

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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JUDGE NOT.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. 14:4.

How do we know what hearts have vilest sin?
How do we know?
Many may be like sepulchers within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so;
How near to God the souls of such have been,
What mercies secret penitence may win,
How do we know?

How can we tell who sinneth more than we?
How can we tell?

We think our brother walketh guiltily—
Judging him in self-righteousness. Ah! well,
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he;
How can we tell?

Dare we condemn the ills which others do?
Dare we condemn?
Their strength is small, their trials not a few.
The tide of wrong is difficult to stem.
And if to us, more clearly than to them,
Is given knowledge of the good and true,
More do they need our help, and pity too—
Dare we condemn?

God help us all, and lead us day by day;
God help us all!
We cannot walk, alone, the perfect way;
Evil doth lure and tempt us, and we fall.
Alas! alas! our human strength is small;
Not one of us may boast, for not a day
Rolls o'er our heads, but each hath need to say,
God help us all!

—Sel.

The Coming Kingdom of Glory.

THE first prophecy that sounded, amid the wrecks of Paradise, rich music in the ears of the fugitives that had sinned and fled from the glorious presence of the Almighty, was in these words: "The seed of the woman shall bruise the serpent's head." This prediction has not yet been wholly exhausted. That the seed of the woman is the Christ of Nazareth is unquestionably true. That he has finished transgression, made an end of sin, brought in everlasting righteousness, is also true. But can it be said as a historic fact already accomplished that he has finally bruised the serpent's head? That this has not been fully done, is obvious from such considerations as these: Satan is still the prince of the power of the air; Satan still works in the children of disobedience; Satan still sifts every Peter, buffets every Paul, and goeth about seeking whom he may devour. If these can be predicated of his power and presence in the midst of us now, it cannot with any fairness be alleged that his head is bruised. Satan is a living, restless, malignant power in this world, perverting where he cannot destroy; he still goeth about seeking whom he may devour; him we are still to resist. Therefore this prophecy has not been wholly translated into history; it is a process not yet completed. When Satan is cast down from Heaven, driven to the bottomless pit, and the kingdoms of this world have become the kingdoms of our God and of his Christ, then the great primal prediction will be exhausted. * * *

Isaiah says, "The government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." This is the portrait of a personally present, triumphant, and glorious Prince. The 53d chapter of Isaiah has been fulfilled on the cross; but the promises in this chapter of Isaiah will only be exhausted when the crown shall be unveiled in all its glory, and the throne shall be established forever. * * *

It is obvious that the Jews looked for a temporal sovereign. Were they wrong? No, certainly not; but they looked for a profile instead of a full-face view. They looked far across the humiliation, and rested their admiring eyes only on the glory. They spurned the intervening, necessary cross, and looked only for the splendid and the promised crown. Their ignorance or their error was fatal and disastrous; yet still what they looked for was a reality; but what they ignored was the only way by and through which that reality could ever be historically fulfilled. I admit

a figurative interpretation is not excluded where that interpretation can be justified by a fair and reasonable exegesis; but here the words of a most able and accomplished divine are well worthy of our remembrance. The judicious Hooker, author of the Ecclesiastical Polity, says, "I hold it as an infallible rule of exposition of the sacred Scriptures, that where a literal construction will stand, the farthest from the letter is commonly the worst." And Prof. Stuart, a very learned American theologian, says, "It is one of the plainest and most cogent of all the rules of hermeneutics, that every passage of Scripture or any other book is to be interpreted as bearing its plain and primary and literal sense, unless good reason should be given why it should be tropically, figuratively, or metaphorically understood."

A disastrous error lay in the one-sided or partial interpretation of the Jews; but let us never forget that it is possible for us Christians, holding to the cross, which is our safety, to ignore or to shut our eyes to the rising splendor of the crown, which is the source of our hope and our happiness forever.

The Saviour, no doubt, teaches that true religion must have its birth in the individual heart, and that until true religion secures a lodgment in the heart, all expectations of a glorified Messiah are utterly vain. Hence he says, in words which have been very often misinterpreted, "The kingdom of God cometh not with observation." It is urged, Will not our idea of a visible, triumphant, and glorious reign, be a procession with observation? He is speaking to a people who misapprehended its fundamental nature at the time, and therefore, he says, The kingdom cometh not with material pomp, and procession, and visible splendor, such as you see to accompany the kingdom of Caesar, and the approach of his Procurator, or his Procurator; it comes first like the breath of spring, and must be first lodged in the individual heart; for "the kingdom of God is within you." They were looking for a visible, and overlooking an invisible, but real, spiritual kingdom, evermore within. The apostle defines the "kingdom within" in these words, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Jesus does not say that their expectation of a splendid and triumphant kingdom was vain, for he tells them expressly, "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." But he shows them that, as an essential preliminary to a kingdom that should be universal, there must be an inner, spiritual, heartfelt kingdom in each individual heart, consisting of righteousness, and peace, and joy, grace first within, and glory next around.

Another expression of his has also been misinterpreted: "My kingdom is not of this world." It is literally from the Greek, "My kingdom is not from this world." It does not spring from Caesar; its birth is not in this world; it does not descend in any shape from the powers of this world. This meaning is obvious from what he adds: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." He evidently speaks of that spiritual kingdom he came to inaugurate, a kingdom which has lasted now eighteen centuries. But these words are not in the least inconsistent with the expectation of a future, glorious kingdom, visible from the river unto the ends of the earth; they simply rebuke the partial misapprehension of the Jew, who looked across Calvary, invisible to his jaundiced and prejudiced eye, and saw only the fulfillment of a glorious promise, that related to a kingdom that should have no end, and a glory that should have no shade. That this is no forced connection of these passages will be obvious from other texts scattered over the New Testament, one or two of which I will now quote. Gabriel said, "Thou shalt conceive, and bring forth a son, and shalt call his name Jesus." This was literally fulfilled. But what follows? "And the Lord God shall give unto him the throne of his father David," this has not been fulfilled, "and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Nathaniel said, what the Saviour accepted, "Thou art the Son of God; thou art the King of Israel." The dying thief was not corrected when he prayed, "Remember me when thou comest into thy kingdom;" a thing still future. And Jesus said to his disciples, "When the Son of Man shall sit on the throne of his glory"—that is, the throne of David—"ye also shall sit on twelve thrones, judging the twelve tribes of Israel." And again, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." We must understand this to mean what the words imply in ordinary

usage. They coerce and constrain the meaning of the word of God who try to prove that these words have simply a spiritual significance, and that they are all fulfilled and actualized in Christ's reigning over the hearts and consciences and minds of his believing people. Can it be said that the words of the Saviour in the gospel of St. Matthew have been fulfilled, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory"? or the promise of Gabriel to Mary, "He shall give him the throne of his father David"? "and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit what we have never yet inherited on earth, 'the kingdom'?" If it be a spiritual kingdom, "the kingdom of righteousness, peace, and joy in the Holy Ghost," that is meant in all these passages, then every true Christian has inherited the kingdom already. But this cannot be, for he says, "Inherit the kingdom prepared for you from the foundation of the world." St. Paul writes, "The Lord Jesus Christ shall judge the quick and the dead." When? "At his appearing and his kingdom;" something still future. In the Apocalypse, when Christ returns, we are told, "The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign forever." And says St. Paul in the Epistle to the Thessalonians, "The Lord himself shall descend from Heaven, and the dead in Christ shall rise first," called in the Apocalypse "the first resurrection;" after which, says John in that same book, "they lived and reigned with Christ a thousand years."

I have shown there are countless predictions of a future advent of Christ into our world. I have also shown that it is impossible, with any reasonable interpretation of the passages I have given, to suppose that Christ has fulfilled these glowing and magnificent predictions in any century that has passed away, from his crucifixion on the cross, onward to the present hour. It will follow, therefore, from all this, that the earth is to be restored; that this orb of ours is to be the capital not only of our solar system, but, in all probability, of the universe itself; that the sunshine of Sinai, Calvary, Tabor, and Olivet, shall never be extinguished, they are too memorable ever to be forgotten; and that from this earth shall go forth the law, the light, and the love, that are to be the admiration and law of surrounding orbs, and that to this world other kingdoms throughout the universe shall look as to the kingdom of grace and righteousness now culminating in this kingdom of glory, swayed over by a scepter that shall have no interruption, and governed by a King of whose reign there shall be no end. Such seems the just and inevitable conclusion from the passages I have quoted, and I cannot come to any other. There never yet has been a perfect nation, a perfect government, or a perfect ruler. Despotism, monarchy, republics, aristocracies, all have risen, and all have disappeared in succession; and the very imperfections of all human governments, imperfections that multiply with their duration, seem to indicate, almost to prophecy, that some more perfect and more excellent order yet will be, and that a Ruler and a reign will one day be reproduced in the world that will satisfy the demands, and gratify the yearnings of the human heart, and bring in a kingdom which shall never be destroyed. It is impossible to come fairly to any other conclusion than that a personal King is to reign over all the earth; that Jesus, the same Jesus whom they saw ascend from the Mount of Olives, "shall so come in like manner as ye have seen him go;" and he will fulfill in his person, and in the manifestation of his glory, and in the erection of his everlasting kingdom, all the prophecies I have quoted; for not one jot nor tittle shall pass away from one of them until all shall be fulfilled.—Dr. Cumming.

Literature for the Young.

We find the following truthful and timely hints to parents, in the Cincinnati Commercial:

"There seems to be a conspiracy between book publishers and writers for the young, to destroy the taste of the rising generation for books containing substantial and useful information. Ninety-nine out of every hundred books written specially for the entertainment of the youth of the country are fictions, or, as moderately put by the authors, 'stories founded on fact,' and which slip into the best regulated families as Sunday-school literature, or books written to convey some lesson of morality. The art of the engraver and book-binder is brought into requisition to give them

an appetizing appearance. The illustrations are pretty, and the books undeniably attractive in their garments of red, and scarlet, and green, and gold. If some solicitous parent is doubtful about the value of these books as literary aliment for his children, he is met with the assurance that there is no harm in them—on the contrary, much good. They convey such useful lessons of duty, and inculcate such high morality, and in such a pleasant way, that children who read them, insensibly acquire and put in practice a system of morals as effective as if they had been taught them through the sterner forms of the New England primer and the catechism. Without further ado, therefore, he lugs home a basketful of this diluted trash, and distributes it with the other holiday gifts. The publishers and the writers find profit in the business, and the result is a shower of such books with the return of the holidays, each, if possible, weaker and more trashy than the other.

It would be a positive advantage to the children if the accumulated juvenile literature of the last twenty-five years were gathered together and made an example of, after the manner of the Alexandrian library. To be sure, some good and useful books would be lost, but there would be an average gain, if the whole were consumed in a sea of fire, and we would not have the Sunday-school books spared either, for they are the greatest offenders. Then let us have a restoration of the books that have meat in them, not the mildest of meat tea. Restore a few good books of travel, history, and biography, books treating of the principal discoveries of science in a popular style, and judicious selections from the recognized poets of our language; these form the food with which to develop the men and women of intellectual fiber and muscle.

We protest against these everlasting series—the Dolly Dimple Series, the Ragged Dick Series, the Rolling Stone Series, the Tom Tit Series—one and all of which add to a weakness of invention, no end of sentimental nonsense, pious platitudes, and feeble morality. A good, vigorous thought, vigorously expressed in plain English, would be a serious disturbing element in all this level of intellectual softness and mud.

Timidity of Pastors.

A YEAR since, two friends of a pastor were discussing the liberality of his people in providing for his comfort. "Why is it," said one, "that they are so much more generous toward their pastor than other churches, in proportion to their means?" "Because," said the other, "he has schooled them to such liberality toward the various benevolent causes of the day that they have come to apply the same scale of giving to himself and family." The answer was correct, and the principle is one of universal application. Another pastor, at a meeting of the Presbytery held in his own church, and with many of his people present, gave a timid apology for having neglected an important collection in which other churches had joined. His people were indignant. "It is not true," said the leading men after the meeting—"It is not true that the money could not have been raised. Our pastor knows that he had but to ask for it, and it would have been cheerfully contributed. We never knew of this matter, and are ashamed that such an impression of us should go abroad." The principle here involved is also of universal application. Will it not be found true that one of the greatest obstacles to the beneficence of the churches is the timidity of the pastors? Ministers are afraid to ask them to give.—Religious Herald.

Work for Christ.

WORK for Christ! This is the best cure for a spiritual invalid in the church. Work develops a man's spiritual proportions. Work makes a Christian sinewy to carry burdens, broad-shouldered to bear responsibilities, strong-voiced to sing God's praise, quick-footed to do good, and healthful in the pulse-beat of his piety. I seldom have known of a good worker giving his pastor the heartache, or making trouble in the church. I never knew a warm-hearted worker to freeze up a prayer-meeting. I am never afraid to offer such a man a subscription paper. It is the lazy professors, the people who ride on cushioned seats in the church-car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of ten drones. The sight of a dying church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we fail to do, that wears us out.—Rev. T. L. Cuyler.

"Twenty-four Facts on Baptism."

THE above is the heading of a tract of four pages, number 306, published by the Tract Society, 200 Mulberry St., New York. As this tract has been benevolently published, and liberally circulated among the people where we have been holding meetings, to assist in enlightening them on baptism, we propose copying and noticing its "facts." We take it that this tract is one of the best efforts, in a small space, the Society could procure. Let us, then, look at its facts:

"1. *It is a fact* that the word *baptizo* does not mean to dip only. No lexicographer or commentator in the world will risk his reputation in giving such an exclusive rendering to the word."

This is a curious "fact," as a first, second, or any other kind of a "fact"! It runs backward. It is but for one reason a *negative* fact, and that one reason is, that it is not a *fact* at all. How adroitly some men manage to occupy, as often as possible, a negative position. Is it so convenient to tell what *baptizo* does not mean? What is it that it does not mean? Is it not that it does not mean *dip*? No, for every authority in the world deposes that *it does mean dip*. Nobody denies this, except those too reckless to deserve attention.

What, then, is it that it does not mean? How sly and convenient to talk negatively! But among people of common intelligence, this is no fact at all, or anything more than a simple denial, a mere negative assertion. But what is this negative assertion; that *baptizo* does not mean *dip*? No; that is not it. What then? That it does not mean *dip* only! Or, to put this negative asserter where he belongs, in this case, in the affirmative, *baptizo* has other meanings, or, at least, some other meaning besides *dip*!

But what if the lexicographers do give *baptizo* some other meaning, or meanings? Do they give sprinkle or pour as a meaning at all? It is simply what every man who has access to the lexicons can know for himself to be so, that the lexicons in use in the schools, colleges, and universities, of the country, do not give sprinkle or pour as a meaning of *baptizo* at all. If a man were weak and stupid enough to maintain that every definition given by the lexicons, either primary or secondary, literal or tropical, is a *mode* of baptism, then sprinkle or pour has nothing in the world to do with it; for neither sprinkle nor pour is given as a definition at all, either primary or secondary. If sprinkle or pour is to be sustained as a mode of baptism, it must be done on some other ground than any definition of *baptizo*.

"2. *It is a fact* that *baptizo* means to sprinkle, to pour, to stain, to paint, to cleanse, to purify, etc., as well as to dip. No one can deny it. We have as legitimate a right to assert that *sprinkling* and *pouring* are the only modes of baptism as our Baptist brethren have to maintain exclusive immersion, so far as mere definition is concerned."

This is not only not fact *second*, but not a *fact* at all, nor even a truth. It is a group of most reckless statements, without the shadow of a foundation. Let us number the false statements here called "a fact": 1. That *baptizo* means sprinkle. 2. That *baptizo* means pour. 3. That *baptizo* means stain. 4. That *baptizo* means to paint. 5. That *baptizo* means to cleanse. 6. That *baptizo* means to purify. 7. That no one can deny that *baptizo* thus means. 8. That Pedobaptists have as legitimate a right to assert that sprinkling and pouring are the only modes of baptism as our Baptist brethren have to maintain exclusive immersion, so far as mere definition is concerned. There is not a fact here, or even a true statement. Instead, there are *eight false statements*. But why does our writer select *sprinkling* and *pouring* from his list of definitions? Why does not he advocate the *staining* mode? why not put in a plea for the *painting* mode? why not give the *cleansing* mode a place? why not put in the *purifying* mode also? why not come out, with John Wesley, and maintain that the mode is not revealed? Can any man fail to see that this is simply an effort to throw dust in the eyes of the people? What does this "legitimate right," to make sprinkling or pouring the exclusive mode, rest on? The lexicons in the schools, colleges, and universities, of the country, give, as the primary meaning of the word *baptizo*, to immerse. They do not give sprinkle or pour as a meaning of the word at all. So far as the definition is concerned, the Baptists take the first one, the primary meaning, as the learning of the world admits, and practice accordingly. How any man, claiming any honor or veracity, can affirm that he has as legitimate a right to take that which is not given by the lexicons as a meaning of *baptizo* at all, and practice according to it, is more than we can understand. There is divine authority for what the word *baptizo* means, but none for what it does not mean.

"3. *It is a fact* that in the Scripture, the classics, and the ancient fathers, *SPRINKLING* and *POURING* are called baptism. Heb 9:10; Acts 11:16; Isa. 52:15 (a direct prophetic reference to baptism, and also the verse from which Philip enlightened the eunuch on baptism), and Num. 8:7 (expressing the manner in which Christ fulfilled all righteousness). So both our Saviour and the eunuch were baptized by sprinkling."

This "fact" turns out, like its predecessors, to be not only not a fact at all, nor a truth, but a mere *false assertion*. This assertion is as completely without a shadow of foundation as any false assertion ever uttered. Not an instance is found in Scripture, or in the classics, where sprinkling is called baptism. The Greeks had their word

for sprinkle, their word for pour, and their word for immerse. The Greek words for sprinkle, pour, and immerse, are used as distinctly as our three English words for these three actions. These three Greek words are never used interchangeably, and cannot be, any more than our three English words, sprinkle, pour, and immerse. These three words are all found in the New Testament. The proper Greek word for sprinkle is found several times in the New Testament, and rightly translated *sprinkle* in every place. But it is never applied to the ordinance or rite in question. It is always applied to something else. The same is true of the Greek word for *pour*. It is found in several places in the New Testament, and translated *pour* in every instance. But it is never applied to the ordinance in question. Nor is the word *baptismos* ever applied to the ordinance, but *baptizo*. *Bapto* is found in the New Testament three times, and translated *dip* in the common version in each case where it occurs. But it is never applied to the ordinance.

Touching the words of the prophet, Isa. 52:15, "So shall he sprinkle many nations," though the precious word "sprinkle" is found, the usual, original word for *sprinkle* is not found there, nor *baptizo*, nor anything about baptism in the entire chapter. Dr. Clarke reads it, "So shall he *astonish* many nations." Not only so, but this is not the chapter the treasurer of Queen Candace was reading, not the same "scripture at which Philip began to preach to him Jesus, to enlighten him on baptism," or any other subject, but it was the *next chapter*. Paul said nothing about "divers washings," but the King James' version is responsible for the "washings." It is simply "divers immersions."—*Church Advocate*.

War and the 19th Century.

THERE have been much preaching and prophesying, within the last hundred years, of a rapidly approaching millennium of peace and happiness for our world. Not from the word of God, but from the pretensions and dreams of a humanitarian philosophy, have these ideas and hopes been begotten, and attempted to be read into the sacred prophecies. To our mind, the evidence from the sacred Scriptures is perfectly conclusive and overwhelming, that all such anticipations are utterly false, and of the devil. We cannot understand how men can take the Bible, and, with any show of reasonable dealing with its language and claims, suppose for a moment that anything but growing disorder and ultimate ruin is ever to come out of this world, or all its boasted science and improvement.

But, apart from all statements from Revelation or doctrines of prophecy, we would think that, by this time, the *facts*, as they have been developed, ought to satisfy men that these dreams are nothing but delusion. With all the preaching of peace, and the organizations and appliances to bring to an end the ravages of human butchery and the devilish horrors of war, the nineteenth century has been prolific of fearful bloodshed. Not one year of the seventy which are past, has been a year of entire peace. Somewhere there has been all the time war. And it has been the most civilized nations, and those paraded as the most thoroughly under the influence of the illumination and advancement of this superlative age, who have done by far the greatest part of the fighting.

We have seen a recent review of the wars of the nineteenth century, which we think it well to reproduce in these columns, and from which the doting spirit of our times ought to learn the emptiness of its hopes and the falsity of its pretensions.

Thus, England alone has waged forty-nine wars since 1800. Of these, there have been three with France, two with Russia, five with China, two with Denmark, two with Holland, two with Turkey, two with Burmah, two with Persia, one with the United States, one with Prussia, one with Spain, one with Sweden, one with Portugal, one with Egypt; the others were with the Peishaw, the Maharrattas, the great Mogul, Nepaul, Algiers, the Wahabees, the Pindarrees, the Ashantees, Caffres, Hottentots, Baers, Afghans, Canadian rebels, Paraguay, Scinde, Sepoy mutineers, Maroris, Japan, and Abyssinia.

France figures in thirty-seven wars; viz., four with Austria, three with Russia, three with Prussia (including the present war), three with England, four with the Arab tribes, two with Mexico, two with China, two with Spain, two with Holland, two with Turkey, one with Portugal, one with Hayti, one with Switzerland, one with Denmark, one with Sweden, one with Algiers, one with Morocco, one with Paraguay, one with Japan, and one with the Roman republic.

Russia shows a list of twenty-one wars; viz., three with France, three with Turkey, two with England, two with Poland, two with Persia, two with Khiva, two with Bokhara, one with Hungary, one with Egypt, one with China, and one (very long and bloody) with Circassia.

Austria figures in twelve; viz., five with France, three with Italy, one with Prussia, one with Hungary, one with Denmark, and one with Egypt.

Prussia comes last with seven; viz., three with France, two with Denmark, one with Austria, and one with England.

So much for the leading powers of the Old World. But to the desolating wars above enumerated, must be added the numerous revolutionary movements in Italy and Spain, invariably suppressed with great bloodshed; the dynastic contests of the Carlists and Christinos, in Spain, which are not extinct yet, and of the Miguelites

and Pedroites in Portugal, all of which occasioned great misery and loss of life.

Then there was the war of independence in Greece, which lasted more than seven years, and was at last terminated by the intervention of England, France, and Russia, and the battle of Navarino.

On this continent, war has been the chronic state of the southern portion of it ever since the Spanish colonies threw off the yoke of the mother country. Incessant revolutions constitute the dreary history of Mexico and the South American States. But we have not been without our troubles. We have had several Indian wars, a war with England, one with Mexico, and our great civil war. Cuba, Hayti, and San Domingo, have suffered at intervals from the same scourge. Brazil has recently concluded a long and costly struggle with Paraguay, and, in short, it is difficult to call a single nation in the world which has not been involved in war of some kind or other, domestic or foreign, in the course of the present century.

Asia has seen an enormous amount of bloodshed during the past seventy years. There have been the incessant wars carried on by the English in India, Burmah, Negre, and China; and by the French in Cochinchina and Annam; also by the Russians with the Circassians and the wild tribes of Central Asia, and with Turkey and Persia; also by the Turks with the Persians and the Egyptians; by the Persians with the Beloochees, Afghans, and Tartars; and there have been the continual domestic wars among the Afghan, Sikh, Maharratta, and other Hindoo chiefs, for supremacy.

For the first fifteen years of this century there was war all over Europe, and it extended even to this continent. During the next ten years, it appeared all over Mexico, Central and South America (excepting Brazil). Then Asia and Africa came in for their turn, with the French in Algeria, the English at the Cape and on the west coast, and Egypt on the east; the Russians in Turkey and Circassia; the English and the French in India and China. This lasted for twenty-five years, when the scene shifted to Europe once more, and the Crimean war, the wars in Hungary, Italy, Denmark, Germany, and lastly, France, have filled up the remainder of the time.

What a commentary, this, upon the boasts of modern enlightenment, and upon the Christianity of the populations and governments which are to give us the millennium! Shame on the philosophy, to say nothing of the way it handles holy Scripture, which can promise an era of universal and abiding peace and righteousness in the face of such a record! Well might it take up the lamentation of Jeremiah: "We looked for peace, but no good came; and for a time of health, and behold trouble."

We are happy to know that there is an era of peace coming, and that it is not far off; an era of peace which is peace; when the nations shall learn war no more, and the world shall rest forever under the almighty Prince of peace. But it will never come by means of humanitarian reforms, and the progress of earthly science, effort, and freedom. *It is not from this world.* It cometh from Heaven. It cometh with judgment and destruction to all in which earthly wisdom rests for its attainment. It cometh with Him who has promised to come again, and whose right it is to reign.

Meanwhile, let the nations rage, and the people imagine vanity. Let the kings of the earth set themselves, and the rulers take counsel together. And let the professed ministers of God go on fanning the vanity and false hopes of the depraved and deluded world. He that sitteth in the Heavens laugheth at them. The Lord holdeth them in derision. When he setteth up his King on his holy hill of Zion, he will break them with a rod of iron, and dash them in pieces like a potter's vessel. When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. Let us beware that no man spoil us with vain and deceitful philosophies of human progress and self-redemption.—*Prophetic Times*.

The Papacy Unmasked.

AMERICANS have been taught to believe that there are certain cardinal truths upon which our government rests, which are essential to the maintenance of our freedom. Our forefathers having suffered bitter and untold persecutions under State religious establishments, wisely separated the State from the church, and established each on an independent basis.

There was but one opinion in the colonies at the time of the adoption of the constitution of the United States upon this subject, however much of dissent may have existed as to others. All patriots approved it, all indorsed it, all applauded it. The great father of American statesmen, Thomas Jefferson, considered

"Freedom of religion among the essential principles of our government," and "that its free exercise is placed by the Constitution independent of the powers of the general Government."

And the great author of the Constitution, James Madison, declared that

"A resource that cannot fail to aid me in the fulfillment of my duty is the sentiment and intention to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction."

Patriots and sages viewed with jealous eye their dear-bought liberty, and every heart beat responsive to the patriotic sentiments of those great pillars of the government. At that time

the Romish church had about thirty priests this country.

As, year by year, that church grew in strength in our Union, both from immigration and from natural causes, a voice came rolling across the Atlantic from a papal organization, at Lyons, for the propagation of the faith, "claiming that France and Spain took possession of this country for the church," and saying:

"At a late hour, heresy made her appearance, and led to the coasts of North America the most violent of her disciples—the restless Puritans. Some other sects cast their scum on the same shores, and Protestantism gained sovereignty in the thirteen colonies which were destined to become the United States. Yet the Catholic Church could never abandon the invaded territory."

This, then, is the "invaded territory" of the church. Reader, know ye that invaders have no natural rights, and are subject to be ejected as soon as sufficient force can be organized to accomplish it?

In July, 1852, speaking of the Gallican Declaration of 1672, Brownson's *Review*, p. 290, says:

"The original vice of the four articles was in the separation of the two powers, and placing the State and the church, each in its own order, on the same footing, each holding immediately from God, independently of the other. * * The temporal power exists for the spiritual, not for itself, and is therefore subordinate to the spiritual, and consequently subject to the spiritual sovereign, in obedience to whose authority the temporal sovereign must govern. * * In the second place, the separation of the two orders is not and cannot be a fact. The two orders are distinguishable, but the temporal is never without the spiritual any more than the creature is without a creator."

This sentiment went forth, indorsed by twenty-five American Archbishops and Bishops. A few years glided swiftly away, and an echo from Rome, gathering force as it crossed the Atlantic, rolled up our valleys and over our hills and mountains, as "The Voice of Infallibility," proclaimed in the appendix to the encyclical letter bearing date Dec. 8, 1864, as follows:

"Error Fifty-fifth." That "the church must be separated from the State, and the State from the church."

Washington, Adams, Jefferson, Madison, and those other illustrious patriots and statesmen, were "invaders," and hence had no right to say "the rights of conscience and the functions of religion were wisely exempted from civil jurisdiction," in the land won by their valor and wisdom. "The church could never abandon the invaded territory," therefore the twenty-five Archbishops and Bishops, the Pope, the Priests, Brownson, and the entire Catholic press, declare those great men were wrong, that our cherished ideas and our cardinal principles of government are "ERRORS."

Reader, who do you suppose had the interest of America more at heart, the organization which says those patriots who transmitted to us our glorious liberties were "invaders of the territory of the church"? or the fathers of the Republic, themselves? those who are sworn "to defend," "to advance," the interest of the pope? or those who suffered and bled, and died, to secure to us the blessings of freedom?

Many Catholics assert that the church does not hold such a doctrine in the United States. We ask any person of this belief to designate an Archbishop, Bishop, Priest, or layman, occupying any position in the church, or on the press thereof, who has denied it! Will you name one among them who ever denounced the *horribly atrocious* way in which the "faithful children," repelled, in 1564, the Protestant "invasion" of "the territory of the church," in Florida? That terrible chapter teaches us the punishment to be meted out to other "invaders of the territory the church could never abandon." Again, only a few days since, "father" Thos. Farrell, of New York, was removed from the pastorate of St. Joseph's church by Archbishop McCloskey, because he addressed a letter to the "Meeting of Friends of Italy," expressing satisfaction at the *separation of the church and state* in Italy.

This, the *Western Watchman* says, made him "a hater of the Holy See," and "an abettor of sacrilege." There is little evidence in such language, and in the action mentioned, of a disposition to renounce the doctrine in the United States.

The Romish church has long been working most earnestly to reconquer "the invaded territory." To accomplish that, it has, in some sections of the Union, sought to drive the Protestant Bible from the family circle by burning it; in others, it wars against our public schools and unites with infidels and Jews, although anathematizing them with every breath, to banish the Bible therefrom, because the *Western Watchman* says:

"They have no right to be at all. We said, [it repeats] Materialize, unchristianize, infidelize, those schools, for it is only by so doing we can wrench our rights from the dishonest majority who now legislate for us."

Priests are told to "speak from their altars" and exhort their flocks to vote for no man who will not comply with their demands.

Raise up children in their schools which they call "Christian," and wish to establish on the ruins of the public schools, with the Romish catechism instead of the Protestant Bible, in their hands, and a generation will suffice to give them an immense numerical majority, when religious freedom in this country will be at an end, and, as Archbishop KENRICK'S organ, the *Western Watchman*, said a few weeks ago, "The heaven-born in-

stitutions of Catholicity will be planted side by side with the institutions of the country."

The Duke of Richmond, formerly governor of the Canadas, said in a speech at Montreal, when speaking of the United States:

"The church of Rome has a design upon that country. Popery will in time be the established religion, and aid in the destruction of that Republic."

About 1828 the St. Leopold foundation was established in Austria for the purpose of supporting "the greater activity of the Catholic missions in the United States." Austria took this society under her royal protection, as a Cabinet office of the prince, before its organization in some lectures against Protestantism in support of Popery, took the ground that the United States was the

"True nursery of all these [revolutionary] destructive principles. * * Thence the evil has overrun many other lands, either by natural contagion or by arbitrary communication."

The Pope published a bull promising full indulgence and remission of all their sins to those who contributed to this society. The English Romanists formed an emigration society for the same purpose. Both of the above societies directed their attention to the North-west.

In a pamphlet written by a Roman Catholic, speaking of the Catholics, is written:

"They gain more by immigration, more by natural increase in proportion to their numbers, more by intermarriages, adoption, and conversions, than Protestants. With their exclusive views of salvation, and peculiar tenets, as soon as they have a majority, this becomes a Catholic country with a Catholic government, with the Catholic religion established by law."

He calls attention to the West, especially to St. Louis, which

"Has risen up, as it were, but yesterday, in the heart of this country, it now boasts of more than thirty thousand inhabitants, twelve thousand of which are German, Belgian, French, and Irish, Catholics, mainly attracted by the system of education afforded by the Belgian Jesuits."

It is this system of education the *Western Watchman* wishes to establish on the ruins of our common-school system. That paper last spring said, St. Louis is

"The most Catholic city in the land, and it will be an everlasting disgrace to us, if we do not give the nation at large proof of our manly determination to overthrow a galling and outrageous injustice," and insisted that they should carry religion into politics and elect none to the school board but those "pledged" to secure their demand, saying,

"We mean to seize that board, and it will be our fault if we fail in the attempt."

How long will it be before they will feel strong enough to attempt to seize some other branch of the Government?

A very large element of our population, about seven millions, is working unitedly by sustaining the Romish church, to bring about the union of the church and state. That our Protestant brethren may reflect upon the question, we call their attention to the condition of those countries in which the union is, and has been, in existence, from time immemorial. Behold Mexico and the Republics and governments of South America; civil wars, civil wars have desolated them, and the clergy have drawn the blood of life from their veins. They contain no stable governments, permit no freedom of thought or of worship, afford inadequate protection for life, and manifest but little virtue. Look at Spain, highly favored as to climate and soil as she is, until lately priestridden, "all the vitality has been ground out of her," as one of her statesmen in the session of the cortes said, by "the church."

If this union is productive of such excellent results as are attributed to it, why has it not manifested itself there? Spain had some experience with the noble (?) Jesuits, and to show what the king thought of them we shall quote a page of history. The king discovered that they were "the power behind the throne," more powerful than the throne itself in directing the people, therefore he issued a decree banishing them from all the Spanish dominions and forbidding them to return or hold any intercourse whatever with any subject of Spain, or any person residing within its territory. He had soldiers surround the colleges and take possession of the bells, so they could not be rung to create a tumult. The fathers were told to secure their breviaries, linen, money, and other trifles, and were then marched like so many criminals, to the seacoast, and shipped away. A month after their departure the king wrote to the Pope touching the matter. He said as it

"Is the first duty of a sovereign to watch over the peace and preservation of his State, and provide for the good government and tranquillity of his subjects," he had therefore, "been under the imperative necessity of resolving on the immediate expulsion of all the Jesuits who are established in his kingdom and dominions, and to send them to the States of the church, under the immediate, wise and holy direction of your most holy beatitude and most worthy father and master of the faithful."

Whereat on the 16th day of February, 1767, the pope wrote a letter of remonstrance to the king; we quote the address and the reference to the Jesuits from it:

"To our dearest son in Jesus Christ,"

Of the Jesuits he says:

"The body, the instruction, the spirit of the

company of Jesus is absolutely innocent; and not only innocent, but it is pious, it is useful, it is holy; and all this considered with reference to its laws, to its maxims, or to its objects."

Yet when this holy "company of Jesus" arrived at Civita Vecchia, his "holiness," the Pope, directed the Superior or General of their own order, "father Ricci," to refuse them a landing, and they were deterred from landing by the guns of the fortress.

Here we find the "dearest son of Jesus" and the "holy father" afraid of this "holy company of Jesus." If they dreaded their machinations, what should not American Protestants fear, whose doctrines they are sworn to extirpate?

We further find a Catholic State in such mortal dread of Catholic society that it is compelled to banish it. Is there, then, such magic in Catholicism that we must be blinded to its encroachments, to its objects and designs? that we must shut our eyes to its history? If the purpose and lives of that "company of Jesus" were so holy, why did a Catholic nation, ruled by "the dearest son of Jesus," spew them out, and the Pope refuse them a landing? and, if the union of the church and state is so holy, and productive of so great good, why is it Spain, and Italy, and Austria have been destroying it? The most intensely Catholic countries are the most profoundly ignorant, indolent, and criminal. The States lately ruled by the Pope himself, in which are over 250 bishops, by their police statistics, establish this. These show one murder annually in every 1,000 inhabitants, and as to ignorance, out of 170,400 marriages in the year 1868, there were 90,350, in which neither the bride nor the groom could read or write.

If the Romish church fosters education, how is it so much ignorance abounds in its dominions? If it prevents vice and crime, how is it with so many Bishops, Priests, Monks, and other holy (?) orders as exist in the late States of the church, they were overrun with brigands, and that so many murders are annually committed? If it prevents indolence, how is it the "holy city" is filled with beggars?

Notwithstanding the fearful condition of society under the immediate rule and eye of the Pope, the *Western Watchman* and other Catholic papers say:

"We have to plant the heaven-born institutions of Catholicity side by side with the institutions of the country. * * * The battle as between the eternal and immutable principles of Catholicity and the pernicious maxims of human insolence, ambition and lust, must be fought here in this land and with this people."

Are institutions which foster so much crime, and such profound ignorance "heaven-born," or fit institutions to supplant those which are the natural offspring of our form of government?

Protestants, you must work with the same zeal they manifest; perfect your Evangelical Unions, your Christian Associations, and whatever else will give concentrated action. Do not be destroyed in detail, but put forth a united effort to turn those now in the communion of Rome from the "Man of Sin," and awake those among us to realize the danger of the time. "The church is of necessity intolerant," and when the "Catholic religion shall have been established by law," the "final penalties of the law will be inflicted upon the violators thereof"—"the invaders of the territory of the Church."—*From the Sentinel, Indiana, Knox Co., Mo.*

Cheap Pleasure.

DID you ever study the cheapness of some pleasure? asks some writer. Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word, or a smile, do the work. There are two or three boys passing along—give them each a chestnut, and how smiling they look! they will not be cross for some time. A poor widow lives in the neighborhood, who is the mother of half a dozen children. Send them half a peck of sweet apples, and they will be happy.

A child has lost his arrow—the world to him—and he mourns sadly; help him to find it, or make him another, and how quickly will the sunshine play over his sober face. A boy has as much as he can do to pile up a load of wood; assist him a few moments, or speak a pleasant word to him, and he forgets his toil, and works away without minding it. Your apprentice has broken a mug, or cut the vest too large, or slightly injured a piece of work. Say, "You scoundrel," and he feels miserable; but remark, "I am sorry," and he will try to do better.

You employ a man; pay him cheerfully, and speak a pleasant word to him, and he leaves your house with a contented heart, to light up his own hearth with smiles and gladness.

As you pass along the street, you meet a familiar face; say "Good morning," as though you felt happy, and it will work admirably in the heart of your neighbor. Pleasure is cheap. Who will not bestow it liberally? If there are smiles, sunshine, and flowers all about us, let us not grasp them with a miser's fist, and lock them up in our hearts. No, rather let us take them and scatter them about us, in the cot of the widow, among the groups of children in the crowded mart, where men of business congregate, in our families, and everywhere. We can make the wretched happy, the discontented cheerful, the afflicted resigned, at an exceedingly cheap rate. Who will refuse to do it?

Our happiness and misery are trusted to our conduct, and made to depend upon it.

OUR DAYS ARE FAR SPENT.

Our days are far spent; the night is at hand,
When mercy, sweet mercy, no longer will plead.
The last note of warning now sounds through the land,
But alas! oh, alas! how few will give heed.
They scorn God's commandments, nor heed his reproof;
Christ's offers of mercy they spurn with contempt.
All listless and careless, they turn from the truth;
Their hearts are on fashion and folly intent.

Our days are far spent; the night is at hand;
That night when no man can his labor perform.
Soon a terrible famine will spread o'er the land,
A famine more fearful than tempest or storm.
Their vats may overflow with the choicest of wine;
Their garners be filled with the best earth affords;
Yet famishing still, they'll in anguish repine,
They'll hunger and thirst for the word of the Lord.

Our days are far spent; the night is at hand,
Which will close like a pall on a perishing world;
And a wail of wild anguish shall sweep o'er the land,
As the death-dealing weapons upon it are hurled.
Oh! how fearful the doom, how sad will it be,
Of those who now scorn and deridingly mock:
Who can fathom their cry of dread agony?
"Fall on us, ye mountains! O, hide us, ye rocks!"

Our days are far spent; the night is at hand;
O lukewarm professor, awake out of sleep;
O sinners, how long will ye carelessly stand?
Though justice now slumbers, ere long it will sweep
With bolts of destruction o'er land and o'er sea,
Till earth shall be soaked with the blood of the slain.
O wake thee! arouse thee! to Jesus now flee,
Haste, haste, for the moments are few that remain.
MARY E. GUILFORD.

Erie Co., Ohio.

Cleansing the Heart.

SET FORTH IN A FIGURE.

WE will suppose that with the help of Jesus we have succeeded in clearing away the rubbish from the door of our hearts, so that the door can be thrown open. With our dim vision we can see the furniture within; but all is confusion; for there has been an occupant there averse to the pure and elevating principles of Heaven. We step in and try to arrange it; but oh! what a dark and gloomy place it is. We never can work with the furniture Satan uses. Everything goes wrong so long as we try to do so. We fall on our knees and plead before God for an understanding of his holy word that we may be thoroughly furnished unto every good work. We pray that light may arise and shine upon us; for there is a great work for us to do, and we never can accomplish it while we grope our way in darkness. God answers our prayer. Light increases. We see the large things in the room, and commence arranging and making these right. We are blessed, and have the assurance that so far our ways are pleasing to God. The sun rises higher. We look about us, and what do we see now that we did not notice before? The floor of our dwelling is literally strewn with filth and dirt. If we had seen all this when we first commenced, we should probably have shrunk from the task in despair; but we know in our past experience, that when we asked for help, feeling our need, help was granted; therefore we will not turn back now. It is very evident to our minds, as the light shines more and more upon us, that there must be a thorough cleansing process gone through with. How necessary that we commence right! We cannot do all this work alone, and it must not be left half accomplished; for he whom we most desire to have dwell with us, is the one who cannot look upon sin with the least degree of allowance. We remember reading that "the blood of Christ cleanseth from all sin;" also in Mal. 3, "He is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This is the one we engage to help us. We ask him, and because of our importunity he turns us not away. Now we commence in good earnest. The work goes on. There is joy in our hearts. Surely, we are making progress. But stop, here is a heavy cross to be lifted before we can finish our cleansing. It seems so much like a mountain to us in our weakness, that for a little, we forget the help Jesus sends us. A still small voice whispers, "I will never leave thee, nor forsake thee." Hope and courage spring up again. We wonder how we could ever forget that precious promise. We bow humbly, and ask to be forgiven our distrust. We ask that he will still aid us; and again with determination we faithfully labor on. With the help of the angel, the cross is lifted, the obstacle in the way of progress removed; but the experience has been a good lesson. Jesus suffered us to feel our weakness that we might more fully trust in him; for before us there is yet a more trying time. Rather than we should fail in this work of cleansing our hearts, Jesus will send not only one, but two mighty angels to help us; for he knows our weakness. He knows the power of the enemy with whom we have to contend.

The cleansing has been going on until we begin to feel a little better satisfied with our condition. But now it is midday. The bright rays of the sun penetrate every nook and corner, and we begin to see the dust, our little sins. Oh! how we mourn over these little sins, we have so many years been trying to purge from our hearts. But we still keep sweeping, brushing, and dusting; for do you not see that this is necessary? May the mid-day sun ever shine upon us. May we see everything that is impure in our hearts,

and remove it. Then will the Holy Spirit dwell there. Then will Jesus come in and sup with us, and we with him.

While this cleansing process has been going on, there has been many a battle fought with the enemy; for he has tried to gain an entrance. Sometimes he transforms himself into an angel of light to deceive us; but thanks be to God; for he giveth us the victory through our Lord Jesus Christ. Now we know how essential it is to have his presence and help continually. We must not trust in our own strength one moment; for the occupant that was formerly dwelling in our hearts may again return; and if he finds us for a moment alone with our house swept and garnished, not gathering with Jesus, but trusting in our own armor, he will go and take to himself seven other spirits more wicked than himself, and will enter in and dwell in our hearts, and our last state will be worse than the first. Luke 11: 21-26.

Do you think that such a thorough house-cleaning could go on without our neighbors and friends knowing it? I think not. When they see the work going on in our hearts they will be anxious to set their own hearts right, if they are honest with themselves and their God. Our help has been so excellent, never failing us in time of need, and we so thankful to Him, ever speaking in his praise, that they will be led to apply to the same source for help.

To every one engaged in this great and good work I would say, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

A Living Church.

THE church of God is a living church. God does not recognize any church on earth but a living church. He will not accept any person who professes to be a member of his church but living members, and those who live lives of consecration, devotion, and faith. God has manifested great love for us. In return, we should love him supremely. We are to love God because he first loved us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Eph. 5: 25-27.

But we ask, What constitutes the living church, or such a one as God will accept? For we read, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7: 21. Christ explains the process by a figure. He says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15: 1, 2. For instance, the farmer goes forth into his nursery or orchard and examines his fruit trees. He finds some dead branches, and some which show but little signs of life. He takes his pruning-knife and separates them from the living tree and from among the living branches, and casts them forth as good for nothing. It becomes very necessary and important that he do this, from the fact that they are an encumbrance to the tree, and retard the growth of the living branches, and are detrimental to them. The remaining branches are healthy, full of life, and the sap flows freely through all, and they bear much fruit.

In a similar manner, God deals with his professed people. The wise man in referring to the church and God's care for it, says, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." Solomon's Song 6: 10, 11. The great examination is now taking place. Our state and standing before God are being investigated. Soon the decree will go forth: "He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still." It is of the utmost importance that we who profess to be connected with the body of Christ should awake to righteousness, and to spiritual life, and to activity, ere the message closes, and we take up the sad lamentation, The summer is past, the harvest ended, and my soul is not saved. The dead branches will be severed from the living ones. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13: 41-43. May the Lord fit us to be numbered among the shining ones in glory. FRANCIS GOULD.

Stowe, Vt.

GENUINE Christians, by their holy lives and holy conversations, are the means of directing others, not only how to escape all of the dangers to which they are exposed on the rough and tempestuous ocean of human life, but also of leading them into the haven of eternal safety and rest.

SAINTS seek more to be good than to seem to be so.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 28, 1871.

URIAH SMITH, EDITOR.

The Troubled World.

THE simile under which the Bible sets forth the condition of the wicked, comparing them to "the troubled sea, when it cannot rest," fitly describes the unsettled, agitated condition of the world at the present hour. Not more is physical nature disturbed by the earthquake upheavals now so common, by the pestilence spreading abroad its silent and sullen death, and by storms and tornadoes carrying ruin and devastation in their path, than are the hearts of men by the fears and forebodings which agitate them, and the nations by the revolutions already existing, or threatening each moment to burst into open action. Where is there peace, or any sign of peace? Where is there not war, or immediate tokens of war?

The agitation of the public mind has been divided the past week between the unexpected and terrible revolution in Paris, and the Ku Klux outrages in our own southern States.

With a blindness and fury scarcely less than that of the revolution of 1793-8, the French have again inaugurated a reign of terror in Paris. How this movement strikes the world at large, we may set forth by quoting a word from two of the leading journals of this country. The *N. Y. Tribune* says: "The French situation may be painted in one nervous line of Dr. Holmes: 'The mob of Paris wrings the neck of France.' The conduct of the people of the great metropolis during the last two days will go far to destroy any lingering sympathy for them which might have survived the follies and disasters of siege and surrender." The *N. Y. Independent* says: "We are oppressed with terrible news from Paris. As we write, we know little of the particulars; for the revolutionists have siezed the telegraph offices. We are simply informed that the Red Republicans hold armed possession of the city, have overpowered or persuaded the regular troops, and have, if the reports are trustworthy, foully murdered Gen. Chanzy, one of the few French officers that snatched any bays from the laureled Prussians; and with him, two, and perhaps three, other generals who were attempting to enforce order." With a fatality inseparable from such movements, they will probably destroy their best men, the ones on whom all hopes of order and prosperity depend. But what can be hoped for stability and permanent peace, when men show themselves so prone to give up their own judgment and reason, and offer themselves the willing instruments of anarchy and mob law?

Coming nearer home, we find events of the gravest importance transpiring at our own doors. It seems as if the spirit of demons had taken possession of a great portion of the people of the Southern States. This is manifested in the Ku Klux organizations, which are committing their depredations in all directions. The papers give full reports of the fiendish outrages which they are committing. It is the spirit of rebellion again becoming rampant. "The lost cause is not an abandoned cause." The spirit of rebellion, for the time being overpowered by superior strength, is not subdued. It does not propose as yet to give up the struggle for the objects which at first it had in view. And while this hydra-headed monster is again lifting up its head, portending dangers to the country which cannot well be described, the Republican party whose unity and success present the only barrier to the progress of the foe, is cherishing bickerings and dissensions, which threaten to rend it in twain. The removal of Chas. Sumner from the chairmanship of the committee on Foreign Relations, as noticed last week, has raised a feeling which puts the unity of the party to its utmost test. It will be a marvel if the excitement caused by this step subsides, and harmonious action is again secured. But without harmonious action, the party cannot expect to succeed.

Sagacious statesmen foresee the peril into which the country is thus brought, and give free expression to their feelings of anxiety. The *N. Y. Independent* of the 23d inst. says: "We have reached a grave crisis in the history of the country. We have also arrived at the supreme crisis in the history of the Republican party." And right at the time of passing this dangerous crisis within, it has to meet the crisis of facing the rising spirit of rebellion without. Says the *Independent* again: "When we vote at the next pres-

idential election, we vote face to face, and ballot to ballot with the rebellion."

And should the Democratic party succeed, what would follow? Again we quote from the same paper: "If the Democratic party were to come into power to-morrow, the whole work of reconstruction would be undone; the franchise would be taken away from the negroes, and under some form or other slavery, or its equivalent would be restored." The italics are our own. But who can doubt from the spirit manifested by the leaders in the South, and their sympathizers in the North, that such would be the result.

From another direction a colossal evil threatens the Republic with ruin. We refer to the encroachments of the papacy. In another column we present an article entitled "The Papacy Unmasked," which plainly sets forth the objects which Romanists have in view in this country. When any set of men work with undisturbed unity to one end, their efforts will tell. Thus the Romish clergy have worked ever since they obtained any considerable foothold in this country, to secure the control of this government. They have not thought it prudent heretofore, to say much respecting their secret purpose in this respect. With increasing strength they wax bolder, and manifest less hesitation to throw off the mask. They now openly boast of the certainty of their getting control of this country, and declare that the only question now is, how soon.

The time may never come, probably never will, when Roman Catholics alone will have power to control the affairs of this nation. But the time has already come, when, if any considerable number of Protestants should join with them in any measure, they would carry it through. Now all understand that the pet idea of popery, is the union of church and State; and many understand equally well, that the movement now on foot among Protestants to pass a religious amendment to the Constitution of the United States, means the same thing. Catholics will naturally favor this movement; and those Protestants who are so zealous to sustain it, will be willing to avail themselves of their help; nay, it is even urged in favor of the proposed amendment, that it is one in favor of which the Catholic can join as well as the Protestant. And who can say that, should Catholics, and those Protestants who favor the movement unite to carry it through, they could not frame that mischief into law to-day. We look for some such movement as this to take place.

We might speak of other sources of danger and perplexity, issues from which the nations shrink, and over which the hearts of men are troubled. But we have noticed enough to awaken serious thought, and show something of the perils which beset our way. There is but one logical course for the people of God to take in this time. The world's unrest should lead us to seek our refuge in the Most High.

Thoughts on the Book of Daniel.

CHAPTER XI (CONCLUDED).

VERSE 41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

The facts stated last week relative to the campaign of the French against Turkey, and the repulse of the former at St. Jean d'Acre, were drawn chiefly from the *Encyclopedia Americana*. From the same source we gather further particulars respecting the retreat of the French into Egypt, and the additional reverses which compelled them to evacuate that country.

Abandoning a campaign in which one third of the army had fallen victims to war and the plague, the French retired from St. Jean d'Acre, and after a fatiguing march of twenty-six days, re-entered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea; and the "glorious land," Palestine, with all its provinces, here called "countries," fell back again under the oppressive rule of the Turk. Edom, Moab, and Ammon, lying outside the limits of Palestine, south and east, of the dead sea and Jordan, were out of the line of march of the Turks from Syria to Egypt, and so escaped the ravages of that campaign. On this passage Adam Clarke has the following note: "These and other Arabians they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims for Mecca, to have a free passage."

Verse 42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

On the retreat of the French to Egypt, a Turkish fleet landed 18,000 men at Aboukir. Napoleon immediately attacked the place, completely routing the the Turks, and re-establishing his authority in Egypt. But at this point severe reverses to the French arms in Europe, called Napoleon home to look after the interests of his own country. The command of the troops in Egypt was left with Gen. Kleber, who, after a period of untiring activity for the benefit of the army was murdered by a Turk in Cairo, and the command was left with Abdallah Menou. With an army which could not be recruited, every loss was serious.

Meantime the English government, as the ally of the Turks, had resolved to wrest Egypt from the French. March 13, 1800, an English fleet disembarked a body of troops at Aboukir. The French gave battle the next day, but were forced to retire. On the 18th, Aboukir surrendered. On the 28th reinforcements were brought by a Turkish fleet, and the grand vizier approached from Syria with a large army. The 19th, Rosetta surrendered to the combined forces of the English and Turks. At Ramanieh a French corps of 4000 men was defeated by 8000 English and 6000 Turks. At Elmenayer, 5000 French were obliged to retreat, May 16, by the vizier who was pressing forward to Cairo with 20,000 men. The whole French army was now shut up in Cairo and Alexandria. Cairo capitulated June 27, and Alexandria, Sept. 2. Four weeks after, Oct. 1, 1801, the preliminaries of peace were signed at London.

"Egypt shall not escape," were the words of the prophecy. This language would imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how did this question stand with the Egyptians? They preferred French rule. In R. R. Madden's travels in Egypt, Nubia, Turkey, and Palestine, in the years 1824-27, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that "for the short period they remained, they left traces of amelioration," and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony the language would not be appropriate if applied to the French; for the Egyptians did not desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.

Verse 43. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

In illustration of this verse we quote the following from "Historic Echoes of the Voice of God," p. 49:

"History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the Sultan permitted the Egyptians to reorganize their government as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the Sultan and the Pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and six hundred thousand measures of corn, and four hundred thousand of barley."

"The Libyans and the Ethiopians," "the Cushim," says Dr. Clarke, "the unconquered Arabs," who have sought the friendship of the Turks, and many of whom are tributary to them to the present time.

Verse 44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

On this verse also Dr. Clarke has a note which is worthy of mention. He says: "This part of the prophecy is allowed to be yet unfulfilled." This was printed in 1825. In another portion of his note he says: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government."

Between this conjecture of Dr. Clarke's and the late Crimean war, there is certainly a striking co-incidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from these powers troubled him. Their attitude and movements incited the Sultan to anger and revenge. Russia being the more aggressive party was the object of attack. Turkey declared war on her powerful northern

neighbor in 1853. The world looked on in amazement to see a government which had so long been called the sick man of the east, a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious, and threatening secession, rush with such impetuosity into the conflict. The prophecy said they should go forth with "great fury"; and when they thus went forth, the profane vernacular of an American writer described them as fighting "like devils." England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and, as is reported, gained victory after victory, before receiving the assistance of these powers.

Verse 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

We have now traced the prophecy of the eleventh of Daniel down step by step, and have thus far found events to fulfill all its predictions. It has all been wrought out into history except this last verse. The predictions of the preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one, past our own day into the future; for no power has yet performed the acts here described. But it is to be fulfilled; and its fulfillment must be accomplished by that power which has been the subject of the prophecy from the fortieth verse. If the application to which we have given the preference, in passing over these verses, is correct, we must look to Turkey to make the move here indicated.

And let it be noted how readily this could be done. Palestine, which contains the glorious holy mountain, the mountain on which Jerusalem stands, between the seas, the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions, to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem.

And mark, also, how applicable the language to that power: "He shall come to the end, and none shall help him." This plainly implies that this power has previously received help. And what are the facts? In the war against France in 1798-1801, and in the Crimean war in 1853-6, Turkey received the assistance of other powers, without which she would probably have failed to accomplish her object. And it is a notorious fact that since the fall of the Ottoman supremacy in 1840, that empire has existed through the sufferance of other powers. Without their pledged support, she would not be long able to maintain even a nominal existence, and when that is withdrawn, she must come to the ground. So the prophecy says the king comes to his end, and none help him; and he comes to his end, as we may naturally infer, because none help him; because the support previously rendered is withdrawn.

Have we any indications that this part of the prophecy is soon to be fulfilled? As we raise this inquiry, we look not to dim and distant ages in the past, whose events, so long ago transpired, now interest only the few, but to the present, living, moving world. Are the nations which are now on the stage of action, with their disciplined armies, and their multiplied weapons of war, making any movements looking to this end?

All eyes are now turned with interest toward Turkey; and the unanimous opinion of statesmen is, that the Turk is destined soon to be driven from Europe. About two years since, a correspondent of the *N. Y. Tribune*, writing from the East, said: "Russia is arming to the teeth, . . . to be avenged on Turkey. . . . Two campaigns of the Russian army will drive the Turks out of Europe." "Carleton," a correspondent of the *Boston Journal*, writing from Paris under the head of "The Eastern Question," said:

"The theme of conversation during the last week has not been concerning the Exposition, but the 'Eastern Question.' To what will it grow? Will there be war? What is Russia going to do? What position are the Western powers going to take? These are questions discussed not only in the cafes, and restaurants, but in the *Corps Legislatif*. Perhaps I cannot render better service at the present time than to group together some facts in regard to this question, which, according to present indications, is to engage the immediate attention of the world. What is the 'Eastern Question'? It is not easy to give a definition, for to Russia it may mean one thing, to France another, and to Austria still another; but sifted of every side issue, it may be reduced to this: the

DRIVING OF THE TURK INTO ASIA, and a scramble for his territory."

Again he says:

"Surely the indications are that the Sultan is destined soon to see the western border of his dominions break off piece by piece. But what will follow? Are Roumania, Servia, Bosnia, and Albania to set up as an independent sovereignty together, and take position among the nations, or is there to be a grand rush for the estate of the Ottoman? But that is of the future—a future not far distant."

Since the date of the foregoing extracts, an astonishing revolution has taken place in Europe. France, one of the parties, if not the chief one, in the alliance to uphold the Ottoman throne, has been crushed by Prussia. Prussia, another party, is too much in sympathy with Russia to interfere with her movements against the Turk. England, a third, in an embarrassed condition financially, cannot think of entering into any contest in behalf of Turkey, without the alliance of France. Austria has not recovered from the blow she received in her late war with Prussia; and Italy is busy with the matter of stripping the pope of his temporal power, and making Rome the capital of the nation. A writer in the N. Y. Tribune lately said that if Turkey should become involved in difficulty with Russia, she could count on the prompt "assistance of Austria, France, and England." But we see that neither these powers, nor any others who would be likely to assist Turkey, are in any condition to do so at the present time, owing principally to the sudden and unexpected humiliation of the French nation.

Russia now sees that her opportunity has come. She accordingly startled all the powers of Europe last fall by stepping forth and deliberately announcing that she designed to regard no longer the stipulations of the treaty of 1856. This treaty, concluded at the termination of the Crimean war, restricted the warlike operations of Russia in the Black Sea. But Russia must have this privilege if she would carry out her designs against Turkey; hence her determination to disregard that treaty right at this time when none of the powers are in a condition to enforce it. The ostensible reason urged by Russia, is that she may have a sea-front and harbors in a warmer climate than the shores of the Baltic; but the real design is against Turkey. Thus the *Churchman*, of Hartford, Ct., in an able article on the present "European Medley," states that Russia in her encroachments upon Turkey, is not merely seeking a sea frontier, and harbors lying on the great highways of commerce, unclosed by arctic winters, but that with a feeling akin to that which inspired the Crusades, she is "actuated by an intense desire to drive the Crescent from the soil of Europe."

When Russia announced her intention to disregard the treaty, the other powers, though incapable of doing anything, nevertheless, as was becoming their ideas of their own importance, made quite a show of offended dignity. A congress of nations was demanded, and the demand was complied with. That congress has been held, and has proved, as everybody expected it would prove, simply a farce, so far as restraining Russia is concerned. The *San Francisco Chronicle* of the present month, has this paragraph touching "The Eastern-Question Congress":—

"It is quite evident that, as far as directing or controlling the action of the Muscovite government is concerned, the Congress is little better than a farce. England originated the idea of the Congress, simply because it afforded her an opportunity of abandoning, without actual dishonor, a position she had assumed rather too hastily, and Russia was complacent enough to join in the 'little game,' feeling satisfied that she would lose nothing by her courtesy. Turkey is the only aggrieved party in this dextrous arrangement. She is left face to face with her hereditary and implacable enemy; for the nations that previously assisted her, ostensibly through friendship and love of justice, but really through motives of self-interest, have evaded the challenge so openly flung into the arena by the Northern Colossus. It is easy to foresee the end of this Conference. Russia will get all she requires, another step will be taken toward the realization of Peter the Great's Will, and the Sultan will receive a foretaste of his apparently inevitable doom—expulsion from Europe."

Thus all evidence goes to show that the Turk must soon leave Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the Prophecies, p. 318, says: "Between the seas in the glorious holy mountain, must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power, yet 'he shall come to his end, and none shall help him'—shall help him effectually, or deliver him."

Time will soon determine this matter; and it may

be but a few months. And when this takes place, what follows? Events of the most momentous interest to all the inhabitants of this world, as the next chapter immediately shows.

Twenty Years Ago.

TWENTY years ago, namely, May 19, 1851, an article was published in the ADVENT REVIEW and SABBATH HERALD, Vol. 1, No. 11, entitled, "Thoughts on Revelation xiii and xiv," in which the views now held by Seventh-day Adventists on the Two-horned Beast and Third Angel's Message, were briefly set forth. At that time there were a few, a mere handful, that held that the United States was the government symbolized by this beast with two horns like a lamb, and hence that this country was the theater of the last conflict of the people of God with earthly, persecuting powers, and that the time had come for the warning message of Rev. 14: 9-12, to be given, and here was the proper place for its rise.

This view that our government was thus described in prophecy was new to me. But on a careful examination of the evidences I came decidedly to the conclusion that the application was right, and I embraced the view. Twenty years have sped, (how quickly!) and how does the evidence now stand?

If our position is right, this government is to make an image to the papal beast. As that beast consisted of the union of church and State, the ecclesiastical power controlling civil governments an image to that beast must be a similar establishment. Is there any prospect of a union of church and State in this country? Is this demanded? Is the saying now being addressed to our people "that they should make an image to the beast"? There is no disguising the fact that this measure is being urgently demanded.

Twenty years ago we could refer to individual testimonies and certain projected movements in favor of legislation on religious subjects, which showed a tendency in that direction; but now there is a fully organized national association with this very object too plainly inscribed upon their banner to be mistaken. A religious amendment to our national constitution is plainly called for, so plainly that men do not fail to comprehend it. Says the *Examiner and Chronicle*, "This agitation for a national religion, officially professed, has for its logical out-come persecution—that, and nothing more nor less." Some of our political papers are raising the voice of warning against it; representing that while the Old World is struggling for emancipation from the thralldom of church and State, the National Association is for binding these galling shackles upon our hitherto free nation in this respect.

But it may be said that our people are too enlightened for this measure to carry. They are too enlightened to do so; but they are too corrupt not to do it when personal and party considerations clamor for it. When it shall be seen that the movers of this measure hold the balance of power, so that the party that secures their vote will secure their own political advancement, one party or the other will pledge themselves to carry it forward, in order to lift themselves into power, and thus it will be carried. I say this with the more confidence, because the prophecy affirms that "he had power to give life unto the image of the beast." When this is done, he will "speak," to cause that as many as will not worship the image of the beast shall be killed.

That which twenty years ago was a matter of faith, is now almost a matter of sight. Will those who profess faith in the Bible as the word of God, open their eyes to the approaching trial, and prepare themselves to stand in that "hour of temptation," by heeding the message of the third angel, and keeping "the commandments of God and the faith of Jesus"? Why not believe that word of prophecy, which is so manifestly true?

R. F. COTTRELL.

How God Leads His Children.

IS IT true that "all things work together for good to them that love God"? God has so declared; yet, in times of trial, temptation, sorrow, and despondency, how hard for us to believe this!

The aching heart cries out, *Why must this be so?* Why must I suffer this terrible sorrow? How much happier and more useful I might have been, had my circumstances been different! We condemn and upbraid ourselves for our failures and the errors we have committed. Satan then seeks to take advantage of these feelings, and make us believe that we are so weak and foolish and sinful that we need try no more. Who has not felt so? Shall we yield to these feelings, distrust God, and throw ourselves away? No; we must rise above these things, and try again.

I understand the Bible to teach that God often allows sad and distressing things to come upon his children for the very purpose of purifying them, humbling them, and preparing them for the place he has for them to fill. Of course at the time we cannot see how our trials could possibly work for the end in view; but God sees farther ahead than we do. He works not with the haste and impatience that we do, but slowly and surely. In the end we often see it, and are ashamed of our impatience and unbelief. Few of us can bear continued sunshine and prosperity. We soon grow self-conceited and proud, and take all the glory to ourselves. To save us from this, God allows us to be disappointed; allows deep sorrow to come upon us; and leaves us to act foolishly and unwisely,

that we may see our own weakness and nothingness. Happy are we if, during this trial, we do not distrust God, murmur at what we have to bear, and turn away from the Lord. But if this leads us to self-abasement, contrition for sins, more faith in God, then we may hope that God will remove the trial, or lighten it in some way.

But, says one, my case is peculiar. No one ever suffered as I do. There is no hope in my case. I do not see how even the Lord can relieve me. I cannot see how this suffering can glorify God in the least, or benefit me. Well, my friend, that is the way every afflicted soul always feels. Listen to the anguished cry of an afflicted soul of old, the prophet Jeremiah: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me." Lam. 1: 12. Tell me, you sorrowing, suffering, desponding soul, is not that just the way you feel? Certainly. Then hope in God; for others have gone through as deep waters, and have come out rejoicing. If properly borne, these trials only purify us, and ripen us up for the work God has for us to do. If we are restive under it, the process must go on so much the longer. Hold still and submit to God, and relief and joy will come. Think of poor old Jacob. When it became necessary for him to let Benjamin go down to Egypt, he exclaimed in the anguish of his heart, "All these things are against me." What a mistake! God meant it for his good, as indeed it soon proved to be.

So with us. When trials and sorrows come upon us, we are ready to cry out, All these things are against us. But could we only see the end, and know what God designs by them we would feel far differently. Look at poor, suffering Job. He felt so deeply that he even cursed the day of his birth. His property, his sons, his daughters, everything, all gone. There was no hope for him. But the great God could and did help him, and made his last days prosperous and happy.

Humiliation, heart-ache, anguish, and tears, seem to be the portion of all God's saints. In this way God prepares them for usefulness. But if we become impatient and disobedient, then we have all our suffering in vain, and will be lost at last. O God, help me to believe and apply these truths to my own soul. D. M. CANRIGHT.

The Inner Life.

"In proportion as the inner life is vivid, the outer life will be effective," so in proportion as we lose a clear sense of our high and holy obligation to God, and suffer our hearts to grow cold, and our affections to attach themselves to the things of this world, will our influence for good be inefficient and powerless. Says the apostle, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

How merciful, how compassionate, is our kind Heavenly Parent, to devise the plan of salvation, whereby fallen, ruined, lost man, might, through obedience and faith, gain an endless life of ineffable bliss in the kingdom of God.

Here we may enter the service of our blessed Master, deny self, bear the daily cross, overcome the evil traits of our nature, grow in grace, sacrifice for the good of others, and soon wear a crown of glory, and forever reign with Christ. This thought is sufficient to thrill our entire being. To energize the soul, to give tone and force to the whole life. The earnest Christian feels he has a work to do, an object to accomplish. The glory of God and the salvation of precious souls absorb his mind, yea, inspire his soul with zeal and activity, and lead him out from the world, and up to a high standard of morality, Christianity, and usefulness. His mark is high. Successfully he aims to hit it.

Mark the contrast between this man and the purposeless professor. Mark his lack of devotion, his tardy pace heavenward. How heavily the golden moments hang upon his hands. He lives and acts as though a temporal millennium were his to do good and get right in.

Day after day, and month after month, see him in society, in the public gatherings and places of amusement, debate, strife, and contention, where in a long life, he could not lead one soul to Christ. The godly mourn over him, while the sinner may censure his course.

Oh! how much better to spend the fast-passing moments of probation in the closet, in reading the word of God, in meditating upon the perfections of his spotless character; to labor to have our life "hid with Christ in God," to gather a few souls to the bleeding, blessed Jesus, who shall eternally be stars in the overcomer's crown.

Oh! for a vivid sense of the untold, the unutterable, the matchless blessedness of denying self, of leading lives of usefulness, and of finally entering into the joy of the Lord. Oh! that both the writer and the reader may enter there:

A. S. HUTCHINS.

Brief Items.

HE who has his heart full of the love of God, loathes to sin; thus he overcomes sin; this is the only effectual barrier against sin, the love of God in the heart.

He who reflects upon his own conduct and daily walk, faithfully dealing with himself, setting his own affections and thoughts in order, will have so much to do, that he will find little time or disposition to do wrong.

True piety takes up her abode in the heart; hypocrisy has hers in the head.

Earthly helps will often comfort and strengthen us, if we do not lean upon them; God alone should be our refuge and defense.

Adversity tends to humility; prosperity fosters pride.

The flutterings of pride, and the bliss of sensuality, are the sure forerunners of the pains of hell, and the pangs of despair.

He who has the feelings of a kind father, will feel such a compassion for his child, as will prompt the most unselfish solicitude and care for its welfare; not less will those who have a care for their brethren, seek their welfare here, and their peace hereafter.

Solomon's sin consisted in prostituting his vast resources of wealth and wisdom, to the service of Satan; every sinner does the same, in proportion to his ability.

The reward which awaits the humblest saint in the world to come, infinitely outweighs all the riches and glory of all the kingdoms of earth.

JOS. CLARKE.

Men and Things.

METHODIST UNITY.

PAUL exhorted his brethren to be of one mind, to have the same judgment, to speak the same thing—in short, to be all united. How far our Methodist friends do this, is well shown by the following from one of their leading men, Rev. T. M. Eddy. He says:—

"In this beautiful city, where the memory of Methodism is most fragrant, the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, the Independent Methodist churches, the United Brethren, the African Methodist Episcopal Church, and the African Zion Methodist Episcopal Church, confront each other."

Seven sects of Methodists in one city! This hardly looks like the church Paul describes in Eph. 4, "One Lord, one faith, one hope," etc. This does not appear much like the near approach of the millennium!

MODERN REVIVALS.

We are in the midst of the annual revival season, and the papers, both religious and secular, are full of glowing reports of wonderful conversions, revivals, additions to the churches, &c. One would almost think the whole country was turning to the Lord. Forty in one school-house, one hundred in a village, and three to five hundred in another. Surely God must be in such a work! And then such mighty manifestations of the Spirit and power of God in conversion! Who can doubt? But was not this same thing repeated last winter, and the winter before, and for years in the past? Certainly. What has been the result? Very generally, a few weeks or months is the longest that the most of them hold out. Few of them survive the August drought. They wither away like the grain in the parable. Matt. 13. The next winter finds them fit subjects for another revival. They come back and are converted and counted over again.

What could more completely fulfill the prophecy of Hosea, 5: 6, 7, "Now shall a month devour them with their portions." A striking illustration of this lately came directly under my observation. I was holding meetings in a certain place. The plain truth without any excitement, and against much opposition, brought out some thirty-five souls to obey the Lord in the present truth. Immediately after this, one of these revivals was started in the same house. Several ministers officiated. By animated singing, &c., the necessary excitement was raised. Mourners came forward. The Spirit of God, as was claimed, came down, there was a shout in the camp, and powerful conversions and bright experiences were reported.

I was in one evening, and noticed what occurred. Continual singing for hours was the most powerful means that was brought to bear upon the congregation to move them. Several young persons came forward, and were powerfully exercised. The ministers said it was the blessing and power of God that caused it. But I lost some confidence in this when I learned that this was the sixth winter that some of these had gone through the same process, having back-slidden every summer.

However, shortly afterward I saw a note in the county paper stating what a fine work had been done at this place, the large number that had been converted, &c. As this is copied from paper to paper, it will sound very well indeed. But the poor Adventists were not noticed at all, though many more had come out under their efforts than under all the others!

Five weeks passed, and I returned to the same place. Not one, not a soul, of those who had embraced present truth, had given up. All were firm. I inquired after the fruits of the revival; and so far as I could learn, there was very little or none remaining. One evening we were somewhat disturbed in our meetings by some thoughtless and fun-loving young people. Among them I noticed three of those who came out in the revival only five weeks before! Some of these were the most noisy and marked of those conversions. On inquiry, I found that they did not profess any religion now. Surely, thought I, "a month shall devour them."

These are sad facts, but they are very common ones, and are becoming more numerous. What is the trouble? They need the truth, God's present truth, with which to reach and effectually convert souls.

D. M. CANRIGHT.

DISCRETION is the perfection of reason.

PEOPLE WILL TALK.

You may get through the world but 'twill be very slow,
If you listen to all that is said as you go;
You'll be worried, and fretted, and kept in a stew;
For meddlesome tongues will have something to do,
For people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool,
But do n't get excited, keep perfectly cool,
For people will talk.

If generous and noble, they'll vent out their spleen,
You'll hear some loud hints that you're selfish and mean;
If upright, honest, and fair as the day,
They'll call you a rogue, in a sly, sneering way,
For people will talk.

And then, if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited, and vain;
But keep straight ahead, do n't stop to explain,
For people will talk.

If threadbare your dress, or old-fashioned your hat,
Some one will surely take notice of that,
And hint rather strong that you can't pay your way;
But do n't get excited, whatever they say,
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise then in a different shape;
You're ahead of your means, or your tailor's unpaid;
But mind your own business, there's naught to be made,
For people will talk.

Now, the best way to do is to do as you please,
For your mind, if you have one, will then be at ease;
Of course you will meet with all sorts of abuse;
But do n't think to stop them, it ain't any use,
For people will talk.

Progress of the Cause.

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

Minnesota.

ON the night of the last day of February, I left home for the State of Minnesota. We had a prosperous journey, though as we were passing through Wisconsin as the shades of night were drawing on, the passengers were all suddenly aroused by the three coaches of the train being thrown from the track, caused by a broken rail. No one was hurt, and the cars were damaged but little. I felt thankful to God for this. On arriving at Rochester, Minn., I found Bro. Gibson at the depot who took me to his home at Greenwood Prairie.

We were fortunate in appointing our first meeting in this State at this place; for it was the time of their quarterly meeting, and there was a good attendance. Quite a number came to the meeting who knew nothing of our appointment. I had the privilege of seeing two of the Conference committee, and other leading brethren, at the meeting. We had a free and happy time. We had seven meetings, and the Lord gave us his blessing in them all. The hearts of others that came to our meeting were touched, and I have learned that two made up their minds to go with us and keep all the commandments of God. The brethren and sisters were much encouraged and they now feel like persevering in the work.

We went from this place to Pine Island where we also had a good meeting. This church is very much scattered, some living forty miles from the place of meeting. Only a small part of the church were present. Some of the brethren and sisters from Greenwood Prairie were with us, and we also had evidence that the Lord favored us with his blessing. We had some rain which made the roads quite muddy, and the water rose in the streams so that it was difficult getting about. Quite a number from without came to our meeting, and a few became much interested. We were able to learn the wants of the cause here, and new courage was given to the brethren and sisters.

Thursday, the 9th, we traveled eighteen miles through the mud to Rochester, where we took the cars for Medford. The Deerfield church came together at this place, and in our meetings through the Sabbath and first-day, we had freedom in speaking the truth. The Lord gave us his blessing in this place also. Hearts were touched by his Spirit, and tears flowed freely. We all found that it was good to wait upon the Lord. Some who had been on the background came forward and took a new start for the kingdom. Some in the neighborhood of our meeting came out to hear, and a few became interested. I think a door was opened for the truth in this place. May the Lord keep their hearts till they have the privilege of hearing the truth.

Monday, the 13th, by the aid of brethren, by the cars, and by walking a few miles, I reached the place of meeting in Rice land. I received a hearty welcome by the brethren and sisters of this Danish church. I found that they had been passed by and disappointed so much in the past that they felt quite discouraged about having help. I feel to thank God that I had the privilege of meeting with them. When I related to them the action of the General Conference in their behalf as a people, they could but express their feelings of gratitude in tears. This people love the truth. I held five meetings with them, and had freedom in speaking the truth to them. Courage has been given them, and good has been done. Praise the Lord! Amen.

I. D. VAN HORN.

Rice land, Minn.

Iowa.

It has been over two months since my last report. During this time I have been busy laboring in different places for the cause, but with no great apparent results.

I held meetings near Fayette some three weeks in a school-house. We could obtain no suitable place in town without paying an exorbitant rent.

I hoped to strengthen the few there who were keeping the Sabbath, and possibly reach some others. I was unexpectedly called away to the General Conference, but hope a few more will go forward in obedience to God's commandments. I spent three weeks at the General Conference, profitably, I hope, to myself. I labored also at Waukon on my return, I trust with profit to the church. During the last few months the church has passed through discouragements. The typhoid fever has greatly prevailed. Some valuable members have been called away, and quite a number have removed. These things left a depressing influence on those who remained. But we had some spiritual meetings, and nearly all felt refreshed. I held meetings also in Laporte City on my way south, which I trust were profitable. The church here are united, and in the best condition spiritually, I think, they have ever been since my acquaintance with them. A marked improvement is manifest within the last four years, and yet there is room for improvement. They are quite anxious for the Northern Iowa camp-meeting to be held there. A tolerably fair grove was selected on Bro. King's farm, about three miles from the village. This was the best we could do. The friends have long been anxious for a general meeting, and the presence of Bro. and sister White to remove some of the bitter prejudice against them. They think if the meeting could be followed up by lectures, good could be accomplished. They are scattering tracts and seem to be in earnest to do their part to make the meeting a success. Perhaps there is no place in the State where the presence of Bro. and sister White would do more good.

Last Sabbath and Sunday met with the friends at Lisbon. The going was awful, and the attendance from the other churches small. But our meetings were spiritual and encouraging. My courage in the good cause is increasing more and more. I mean to labor on and do what I can.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, March 20, 1871.

Vermont.

SINCE my return to Bristol, I have held twelve meetings at Bristol Flatts, six at New Haven Mills, and twenty-four at North Middlebury. Three more have been added to the organization, and and three have embraced the truth within the past week. A week ago last Sunday at the close of a discourse on conversion, my brother called for all who believed we had the truth on the Sabbath question to arise, and all the congregation but two or three were on their feet at once. Then an expression was requested from those who believed the first day was the Sabbath, and not one arose.

We leave a church of 18 members in New Haven and Bristol. The Sabbath meetings are now held at North Middlebury, where several meet with us. We leave Bro. Yaw with them. God has blessed him with a good constitution, and has given him some success. If he puts his whole soul in the work, and labors especially on new ground, God will encourage him by blessing his labors.

In no place have we felt more sensibly that God was helping us, and in no place have the friends of the cause stood more faithfully by us in our labors. We will call on them again in due time.

At our recent lectures a young man came twenty miles to bid his friends good-bye, intending to study for the ministry. In one week he was a firm Sabbath-keeper. A brother brought one of his friends on foot eight miles to our Sunday meetings. He returned home with the intention of keeping the Sabbath, and last Sabbath he stated his determination to keep all God's commandments.

Brethren and sisters, let us go to work according to our solemn profession, and not get discouraged till we have given Vermont a fair trial.

D. T. BOURDEAU.

New Haven Mills, Vt., March 20, 1871.

Oakland, Mich.

I MET with the church in Oakland, Sabbath, Feb. 25. The brethren were anxious for a series of meetings. Accordingly we commenced meetings evenings and Sabbaths and first-days, to continue as long as the interest should demand. The first week there was no break, but a gradually increasing interest, until Sabbath, March 4, at the morning prayer-meeting, the Spirit of the Lord came in with its melting power. Earnest prayers were made, and hearty confessions. All present were affected to tears. From this time our meeting increased in interest. Last Tuesday we met to celebrate the ordinances. Six were baptized. Two of them had never before made a profession of the truth. These six and two others united with the church. More than an hour was spent in prayer and social worship. The Spirit of the Lord was there to melt all hearts present. At the close, we asked those who wanted to be Christians and wanted Christians to pray for them to come forward, when some twenty children of Sabbath-keepers, and a few others, came forward for prayers. The church

are much encouraged, and feel that the Lord has not altogether forsaken them.

The rain has prevented further meetings. We shall resume meetings next Sabbath if the weather will permit. There has been a large representation of hearers from without. We hope that much good may be done in removing prejudice, and causing them to study and learn the truth. Pray for us, that the work may go on until our children shall be brought to embrace the truth and be gathered with God's people. The Lord has graciously helped in the preaching of his word. His name be praised! What helpless creatures we are without the help of God. But with it, we can do all things.

R. J. LAWRENCE.

Missouri.

SINCE my last report I have held some twenty meetings in Seneca, Newton Co., Mo., with some success. Twenty have signed a covenant to keep all God's commandments and the faith of Jesus. I am now at home, not having been able to preach for some time in consequence of a cough. I am getting better, and think I shall be able to go out again soon. I will, Providence permitting, visit Seneca some time this spring, and hold some more meetings. I still desire the prayers of the brethren.

H. C. BLANCHARD.

Chicago, Ill.

WE still continue meetings among the Norwegians in Chicago. The attendance is not large, yet some progress is made. Souls are enlightened and made to rejoice in the truth. Twelve have commenced to keep the Sabbath of the Lord. Seven willing candidates were yesterday buried with Christ in baptism, and arose to walk in newness of life. Still others are being convinced, and we expect soon to see them follow the footsteps of the Master. Pray for us, that the Lord may bless us much.

JOHN MATTESON.

100 So. Sangamon St., Chicago, Ill.

Interest Increasing.

MY mother has taken the REVIEW ever since I can remember. Out of curiosity, I took it up when it was enlarged, and soon found myself interested in it; and this interest has increased to that degree that I would now part with almost anything rather than the paper. Cannot some minister come and labor in this place? I am trying to live out the commandments.

M. M. DODGE.

Winnebago Co., Wis.

A Word from Branch Co., Mich.

I REJOICE in the Lord for what he has done for me and mine. We were all feeling rather backslidden in heart when Bro. Lane came here, a few weeks since, but thanks be to God for his goodness in hearing prayer and sending his servant to help us. Truly he gave us meat in due season, and we trust we shall all be better prepared to withstand the wiles of the enemy.

We would be glad to have all the scattered brethren in Branch county meet us as often as possible, that we may gain strength to battle against the enemy of all righteousness and truth, and that others may be brought to the knowledge of the truth as it is in Christ Jesus our Lord.

W. S. ERNST.

North-western Michigan.

SINCE Conference, I have brought my labors to a close in Hesperia. There was a decided influence against the truth in this place. Only two decided to obey.

Thence I went to the north part of the town of Denever. Held sixteen meetings, there are six keeping the Sabbath here, but some have not entirely overcome their idols. Can report, I think, some progress in this direction among them.

From here I went to Beaver. Held several meetings at the house of Bro. Bragg. Found some interest to hear. There are six in this place keeping the Sabbath. I intend to visit these places again soon. I am now holding meetings at the house of Bro. L. D. Smith in Dayton. Roads very bad, mud deep, weather rainy. Still there is some interest to hear. I am hoping and praying for good results.

J. G. STERLING.

Peace in Our Hearts.

"AND let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3: 15.

This scripture has been in my mind much of late. Peace! precious grace; it is one of the fruits of the Spirit. Dear brethren and sisters, we want more of it; we want it to rule in our hearts.

If this rules, little of the carnal mind will be left. In our association with the home circle or with the church, the strife and discord, the "murmurings and disputings," of which we are too often guilty, will have but a very small place. The petty annoyances and vexations we meet, will not so often betray us into sin.

I speak to my dear sisters especially, most of whom know by experience of the hundred and one cares and little perplexities incidental to the daily round of household labor. How much do we need that ornament which is in the sight of God of great price, a meek and quiet spirit! It differs from the outward adorning, which is only for oc-

casional use. We may wear it constantly; and if we do, we shall be surprised to find that half our difficulties have vanished. The hasty, impatient word, the sharp retort, or foolish jest, will have no place in our hearts or upon our lips. It is in perfect harmony, too, with the peace of God. Oh! I desire this peace. I must have it, not as a transient visitor, but an abiding guest.

How many will strive with me to obtain it? And in our efforts let us remember the words of the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26: 3.

Ah! this is the way. For one, I have a great work to do to keep my mind stayed on the Lord. Jesus is soon coming to gather the faithful ones home. Let us take courage, and press on. If we are earnest and persevering, we may, with the help of the Lord, obtain the final victory, and share the home of the redeemed.

SARAH E. L. PIERCE.

New Haven, N. Y.

That Which Satisfies.

THE holy Scriptures alone can satisfy the honest, inquiring mind. I am sorry I have not read and studied them more. It has not been a year since I commenced to serve the Lord and keep all his commandments. The enemy strove hard to keep me from obeying the truth. He arrayed the pleasures of the world before me. He told me that if I tried to be a Christian, I should have to leave my young associates, cease going to parties, and become gloomy. But, as I read my Bible, I found precious promises which the world could not afford. I can truly say, I thank God that he has inclined my heart to serve him. I mean to strive each day to draw near my dear Saviour, and please him in all I say and do. We should not let one moment pass unoccupied; for there is a great work to be done before we shall be prepared to meet our soon-coming Lord. Oh! let us be faithful, and not be afraid to let the world know that we are striving to keep all the commandments of God, that we may have a right to the tree of life, and enter in through the gates into the city. How blessed the thought that then we shall be free from sin, then we shall not have to mourn the loss of our dear friends, for there will be no death there. This life is but a day; can we not then be faithful for a short time? May God help us to put forth every effort to so live out his truths that we may be examples to the world, and show to them that our interest is not upon earth and earthly things. We have friends who have not yet given their hearts to God. Let us try to win them to the truth, for soon it will be too late. The end is near at hand.

MAYLOND J. PIERCE.

A Sin to Be Ignorant.

THERE is an old proverb, or new it may be, it matters not which, that says, "To be ignorant is bliss." This may be true of certain things, as, "when a tale-bearer goeth up and down," revealing pretended secrets. To be ignorant of his or her secrets, will save a soul from much trouble. Also, to be ignorant of the future of one's life, that is, the trials, &c., which may be before us, may be bliss. But in these days of knowledge, when the land is full of opportunities to cultivate one's own mind, and to obtain wisdom, it seems to me to be a sin to be ignorant, especially concerning the common branches of education. Who need be so ignorant as not to be able to tell how much a certain number of pounds of any commodity bought or sold at a given rate will amount to? or ignorant of the common rules of language, writing, and punctuation, especially so much so as to use a small i in speaking of the first person, one's own self? There may be some who, thinking that time is so short there is no necessity of learning these things, or even of having their children learn them; but at the same time are very willing to learn Bible, or pretend to be at least. If there are any so very unfortunate, I would invite their attention to a few passages of Scripture found in Proverbs. This book was no doubt written by a wise man, and the writer is ever and anon urging upon the reader to get wisdom and understanding, and represents it as being more precious than gold or silver; for these may take wings and fly away; but wisdom, when once gotten, will never depart. True, some may make a wrong use of it; but this does not hurt the article itself any more than by one's putting a gold dollar to a wrong use would soil or injure the coin.

But, says one, these all mean Bible wisdom; for it says, "The fear of the Lord is the beginning of wisdom." True; but many a man is so very ignorant as to be entirely unable to discern what the Bible does teach. Then why scorn the learning of the world, since it all comes from God. It will not, of course, do alone, for some of it is very imperfect; but taken in connection with heavenly wisdom, how good it is. We will not pass idly by these mercies lent us from the Lord, but occupy till he come.

H. F. PHELPS.

CONVERSATION is the daughter of reasoning the mother of knowledge, the breath of the soul, the commerce of hearts, the bond of friendship, the nourishment of content, and the occupation of men of wit.

THERE is no use of money equal to that of beneficence; here the enjoyment grows on reflection, and our money is most truly ours when it ceases to be in our possession.

What Shall We Read?

It is no uncommon thing, on taking up any of the newspapers of the day, either religious or secular, to find this question answered in some form; but it is a matter about which too much cannot be said in these days when literature of all kinds is flooding the country.

The preacher's words, "Of making many books there is no end," were never more applicable than now; and surely the "much study" (margin reading) that is spread before us would be "a weariness of the flesh," should we undertake it. Some of us have already found it so; and remembering the precipice so near to which our feet have strayed would warn those who are still lingering there, or are approaching, of their danger.

In speaking of dangerous reading, we do not refer to what is called yellow-covered literature, and the love and murder stories which fill the columns of the weekly story papers. Their character is too well known to need any comment. Especially would it seem unnecessary to warn those who profess the truths of the third angel's message against such. But there is what is considered, and to all appearance is, a better class of literature, but which, in its effects upon the mind, is, after all, like an insidious, slow-working poison. Its tendency is only, though indirectly, evil (if evil can be so spoken of), as all direct upholding of immorality is avoided. It is not always easy for the young reader to detect the tendency toward sensuality, and the weakening effects of such works upon the moral character. They are simply pleasant stories in which the vice of tobacco-using, fashionable dress, and amusements are shown under so fair a cloak that gradually the fine sensitiveness of conscience concerning such things in which we may happily have been educated, and which familiarity with the Bible would increase, becomes blunted, and we at last not only tolerate, but smile approvingly at, what once would have shocked us.

One who habituates himself to light reading, can scarcely fail to form a taste for it, which grows rapidly upon what nourishes it. A preference is thus acquired for a style of reading which is not only useless but injurious. Another thing, too important to be overlooked, is, that by reading for amusement things which are generally not worth remembering, one is apt to acquire a habit of reading carelessly. The memory becomes treacherous, the imagination too active, and the poor victim of what might be termed a mental pollution, finds himself after a time unable to concentrate his mind upon anything which is really worth careful reading or study. I do not think this a rare state of things.

The most evenly-balanced, active, and thorough minds among young men and women whom I have known, were those whose intellects during childhood and early youth were not fed upon works of imagination. Such a course may not always quench the light of a naturally brilliant intellect, but it is almost sure to warp it and make it unreliable; and if, at some time, the unfortunate individual sees his condition, he will find it no easy task to overcome the effects of his previous intellectual habits. Parents, who have children fond of reading, be careful what they read. Cultivate in them habits of practical thought rather than development of imagination. Teach them that reading should not be simply a pastime, but a source of real instruction and profit. Know what they read. I have heard of a mother who never allowed her child to read a book till she had herself first judged of its merits, and was satisfied that the influence would be good. I honor that mother. Children thus trained will arrive at years of discretion with pure tastes and good habits of thought. Above all, teach them, by precept and example, familiarity with the Bible. It will be a most fitting preparation for the battle of life in these last days when Satan has so many snares set for youthful feet.

And to those who are unhappily sufferers from injudicious habits of reading, let me say, Break off from them at once. We have no time to waste over idle tales or useless reading of any sort. We need every moment and every effort to fit us for the Lord's service. Our help is needed on every side. Our reading should be of a nature to assist us in training ourselves to be more efficient workers in the family, in the church, in any place where the Master may call us. We should read closely, carefully, thoughtfully, prayerfully. When we take up an article or a book, let it be, not with the thought, "What can I find to amuse me?" but, "What can I find to help me to a better and more useful life?" We cannot afford to lose what we thus gain, and if memory, sieve-like, refuses to retain it, read it again and again till the victory over mental weakness is gained, and the item added to the store of treasured thought. "I speak that I do know, and testify that I have seen," for I write from an experience painful both in my own case and in that of others.

E. H. WHITNEY.

Malone, N. Y.

"Whoso Loveth and Maketh a Lie,"

THESE words we find in Rev. 22:15. They apply to a certain class found outside the city of God.

Two classes of individuals are brought to view in this text; one that makes the lie, another that loves it. The former might tire or get ashamed of his proceedings if the one who loved his falsehoods should reform and say, "We have no more use for your wares; they are unreliable and unsafe for our use." It is the lover of lies that encourages and prospers the manufacturer of them. The

church and neighborhood scandals would never go far, if there were not ready ears to listen to them.

So defective are our moral natures, that we are more ready and willing to hear evil of our neighbor, than to listen to comments favorable to his virtues. In this we certainly do not do by him as we would he should do by us. Poor human nature has but little of virtue to spare; yet how many there are ready, thoughtlessly, may be, to rob another even of that little good, by listening to, or circulating some false, or at least unwarrantable, scandal pertaining to that one. Hear what you may, the bad side of a person is more frequently commented on than his or her good qualities.

This should not be; especially among those who profess to be followers of Christ, and who have from him the instruction to love others as we love ourselves.

There is another class of liars, who prosper from the false and idle stories they tell. Their name is legion; and they flourish and grow in fatness, by feeding the diseased imaginations of a great multitude of novel readers. The one loves the lie, while the other rehearses it. It is hard to tell which of the two is the most to blame. The avidity of the former to consume what the latter furnishes, only encourages the work of demoralization, and renders both unfit for a residence in that holy city.

The Bible abounds in admonitions and instruction on this point, and while it counsels us to keep our tongues from evil and our lips from speaking guile, and warns us from taking up a reproach against our neighbor, it also places him that loveth a lie, with him who maketh one, outside of the heavenly Jerusalem. C. GREEN.

Baptism and the Sabbath.

I FIND the following on baptism in a Baptist paper:

VIEWS ON BAPTISM.

(Translated from the Spanish, by Rev. S. F. Smith, D. D.)

[The following article is the concluding portion of a little work on baptism, prepared by Prof. Knapp, for circulation in Spain. It is interesting, as it presents a comprehensive, striking, and scriptural view of baptism, and especially as it gives fundamental information as to the character of the instruction imparted by our new missionary to our new brethren and friends in the kingdom of Spain.]

1. Q. Can baptism regenerate us?
- A. "The Spirit giveth life." 2 Cor. 3:6; John 3:8.
2. Q. Can baptism wash away our sins?
- A. "The blood of Jesus Christ cleanseth us from all sin." 1 John 1:7.
3. Q. Can baptism save us?
- A. "By grace ye are saved, through faith." Eph. 2:8.

4. Q. Can baptism in the absence of faith please God?
- A. "Whatsoever is not of faith is sin." Rom. 12:23. "Without faith it is impossible to please him." Heb. 11:6.

5. Q. Ought those who have been baptized to be faithful to their profession?
- A. "They continued in the apostles' doctrine." Acts 2:42.

6. Q. Is it lawful to decline baptism, or to change it?
- A. "What thing soever I command you, observe to do; thou shalt not add thereto, nor diminish from it." Deut. 12:32.

- "See, saith He, that thou make all things according to the pattern showed thee in the mount." Heb. 8:5.
- * "And at that time He blessed them, saying, In thee shall Israel be blessed. And it shall be said, God make thee like Ephraim and like Manasseh. And he set Ephraim before Manasseh." Gen. 48:20. Jesus Christ says, "He that believeth and is baptized"—putting faith before baptism. Men say, It is of no importance, either as to the mode or the order, or rather we ought to do just the opposite.

- † "Whosoever shall break one of these least commandments of mine and shall teach men so, shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19.
- "Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." Matt. 28:20.

7. Q. Is not then the baptism of infants sufficient?
- A. "One Lord, one faith, one baptism." Eph. 4:5.

8. Q. Is there no command for it?
- A. No.

9. Q. Is there not one example in Scripture?
- A. Not one.

10. Q. Did the apostles never baptize infants?
- A. No mention is made of it.

11. Q. Did they not baptize infants when they baptized entire households?
- A. In every example of household baptism the "instruction" they received, the "faith" they exercised, and the "consolation" of those in the house who were baptized, are spoken of. Consequently, if there were infants who received baptism, they were able to understand and to believe in Jesus Christ.

12. Q. Then is not the baptism of infants in opposition to the word of God?
- A. There is no command for the baptism of any but believers.

Infants cannot be taught; they cannot repent; they cannot believe; they cannot use their reason; they cannot confess their sins; they cannot be baptized voluntarily; they cannot obey; they cannot walk in newness of life; they cannot understand the meaning of baptism. But those who were baptized by the apostles could do all these things. Consequently, the baptism of infants is not the baptism which the Scripture commands. Children who die in infancy, before they are able to understand, are saved through the death of Christ.

Do not say it is of little importance which one practices—the immersion of believers, or the sprinkling of infants; for every ordinance of Jesus is of importance, and ought to be observed in the manner which he has indicated. To "break one of these least commandments" of Christ, whether through ignorance or for any other cause, cannot but be wicked. I entreat you to observe the ordinance as it is commanded, otherwise you may possibly have cause to cry, "The Lord our God hath made a breach upon us, because we sought him not after the due order."

* Incorrectly quoted. F. A. B.

† The words "of mine" are not in my Bible in the verse quoted. F. A. B.

1 Chron. 15:13. Indeed we have been disobedient in practicing baptism "otherwise than it was written." 2 Chron. 30:18.

Christian reader, the very words of God himself teach you his will respecting baptism. Follow neither custom, nor the multitude, nor the tradition of men, saying, "I will conform to what my fathers did," but follow Christ. Take the Bible as your only guide, and rest upon it as upon a rock.

Be fully persuaded in your own mind (Rom. 14:5), for he who doubts whether infant baptism is right is condemned if he practices it. Rom. 14:23. Either infant baptism, or the baptism of believers—one of the two—is contrary to the Scripture. Eph. 4:5. Think of this. Let us pray one for another; and may God in his infinite grace guide us to the true knowledge of his will, and to obedience to it, that you and I may both have "one Lord, one faith, and one baptism."

REMARKS SUGGESTED BY THE FOREGOING.

Baptists, why not reason in the above style in regard to the observance of the Sabbath?

Rev. H. F. Lane in a paper before the New York Pastoral Conference (Baptist) read, "We deem our isolation our glory; for of all the denominations of christendom, we alone stand upon the impugnable platform, *The Bible alone the rule of faith and practice.*"

Our purpose in commenting upon the foregoing article on Baptism is to attempt to show to Baptists who may read this, that if they were consistent they would try other points besides baptism, by a course of reasoning similar to the above.

By accepting the fact that the seventh day is the Sabbath forever, the same mode of reasoning, many of the same texts, the same logical conclusions, and the final appeal given in the preceding article will apply; and a Baptist who loves truth and earnestly seeks for it, need not remain in a "papal error," while he attempts to discover to his orthodox brethren or Spanish converts that they are while holding to infant baptism. Let us look at the questions and answers of "Views on Baptism," and see if what we affirm is true.

Commencing with question 6, we substitute, Is it lawful to change the Sabbath?

Is not the answer as embraced in Deut. 12:32, and Matt. 5:19, intensely to the point, especially when the idea is entertained that the apostles or early Christians changed the Sabbath? Who gave the apostles, much less the early Christians, authority to change God's holy law? But supposing we answer further in the language of Matt. 5:17, 18. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Ratify or establish. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Has one jot (letter) or one tittle (part of a letter) been erased from God's law? How does it read in Exodus 20? The seventh day, does n't it? Who keeps the first day and assumes that it is holy time, let Rev. H. F. Lane answer by the rule he claims to have faith in and practice by.

Have heaven and earth passed away? Are the prophecies all fulfilled?

Then why has the jot and tittle passed away from the law?

Question 8. "Is there no command for it?"

Answer. "No."

Q. 9. "Is there not one example for it?"

A. NOT ONE.

Q. 10. (Substituting.) Did the apostles never observe the first day as holy time?

A. "No mention is made of it."

In every example of the apostles in reference to holy time, they observed the seventh day. They spoke of the seventh day as the Sabbath.

Q. 12. (Substituting.) Then is not the observance of the first day of the week in opposition to the word of God?

A. If God has said in his word that the seventh day is the Sabbath of the Lord thy God, and has sanctified and hallowed the seventh day, and has said that man should labor on the first day, then why should we not obey? In the entire absence of any proof that it is God's will that any other day should be commemorated or kept as holy, or that any change has been made, why not keep the same day that our Saviour kept if he is "our exemplar"? Pray tell us, Baptists, you who claim to wrap all your doctrinal points in Bible sheets.

Rev. Mr. Gardner, of Charlestown, Massachusetts, said in a sermon not long since, upon the "Christian Sabbath," that it was the "Gibraltar of our religion." If so, it should have a good, solid, foundation, a Bible foundation. We think Sunday-keeping is only a "Gibraltar" of sand. Sabbath-keeping is founded upon a rock, beautifully engraved with the finger of God. Sunday-keeping can boast no higher origin than pagan and papal hands.

"We entreat you observe the Sabbath as commanded, otherwise you may possibly have cause to cry, 'The Lord our God made a breach upon us, for that we sought him not after the due order.' 1 Chron. 15:13. Indeed we have been disobedient in practicing Sabbath observance, otherwise than it was written."

And, oh! that the following words were before your eyes every sixth day when the setting sun ushers in the eve of God's holy Sabbath, that they were in your dreams by night—and meet your waking eyes clothed with the brightness and glory of the rising sun, that these words might be heeded by you as the words of an angel of mercy and truth:—

"The very words of God himself teach you his will respecting the observance of the Sabbath. Follow neither custom, nor the multitude, nor the

traditions of men, saying, I will conform to what my fathers did; but follow Christ. Yes, follow him, our divine exemplar. Take the Bible as your only guide, and rest upon it as upon a rock."

"He who doubts whether the observance of first day is right, is condemned if he observe it. Either the observance of the seventh day, or of the first—one of the two is wrong."

"No man can serve two masters."

"Whom will ye serve?" God, or pagan and pope? "Think of this. Let us pray one for another; and may God in his infinite grace guide us to the true knowledge of his will, and to obedience to it, that we may have one Lord, one faith, and one baptism."

F. A. BUZZELL.

Christ's Promise to the Thief.

WITH those who hold that death is a separation of soul and body, that the soul is immortal, and that the righteous are rewarded immediately after death, Luke 23:42, 43, seems to afford proof at once the most satisfactory and unanswerable. So long as the passage referred to remains as it is without explanation, so long will the minds of those who advocate the popular view remain unchanged. It is in vain that you direct their attention to the many passages in the Bible, that represent death as a sleep, and to the fact that the rewards of both the righteous and the wicked are almost invariably spoken of in connection with the resurrection, or the coming of Christ, and that Christ had not yet ascended to his Father even on the day upon which he arose. This passage alone is deemed sufficient to overbalance all other passages, however conflicting.

The explanation commonly given by those who hold the opposite view, in order to make the passage harmonize with other portions of Scriptures, is to make the word to-day qualify the preceding part of the sentence. This is done by changing the punctuation—by placing the comma, which precedes, after to-day; although the harmony sought may in this way be gained, yet the explanation does not afford entire satisfaction, even to all who reject the popular view. To some, at least, the explanation seems rather forced, especially when viewed in the light of the original Greek.

The prayer of the thief was this, "Lord, remember me when thou comest into thy kingdom." He did not ask to be remembered the very day upon which they hung on the cross; neither is there any evidence for the belief that the thief or any one else supposed that Christ would come in his kingdom that day. The very language of the thief shows the contrary belief in his case. According to the original, he wished to be remembered when the Saviour would come not into his kingdom, but in his kingdom in power. As it was, he was stripped at that time, of power, and was about to sink under the dominion of death. The time when he should come clothed in power, instead of being at that very time, was doubtless understood to be away along in the future.

Now let us notice the Saviour's answer, "Verily I say unto thee, this day shalt thou be with me in Paradise." I use the expression this day instead of to-day because the word here rendered to-day can with equal propriety be rendered this day and is often thus rendered. But to what day does the Saviour allude? Doubtless the day or time when he should come in his kingdom. His kingdom was in the future, and he makes use of the future tense.

But again, the word translated to-day will admit of another rendering. The original word is *semeron* which is equivalent to *temeron*, and the latter is *te hemera*. Now every Greek scholar knows that the connection sometimes requires that the Greek article should be rendered, "that." The expression *te hemera*, which is a noun with the article prefixed, might therefore be rendered that day. Its equivalent might also with equal propriety be rendered that day.

If we turn to 1 Thess. 5:4, we will find that *hemera* preceded by the article is rendered that day. The day of the Lord is spoken of in verse 2, and in verse 4 there is reference to the same day. Taking the two verses together they will read thus: "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. But ye, brethren are not in darkness, that that day should overtake you as a thief." We thus see the propriety, as well as beauty, of rendering the article in this connection, that.

Now if we turn back to the passage referred to in the first part of this article, and substitute that day for to-day, we will at once see the propriety of this rendering, the passage would thus read: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, That day shalt thou be with me in paradise."

J. R. WHITHAM.

Mercer Co., Ill.

Obituary Notices.

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

DIED, in Odessa, Ionia Co., Mich., March 4, 1871, Lorenzo Franklin, infant son of John and Lucinda Lurger. A. CLARK.

DIED, at Zanesville, Ohio, Jan. 31, 1871, my sister, Maria Mitchell, in the 65th of her age. She has been a Seventh-day Adventist for some years. She suffered long from asthma, and chronic bronchitis; but her end was peace.

G. W. MITCHELL.

The Review and Herald.

Battle Creek, Mich., Third-day, March 28, 1871.

The Definite Seventh Day.

Bro. A. H. Lewis, Agent of the American Sabbath Tract Society, in his Department of the *Sabbath Recorder*, for March 28, 1871, says:

"A tract entitled, *The Definite Seventh Day, or God's Measurement of Time on the Round World*, from the pen of Eld. J. N. Andrews, of Rochester, N. Y., is before us. It contains many good, and some new, ideas relative to the oft-presented supposed difficulty in keeping the Sabbath, because 'the world turns over.' It is the completest and best discussion of the question that we have ever seen. We commend it to our readers. Published at the Review Office, Battle Creek, Mich."

The friends of the Lord's Sabbath will read with great pleasure Dr. Kellogg's brief statement of his present position, in this number of the REVIEW. This is just like the work of our gracious God.

Bro. Andrews was with us, when he wrote the tract above noticed. We were made acquainted with the exercises of his mind at that time. At first he was perplexed and distressed over the question, but soon found relief and great freedom as the subject opened before him. God, in answer to prayer, has helped to free the subject from its difficulties, when help was needed. In this we see additional evidence that the hand of God is in the message we are giving to the world. J. W.

The Review and Herald Literary Society.

We have long felt the need of an organized effort to raise a general interest among our people for the improvement of our periodicals, and for a more extensive circulation of them. God has committed to our charge, great and important truths, and he will hold us responsible for their defense and general dissemination. Our time to work is brief. The work is great, and of vast importance. And the very nature of the case demands a strong and well organized effort on our part as a people.

In this simple organization we take the first steps toward that which we ardently hope will be a general, harmonious movement. Our people must become intelligent in regard to Bible truth, and the best manner of setting it before the people. They must be familiar with the vital points of truth for this time. They must, in order to meet the design of God in their high and holy calling, consecrate their minds, their hands, their feet, their entire being, and their purses, to the work of God. Activity and energy are wanting.

The REVIEW AND HERALD Literary Society, at present will encourage activity in its own members, and through its Corresponding Secretaries will appeal to our ministers, and many of our brethren and sisters to contribute to the literary and spiritual interests of our periodicals. They will appeal for united, self-sacrificing, energetic effort, and we ardently hope their appeals will find a hearty response.

JAMES WHITE, Pres. R. H. L. S.

Organization of the Review and Herald Literary Society.

At a meeting in the Review Office, called to consider the necessity and benefit of a literary association to labor for the literary interests of the REVIEW and our other periodicals, Eld. James White was chosen Chairman, and U. Smith Secretary. After remarks by Bro. White it was voted that we have such an Association. U. Smith, G. W. Amadon, and J. W. Bacheller, were chosen a Committee to draw up a plan of organization, and report at the next meeting.

U. SMITH, Sec.

Met at 6 p. m., and the Committee reported the following Regulations under which to organize. These, after a few amendments, were adopted as follows:

ARTICLE I.—NAME.

This Society shall be called the Review and Herald Literary Society.

ART. II.—OBJECT.

The object of this Association shall be to promote the literary interest of our various periodicals by gleaning from the wide field of moral and religious literature the choicest selections, and furnishing original contributions, for their columns: and by interesting others to engage in the same work.

ART. III.—MEMBERSHIP.

Any laborer in the Office of Publication may become a member of this Society by signing these regulations.

ART. IV.—OFFICERS.

The officers of this Society shall be a President, Vice-President, Secretary and three Corresponding Secretaries, who shall constitute an Executive Board to distribute work among the members: and they shall be elected every three months.

ART. V.—MEETINGS.

Meetings of this Society shall be called at the option of the Executive Board.

ART. VI.—AMENDMENTS.

These regulations may be amended by a vote of the majority of those present at any regularly-called meeting.

These regulations were then signed by twenty-four employees of the Office. The Society being thus organized proceeded to the election of permanent officers. The following were elected:

President, Eld. JAS. WHITE; Vice-Pres., U. SMITH; Secretary, E. W. WHITNEY; Corresponding Secretaries, A. M. MERRIAM, J. R. TREMBLEY, E. R. FAIRFIELD.

Adjourned to March 22, seven o'clock A. M.

Met according to adjournment. It was voted that a committee of three be chosen to examine the work of the members. It was then voted that U. Smith, J. R. Trembley and E. R. Fairfield constitute this committee. It was also voted that the proceedings of this Society be from time to time published in the REVIEW.

Adjourned to March 24, three o'clock P. M.

E. W. WHITNEY, Sec. JAS. WHITE, Pres.

The Health Reformer.

By the grace of God we determine that the *Health Reformer* shall be raised in interest and usefulness, and its circulation very much increased. In order for this, we must have the co-operation of all our friends. We are happy to report an increase of about two hundred subscribers each month. And from the tone of the very many letters we receive, there is a lively, general interest being felt in this journal.

We printed 3,000 extra copies of the March number of the *Reformer*, designing to send to all those subscribers of the REVIEW that do not take the *Reformer*. But we found that we did not print enough to go all round. Several States will not get the March number; but they shall be supplied with the April number. The postal law requires the pre-payment of all matter sent to persons who are not bona-fide subscribers, so that our postage bill on these extra specimen copies is about \$75. Add to this the cost of the copies themselves, and the entire sum expended for these extra copies sent out to induce subscribers to this worthy journal is \$300.

We are in earnest in this matter, and expect to be sustained in the work by all the friends of truth and reform. When we consented to take charge of the *Reformer*, we had assurances from the friends of reform, especially from our ministers, of hearty co-operation. We engaged in this enterprise with full expectation of contributions monthly from such able pens as Andrews, Waggoner, Butler, Canright, Van Horn, Pierce, Bates, Smith, R. F. Andrews, Steward, Cotrell, Loughborough, Kellogg, M. D., Haskell, Bourdeaux, Clarke, and a host of others. But we have not received a line for the April number from one of them. We have reached the 27th. Each number should be ready on the 20th of the previous month. The April number will wait, if need be, till July for articles from those who have promised co-operation.

And again, our ministers can gather up almost any amount of subscriptions for the *Reformer* they wish. We will send them specimen copies free, post paid. Will they do this work? But these are not the only ones that can help us. We call on a thousand active, intelligent men and women among us to take hold of this good work. Friends of reform everywhere are earnestly invited to gather up subscriptions for the *Reformer*.

We appeal especially to the officers of our numerous churches. We have sent the March number of the *Reformer* to thousands of your numbers who are not regular subscribers. Please visit your flocks immediately, and see that they have the *Reformer*. This is a matter that should be urged. Wake up the members of your flocks, and see that they have the instruction they need.

Our labors and cares are great. And we cheerfully labor on in the department of health reform, if we can be sustained by our friends; but without their entire co-operation, we shall be compelled to leave this branch of the work. JAMES WHITE.

We can furnish the Doolittle Raspberry sets, and the Strawberry plants at Rochester, Minn., express charges paid, for one-half cash in hand, and wait on reliable men six months for the other half, at the following rates: Raspberry, \$3.00 per 100. Strawberry, \$1.00 per 100, in lots of not less than 500 raspberry. We do the same for those of other States, on railroad lines, at distances not exceeding 500 miles. We will furnish them for one-half these prices, the receiver to pay charges. Orders should be sent immediately. JAMES WHITE.

Communication from Bro. M. G. Kellogg.

DEAR BRETHREN: I wish to express to you the gratitude of heart which I feel to God for the light he has permitted me to receive through the pen of Bro. Andrews. I have been stumbling in the dark over that which it appeared to me, might prove a fatal objection to our view of truth; but, thank the good Lord! light has come, and I once more rejoice in the liberty of faith. I feel free once more. I have learned by experience that doubts bring fears, and fear brings bondage that may end in despair.

As stated by Bro. Andrews in REVIEW, No. 12, I have been stumbling over the idea that it was impossible for all men (even if they desired so to do,) to know just when to keep the Sabbath, if a stated day was to be observed, and that from sunset to sunset; for I could not see how they were to find the exact spot where God had located the line of transition from the beginning to the ending of the course of day. I have been in the dark by brooding over this matter, until I am satisfied that God's Spirit has been grieved, and I was left to take another step into darkness by writing out my objections and placing them in the hands of men who were not friendly to the cause of present truth. I pray that my Heavenly Father may forgive me.

The two articles from the pen of Bro. Andrews, and published in the REVIEW for Feb. 14 and March 7, have fully satisfied me that God intended that his children should in due time find the line of transition from the ending to the beginning of the course of day; and that, in the practice of Sabbath-keeping, his providence has led them westward from Eden around the

world, and I am satisfied the line has really been found just where God located it, viz., in the Pacific Ocean on the meridian of Behring's Straits. There is not an objection that I can bring against this being its location; and once more I find myself on rock bottom. Before I was like a ship at sea without a rudder. Surely my feet had well-nigh slipped.

I shall endeavor to walk more humbly hereafter, and shall try to the extent of my power to redeem the past, and take wrongs out of the way. Pray for me, that I may have grace. M. G. KELLOGG.

Brooklyn, Cal., March 17, 1871.

Bro. H. S. Gurney, of Memphis, Mich. would like to correspond with some S. D. Adventist, who wishes to carry on the blacksmithing business.

News and Miscellany.

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

Revolution in Paris.

THE country has been startled the past week by reports from Paris, showing that that city was in the hands of a blood-thirsty and lawless mob. The following are some of the particulars gleaned from the dailies of the week.

PARIS, March 19.—On Saturday the gens d'armes fired upon the nationals. The latter returned the fire, and several of the gens d'armes were wounded.

Gen. Vinoy has been mobbed. The mob is triumphant and virtually possess the city. Only the wine shops are open. Drunkenness is rampant, and even women are armed.

Gen. Chanzy, upon his arrival in Paris, was arrested at the station by the Montmartreists, and it is said will be shot to-day. All persons of prominence are flying from Paris.

VERSAILLES, March 19.—The official journal announces that the whole government, all the authorities of Paris, and 40,000 good troops under Gen. Vinoy, are here. The department authorities have been instructed that they must obey only from Versailles, otherwise they will forfeit their positions.

PARIS, March 19.—The National Guard are now the only armed force in Paris.

LONDON, March 20.—It is thought that the revolutionary movement now in progress in Paris will extend to Marseilles and Lyons, and even to Bordeaux. Thiers' government contemplates a removal to Tours.

It is said that the Germans decline to interfere with the affairs of Paris.

PARIS, March 20.—The government has telegraphed for 30,000 men at Camp Satory to come to Paris. The Prussians at St. Denis will enter Paris if the garrison is increased beyond 40,000.

The city is full of Bonapartist agents.

NEW YORK, March 21.—The latest advices from Paris are dated yesterday. The situation is unchanged. Fresh barricades have been erected, but there is a general quietude. Omnibusses have stopped running, and traffic has ceased. The nationals have occupied Issy, Van Vees, and Bicetre. The Police Commissioners have been arrested. Gen. Chanzy was so maltreated by a mob that he has been sent to the hospital.

LONDON, March 21.—A Paris correspondent of the London *Times* telegraphs that many persons were shot without trial on Sunday. The nationals will shoot Thiers, Vinoy, and Dabrelles, if they can be captured. There is a strong reaction among the respectable portion of the inhabitants. The Central Committee is alarmed.

NEW YORK, March 22.—A Paris special says that last evening, about 7 o'clock, an outbreak occurred in the Place Vendome. The insurgents had been very much excited by the proclamation that the National Assembly had issued, and had determined to resist it with violence. The temper of the general public, as they stood around discussing the situation, was sufficient to excite the anger of the Reds, for they were denounced on all hands, and their outrages spoken of in bitter terms. One gentleman reproached the National Guards for their timidity, and their cowardice, and their apparent sympathy with the insurgents. The discussion grew very heated, and the group of people gathered together all the evening, evidently ripe for mischief, became so alarming that an order was given to the National Guards to clear the Place Vendome. The people refused to leave, and the guard fired, killing five persons and wounding many others. This firing was successful in clearing the Place Vendome, and as many of the crowd were insurgents, with chassepots in their hands, their indisposition to return the fire was regarded as very significant.

PARIS, March 22.—This evening a large number of persons reached rue de la Paix entrance to the Place Vendome, and appealed to the sentries to give way to their passage into the districts occupied by the insurgents. The request was refused by the sentries. The demonstration thereupon unfurled a color. The nationals threatened to bayonet the flag bearer, and the crowd at once commenced to retire. Baron Nathan then seized the flag and exhorted the crowd to advance against the alleged force occupying the place. The order was obeyed, when the nationals occupying the Place beat their drums and fired in the air. The crowd retreating too slowly, three ranks of the nationals filed out from the main body and fired. There was a terrible scene for five minutes, and then the crowd broke into a terror-stricken retreat. At least 30 persons were killed and wounded by the fire of the guards. Baron Nathan received two shots in the chest. The nationals in the Place Vendome have since been reinforced, and are orderly. The National Guards have generally been called to arms, and fighting is apprehended to-night. The affair created great consternation among the people of Paris.

The Paris journals say that Count Bismarck has informed Thiers that the Germans will occupy Paris on Sunday, unless by that time Thiers is master of the situation.

The last paper containing news to the 24th, reports the situation in Paris unchanged.

Appointments.

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

Appointment in California Postponed.

In consequence of disappointment in plastering &c., the quarterly meeting, dedication, and State meeting

in Santa Rosa, is postponed to the first Sabbath and first-day in May. Preaching Friday evening, Sabbath, and first-day. We hope to see a general rally of our friends in this State.

J. N. LOUGHBOROUGH, } Committee of Cal.
JOHN BOWMAN, } State meeting of
S. D. Adventists.

QUARTERLY meeting at Monroe, Green Co., Wis., April 8 and 9. We invite the churches of McConnell's Grove, Avon, Albany, Rockton, and any others who can, to meet with us. Will Bro. Sanborn meet with us or send some one. O. H. PRATT.

THE quarterly meeting of the Lisbon, Anamosa, and Marion, Iowa, churches, is put off until April 27 and 28. D. T. SHIREMAN.

Quarterly meeting of the S. D. A. church of Waterloo, Wis., will be held at their house of worship, April, 22 1871, commencing at 10 o'clock A. M. A cordial invitation is given to all the scattered brethren and sisters to attend.

We would be glad to see Bro. Sanborn or Bro. Downer at this meeting. JERIEL ZANIARD.

QUARTERLY meeting at Sand Prairie, Wis., April 29, 1871. THOMAS DEMMON, Clerk.

THE Lord willing, I will meet with the brethren in Ohio, as follows:

Paulding, where Bro. C. G. Daniels may appoint, April 8 and 9.

Ridgeland, where Bro. G. W. Edwards may appoint, April 15 and 16.

Bowling Green, April 22 and 23.

Clyde, April 29.

Will Bro. Daniels meet me at Defiance, Friday morning, April 7. H. A. ST. JOHN.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

We have received money to be credited to the following individuals, but their Post Offices were not given; Burt Weiden, A. Bice, Elizabeth Bice, Jane Traverse; also \$30.25 for Conf. Fund, from this church, What church?

F. A. B: We were requested to discontinue M. S. Buzzell's paper.

P. R. Mills: you will see Frank Brown credited \$1.50 in REVIEW No 10, Vol. 37.

RECEIPTS

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

\$2.00 EACH. I Cornell 38-1, J Garrett 39-15, H Woodward 39-15, T Gibbs 39-1, J Nelson 39-15, A D Love 39-1, N E Preston 37-12, M Chapman 37-14, C Crane 39-20, F E Peck 35-14, J C Smith 38-1, B Carter 39-1, E J Nanezh 39-1, Harriet Webb 39-1, E D Armstrong 38-1, R Stansbury 39-15, Diantha For 38-12, James Curry 38-9, M Fox 39-6, Oakly Phillips 39-1, J King 39-13, S T Chamberlain 39-1, R L Simson 39-7, S J Brown 39-1, H E Gardner 39-1, A C Green 39-10, Alvin Card 39-15, Mrs C Lake 39-15, J Olive 39-21, A Castle 37-11, Mrs Luke Waite 37-10, A Briggs 39-1, John Richards 39-1, H C West 39-9, F Wilson 36-9, James Wilson 38-1, James Cornell 37-1.

\$1.50 EACH. B Payne 39-15, H S Giddings 38-13, George East 39-15, James N Blakesly 39-15, K H Magoon 39-15, J C Honeywell 39-1, W W Honeywell 39-1, Mrs J Hancock 39-1, E C Grumlick 39-15, J Hurdall 39-1, Wm H Barrack 39-15, M Enoch 39-15, L A Sheffield 38-19, Timothy Dane 39-15, Mrs E Gorham 39-15, Catherine Bee 39-15, Jane Peck 37-4, Sarah Ruter 39-15, Mary A Carr 39-15, Dora F Rowe 39-15, J M Evans 39-15.

\$1.00 EACH. W E Caviness 38-6, E Elmer 38-13, A Tubbs 39-9, Mrs C C Whitman 38-15, Susan A Harrell 38-15, Mrs J A Noble 38-10, N P Hall 38-15, W Holloway 38-15, Francis Cromet 38-15, Nancy Brown 40-1, Reuben Root 38-20, N P Stearns 38-13, M C Holliday 38-14, D Willey 37-15, J Dorcas 38-12.

MISCELLANEOUS. M A McGilgory \$3.00 36-1, Wm Simpson 75c 38-15, Wm Taylor 75c 38-15, David Bradt 75c 38-15, J Armstrong 3.00 40-19, C E P Howe 5.00 38-1, J Burningham 75c 38-15, B F Wilbur 50c 37-13, R D Tyson 2.25, 39-7, L W Marlin 3.00 39-9, H S Lay 2.50 38-13, David Morgan 2.20 39-14, T Butcher 2.50 39-6, J Heasley 80c 38-16, H Barr 4.00 40-1, Susan E Wood 50c 39-1.

Books Sent by Mail.

J Hauxwell 15c, Wm Harris 25c, D Warren 15c, L H Winslow 10c, C B Preston 10c, A Zollers 25c, E S Sheffield \$1.00, L Turney 35c, D B Staples 15c, A Olson 10c, Mary King 10c, O Hodges 30c, E Hodges 10c, J L Miller 10c, A M Hunt 11c, L Marlin 10c, F A Russ 50c, L White 17c, M Aldrich 60c, Ira Gardner 10c, H M Harry 10c, R M Williams 10c, H Gardner 3.00, R L Rhodes 3.50, T J Fest 10c, J W Drew 20c, L M Ogden 10c, J E Shaffer 25c, Stephen Warren 25c, M J Van Horn 15c, H C Carus 10c, Wm Lawton 60c, M Euweh 20c, W Kas 1.10, O Philipps 10c, R Root 10c, I D Cramer 10c, Mrs S Wells 10c, C A Lonsdale 10c, W Munch 10c, T K Henry 10c, Mrs H M Cornell 25c, L L O Drew 15c, L P Bailey 10c, D S James 50c, Russell Hart 2.00, J N Loughborough 83c, Mrs D Chamberlain 2.00, E Zythroskee 25c, Geo I Butler 2.00, M Dunn 30c, S T Chamberlain 30c, M A Babcock 14c, J W Clifford 21c, A D Lamson 10c, L P Harriman 1.85, Maria West 25c, A P James 90c, J S Johnson 10c, Mrs S D Guerin 20c.

Books Sent by Express.

L W Carr, Laporte, Ind., \$4.80, D T Ferro, Corning, Steuben Co., N. Y., 8.00. J N Loughborough, Santa Rosa, Cal. Care of Wells & Faros, Express from San Francisco.

Cash Received on Account.

Jos Clarke \$40.00, T M Steward 75c, J N Loughborough 84.50, L Marsh 2.05, S N Haskell 2.64, Geo I Butler 10.00.

Michigan Conference Fund.

Received from church at Orange \$22.00.

Review to the Poor.

F M C \$5.00, A H Bennett 10.00.

Book Fund—\$10,000 Wanted.

Amount Received Heretofore.—\$2888.90.

Ten Dollars Each.—John Mears.

Miscellaneous.—A Friend of the Cause \$2.00.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year.
If not paid in three months, \$2.50 a year.
When ordered by others for the poor, \$1.50 a year.
When ordered by friends, for their friends, on trial \$1.50 a year.
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