need to overcome them. So while it is true that our inward foes are not conquered for us absolutely without our co-operation, while we cannot stand idly by and have them brought and thrown lifeless at our feet, it is nevertheless true that we are not required to prosecute this warfare at our own charges, nor to depend for final victory on our own strength.

Our Lord has made provision for every emergency. He has arranged to supply every want, and told us to whom to apply in every time of need. Yet with all this we find some at times giving away to discouragement, and saying that they might as well give up the struggle; for they cannot accomplish the labor they have to perform, nor successfully prosecute the warfare in which they are engaged.

If we had to depend on our own resources we might well feel and talk and act thus; but when we consider that all needed help is promised us from on high, this puts altogether a different complexion on the matter. With this fact in view those who yield to discouragement, and propose thereupon to cease their efforts to run the Christian race, do one of three things: They disbelieve the Lord's promise to give them help when needed, or they insult his majesty by acting on the supposition that all the help he can impart is insufficient to meet the necessities of the case, or they despise their birthright by proclaiming that they care nothing for the object to be gained nor for the means by which to gain it. How is this treating the Lord?

Take an illustration: A person of wealth and ability takes another person into his employ. He assigns him a certain piece of work to perform. He gives him at the outset minute instructions, and informs him that at certain stages of the work it will be necessary for him to incur considerable expense, and at other times it will be necessary to bring to bear great power in order to accomplish certain operations. But he tells him to come right to him whenever any expense is incurred, for he has ample funds, and will supply all that may be needed; and when power is demanded he has all the mechanical contrivances and other means necessary to furnish it, and will produce them as occasion requires.

With matters thus arranged, the man commences the work. Soon he incurs some expense, and thrusts his hand into his own pockets and finds nothing to meet it. He comes to a hard place in the job, takes hold to exert what little strength he can, personally, and finds he can move nothing. Then he sits down and says, "I am discouraged. Here is expense that I cannot meet, and work to do that I am not able to perform. It's no use trying. I will give it all up."

What would his employer think of such service? Would he not say to him somewhat sharply, "What do you mean? Did I not tell you to come to me whenever funds were required and I would furnish them? And did I not tell you that for all the hard places, I had the means to produce the necessary power, and would furnish them at call? Do you doubt my word? Do you distrust my ability to meet my pledges? If

so, I prefer some other person in your place who will show me more confidence and respect."

Just in this way does every discouraged Christian treat the Lord. What right had the man in the illustration to become discouraged and treat his employer as he did? What right has the Christian to act exactly thus toward the Lord of glory? Our shortcomings and failures are owing to the fact that we try to meet the expense out of our own pocket, and carry on the work in our own strength. The fault is not with the Lord, nor with his plan. The plan is marked throughout with infinite wisdom, and the armory of Heaven is full of weapons, all placed at our disposal through the key of faith and the channel of prayer.

Let there be no talk of discouragement nor of giving up the struggle. But let there be a going to the Fountain for life and vigor; let there be appeals to the Wise for wisdom, to the Strong for strength. The Lord has the means we need, even the gold tried in the fire; he has the clothing we must procure, the white raiment; he has the wisdom, the eyesalve with which he counsels us to anoint our eyes that we may see. With the Lord Jehovah is everlasting strength; and if we are his children, and work in the way he directs, that strength is ours.

The Sabbath Law.

A WRITER in the *Restitution* of March 9, 1871, speaking of the law of the Sabbath says:—

"But Sabbatarians now make this law the gospel, or its main feature, thereby annulling what Jesus and the twelve taught. This, to me, if there were no other reason, would be sufficient for its rejection. Whenever any church preaches any commandment, or many, for the gospel of the kingdom, then I know that they are not the people of God. Commandments are to be obeyed, not preached.

We beg this writer's pardon, but he is entirely mistaken. We do not preach law for gospel. No S. D. Adventist can be found who has done such a thing. We understand the distinction between them too well. It is somebody else who thus confounds the law and gospel; and we venture to suggest that if the writer will examine the matter with sufficient thoroughness, he will find the confusion lying nearer his own door than that of any one else.

But how does the giving prominence to this law annul what Jesus and the twelve taught? We are not told. Christ said that he came not to destroy the law, that a jot or tittle should not pass from it so long as the heavens and the earth endured, and that we must exhibit better righteousness than the scribes and Pharisees, who though they strictly kept the law in letter, violated it in spirit; or in other words, that we must keep the commandments of God (the keeping of which is righteousness) not in letter only but in spirit also. And Paul anticipates the cheap logic and self-excusing policy of those who would seek to cover the neglect of duty by loudly crying up the value of faith, when with the authority of Heaven, he rebukes the course of those who "through faith" seek to "make void the law."

We somehow received the impression when first we read the New Testament, and that impression has been strengthened by every subsequent perusal, that repentance lay, at the foundation of the gospel blessings; that the first step of our return to the favor of God, was repentance. For the apostles taught the people to repent, believe, and be baptized; and Paul declares that he taught publicly to Jews and Greeks, the same law holding the Gentiles in this matter as the Jews, "repentance toward God and faith toward our Lord Jesus Christ." Acts 20:21. But repentance signifies sins committed; and sins committed signify law broken; nothing more nor less. Take out the law and we cannot conceive of the gospel, inasmuch as there could be no such thing as "good news" of pardon to a person who had committed no offense, nor of salvation to those who had never forfeited life.

Another point not a little remarkable is the ground on which our writer proposes to reject this law. Because Sabbatarians make a good deal of it, "this, to me," says he, "if there were no other reason, would be sufficient for its rejection;" "which, the same," as Bret Harte would say, we will acknowledge to be good reasoning when he will show us some directions in the Bible requiring us to observe law so long as people do not make anything of it, but instantly to reject it when they do.

But it is not pleasant always to condemn. We prefer to commend whenever we can. Hence we will say that our author in the paragraph before us does manifest some acquaintance with the law

of language, by strictly adhering to the figure of climax, and placing his most astounding proposition last: "Commandments," he says, "are to be obeyed, not preached." Indeed, indeed! So then, if we should discover that some binding obligation is for some cause disregarded by the people, we must not go forth and urge upon them a reform in regard to the law which they are breaking; all we can do, according to this proposition, is to go about and exhibit ourselves in the act of keeping it. But if we mistake not, Christ said something about doing and *teaching* those commandments which are a test of our righteousness; and he has attached to that work a very desirable promise, even to be called great in the kingdom of Heaven.

How shall we account for such utterances as are contained in the paragraph quoted at the commencement of this article? Shall it be on the ground that rejection of the law brings down upon men the judgment of God in the form of mental imbecility? or is it that only persons of about that condition of mind take such a position?

Thoughts on the Book of Daniel.

CHAPTER XI (CONTINUED).

VERSE 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

The system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people, continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds, of the nation, as expressed in this verse.

But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse, namely, that they should "divide the land for gain." Previous to the revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated and sold at auction, in parcels to suit purchasers. The historian thus records this unique transaction:—

"The confiscation of two-thirds of the landed property of the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunals. . . . placed funds worth above £700,000,000 sterling at the disposal of the government." *Alison*, Vol. iv, p. 151.

When did ever an event transpire, and in what country, fulfilling a prophecy more completely than this? As the nation began to come to itself, a more rational religion was demanded, and the heathen ritual was abolished. The historian thus describes that event:—

"A third and bolder measure was the discarding of the heathen ritual, and re-opening the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all his colleagues. He, in his conversations with them, made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship, wherever it is meant to have a state of tranquility. The priests who chose to take the oath of fidelity to the government were re-admitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France."—*Lockhart's Life of Napoleon*, Vol. i., p. 154.

Thus terminated the reign of terror and the infidel revolution. Out of its ruins rose Bonaparte, to guide the tumult to his own elevation, place himself at the head of the French government, and strike terror to the hearts of nations.

VERSE 40. And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

After a long interval the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate

that we are to look to any different localities for these powers from those which, shortly after the death of Alexander, constituted respectively the southern and northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt is still, by common agreement, the king of the south, while the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the Sultan of Turkey. To Egypt and Turkey, then, we must look for a fulfillment of the verse before us.

Is it a fact that at the time of the end, Egypt did push, or make a comparatively feeble resistance, while Turkey did come like a resistless whirlwind, against "him," that is, the government of France? We have already produced some evidence that the time of the end commenced in 1798; and no reader of history need be informed that in that very year a state of open hostility between France and Egypt was inaugurated. The downfall of the papacy, which marked the termination of the 1260 years, and, according to verse 35, showed the commencement of the time of the end, took place on the 10th of February 1798, when Rome fell into the hands of Berthier, the general of the French. On the 5th of March following Bonaparte received the decree of the directory relative to the expedition against Egypt. May 3, he left Paris, and set sail the 19th, with a large naval armament, containing 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken, and immediately fortified. On the 23d the decisive battle of the pyramids was fought, in which the Mamelukes contested the field with valor and desperation, but were no match for the disciplined legions of the French. Murad Bey lost all his cannon, 400 camels, and 3000 men. The loss of the French was comparatively slight. On the 24th Bonaparte entered Cairo, the capital of Egypt. Thus the king of the south was able to make but a feeble resistance.

At this juncture, however, the situation of Napoleon began to grow complicated. The French fleet, which was his only channel of communication with France, was defeated by the English under Nelson at Aboukir; and on September 2 of this same year 1798, the Sultan of Turkey, exasperated that Egypt, so long a semi-dependency of the Ottoman empire, should be transformed into a French province, declared war against France. Thus the king of the north came against him, in the same year that the king of the south "pushed," and both at the time of the end, which is another conclusive proof that the year 1798 is the one which begins that period.

Was the coming of the king of the north, or Turkey, like a whirlwind in comparison with the pushing of Egypt? Napoleon had crushed the armies of Egypt; he essayed to do the same thing with the armies of the Sultan, who were menacing an attack from the side of Asia. Feb. 27, 1799, with 18,000 men, he commenced his march from Cairo to Syria. He first took the fort of El-Arish, in the desert, then Jaffa (the Joppa of the Bible), conquered the inhabitants of Naplous at Zeta, and was again victorious at Jafet. Meanwhile a strong body of Turks had intrenched themselves at St. Jean d'Acre, while swarms of Mussulmen gathered in the mountains of Samaria, ready to swoop down upon the French when they should besiege d'Acre. Sir Sidney Smith at the same time appeared before St. Jean d'Acre with two English ships, reinforced the Turkish garrison of that place, and captured the apparatus for the siege, which Napoleon had sent round by sea from Alexandria. A Turkish fleet soon appeared in the offing, which, with the Russian and English vessels then co-operating with them, constituted the "many ships" of the king of the north.

On the 18th of March the siege commenced. Napoleon was twice called away to save some French divisions from falling into the hand of the Mussulman hordes that filled the country. Twice also a breach was made in the wall of the city; but the assailants were met with such fury by the garrison, that they were obliged, despite their best efforts, to give over the struggle. After a continuance of sixty days, Napoleon raised the siege, sounded for the first time in his career the note of retreat, and on the 21st of May commenced to retrace his steps to Egypt.

"And he shall overflow and pass over." We have found events which furnish a very striking fulfillment of the pushing of the king of the south, and the whirlwind onset of the king of the north, against the French power. Thus far there is quite a general agreement in the application of the prophecy. But now we reach a point where a difference of opinion exists. To whom do the words, "he shall overflow and pass over," refer?

To France or the king of the north? The application of the remainder of this chapter depends upon the answer to this question. From this point two lines of interpretation diverge. Some apply the words to France, and endeavor to find a fulfillment in the career of Napoleon. Others apply them to the king of the north, and accordingly point for a fulfillment to events in the history of Turkey. If neither of these positions is free from difficulty, as we presume no one will claim that it is, absolutely, it only remains that we take that one which presents the fewest.

Respecting the application of the prophecy to Napoleon, or to France under his leadership, so far as we are acquainted with his history, we do not find events which we can urge with any degree of assurance, as the fulfillment of the remaining portion of this chapter; and hence do not see how it can be thus applied. It must, then, be fulfilled by Turkey, unless it can be shown (1.) that the expression "king of the north" does not apply to Turkey, or (2.) that there is some other power besides either France or the king of the north, which fulfilled this part of the prediction. But if Turkey, now occupying the territory which constituted the northern division of Alexander's empire, is not the king of the north of this prophecy, then we are left without any principle to guide us in the interpretation. And we presume all will be agreed that there is no room for the introduction of any other power here. The French king and the king of the north, are the only ones to whom the prediction can apply. The fulfillment must lie between them.

Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more natural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this verse is such as to make it necessary to refer the overflowing and passing over to the king of the north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind.

Appeal to the Bible.

Not long since, a Roman archbishop in Chili gave the following counsel to his flock:

"When any Protestant," said he to the faithful, "offers you a book of devotion and exalts the Bible to the stars, at the same time opposing the true faith and Christian practices, on the ground that they are without Scripture warrant, tell him to point out in his Bible where infant baptism is enjoined by precept or example. A THING WHICH THEY PRACTICE AS WELL AS WE."

—And he might have added—Tell them to point out the passage which speaks of immortal souls. We remember how lame Dr. Cumming was in his discussion with Mr. French on Romanism on these points. They were almost the only points in which his adversary had the advantage of him. Shall we who accept the Bible for our rule of faith, believe and teach what we fail to find in it? If we may, the Romanist may do the same, and the pope be right after all.—*Advent Christian Times*.

—And he might have added further—Tell them to point out the passage which commands them to keep Sunday for the Sabbath, "a thing which they practice as well as we." And this they have done, more than once, to the great discomfort of those who were called to meet the issue. It is pitiable to see Protestants allow their prejudices to goad them on in the observance and defense of an institution which can show no other claim to our regard except that the papal church is its mother and paganism its father. "Shall we who accept the Bible"? &c.

To Correspondents.

J. E. SIMONDS: The record in Genesis is necessarily so brief, a period of about twenty-five hundred years being passed over in its fifty chapters, that it is not strange that many things are omitted. Among these it may easily be supposed that the birth of daughters to Adam and Eve, and the marriage of Cain, are included.

THOS. MCKEE: See article in REVIEW, No. 8, present volume, entitled, "The Third Day since these Things were Done."

A GOOD name will shine forever.

Corruption in High Places.

REV. Mr. McAllister in the late Philadelphia National Reform Convention, said:—

The dishonesty, the profanity, the drunkenness, the licentiousness, of a large proportion of our public men, are simply notorious. They are the most tangible point of our political malady. They are the outward manifestations, to which we cannot be blind, of a diseased system. It is hard to select a specimen of the rottenness of our political life. A bill presented not long since for payment on the floor of the New York Legislature may serve as an example. The Legislature had appointed an investigating Committee who spent between two and three months in New York City. The sum total of their expenses was \$4,334, of this \$2,640 were for parlors in the Metropolitan Hotel, about \$500 of the balance were for brandy and wine, about the same for cigars, and some two or three hundred for theatrical amusements, leaving only some \$300 or \$400, apart from the charges for rooms, that by any possibility could have been spent in doing the proper work of such a Committee. It is some satisfaction to know that the bill was not paid out of the public treasury—at least, not directly. Many far worse things than this have been made public. Still it remains true, as the *Nation* recently said, that no denunciation of the condition of the civil service of the United States, which has ever appeared in print, has come up as a picture of selfishness, greed, fraud, corruption, falsehood and cruelty, to the accounts which are given privately by those who have seen the real workings of the machine. The worst of it is, the people know it all, and yet look on with apathy. They seem to think that our corrupt condition is a necessity of republican government. And so it must be, only each year becoming worse than ever before, until the inevitable crash and ruin come, unless we enact into law the national desire for honest officers of government. We must have a civil service reform that will shut out from positions of trust, the morally unfit as well as the mentally incompetent. And there is no such thorough reform of this kind as that which the amendment in our society will work. We propose to strike at the very root of this alarming evil in our body politic, by having the nation reorganize constitutionally, as the fountain of all its laws, that divine law which declares that "he that ruleth over men must be just, ruling in the fear of God."

In the same Convention, Rev. H. H. George also spoke respecting our national corruption, and the means by which it is proposed to remedy it, as follows:—

Again, the fearful corruption threatening to engulf our land cannot be stayed but by the nation's returning to God. That alarming corruption prevails in the land no one need be told. The wheels of government are clogged with bribery and political dishonesty. Its baneful influence is felt beyond the sphere of politics. A New York preacher said, recently: "If the condition of this city should spread itself all over the country, the Republic would go to pieces in ninety days." Says another: "It has come to be that it is easier for the camel to pass through the eye of a needle than for an honest man to gain and retain political power." But wide and deep as this deluge of corruption may be, "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea," and should the Christian people arise in their strength to right the ship of State and anchor it to the throne of God, all would be safe.

And, finally, every movement for good that has been inaugurated in this land will be authorized and backed up by the success of this reform. The cause of temperance will succeed when the fountain of law is purified, when law-makers and administrators shall throw their influence and example upon the side of temperance. The desecration of the Sabbath shall be arrested, when the Sabbath shall have proper Constitutional safeguards thrown around it, shall be respected and protected in high places; but never until the Bible be recognized as the supreme law of the land, and President and Congressmen shall be men educated and sworn to observe its precepts, shall we have a Sabbath-keeping land. The Bible shall be kept in our schools, when the Constitution of the land shall explicitly recognize it as supreme law, and guarantee its unrestricted use in all our institutions. At least, then, all friends of the Bible, all lovers of Christianity, and all sympathizers with our Christian institutions, should unite their strength in this national reform as the sublimest movement of the age, and one that is as certain to go forward as the sun to roll on in his majestic course. Nor will it stop with making its impress upon the civil institutions of this land, but onward, and still onward, as with a divine momentum, it shall deepen and widen till those great voices in Heaven shall be heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Visit to Boston.

In consequence of the feeble health of Bro. and sister White, they decided that it was not consistent for them to attempt to fill their recent appointment for Boston. That the friends there should not be too much disappointed, it seemed best that some one should go in their stead. And as no other one could consistently do this but myself, the lot fell to me.

The few days which I have spent in Boston

have been days of much interest to me. Our meetings were characterized by solemnity and interest, and the presence of the Spirit of God. The word of God seemed to take hold upon the people. My own spirit was refreshed, and I trust that others were encouraged also. Bro. Haskell rendered efficient service in preaching the word. Bro. Crandall also aided in the services of the meetings.

There seems to be a good degree of interest with our brethren to help in the work of sustaining meetings in Boston, and of helping forward the cause of truth. Some, indeed, have become separated in their feelings from the body. But we think this, with a part at least, is the result of misunderstanding which we trust will not always continue. There seems to be an ear to hear with those who are not identified with the truths which we cherish. I hope in a few weeks to return to Boston to labor there for a season in connection with the preparation of the Sabbath History.

J. N. ANDREWS.

An Instructive Incident.

THE other night, while coming from Saginaw to Battle Creek, I wished to change cars at Lansing. I must make good connection in order to reach my appointment in Iowa. By-and-by the conductor came and took up the tickets for Lansing. Soon the train stopped, and I heard them call out, "Lansing," and off I got, and on went the train. But lo, and behold, it was *North* Lansing, instead of Lansing! There was no hack or any other conveyance. It was three miles to the cars I wished to take, and they were to go in twenty minutes! They told me it was no use to try to reach the train. I must stay all night. But my resolution was taken in a moment: I would try. I could but fail any way. So off I started up the track alone in the dark with a heavy sachel. All can well imagine that I did not feel very comfortable under these circumstances. All this resulted from a *mistake* of my own. I did not design to do it. I honestly supposed that I was doing right; yet this did not relieve my difficulty in the least. I had to bear the consequences just the same as if I had done it deliberately. I could but have bitter reflections over what *might have been* had I used proper caution. Thus brooding over this and other sadder mistakes which I have made in life, I hurried on, walking and running alternately. Of course I had but faint hopes of being on time; yet I did hope. Finally I reached the depot where I should have stopped at first. On, on, I pushed sweaty and weary. When I was within a mile of the depot, I was told that probably the train had not gone. This inspired me with new strength. Another half mile, and I met the hack returning, and found the cars had not gone yet. I knew that every minute was now precious. I ran with all my might till I could hardly get my breath. When within forty rods of the depot, I saw the train standing there lighted up, apparently about ready to start. One minute more and I might even now miss it. So I exerted myself to the very utmost. I think I must have been within eight or ten rods of the cars when the old engine began to puff and the bell began to ring! Must I get so near the prize and then lose it after all my effort? It seemed to me I could go no farther nor get one foot before the other. But that would not do; so I summoned all the strength I had, and ran a little faster. In another moment I landed on the steps of the car, and was moving off!

The first thing I did was to take care not to catch cold after such an effort. This I did by walking to and fro in the car till I became cool and rested. But the feeling of relief, of success, of victory, which came over me, abundantly paid me for all my effort.

REFLECTIONS.

This incident brought to my mind many very profitable reflections:

1. *Mistakes.* How very sad it is to make mistakes. Once made, they must be suffered. No amount of honesty or ignorance will change the consequence in the least. Men are constantly making mistakes and suffering for them. Here is one who made a mistake in his business; here is another who made a mistake in his calling; and there is a third who made a mistake in his marriage. All are sad and unhappy. They must bear it now. Yet in many cases mistakes may be corrected in time by energy, perseverance, and the blessing of God. But how terrible will be that final and great mistake which it will appear at the Judgment thousands have made! What anguish and hopeless despair will then fill the souls of such!

2. *Indecision.* Had I lost only one minute by indecision on the start, I would have been too late! Prompt action is often necessary to success. When the Spirit of God is striving with us, we must yield to it, lest by indecision and delay we grieve it from us, and we be left in the dark to go to ruin.

3. *Weight.* Could I have laid aside my overcoat and sachel, how much more easily, swiftly, and surely, I could have run that race! I nearly lost the train by being weighed down and hindered by them. I could then fully appreciate Paul's advice in Heb. 12:1. How truly this illustrates the condition of many who are trying to run the heavenly race. See them sweat, and toil, and worry, and almost get discouraged by the little progress they make. What is the matter? They are all loaded down with these weights, and are unwilling to lay them aside. There is great danger of such.

4. How perilous to stop to rest or to dally by

the way! These precious moments once lost can never be regained, and the loss of them may be our ruin.

5. The farther we travel and the nearer we come to the final end of our journey, the more tired and weary we become, and the harder it seems to go forward. How exceedingly bad I should have felt had I failed and given out when so near the object of my effort! But how terribly will that soul feel who has run well till near the end of the journey, and then failed. Yet thousands will do this—will fall in the sight of the prize.

6. What deep satisfaction, what feelings of relief, what holy joy, will the final overcomer feel! The happiness of that one hour will abundantly make up for all the toil and sorrow endured in the whole of life's struggle. May we all finally reach the heavenly train.

D. M. CANRIGHT.

Righteousness.

THE Scriptures represent righteousness as obedience to God's law. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. "Righteousness exalteth a nation." Upon the righteous the Lord looketh with delight. "For the righteous Loveth righteousness; his countenance doth behold the upright." Ps. 11:7. And again, "The Lord loveth the righteous." To such how comforting his promises. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings." Isa. 3:10.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. 33:15, 16.

Dear brethren, it is now our especial work to seek "righteousness," seek "meekness," that we may be hid in the day of the Lord's anger. Zeph. 2:1-3.

Let us perseveringly do this, and humbly walk with God, in all things obeying him; and then soon shall be heard a voice from Heaven, of the most enrapturing sweetness and thrilling loveliness, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

Pilgrims, bound to the city of God, fresh courage take, and onward press. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." A. S. HURCHINS.

They Are not Time-Keepers.

In the Scriptures, man in death is represented as sleeping, and in the resurrection, as awaking and rising. The period that man sleeps in death is compared to the shadow and darkness of night, in which they dwell in the dust, and the grave is their resting-place; and the time of the resurrection of the saints is compared to the morning and to the day dawn. The Lord then "turneth the shadow of death into the morning."

Many passages attest these facts. From their decease, the saints sleep in the narrow chambers of the dead till they wake in the morning of the first resurrection to receive the gift of immortality and to live eternally with the Lord in his kingdom. The wicked dead, who have not accepted salvation through Christ, continue to sleep until the redeemed of the Lord have lived and reigned with Christ a thousand years. Then they awake to receive their retribution, and to die the second death in the final conflagration.

Again, while the Scriptures clearly substantiate the doctrine of the sleep of the dead, they also clearly represent that man in death is totally unconscious, and exercises no power of mind. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4; Job 14:20, 21; Eccl. 9:5, 6, 10; Ps. 115:17.

This is reasonable and conclusive; for in sound sleep, thought is suspended, and we have no idea of anything that transpires under the sun. There is no light, no darkness, no disappointment, no lapse of time, no waiting through a long night, to those that sleep soundly. They are not time-keepers. And, knowing this to be a fact by repeated experience, we lie down to sleep for a whole night, as it were, for a *little moment*. Thus it is in regard to the sleep of the dead. In Phil. 1:20-24, Paul understood that at the resurrection it will to him be precisely as though he departed to be with Christ the very moment he died. There is no waiting through long ages, to the dead. They are not time-keepers. A. C. BOURDEAU.

The Things That Make for Peace.

How much would neighbors rise in value, and how much would neighbors rise in beauty, if all should lay aside habits of criticism, and neighborhood scandal, and petty feuds, and ridicule! And if men should study the things that make for peace, and the things that make for happiness, everybody trying to make everybody else happy, what a revolution there would be!—*Becher*.

RELIGION does not destroy, but improves, good manners, and teaches us to honor all men.

TAKE MY HAND.

SAVIOUR, take my hand, and lead me
In this rugged, narrow way;
With thy loving arm to guide me,
I shall never go astray.

For without thee I am nothing,
With thy aid alone I stand;
All my strength is perfect weakness,
Come, dear Jesus, take my hand.

Let me feel that I am truly
Led by that dear hand of thine,
Which was wounded sore to save me;
Come what will, I'll ne'er repine.

Take my hand, kind Friend, in mercy,
Let me know that thou art near;
Then, though worldlings mock and chide me,
I shall never shrink or fear.

Take my hand, dear Lord, I pray thee,
Let me walk close to thy side;
Then the wily foe can never
Turn my steady feet aside.

When thou comest in bright glory,
With a holy angel band,
Comest for thy waiting children,
Blessed Jesus, take my hand.

SARAH F. SHARPE.

Sandusky Co., O.

Progress of the Cause.

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

Aledo, Ill.

IMMEDIATELY after Conference, I resumed my labors in this place. Found the people still anxious to hear. The Lord has greatly blessed the feeble effort that has been put forth. I think I never attended a protracted meeting when it was more evident that the Lord was powerfully working upon the hearts of the people. This corner of the earth has long been considered a God-forsaken place. Men have lived here till they passed the meridian of life without being moved by a popular gospel. But the truth, the precious, present truth, has, praise the Lord, affected their hearts. In a number of families where there was no family altar, it is now erected, God's worship is maintained, and his holy law is regarded as the great standard of right. The heads of eleven families have decided to lead a life of obedience to the commandments of God. Nearly forty in all have taken their stand in favor of the down-trodden law of the Most High, and so far as I know, only five of them were professors before. Just now we are having some opposition from a Mormon elder. We trust that it may result in the prosperity of the truth. We feel that our strength must come from God alone. We praise his name for what he has done in the past, and mean to humbly trust in him in the future. Pray for us.

R. F. ANDREWS.

Peru, Iowa.

THURSDAY, Feb. 28, Bro. Littlejohn and myself came to Chicago. The train being late, we missed connection, and so rested all night at C. Rode all day Wednesday and the night following. Thursday morning, Mrs. Canright joined us as we passed Monroe. That evening we rode 14 miles by stage from De Soto to Winterset, over most terrible roads. Tired enough we were, therefore, when we arrived at Bro. Todd's, at Winterset. Friday the roads were so very bad that it took us four hours to go nine miles to Peru. We feared that our meetings would be a failure; but we were very happily disappointed. That evening our little house was well filled, many coming from miles around. We stayed over two Sabbaths, and, if possible, the roads grew worse to the last; which means much in Iowa. Yet the attendance was surprisingly large most of the time. One fair evening, all could not get into the house. We both enjoyed very good freedom in speaking. We visited from house to house more or less every day. Much of the time our fare was not very hygienic, and we had to ride several miles after night meetings; yet we felt well, and Bro. L. improved in health. He spoke on the subject of health, and it seemed to be well received.

We found every one holding on, and the meetings well attended. The Bible-class and Sabbath-school have prospered well. During our meetings this time, six more families came out upon the Sabbath, making twenty-one families, and a few in other families who are now keeping the Sabbath in this place. There are some sixty children and youth belonging to these families who are now thrown under the influence of the truth. We feel a great anxiety for them that they may be properly trained. Nearly one hundred, including children, attended our last Sabbath meeting. Most of these will attend every Sabbath. We re-organized the Bible-class and Sabbath-school.

We sold a good amount of books, and obtained several subscribers for the REVIEW, Reformer, and Instructor. At our last meeting, money, materials, and labor, were readily subscribed to seat and paint the house, fence the lot, &c. It pleased us much to see their readiness in this matter. We hope to visit them again as soon as this work is done, and hold further meetings. We still hope for others here.

We did not dwell on practical subjects as much as we designed to. We wish to prepare them for organization as soon as we can. There is much to be done for them yet in many respects. They need to reform in their habits, and learn to bear the cross and become Christians indeed. Oh!

that we had some faithful helper, some Aquila or Priscilla (Acts 18), to come and teach them the way of the Lord more fully! This they now need more than preaching. Is there no one to do this kind of work? It is very evident that a work thus begun in a new place should be followed up. I am more and more convinced that it is poor policy to leave such places for new fields. We now go to Washington. D. M. CANRIGHT.

Chicago, Ill.

I HAVE now labored about two weeks in this place among the Scandinavians. The number of attendants is not large; but some are anxious to learn the way of life. We have a comfortable hall for meetings, and our friends bear the expenses willingly. This is a difficult place to keep the Sabbath, yet some have decided to keep all the commandments of God. Pray for us, that the Lord may give strength and wisdom to gather in souls for the kingdom of God.

JOHN MATTESON.

100 S. Sangamon St., Chicago, Ill.

Minnesota.

WE were very agreeably surprised about the first inst., to receive a letter from Bro. Van Horn, giving us notice of his appointed meetings in this State. Two of these are in the past. At an early hour this morning, we bade farewell to this dear servant of God as he started to another appointment. High water, mud, and at the present hour, snow and sleet, with high wind, make the outward prospects look dark; but 'tis faith that looks beyond the clouds and the storm. And so we pray that God will bless and aid in these meetings, and that nothing may hinder in the fulfillment of all these appointments.

In the two meetings past, at Greenwood and Pine Island, the Spirit of God was present to enable us to look beyond the watchman to the great Head of the church. The Spirit of God certainly aided in the presentation of the divine truths of the word, and we are sure it reached the hearts of some; yes, of many. We should have been glad to have seen more of this church present. High water, no doubt, prevented some. To all who did not attend, I would say, You lost much. But do not become discouraged. The cause of God is onward; and let us try to keep pace with it. We hope to see the cause rise in this State. We believe it will. God has sent us help, and we will have faith that it is the kind of help that we need most.

And now, dear brethren and sisters, courage in the Lord. Let us rise, in the strength of Israel's God, above all our trials, and all hindering influences, and every man begin to work over against his own house, to remove the rubbish, and build the wall; and the work of God will certainly move on, and good will be done. Shall we do this? is the question for us all to answer. For one, I say, I will. May the Lord help me to keep this resolution without wavering.

H. F. PHELPS.

Defiance, Ohio.

LAST summer, Bro. St. John paid us a short visit, and helped us much in the Lord. In September, we attended the camp-meeting in Ohio, and presented our case to the Conference and to the Lord. Our prayers were again answered, and Bro. Van Horn was sent to us in the Lord's own good time. He faithfully proclaimed the truth to the people so far as he had time to do. During his short stay with us, he organized a church of ten members. Since then, three more have been added to our number. We have regular Sabbath meetings, and the Lord meets with us by his Spirit, and all seem to have a mind to work. We believe if we continue to walk in the light, the Lord will add to our number such as may be saved.

C. G. DANIELS.

Defiance, Defiance Co., Ohio.

Have Faith in God.

AN incident in my experience of late has given me great encouragement to still labor on in the blessed cause of my Lord and Master. In company with some of like precious faith, I made a visit to one of the dear sisters whose companion had long stood opposed to the work of God. We became much interested in his case, and covenanted together to make him an especial subject of prayer. Although the prospect looked dark before us, we trusted not in human agency, knowing that the Lord hath the hearts of all men in his hands, and can turn them as the rivers of water are turned; and, glory be to the name of Jesus, his heart was softened, and I saw the tears freely flowing, and before we left, he took a decided stand for the commandments of God and the faith of Jesus, and it was said of him, "Behold, he prayeth." His companion who had so long struggled alone amid great opposition was filled with praise and thanksgiving. She said, "The Lord hath done great things for me; I will praise his holy name."

Faith in God, with unceasing prayer, opens the windows of Heaven, and, oh! what showers of blessings descend upon his waiting children. What battles it has fought! What glorious victories it has won! Oh! the precious promises of God which are given unto us that we may become partakers of the divine nature!

Lone Christian, look up. Be not weary in well-doing; for in due time you shall reap if you faint

not. The service of the Lord pays us as we pass along through the enemy's land, and by-and-by we shall reach the golden shore where no tears shall dim those glorious mansions, and we shall delight ourselves in the abundance of peace.

L. E. MILLNE.

Council Bluffs, Iowa.

Men and Things.

HOW TO CULTIVATE GOOD MANNERS.

THE following thoughts are worthy of the careful attention of every young person, especially of every Christian. Home is the place to learn what we wish to practice abroad:—

MANNERS.—Young folks should be mannerly. How to be so is the question. Many a good boy and girl feel that they cannot behave to suit themselves in the presence of company. They feel timid, bashful, and self-distrustful, the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling and acquire graceful and easy manners; that is, to do the best they can at home, as well as abroad. Good manners are not learned from arbitrary teaching so much as acquired from habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly, at home, and then it will soon become a kind of second nature to be so everywhere. A coarse, rough manner at home begets a habit of roughness, which we cannot lay off, if we try, when we go among strangers. The most agreeable people we have ever known in company are those that are perfectly agreeable at home. Home is the school for all the best things, especially for good manners.

A WORD FOR WOMEN.

Every woman covets good looks, a fine appearance. Some mourn all their life long because they were not possessed of physical beauty. But there is another kind of beauty attainable by all and far more lasting than the former. The following hits it very happily:—

A good woman never grows old. Years may go over her head; but if benevolence and virtue dwell in her heart, she is as cheerful as when the spring of life first opened to her view. When we look upon a good woman, we never think of her age—she looks as charming as when the rose of youth first bloomed upon her cheek. That rose has not faded yet; it will never fade. In her neighborhood she is the friend and benefactor—in the church the devout worshiper and exemplary Christian. Who does not love and respect the woman who has passed her days in acts of kindness and mercy—who has been the friend of man and God—whose whole life has been a scene of kindness and love, a devotion of love and religion? We repeat, such a woman cannot grow old. She will always be fresh and buoyant in spirits, and active in humble deeds of mercy and benevolence. If the young lady desires to retain the bloom and beauty of youth, let her not yield to the sway of fashion and folly; let her love truth and virtue; and to the close of life she will retain those feelings which now make life appear a garden of sweets—ever fresh and ever new.

WHY YOU ARE UNHAPPY.

See here, you poor, unhappy, discontented soul. Do you know what is the matter with you? Read these lines, and face right about:—

THE TWO BUCKETS.—A great deal of trouble is caused by the habit of looking at things "wrong end foremost." "How disconsolate you look!" said a bucket to his fellow-bucket, as they were going to the well. "Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away ever so full, we always come back empty." "There now! how strange to look at it in that way," said the first bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

A SWEET MORSEL FOR TEA-DRINKERS.

I clip the following from a letter from a missionary now in China. It speaks for itself:—

I have not had a good cup of tea since I left California. Every one I know here uses black tea, which has a peculiar taste that I do not like. They laugh at the words, *green tea*. Said a gentleman here the other day, "There is no such thing as green tea. I notice," he said, "a great amount of Prussian blue among the articles sent up the river to a certain gentleman of this city, and it goes back in another form. It comes on the leaves of your green tea."

A THOUGHT FOR IDLE CHURCH MEMBERS.

Why is it that our ministers are so overworked and broken down often? Does not the following suggest the reason?

Because many people in the church refuse their portion of toil, and hardship, and sacrifice, in the cause of religion, others, and especially those engaged in preaching, are compelled to endure much more than their rightful share of privation in order that the work of the church may not stop. Many of the sacrifices and difficulties connected with the ministry are not at all necessary for the interests of religion. They do not promote it; but their entire influence opposes and weakens this interest. These hardships are made necessary only by the indolence, unfaithfulness, and worldliness, of the church. This is the truth,

whether anybody likes to hear it or not. Whenever half the people in the church become willing to take upon themselves a tithe of the privation and sacrifice which they now think they may rightly require of many ministers, there will be a great accession of strength to the church, and her missionary work will be vastly extended.

TOUCHING THOUGHTS.

Who can read these most solemn and touching thoughts and not have his soul moved? Tears would come when I read them. May the Lord impress the reader's mind for good.

SWEEPING FLOOD.—The flood is sweeping onward. Into it have fallen the days and months, until the year is nearly gone. Friends, also, may have gone, and property, and youth, and hope. How life's edge is crumbling! How wistfully we look after it as it goes; but it passeth away. It is remarkable that immutability should be the result of this mutability; but it is so. The past, with all its experience, is gone; but its impress is left ineffaceably upon us. How silently the snow-flakes fell upon our brow! Who felt the plow-share as it made its furrow on our cheek? It was a feathery touch, but, oft repeated, the expression of age is left. What can make us young again? Woe may have bowed us down so that we shall never again stand erect, or prosperity may have inflated us so that our simplicity cannot be restored.

Time has gone, but traces remain; the years have left their lessons. Though we have been unconscious of it as we are of the revolving of the earth on which we stand, we have been moving. At no two consecutive moments have we had the same character. Worse or better, nearer Heaven or nearer hell, onward ever, and toward a fixed or changeless character. The past is gone, but the effect upon us is an inalienable inheritance; our being must be annihilated before it can be utterly effaced. If being evil, we hereafter become good, or being good, shall fall back into sin, our former estate will have its bearing upon our future. The stream flows on, and may betake itself to a new channel; but the plants it has nourished still grow and bear their fruit. So the passing begets the permanent, and time determines our eternity. It is well to live thoughtfully.

D. M. CANRIGHT.

Lost Opportunities.

DOES a day ever pass, upon which we can look back without feelings of regret that we have done so little to promote the happiness of those with whom we have associated? The world is full of sin and suffering. Many a heavy heart is made still heavier by the thought that no one cares for them. A kind word or pleasant smile would often encourage the desponding, or help to lift the cloud from some troubled brow. Perhaps some proof of friendly interest, some expression of love and good will, might reclaim a wanderer who, through temptation, had strayed from the path of rectitude and peace.

The world is one vast field of labor, and in it all can find something to do; something exactly suited to their abilities, and the circumstances in which they are placed. And yet how many of us go through the labor of the day, our thoughts absorbed in our own selfish interests, thinking only of our own trials, temptations, and discouragements, without even reflecting that others may have as great discouragements as we have, or even greater.

If the heart is filled with love to God, and to those around us, and glows with a strong desire to do something every day for Jesus, there will be no room left for gloom and despondency. In the great day of final reckoning, we shall not only be held accountable for the sins committed, but for the good left undone, for all the golden opportunities allowed to pass by unimproved.

May the Lord help us all to make a wise use of the time he has given us, that when Jesus comes, we may have our work done, and well done, and we be permitted to enter into the rest which remains for those who love his appearing.

A. I. CHIPMAN.

Battle Creek, Mich.

Solemn Questions.

If we all could realize the dangers of this time as we should at all times, how many snares we might shun; but many will make the fatal mistake and at last be lost. How dreadful to think of being shut out of the holy city! Do we realize the great responsibilities that are resting upon us as individuals? Are we all letting our light shine as we should? Are we seeking at all times to glorify the Lord in all our works and ways? Do we realize that the eye of the Lord is upon us at all times? Do we love the truth? If we do, our works will show it. Let us not put off the coming of the Saviour too far in the future, and so have him come upon us as a thief, and find us unprepared. Let us awake out of sleep, and live up to the light that shines upon our pathway. Let us bear the cross, so that at last we may wear the crown in the kingdom of God forever.

D. T. & AMELIA SHIREMAN.

WITHIN the last few years the progress of religious enlightenment throughout the East has been very great. Forty years ago a complete copy of the Old Testament could not be found in the city of Jerusalem. At the present time there are twenty-four schools in Palestine, in which 1000 children are taught the Bible.

"There Is One God."

I SEE in REVIEW, Vol. 37, No. 12, that Bro. Canright states some of the proofs of the immortality of the soul, that are assumed by some; and one is, that it is self-evident, and taken as understood without being declared in so many words, the same as the "existence of God is understood, while it is nowhere positively asserted in the Bible." I understand him to admit in his argument, that the Bible does not declare that there is a God.

I think this must be a mistake; for I read in 1 Cor. 8:6, "But to us *there is but one God*, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Also 1 Tim. 2:5, "For *there is one God*, and one mediator between God and men, the man Christ Jesus."

Are not these positive declarations that there is a God? I think so.
Yours for the truth,
M. S. MERRIAM.
Battle Creek, Mich.

Acquaintance with God.

"ACQUAINT now thyself with Him, and be at peace; thereby good shall come unto thee." Job. 22:21.

With whom are we exhorted to acquaint ourselves? With some noble man of the earth who is able and has promised to bestow upon us some worldly honor or pleasure? Oh, no! far from this. Acquaint now thyself with the God that made the heavens and the earth, who is able and has promised to bestow upon us every needed blessing.

And be at peace! Oh, yes! an acquaintance with the Lord brings peace, peace like a river, and righteousness like the waves of the sea; an ever-flowing peace, and one righteous act after another as one wave follows another in quick succession. When are we exhorted to acquaint ourselves with the Lord? Acquaint now thyself with him. Now is the accepted time.

And thereby good shall come unto thee. Yes; and the amount of good that shall come unto us in consequence of an acquaintance with the Lord is unspeakably great. Words cannot express it. Pen cannot paint it; and the amount of evil we escape cannot be told. Who that has had an acquaintance with him but longs for a more intimate acquaintance, a closer union and communion and fellowship with him?

I inclose a small sum as a thank-offering to the Lord for the good that I have received at his hand. Three of my beloved daughters have been converted to a saving knowledge of the truth. Two of them are safely sleeping in Jesus, awaiting the sound of the trumpet of God to call them forth to glorious immortality.
I. G. CAMP.

That Lowly Grace.

It is an observable fact in nature, that the limbs of trees heaviest loaded with fruit, hang lowest; and Jesus, in unfolding the will of God to men, says: "Herein is my Father glorified, that ye bear MUCH FRUIT." John 15:8. Again he addresses his disciples, "I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain; i. e., that it should be of a permanent character.

The true child of God, like the tree of life, bears a variety of fruit (see Rev. 22:2; Gal. 5:22, 23), and yields that fruit continually. But it is only concerning one variety (humility) that mention is now made.

Humility is defined by Webster as, "The state or quality of being humble; freedom from pride and arrogance; lowliness of mind; a moderate estimation of one's own worth; a sense of one's own unworthiness through imperfection and sinfulness." This grace, in the sight of the Lord, is of great account. Strictly speaking, humility is true greatness. The humility of Jesus was perfect, and yet he understood his divine greatness. Bishop Taylor well says, "Humility is like a tree whose root, when it sets deepest in the earth, rises higher, and spreads fairer, and stands surer and longer, and every step of its descent is like a rib of iron."

The Scriptures everywhere speak well of humility. Says David, Ps. 138:6, "Though the Lord be high, yet hath he respect unto the LOWLY; but the proud he knoweth afar off." This text shows the Lord's great regard for a humble-minded person. Mr. Webster defines the word "lowly," as "humble, meek, free from pride." Jesus says, Matt. 5:5, "Blessed are the meek, for they shall inherit the earth." Precious in the Lord's sight is the grace of meekness, and it will find its sure reward in the world to come. Of the word "meek," Mr. Webster says, "Mild of temper; not easily provoked or irritated; given to forbearance under injuries; gentle, yielding, patient."

True meekness, or humility, is a very great attainment, yet both a possible and necessary one. How beautifully was this grace exemplified all through the life of Jesus, and how much happier we all should be, if in this respect we were like the heavenly Pattern. Says the divine Redeemer, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11:29. With what heavenly luster this grace appeared in the character of Jesus during the dark hours of his trial. Though mocked, spit upon, scourged, and insulted with every indignity that the malice of Satan could invent, he bore it all with meekness and true greatness of soul. All those who would walk in the footsteps of Jesus must have this fruit of the Spirit, as well as the others.

A little Sabbath-school scholar was once asked

what meekness was, and gave this reply: "Meekness gives smooth answers to rough questions." This, though but a child's definition, is not far from correct. If we, like the Saviour, would "bear all things," we must be meek. But let us be careful, as an old divine said, not to be proud of our humility. It was Bishop Law who observed that the devil is "content that we should excel in good works, provided he can make us proud of them." Without doubt, this is the rock upon which many a one has split. Supposing themselves to be really and truly humble, they suddenly become possessed of that opposite spirit which the Lord knoweth afar off. See Ps. 138:6.

May we all be so happy as to secure the "blessings" spoken of by our Saviour in the sermon on the mount; and yet we must not forget that each one of those blessings is attached to conditions of humiliation and suffering in this world. The prophet Zephaniah, in view of the awful events connected with the finishing of the mystery of God, exhorts the church to seek meekness that they may be hid in the day of his anger.

Let us, dear readers, seek all the graces of the Holy Spirit, not forgetting humility; for, in the language of St. Bernard, "it is the guardian of all virtues."
G. W. AMADON.

An Exhortation.

It is a fact much to be regretted, that on occasions when God's servants have a special burden for the young, and also for backsliders, and earnest appeals are being made, indited, and set home, by the Holy Spirit, that there are generally those who seem to be affected, and who, with those who are sincerely inquiring the way to Zion, manifest a desire to be Christians, whose hearts are not in the work, and who, perhaps, have not considered the important step that they are taking. There may be those also who have often listened to similar appeals, and perhaps as often expressed in a similar manner their interest in the matter; but not having made a full surrender, they have, by refusing to do their duty, grieved the Holy Spirit, thus wounding their own consciences, and now feel just enough to cause them to participate in the good and holy work for the present, only to mar and hinder it afterward by continuing their former course. This fact, deplorable and terrible in its consequences as it is, cannot, perhaps, be avoided. It is Satan's business to hinder the work of God, and to ruin souls; and he will make use of any and every means to effect his purpose. Perhaps none are more efficient than this. But woe to those who continue thus to aid him in his unholy work.

Dear young friend, be not thus decoyed by the great enemy of your souls, nor be thus beguiled into his service. The broad road is not the way to Heaven. The way thither is a "narrow road—a rugged, thorny maze." The carnal heart does not love it, nor can it by any means be induced to follow in it. Take Jesus for your pattern. Follow no others, only so far as they follow him, no matter how pious they may appear. Strictly follow out your convictions of duty, earnestly seeking God for a true knowledge of your own heart, and of his will concerning you. Do not dare to vary in the least from his requirements. God is long-suffering, but will not be trifled with. He is infinite in mercy, and so long as we are striving to walk humbly and carefully before him, will bear with our failures; but it will not do to presume upon his mercy. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

Do not stop to parley with the devil. Does he tell you that you are a great sinner? Admit it. Does he suggest that the blood of Christ is not sufficient? Remember the promise: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; . . . for the mouth of the Lord hath spoken it." Isa. 1:18-20. Compare, or rather contrast, this short, fleeting life with that which is to come; count the cost. Settle it in your mind which you will have. Decide that you will have eternal life, even at the expense of this, and let it be a final choice. To remain undecided will leave you more exposed to temptation. However strong your attachment to the vanities and pleasures of the world, bid them farewell forever. However painful and laborious the work of subduing the carnal heart, make up your mind it shall be done, and set about the work in earnest, relying upon God for strength. Consider it a case of life and death, and resolve never to yield while there is the least ray of hope. By yielding to little sins, you grieve the Spirit of God from you, and thus are left an easy prey to the enemy; while by bearing little crosses and performing little duties, you are strengthened for future conflicts.

When tempted to think the way too straight, or the cross too heavy, go, in your imagination, to Gethsemane, to the judgment-hall, or to Calvary. Consider at what immense cost redemption was purchased for you. Who, in view of such scenes, would wish, or even consent, to have Heaven without making any sacrifice to obtain it? It would be no Heaven to such. The very nature of the case demands that if we would reign with Christ, we must also suffer with him.

"Ne'er think the victory won,
Nor lay thine armor down;
Thy arduous task will not be done
Till thou obtain the crown."

Religion is that without which mortals cannot

be truly happy. It is the very essence of all goodness and true blessedness. The name, when properly defined and applied to those principles inculcated by the word of God, is itself a synonym for happiness. To the true Christian, even in his darkest hours, when the hand of affliction is laid heavily upon him, religion affords that comfort and peace which the world can neither give nor take away, and compared with which the best that this world can afford is as the shadow of the substance. Yes, to say nothing of the future bliss and glory in reserve for the Christian, to be enjoyed to all eternity, the comfort and satisfaction which the hope of these gives even in this life amply repay for all the sacrifice and self-denial they cost, and especially when we consider that we are required to sacrifice only that which would be an injury to us if persisted in. The path of duty is the only sure way to happiness; and the reason why so few of all the professed followers of Christ are able to testify to the sweets of religion, is that they have so little of it. Then why hesitate? Oh! why, unless it be that a spell from Satan be upon us? Oh! that we might be made to realize our danger, while there is hope that it may be averted. We have been warned that a fearful time is just before us. Why not make a preparation? It is an individual work. That others are without a shelter, will make our case none the better.

"Each in his lot must singly stand,
And pass the final, searching test."

God grant that we may lay up a good foundation against the time to come, that, when the toils and trials and sorrows of earth are ended, and the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads, we may be among them.
J. Q. FOY.
Battle Creek, Mich.

"Turning the World Upside Down."

"THESE that have turned the world upside down are come hither also." Acts. 17:6. Such was a part of the accusation brought against Paul and Silas by the Jews at Thessalonica. The disciples were going from city to city, preaching and proving from the sacred Scriptures that Christ was the true Messiah, that he came just in the right time and manner, while the unbelieving Jews, by rejecting him, virtually overthrew all the chronological dates and prophecies in the Old Testament concerning him. Were they not really the ones that were turning the world upside down?

Just so it is at the present time. Wherever our people go with the proclamation of the third angel's message, the cry is immediately raised: "Oh! those crazy Adventists that are turning the world upside down are come hither also. They destroy the peace of neighborhoods and families. They teach that hated seventh-day Sabbath, which no one can keep because the world is round, and no one can tell where the day begins or ends." (They can tell us when Sunday comes, however, when they find us at work on that day).

Now who are the ones that are turning the world upside down, those who teach that there is a definite seventh day, and that it can be kept? or those who, in order to get rid of its claims, are willing to throw all chronological order into confusion by claiming that the days of the week are indefinite, and that we cannot keep the Sabbath of the fourth commandment because we cannot tell where it begins or where it ends? Verily, God is not the author of confusion.
F. J. BIDELER.

Steuben Co., N. Y.

Fight Them with Books.

A VERY pious lady in a town in Illinois, not many years ago, was pondering how she could be most useful in promoting the spiritual welfare of the people. She finally settled upon this plan: to purchase with her own money a carefully selected library of interesting and appropriate books, and lend them gratuitously to such persons as she could induce to read them. She was not wealthy, but had just received a small sum of money as her portion of her recently deceased mother's estate. A portion of this money was expended for the library of religious books. This proved to be quite as profitable an investment, financially considered, as many a less considerate Christian has put into silver-mining or petroleum stocks. The books obtained, she visits from house to house; calls the attention of each lady friend to such a book as she judges most suitable to her present spiritual condition, and leaves it with her to read. The entire field was gradually cultivated by this kind of judicious labor, and well covered with the seed of books. Never obtrusive, never giving offense, cautiously and kindly feeling her way to the sanctuary of the heart, she worked on patiently like the secret agencies of nature, with little noise and no pretension, until, after weeks of delay, the signs of hopeful promise appeared. The result was that, with other laborers in the field, a powerful and wide-spread reformation swept over and through the town, in which many nearly hopeless cases were happily and thoroughly converted to God.—*Temperance Advocate.*

MUTUAL FORBEARANCE.—If we wish to succeed in life we must learn to take men as they are, and not as they ought to be; making them better if we can, but at the same time remembering their infirmities. We have to deal, not with the ideal man of dreaming poets, but with the

real men of every-day life, men precisely like ourselves. This fact of common aims, ambitions, and infirmities, ought to create constant sympathy and forbearance. While every man has his own burden to bear, he may at the same time in some way help another to bear his peculiar burden, and be himself helped in turn. God has mysteriously linked all men together by this curious fact of mutual dependence, and this wonderful possibility of mutual help.

Truthfulness at Home.

OF all happy households that is the happiest where falsehood is never thought of. All peace is broken up when once it appears there is a liar in the house. All comfort has gone when suspicion has once entered—when there must be reserve in talk and reservation in belief. Anxious parents, who are aware of the pains of suspicion, will place general confidence in their children, and receive what they say freely, unless there is strong reason to distrust the truth of any one. If such an occasion should unhappily arise, they must keep the suspicion from spreading as long as possible, and avoid disgracing their poor child while there is a chance of his cure by their confidential assistance. He should have their pity and assiduous help, as if he were suffering under some bodily disorder. If he can be cured, he will become duly grateful for the treatment. If the endeavor fails, means must of course be taken to prevent his example from doing harm; and then, as I said, the family peace is broken up, because the family confidence is gone. I fear that, from some cause or another, there are but few large families where every member is altogether truthful. But where all are so organized and so trained as to be wholly reliable in act and word, they are a light to all eyes and a joy to all hearts. They are public benefits, for they are a point of general reliance; and they are privately blessed within and without. Without, their life is made easy by universal trust; and within their home and their hearts they have the security of rectitude and the gladness of innocence.—*Harriet Martineau.*

Charity.

AN exchange publishes the following paragraph under the heading of "Cautiousness." We think it rather deserves to be called Christian Charity:

Shun evil speakers. Deal tenderly with the absent; say nothing to inflict a wound on their reputation. They may be wrong and wicked, yet your knowledge of it does not oblige you to disclose their character, except to save others from injury. Then do it in a way that bespeaks a spirit of kindness to the absent offender. Be not hasty to credit evil reports. They are often the result of misunderstanding, or evil design, or they proceed from an exaggerated or partial disclosure of facts. Wait and learn the whole history before you decide, then believe what evidence compels you to, and no more. But, even then, take heed not to indulge the least unkindness, lest you dissipate all the spirit of your prayer for them, and unnerve yourself for doing them any good.

It was a saying of the martyr Bradford, "that he would never leave a duty till he had brought his heart into the frame of the duty; he would not leave confession of sin till his heart was broken for sin; he would not leave petitioning for grace till his heart was quickened and enlivened in a hopeful expectation of more grace; he would not leave the rendering of thanks till his heart was enlarged with a sense of the mercies which he enjoyed, and quickened in the return of praise.

Amendment Agitation in Illinois.

THE *Christian Statesman* of March 1, 1871, publishes the following item:—

"The Auxiliary Association of Illinois has arranged for a North-western Convention to be held in Monmouth on Wednesday and Thursday, the 5th and 6th days of April next. One thousand dollars have been raised to be expended in the canvass of the State. The call has been signed by thirty of the leading citizens of the States which are to be represented in the Convention, and, together with full particulars, will be published in our next number.

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

DIAGENES said the most dangerous wild beast was a slanderer; and the most dangerous tame one, a flatterer.

Obituary Notices.

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

DIED, in Allegan, Mich., of consumption, March 6, 1871, sister Adelia Dickens, wife of Bro. Erastus Dickens, in the 31st year of her age. Sister Dickens had been keeping the Sabbath of the Lord the last eight years of her life, during which time she lived a godly and consistent life. She was beloved by all who knew her. We laid her away, hoping to meet her again at the resurrection of the just.
H. M. KENYON.

