

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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WHAT SHALL BE THE HARVEST?

"The field is the world," and we're all of us sowers, and there's coming a day in which all shall be mowers, or reapers, the rather; and therefore we need, as we scatter each day, to look well to the seed.

If a farmer desire a good crop of wheat, He is careful when sowing, to guard against cheat; He will winnow and sift, to get clear of the chaff; For he knows it is folly to sow half and half.

And thus should we all of us guard every day Every act we perform, every word that we say, Every thought of the mind; let us have but the kernel, That shall bring forth good sheaves for the harvest eternal.

Our Saviour has told us, and that's how we know, We shall all of us reap just whatever we sow; If we sow to the wind, we shall all, to be brief, Reap a horrible harvest, a whirlwind of grief.

If we sow to the flesh, when we thrust in the sickle To reap, we shall wish we had all been less fickle; A great crop of corruption is all that appears; And we surely shall reap amid anguish and tears.

If we sow to the Spirit—ah! hearken I pray— We shall all in that otherwise terrible day, Reap a harvest of life everlasting; oh! why, To secure such a prize, will not every one try? —Sel.

The Alarm.

CHRIST tells us that on the eve of his approaching there will be "distress of nations, with perplexity." Do I attach too deep significance to the phenomena and facts of the age, if I express my belief that never were these words more applicable than they are to the nations of the earth at this very moment? There is a lull, indeed; but it is only the bivouac of hostile forces; they have not yet beaten their swords into ploughshares, and their spears into pruning-hooks, and their cannon into iron rails. The Saviour tells us that there shall be war, nation rising up against nation; disasters, civil convulsions of all kinds. It may be that these signs, appearing in rapid succession, and with an intensity unprecedented in former years, shall be the alarm. Certainly we cannot look back to the ten years, from 1854 to the close of 1864, without recognizing a decade which nothing matches in the history of the world before. The Crimean war was followed by the Indian mutiny and the Italian war, and these by that most frightful war that lately ravaged the homes and the hearths of our children in America. I know no decade more terrible, or more true to the prophetic picture of the signs which are to precede the personal return of Him who comes to put all things right. In the words of the prophet, it seems to be the law now, "I will overturn, overturn, overturn it; . . . until He come whose right it is." Recently the son of the Autocrat of all the Russians was smitten by the pestilence from which he fled, and so the hope of a mighty empire sleeps in the dust. The news that came so recently from America were the most shocking and most painful of its many painful scenes—an amiable and gentle chief, who spoke only words of kindness to those that revolted against what he believed to be their duty, was murdered by an assassin, one would hope a lunatic, and not a man sane and in his right mind. It was cruel and revolting in the mind of every brave soldier as of every good citizen.

It has been sometimes argued, "This age is not so bad as some previous age. The 19th century is not more remarkable, nor its phenomena more startling, than those of the close of the 18th, or those of some previous great period when Europe was devastated with war." Let us hear on this the following remarkable judgments. The late Sir Robert Peel, the distinguished statesman of our country, said, "Every aspect of the present time, viewed in the light of the past, warrants the belief that we are on the verge of a universal change." Dr. Arnold, the most accomplished and enlightened spirit of his day, whose memoir is well worth the perusal of every one that desires to estimate and admire a great character, says, "Modern history appears to me not only a step in advance of ancient history, but the last one. It appears to me to bear the marks of the fullness of the time, as if there were to be no future history beyond." Professor Robinson, the

eminent American, who has written so fully and ably upon Palestine, says, "Before another half century shall have rolled away"—speaking some five-and-twenty years ago—"there will be seen revolutions in the Eastern mind, and in the world, of which one has now no conception." The *Quarterly Review*, published in this country, said in a recent number, "The long pent-up winds are beginning to break loose, and the sudden bursts of tempests that have swept over Europe these few years past are precursors of the world's last desolating storm." Bishop Chase says, "Are not these signs and prognostics of the speedy coming of our Lord to Judgment?" Dr. Seiss, a very eminent American clergyman, says, "For my part, I will believe and preach that the day of the Lord is at hand. I would rather encounter the sneers and vulgar taunts of all mankind, and be found ready when my Saviour comes, than to be accounted the most sober of theologians, and to enjoy the fame of the most reverend favorite of popular laudation. I have been unable to fix any precise time; some profess to know it; I do not. Christ may come in three, seven, or ten years, or not so soon; but his coming is just at hand." Dr. Krummacher, author of "Elijah the Tishbite," that beautiful biography, says, "Never did the church witness such a constellation of signs of the near coming of Christ as now." Elliot, the author of *Horæ Apocalyptice*, says, "We are come so near to the day of the Son of Man that the generation now living shall very possibly not have passed away before its fulfillment." Cunningham, of Lainslaw, says, "All the events of our times, the growing disorders of the body politic, the fears and expectations of men—every sign, every promise, unite in announcing the approach of Christ." Habershon says, "The time undoubtedly is near at hand when the redemption of the body shall be experienced."

Stanley Faber, the eminent canon of Salisbury, writes that "the time is not very far distant when the personal Word shall begin to tread the winepress of the fierceness of the wrath of God." Brooks says, "The signs of the second advent in the state of the world at large are such as to impress my mind with the deep persuasion that we are on the eve of events of imminent importance." Dr. Duff, the eminent Free Church missionary, lately returned from India, says, "Surely, the present crisis is constraining us to arise, and that with our whole heart. It looks as if, in response to the sighing of the whole creation, groaning in uneasiness and pain through long bygone ages, for the times of the restitution of all things—surely, in answer to the plaintive cry of the myriad martyrs from under the altar, who, age after age, have been uttering their longing cry, 'How long, O Lord, how long?' He who is seated on the throne on high is now indicating by no ordinary signs that he is to arise, and assert his great power, and manifest himself as King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his royal chamber, about to put on the visible robes of his imperial majesty, and to take up the unlimited scepter which the Father has bequeathed to him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot-wheels of the Saviour King, coming forth conquering and to conquer amid the shaking of the nations, from pole to pole. Every nation has of late been upheaving from its ancient, settled foundations, and there will be mightier upheavings still, and that right speedily, all preparing the way for the new heaven and the new earth, in which dwelleth righteousness." Such are the words of Dr. Duff. A historian of vast intellectual powers, but with no great sympathy with prophetic researches—Lord Macaulay—writes in one of his celebrated essays, speaking as a mere secular historian, looking at what is transpiring outside: "Many Christians believe that the Messiah will shortly establish a kingdom on the earth and reign visibly over its inhabitants. Whether this doctrine be orthodox or not we shall not inquire; the number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold this doctrine are distinguished by rank, by wealth, by ability. It is preached from the pulpits both of the Scottish and of the English church; noblemen and members of parliament have written in defense of it; who expect that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one divine empire." Such is the opinion of Macaulay.

Dr. Hitchcock, the eminent Christian geologist, says, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality." Dr. Cheever, of America, writes, "It is impossible to look upon a more sublime spectacle than that which rises to the mind of a spiritual observer at the present crisis. The

convergency of all things to this point becomes more and more rapid. Meaning begins to appear in events before clouded in mystery. An omnipotent plan is in operation, and the trains laid with divine wisdom are fast completing." And strange to say, the Jewish mind is brought to a similar conviction. One of their most eminent Rabbis says, "There is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer."

The Jews, who never thought of a Messiah, begin to say, "These are the days of travail which precede his arrival." And Herschel, a chief Rabbi in the synagogue of the Jews in London, is represented as saying, and thinking with his people, that the Messiah's advent cannot be long delayed beyond the year 1863. I have conversed with Jews, one especially, a Jewess, whose name is the representative of the wealth of this world. I asked her if she expected the Messiah soon; and her reply was that all the Jews had been long expecting him, and seemed disappointed he is not come, and to feel that if he did not come soon they must give up the hope of Israel. This feeling, it appears, prevails very widely in the Jewish mind; for the advent of Jesus as the Messiah is one of those bright and blessed hopes which they have retained unextinguished. Lord Shaftesbury, the eminent Christian philanthropist, says, "The signs of the times are really unparalleled and most wonderful; and I think it does not proceed from any spirit of criticism if we say that we believe they are leading to some final consummation."

These voices, coming from different sources, from men of different tones of mind and temperaments of nature, are, when blended into one, something like the echoes of the voice heard at midnight, "Behold, the bridegroom cometh; go ye out to meet him."

Meanwhile, are our lamps burning? Have we trimmed them? Have we not only the oil of grace in our hearts, but do we know where the fountain of reserve is, from which we may fill those hearts with grace, and finally with glory? Do we look for this glorious era? Or are we, like thousands, settling down into the belief that this world is good enough, that we do not want a better? like the prodigal, who settled down into the belief that husks were the only food for men, and that men were meant to live on husks, forgetting for a season the bread which was in his father's house? This world in its best and brightest spots is not a source of perpetual happiness and peace; it is given us in which to make ready for a brighter and a better.

That he will come in the clouds of heaven is as certain as that when the apostles on his ascent from the Mount of Olives, stood gazing up into the heavens, a voice came from the skies, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." How did he go? The cloud, the glory cloud, the *shechinah*, became his chariot, and conducted him to the Father's right hand. That glory cloud, that *shechinah*, will again conduct him down to this world. Blessed are they that are now found in him; for at that day they will reign with him, and that forever and forever.

"The day is coming—yea, is now at hand—
When wars shall struggle on the Syrian plains,—
Wars such as ne'er before have been on earth,
Nor the sun seen in all his ancient reigns."

—Cumming.

The Worship of the Virgin.

THE wise men of the East fell down and worshiped the infant Jesus. How happened it that they did not worship the Virgin Mary? This singular omission must be a standing wonder to all good Catholics. If Pius Ninth, or any member of the late Oecumenical Council, had been in the train of the Magi, St. Matthew would have been spared the egregious blunder of giving the infant Saviour a monopoly of the worship. Mary would have come in for her share of the adoration, and even St. Joseph would not have been passed by in total silence by the owner of any breviary published this side of the Council of Trent. The wise men of the East knew nothing of the "glories of Mary," "the Queen of mercy," "the Mother of all mankind," "Our life, protectress, Refuge, Help," "the Propitiatory of the whole world," "the Queen of Heaven and hell," "the Coöperator in our justification," "the Omnipotent," "the Way of Salvation," "the Mediator," "Intercessor," "Redeemer," "Saviour," "the sinless Daughter of Joachim and Anna," "the immaculate Mother of God."

Century by century, the Church of Rome has steadily added to the ever-cumulative mountains

of tradition, and that the nineteenth might not be outdone by any of its predecessors, or the reign of the present pope be deficient in any glory that fell to the share of any other, Pius Ninth has engineered the dogmatic publication of two of the sheerest fabrications ever drawn from the simple records of inspiration, or palmed upon the superstition of open-mouthed masses of followers. A worthy companion to the dogma of his own personal infallibility was that of the immaculate conception of the Blessed Virgin, an event unknown to the evangelists and the Magi, and of which the fathers of the Church remained in shocking ignorance for some centuries. The nineteenth century has reason to congratulate itself that in both these wonderfully important points the darkness of the Bible and the early centuries is cleared away, and the true light now shineth. It does not say much for the power or patronage of the Holy Virgin that she seems to have left the Holy City when the French troops left it; that the Holy Father's mercenaries have been replaced by the troops of Victor Emanuel; that Pio Nono is a sullen and sulky prisoner in the Vatican; that his law—harmless now—so terrible in the middle ages, lies in the churches of Rome; that the Jews have been released from the horrible Ghetto; that Protestants are allowed to worship God while they live, and are not condemned to a dog's burial when they die.

As the Minerva of Homer is, ever at the elbow of Achilles or Ulysses, stimulating to brave words and daring deeds, so we suppose the Queen of the Romish Pantheon is now on earth stirring up the arch-hierarchs of Britain and America to get up monster processions and mammoth gatherings, and fiery speeches, and fiery resolutions, in order to frighten Victor Emanuel into the surrender of a sort of District of Columbia, ten miles square of the earth, of which God's vicegerent claims to be sole proprietor, as a temporal throne for the head of the Church, where he may have his janisaries, and janitors, and Jesuits, and inquisitions, his swarms of beggars, and priests, and monks, and nuns; from which the hated Bible, and common school, and newspaper, and free speech, shall be expelled; and where the ballot—saving that of the Cardinal Consistory—shall be unknown; which shall be a Utah in its espionage, its perfidy, its absoluteness—a Sahara to the Protestant and a hell to the Jew.—E. Wentworth, D. D.

Where Are We?

THE four great prophetic empires of the earth have arisen, have fulfilled their long, bloody history, and passed away. Babylon, Persia, Greece, and Rome, are kingdoms that were, but are not. The last of these empires has been broken into fragmentary divisions, many centuries ago. Among the "ten" principal kingdoms of the shattered and divided empire of the "western division" has appeared the prophetic, blasphemous kingdom of the popes, which has ruled the world in tyranny, and made "war" upon the saints of God for the period of "1260 days," or years. The present century and generation has witnessed the decay, and now the "loss of the temporal dominion," and hence the remarkable fulfillment of the scripture, "They shall take away his dominion, to consume and to destroy it unto the end." So that now at this hour, all that remains of the dominion of the pope is "a *petit* principality of the government of so much of the city of Rome as is covered by the castle *St. Angelo*, *St. Peter's*, and the *Vatican*!" And Marmon, in the command at Rome, in issuing his proclamation, said: "The *plebiscitum* now crowns the national edifice. He hopes and believes the pope, as the head of the people, will be recognized by them as such."

Where are we? The end is near! It is come, indeed! The Lord Jesus will soon appear in the heavens, where he displays the aurora so resplendently as a token of "the day dawn." His blessed feet will "stand upon the earth" groaning for deliverance; and the sleepers in their graves, and sepulchers, and the dust of the earth, and from the coral reefs and depths of the seas, shall awake at his voice, as did Lazarus; and his kingdom in reality and in glory appear, with the saints enthroned at "his right hand."

Ye waiting saints, keep ready for the glorious coming One! Ye weary ones, almost fainting for the long delay of your Lord, "lift up your heads; your redemption draweth nigh." "Know ye that the kingdom of God is nigh at hand." "Even so, come, Lord Jesus." "Make haste my Beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices."—O. R. FASSETT, in *World's Crisis*.

Do not think of earthly trials
With your crown of life in view;
Though afflicted, bear it meekly;
Jesus bled and died for you.—Sel.

Our Father Knoweth.

"Your Heavenly Father knoweth that ye have need of all these things."

That sentence hangs in the heavens like a bell to me; and every time I take hold of it, it is like a sexton's taking hold of an old church bell. If I pull it, it rings—and I hear it every time—"Your Heavenly Father knoweth that ye have need of all these things." There is no part of your experience about which you need be afraid to stand and say, "God knows it."

It is not that God merely knows these things as I know a thousand things when I read my morning paper, running my eye along column after column of advertisements, knowing that they are there, and having a general perception of what they are, but not caring a farthing for them, that is not the way God knows. And this passage is an argument to relieve from care and suffering those who trust in God. Our Saviour says that even those things which seem least likely to come under God's attention—your clothes and bread—your Heavenly Father knows about; so do not be anxious.

A child tells its father, "Mother says we have no bread in the house, and it is Saturday night." "But my child," says the father, "I know all about that; do not trouble yourself." And what does the child understand, but this? "I know; I have arranged for it; there is no occasion for anxiety."

I recollect going, once, with my father a trout-fishing. I went with him many times; but I have a special recollection of this time. After riding a mile or two, we came into a road that was unfamiliar to me. There we stopped, and father hitched his horse—that was always safe to be hitched! He then gathered up his rod and line, and we started across the field.

Father went on throwing his line, without paying much attention to me. He was a natural-born fisherman, and he never threw his line in vain. When we had got across the first meadow, and were climbing over the fence into the second one, a strange fear came over me. We were in an out-of-the-way place, and I did not know the way home; and the thought of being lost frightened me. But I looked back and could see the carriage-top, and that dispelled my fears. So long as I could see the old chaise-top, I had no trouble in trusting my father! And there are many people who can trust God so long as they can see their way before them!

By-and-by we got so far that I could not see the chaise-top; and then my fear returned, and I said, "Pa, do you know the way home?" "Yes," he said, and did not pay much attention to me. That made me feel a little better, and I got along very well till we came to the third fence, when my fears were stronger than before, and I came up to my father again, and said, "Pa, do you know the way home?" "Yes," said he; but it scarcely crossed his mind what the meaning of it was. I was comforted once more, and I went on pitapat, pitapat, again, my heart going pitapat all the time, too, until we came to still another fence, where there was a kind of thicket, when I could not stand it any longer, and with tears on my face I cried out, "Pa, do you know the way home?" He turned round and put his arms about me, and said, "Why, Henry! I am ashamed of you. Yes, I know the way home. Do you suppose I would take you where I did not know the way?" And he patted me on the head, and parted the hair on my forehead; and I was perfectly content after that.

Now, we are following after our Heavenly Father in about the same way. So long as we can see the carriage-top we feel safe; but when there are no landmarks by which we can distinguish our course, we become frightened, and grow short of breath, and say, "Lord, dost thou know the way?" And he says, "Yes, your Heavenly Father knoweth." And we are comforted for a little time. But by-and-by when we come where it is thicker and thicker, and our fears return, and increase, we break down, and with tears, say, "Lord, dost thou know the way?" And then his Spirit, with infinite tenderness and graciousness, puts his arms about us, and says, "Your Heavenly Father knoweth perfectly."

Well, how far may you carry that trust? Just as far as you can carry life. It is a good thing to have sight. That helps faith. But there are emergencies in every man's life, in which he can neither have sight, nor memory, nor experience. You must trust God, not because you see the law by which he is going to help you, but simply because he is your Father. And you will never hear it better expressed than it was by him of old, who said, "Though he slay me, yet will I trust him." That is a tenet that will bear a man through almost everything. There is no difficulty; there is no sorrow; there is no threat in the future; there is no impending trouble that can not be vanquished by the thought, "I know that my Redeemer liveth, and I know that my Father knoweth."—H. W. Beecher.

LITTLE things and little people have often brought great things to pass. The large world in which we exist is made up of little particles, smaller than the sands on the sea-shore. The vast sea is composed of small drops of water. The little busy bees, how much honey they gather! Do not be discouraged because you are little. A little star shines brightly in the sky in the dark night, and may be the means of saving many a poor sailor from shipwreck; and a little Christian may do a great deal of good, if he or she will try. There is nothing like trying.

The Crooked-Stick Family.

I HAVE been told—though I cannot vouch for all the story—that a man was crossing a spur of the Green Mountains, in Vermont, when he heard a great thrashing and noise over the fence among the bushes. He dismounted from his horse, and carefully and cautiously looked over the fence, not knowing whether he would see a bear or some other animal, when he found that all the noise came from a stick that was so crooked it couldn't lie still! He rode off as fast as he could, lest in some of its whirls it should strike him!

Now, there are many people who are just like this crooked stick, they can't be easy anywhere. Like the polywogs in the margin of a pond, they must keep wriggling. It is a sort of mental nervousness that makes them want to turn and change.

How many children I have known who begin life in this way. They go awhile to the Sabbath-school. But they soon find something out of the way with the superintendent, or with their teachers, or the school-room, or their classmates. And then they must change, stay at home a while, and then you may find them in some other school. Every change increases the disease and the restlessness, till you give up all hope of their ever becoming stationary. They belong to "the crooked stick" family.

You will find grown-up people, too, who belong to the same family. They roam from church to church, and perhaps from denomination to denomination. They can't find the right spot. There is hardly a church near or far off which they have not tried, and not one that suits them. The church where they are to-day places no reliance on them, for they very likely will be off to-morrow. They gain no foothold, and can do no good. They receive no good from the preacher, for I hold that no man can receive much good from any preacher, unless he has heard him at least six months, and become acquainted with "the hang" of his mind. The boy who said he could not "spell so well in the new school-house till he got the hang of the house," was not so very far out of the way. A minister can't rely upon the good or bad opinion of a hearer, unless he has preached to him at least six months.

Then there are Sabbath-school teachers who wander from school to school, and can find no easy spot. They find stupid scholars and careless, mischievous children everywhere. In one place they are not appreciated, and have a class given them that is too young, and in another they cannot keep their class together. In one school they are not taken notice of, in another they find things "not according to their mind."

I am sorry to say that I fear there are some ministers who belong to this "crooked stick" family. They are always rolling round; they hope to find the next field easier, the difficulties fewer, the trials lighter, and the aids greater. But everywhere work is work, human nature is stubborn, the heart is selfish, and indolence and parsimony are to be overcome. The burden on the shoulder is very heavy, and it seems as if it must be lighter if shifted to the other shoulder. But shifting do'n't make it lighter.

O uneasy one! get away from this family of "crooked sticks." Go to work where you are to-day, and do the best you can. Make the best of everything and of everybody. You can receive good and do good in every position. If you are not in the right niche, work on faithfully and you will soon find your place. I once knew a gentleman who moved into a strange city, and on inquiring for a class in a Sabbath-school had the very lowest class of little boys given him. He quietly took it, and went faithfully to work. By degrees he came to be appreciated, and in two years he was the superintendent of that large school. There is always enough to do. No garden is so full that no more seed can be put in. If things are not pleasant to us, they bring a discipline that is valuable to us. The north star is more valuable to the world than any other, because the little fellow is always in his place, and the sailor knows just where to find him, and if he steers by this light he cannot go wrong. I am grieved to say that this "crooked stick" family is very numerous, but am in hope that when they come to know just how they appear to others, they will learn to straighten out and lie still.—Rev. John Todd, D. D.

PULL AT THE OAR.—The servants of Jesus are like rowers in a boat. They sit with their backs to the bow, and cannot see what lies ahead. But the helmsman at the stern is on the lookout, and he steers the boat whithersoever he wills. So in our godly undertakings we sit with our backs to the future. It is all unknown, untried, and impenetrable. We know not what the morrow may bring forth. But it is our business to pull at the oar of prayer and earnest labor. There is a divine Helmsman who sees the future, and who holds the rudder in his hand. We have only to commit our way to him, and to pull at the oar of duty.—Cuyler.

THE VOICE OF CONSCIENCE.—Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear the great clock strike unless they live very near it! But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four,

the sound of that clock may be heard for miles around. Twelve! one! two! three! four! How that clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength and goes on in the whirl of business, he will not hear his conscience. He drowns and silences its voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart.

Recognizing God.

THE people of the United States came to their political majority resting—or rather, staggering—under the heavy burden of Human Slavery. For eighty years thereafter they remained under the unjust imputation of cherishing and sustaining that anomaly, when in fact they had not the right nor the power to abolish it. State Sovereignty shielded this, as it has shielded so many crying abuses; and only the madness of the slave-holding caste ultimately gave the Nation the power and the opportunity to establish its political fabric on the solid foundation of Impartial Liberty. At length, and we trust evermore, the political rights of every American citizen are exactly equal to those of every other, and are thus guaranteed and shielded by our Federal Constitution.

Eternal vigilance is the price of Liberty. We have no sooner routed the enemy who defiantly advanced from one direction than we are called to meet another, who more meekly and sinuously approaches from another. The foe who desecrated and chattelized man is succeeded by one who is speciously intent on recognizing and honoring God.

We cheerfully admit that the authors and backers of the new crusade are worthy men and good citizens. We admit that what they propose seems to them not only right but eminently proper and urgently necessary. It is not a novelty that men should have an earnest "zeal for God," which is not "according to knowledge." "Ye know not what spirit ye are of," was an admonition addressed to the immediate followers of the Saviour; what marvel that some followers of those followers should be tempted to deserve a similar rebuke? Persecution and every form of intolerance and bigotry have been the work of men who meant thereby to honor God and bless mankind. In resisting an erroneous and perilous movement, we now impugn the motives nor assail the characters of its champions.

The Convention lately held in Philadelphia, to promote an amendment of the Federal Constitution whereby God shall be formally recognized and Christianity declared the true basis of all human government, deliberately

Resolved, That, in view of the controlling power of the Constitution in shaping State as well as National policy it is of immediate importance to public morals and to social order to secure such an amendment as will indicate that this is a Christian nation, and place Christian laws, institutions, and usages, in our Government, on an undeniable, legal basis in the fundamental law of our nation—specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy.

"A proper oath"—that is, an oath proper to be taken by Christians as these men understand Christianity. Can a Hebrew take this oath? or a deist? or an atheist? or a "heathen Chinese?" or even a rationalizing Unitarian? Manifestly not. The very object of imposing such an oath would be defeated if he could. This "proper oath" is intended and will be shaped to exclude not only from office but from voting if challenged, from the jury-box, and from the witness-stand, every one who is regarded by its framers as a Christian. Who does not see that this is Church and State in a far more intolerant union than any European monarchy now endures?

But "blasphemy" is one of the offenses against which the new Amendment is to "protect Society." Of course, blasphemy must be defined before it can be punished. Our prosecutors and judges must determine that an avowal is blasphemous, just as John Calvin and Company did when they tried, condemned, sentenced, and burned to death, Michael Servetus, a scholar and theologian of blameless life and unquestioned honesty, for his stout resistance to the Trinitarian dogmas. If it be indeed the duty of Government to "protect Society" against "blasphemy," then the roasting to death of Servetus, as of tens of thousands like him, was eminently proper and salutary. The Spanish Inquisition, with its racks, thumb-screws, infinite unbearable tortures and broilings at the stake, was a logical and inevitable deduction from the premise that it is the duty of Government to "protect Society" against "blasphemy."

"Sabbath-breaking," too, is among the crimes against which it is proposed to "protect Society" by Federal power. *Whose Sabbath* is to be thus hallowed and hedged about with Federal punishments? Unquestionably that of the promoters of the Amendment, not that of Jews, Seventh-day Baptists, &c. That God has set apart and sanctified the first day of the week for a Sabbath, is not at this hour the conviction of a majority of the American people; and of course any enactment which would satisfy the promoters of the proposed

Amendment would be violated each week by at least five million persons. How shall our already overburdened courts find time to try the culprits? Where shall we find prison-cells in which to imprison them?

But we forbear. The proposed recognition of God involves a more fundamental and sweeping change than was effected by our fathers' separation from Great Britain. It would give us a government not unlike that from which Rome has just been emancipated. We entreat thoughtful, intelligent citizens to refrain from giving the project a countenance, which cannot fail to be productive of grave mischief.—N. Y. Tribune.

The Bible.

"WHEN in Paris, some years ago," (related Mr. Webster,) "I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume. Although in the constant habit of denouncing the Bible, like most infidel writers, he had never read any part of it. These fugitive leaves contained the prayer of Habakkuk. Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club-house to announce the discovery to his associates. Of course, they were anxious to know the name of the gifted author, to which inquiries the elated infidel replied: 'A writer by the name of Hab-ba-kook—of course a Frenchman.' Judge of the infidel's surprise when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of so-called Free Thinkers, but was penned by one of God's ancient prophets, and was contained in that much despised book—the Bible."

I do not believe in bringing the young to know life, as it is said. I should just as soon think of bringing up a child by cutting some of the cords of his body, and lacerating his nerves, and scarring and tattooing him, and making an Indian of him outright, as an element of beauty, as I should think of developing his manhood by bringing him up to see life—to see its abominable lusts; to see its hideous incarnations of wit; to see its infernal wickedness; to see its extravagant and degrading scenes; to see its miserable carnalities; to see its imaginations set on fire of hell; to see all those temptations and delusions which lead to perdition. Nobody gets over the sight of these things. They who see them always carry the scars. They are burned. And though they live, they live as men that have been burned. The scar remains. And to let the young go out where the glazing courtesan appears; to let them go where the lustful frequenter of dens of iniquity can come within their reach; to let them go where the young gather together to cheer with bad wit; to let them go where they will be exposed to such temptations—why, the parent is insane who will do it. To say, "A child must be hardened; he has got to get tough somehow, and you may as well put him in the vat, and let him tan"—is that family education? Is that Christian nurture? Is that bringing up a child in the nurture and admonition of the Lord?—Beecher.

CHRIST comes to us, morning by morning, to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them, and take them up, and follow in his rear, like Simon the Cyrenian? or do we toss them from us scornfully because they are so little, and wait for some great affliction to approve our patience and our resignation to his will? Ah! how might we accommodate to the small matters of religion generally those words of the Lord respecting the children, "Take heed that ye despise not one of these little ones"! Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met, they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord hath promised to them that love him.—Goulburn.

DON'T BE AFRAID.—The following was found pasted in a Christian's pocket-book:

"Do not be afraid of trying to do good to the most hardened. Make no calculation that any are so strong, so proud, so wicked, so unbelieving, that the gospel will not subdue them. They have souls and they have feelings; they often feel misgivings, and fears, and remorse, to which God alone is witness. How can you tell that God has not sent you to such a person at just such a time? Besides, God's Spirit is to do the work, and that Spirit can do everything. Beware of limiting Omnipotence."

LAND ENOUGH.—There are in the eleven Territories of the United States, including Alaska, nearly one thousand million acres of land, which, owing to the sparseness of population, may be described as unoccupied. If the 40,000,000 who inhabit the States were diffused through this land ocean, they would be almost as few and far between as the sails which, according to the popular idea, "whiten every sea."

THE ISRAELITES CROSSING THE RED SEA.

BEFORE them lay the restless deep,
Behind the foeman pressed,
And every face grew dark with fear,
And anguish filled each breast,
Save one, the leader's, he serene
Beheld with dauntless mind,
The heaving deep outspread before,
The foe that pressed behind.

"Why hast thou brought us forth for this?"

The people loudly cry—
"Were there no graves in Egypt's land,
That here we come to die?"
Yet clear and calm above the din,
Arose the prophet's word,
"Stand still, stand still, and ye shall see
Salvation from the Lord.

"Fear not, for they whom now ye see,
Your eyes no more shall view;
Peace to your fears! your fathers' God
This day shall fight for you;
For Egypt in her haughty pride
And stubbornness abhorred,
This day in bitterness shall learn
Jehovah is the Lord!"

He spoke, and o'er the Red Sea's flood
He stretched his awful wand;
And lo! the startled waves retired
Abashed on either hand,
And, like a mighty rampart, rose
To guard that narrow way,
Mysterious that before the hosts
Of ransomed Israel lay.

Oh! strange and solemn was the road,
Which they were called to tread,
With mysteries of the ancient deep
Around their footsteps spread—
With ocean's unknown floor laid bare
Before their wondering eyes,
And the strange, watery wall that thus
On either hand did rise.

Yet fearlessly with steadfast faith,
Their leader led them on,
While from behind a heavenly light
Through the dread passage shone—
Light for that lone and trembling band
Beamed out with radiance clear,
While Egypt's host came groping on
Mid darkness dense and drear.

'Tis past, and on Arabia's coast
The tribes of Israel stand,
While fierce and fast Egypt's host
Approach that quiet strand;
Though darkness like an awful veil
Hangs o'er that dreadful path,
Still on they desperately press
In bitterness and wrath.

Then slowly once again arose
The Hebrew prophet's hand,
And o'er the deep, again he stretched
That strange, mysterious wand;
The rushing waters closed in might
Above that pathway lone,
And Pharaoh, in his haughty pride,
And all his host were gone.

Wail, Egypt, wail! thy crown of pride
Is humbled in the dust,
And thou, though late, art brought to know
That Jacob's God is just;
And then, O! Israel, lift thy voice
In one triumphant song
Of praise to Him, in whom alone
Thy feeble arm is strong.

—Evangelical Witness.

City Working Women.

To those girls and young women who have an unquenchable ambition to leave home and go to the city to learn trades, and become sewing girls, the following may be read with profit:—

"A few weeks since, the city papers related how a young lady had been arrested for pawning a sewing machine for which she had not yet paid. She bought it of one of the many firms who advertise machines, promising to furnish work to enable buyers to pay for them. The offer seemed good on the face; but the sequel showed too sadly the actual fraudulency of the arrangement. I know the lady well. Day by day she would pass me in the halls of our lodging place, looking more like a frightened ghost than anything earthly. I visited her in her room. It was an inner room, lighted only from the halls, such as we often see in our large public buildings. The only furniture she possessed, was her sewing machine and trunk. Her bed consisted of a mattress placed upon either a box or chairs. A few chairs belonging to the building had been lent her, and these completed the furniture of this room, where she toiled early and late, at her machine. She told me one day that, work as hard as she could, she could only make seventy-five cents per day. I know for some time her sole food was bread and milk, and that not too often. Her work was tucking skirts, and she usually managed to finish three a day, working late. She showed me one. It was tucked half way of the skirt, in half-inch tucks, and it seemed to me as if every tuck should have been marked indelibly, 'One step nearer destruction.' For so it was to her. When she found health and strength failing, and her face grew thinner each day, and the look in her eyes grew more wild and desperate; when her hope of anything better failed, she resorted to what many a poor, proud woman has done before—she pawned her machine, trusting in Providence for the help to enable her to redeem it. She did not mean to defraud her creditors; but they ascertained the facts at length, and she was arrested, imprisoned, and suffered everything a proud, sensitive nature could suffer under the circumstances. A friend assisted her at this point, and she was liberated on bail. The next we heard she had disappeared, and what part of the earth holds her poor, aching heart we do not know; but

the memory of her white face will ever haunt me, as I wish it could ever follow and haunt those Shylocks of our city who wear out 'human creatures' in this unholy lust for gain. Cannot this matter be agitated once more in a more forcible manner than ever before? Ye who weep and groan over the steady and fearful growth of the 'social evil' among us, turn your philanthropic eyes to this one great cause of its growth. Regard *this one evil* in the light of a social upas tree, and uproot it in our midst, and thousands of hearts will thank you and bless you, and thousands of homes be made comfortable, where now lurk the fiends of want and their sister sin, waiting to seize upon their despairing prey."—*Ex.*

THE TOILERS.—With the foregoing extract Bro. Clarke sends us the following thoughts:

How little do we think of the misery endured by the ill-fated daughters of misfortune, who are doomed to a life of toil in pent-up cities; whose wages are but an insult to humanity, and an aggravation to sorrow.

Why do not legislators take the matter in hand? and why do not community arise en masse, and vindicate, at least in some degree, the cause of those forlorn ones, who toil day and night, for only enough, and hardly that, to keep the breath of life in them? It is astonishing; it is shameful; it is almost unpardonable. If there is a soul in the public body, let us see it show itself.

JOS. CLARKE.

Domestic Courtesy.

BRO. MOODY, here is something good for you and the whole family. Call sister Moody and all the children together and read it aloud to them. Be sure to take your due share of it. When it hits you, stop and confess it, and resolve to reform.

"That genial and wholesome social critic, Mr. George William Curtis, the essayist of the Editor's Easy Chair of Harper's Magazine, takes for his texts in the new February number, the want of cheerful courtesy which is unhappily so common in our households. He thus draws the picture of what we fear must be admitted to be the average American home to-day:—

"The family go about silent, or nodding, scolding, and snarling, and apparently without the least thought that they are to restrain any emotion, or the indulgence of any whim. Old clothes, shabby dressing-gowns, slippers, petulance, and selfishness, are quite good enough for the home. But if the same persons are to go out to call, or to dine, or to a ball, nothing is too pretty to wear, nothing too sweet to say, no politeness too fine to display.

"Now, you young fellow at the table reading the evening paper, and nodding in a surly way to your mother and sister, take a test. If your clothes breathe a delicious fragrance—say of heliotrope or roses—but would do so only when you were at home, or only when you went abroad, which would you choose? Would you smell sweet at home, or when you went away from home? Would you have a perpetual climate of rare odors in your own house, or elsewhere? Of course you would have it at home, for your own comfort and enjoyment, you curmudgeon, if for nothing else. But what is domestic courtesy but the breath of heliotropes and roses at home? It is as much for your own pleasure that you should be pleasant as it is for that of others. The happiest household in the world is that in which the wishes of the thoughtful mother are made the laws of conduct, and where courtesy is new every morning and fresh every evening, like the celestial benediction.

"How many of us, brethren and sisters, make home the rag-bag of ill-humors and caprices, and wretched moods of every kind, while we carefully hide them from the stranger? When the guest arrives, we slide a chair over the rent in the carpet, and slip a tidy over the worn edge of the sofa-cushion, and lay a prettily bound book over the ink stain on the parlor table-cloth; and so at his coming the flying hair is smoothed, and the sullen look is gilded with a smile, and the sour tone is suddenly wonderfully sweet. Shriveled old autumn blooms in a moment into rosy spring. And how, as this mother writes—how is a youth to know that this house, where everything seems to smile, is not always as warm and sunny as he finds it? Yet this young woman so neatly dressed, so quietly mannered, so fascinating to the young man, may be the most 'inefficient' of human beings."

This is a fair description of many a family, even in the church. How will such families appear in Heaven?
D. M. CANRIGHT.

GOOD NATURE AT HOME.—No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how sweet is a word dictated by a sweet disposition! It is sunshine falling on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of the whole family. When it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles and kind words and love have their dwelling there. Study then to acquire and retain a sweet temper. It is more valuable than

gold. It captivates more than beauty, and to the close of life retains all its freshness and power.

The Inconsistency of Those Who Hold the Bible as Their Only Rule of Faith and Practice.

THE following quotations from a work entitled, "Protestantism and Infidelity; an Appeal to Candid Americans, by F. H. Weninger, D. D., Missionary of the Society of Jesus," pages 170, 257, show clearly not only that the papal church claims the power of changing positive institutions, but also of enacting new ones; and further it shows the inconsistency of those "Bible alone" Christians who so tenaciously cling to those ordinances of the church.

"Tell me why you baptize infants, though there is not a word about infant baptism in the whole Scripture; and why you do not wash one another's feet, although Christ apparently commands the practice as necessary for salvation? Christ said to Peter, 'If I wash thee not, thou hast no part with me;' and to all the apostles, 'Ye also ought to wash one another's feet.' You administer infant baptism and omit the other practice, because the tradition of the Catholic church has taught you that the baptism of infants is necessary for their salvation, but the washing of one another's feet was not commanded as an indispensable rule. Relinquishing the letter of the Bible on these points, and throwing yourself back on tradition, why do you maintain that the Bible is the only rule of faith?"

He further adds, "The church, by virtue of the power which she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead, in commemoration of the most glorious mysteries of our redemption."

Thus, in accordance with the tradition of the Roman church, those professing to be "Bible alone" Christians sprinkle infants because the tradition of the Catholic church has taught them that the baptism of infants is necessary for their salvation. They also omit the positive command to wash one another's feet because tradition of the Catholic church has not commanded it as an indispensable rite. The daughters, also, like their mother, look upon the seventh-day Sabbath as Jewish, and virtually acknowledge that the papal power which has substituted Sunday in its stead is divine. Yet they cannot show one word of authority in the Bible for the change. Protestant writers admit that there is no command for the change, yet in harmony with the mother church, and inconsistent with their "Bible alone" creed, they sanction a counterfeit day.

What is there in the Bible to teach that the soul is immortal? Or what is there to prove that the wicked will be tormented in hell? Yet there are some who think that a *belief in these doctrines should be made a test of church membership*. I read an article in a popular religious newspaper which advocated the idea that no one should be admitted as a member of an orthodox church who did not believe in the endless punishment of the wicked. Perhaps the following quotation may yet form a part of this catechism, and be presented to those who desire church membership: "Dost thou believe that the punishment of the wicked will eternally increase, and that the happiness of the righteous will be increased on looking over the battlements of Heaven and beholding the eternal torments of the damned in hell?"

If the candidate like Sylvanus Cobb should say he was willing to forego that amount of happiness, the examiner might reply to him that he was a little tintured with heterodoxy and could not be admitted. If the "woes of some will make others happy," as Dr. Beecher teaches, the preceding question is no exaggeration of their doctrine. And Prof. Finney declares that their "punishment will eternally increase." Such are some of the extreme inconsistencies of orthodoxy.

WM. PENNIMAN.

Woodburn, Ill., Feb., 1871.

Couple Heaven with It.

AN aged Christian had paused to rest himself as he trudged along under a heavy load on a warm summer day. An acquaintance had just accosted him, when a splendid carriage rolled past, in which a haughty man rode, whose whole appearance bespoke a life of luxurious ease. "What do you think of the Providence of which you sometimes speak?" said an acquaintance. "You know that that is a wicked man; yet he spreads himself like a green bay-tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the silver and gold is the Lord's, serving him and trusting in his providence, and toiling and sweating in your old age, get little more than bread and water. How can you reconcile this with a just Providence?"

The aged saint looked at the questioner with amazement, and, with the greatest earnestness, replied: "Couple Heaven with it! couple Heaven with it, and then?" Yes, that addition sweetens many a bitter cup, and enriches many a poor lot. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal, but the things that are not seen are eternal."—*Times of Refreshing.*

REPUTATION is what men and women think of us. Character is what God and angels know of us.

In Memoriam.

"THERE are deaths that come upon us, with a sense of a completed harmony; deaths that end life, as sunset ends the day; deaths when the work is done, when the story is all told, when the long, full day's travel is finished. Patiently as the years passed, the appointed duty is fulfilled, the prescribed burden borne. And now at last, all finished, death comes to summon the laborer to his rest."

Long and silently I mused, as I read the above. A tender chord in my own heart, vibrated the response, Yes! and these are deaths to thank God for, deaths that end a long and fruitful life, with a perfect close.

Then I recalled the sudden dispatch, which hastened me to my mother's bedside; where in quiet sadness I sat two nights and the intervening day, ere that life, which had been so dear to me, went out forever. I reviewed the scene, when by the help of kind hands, that form was prepared for its long rest; remembered making ready the habiliments for burial, and enrobing the body for the grave; for God had folded her hands in everlasting rest; and,

"Through the long and dreamless night,
She'll sleep till morning; then arise,
And angel guard, on pinions bright,
Shall safely bear her to the skies."

Turning then to other duties, how comforting to find how faithfully and well was all her work completed. It is only now and then, when the life-work drops from busy hands, that there can come unbidden to the heart, a sense of completeness. Here it was so. But mingled therewith was an accusing consciousness, that too much had been performed by her. Is it always thus, when the mother is gone? the mother, who is so often untiring in assiduities, unflinching in self-imposed tasks, and shrinking not from tasks imposed by others, not even when the meed of appreciation is withheld? And is so cheap a meed ever withheld? What is the experience of such as voluntarily assume the service of others, in this unsatisfying, ungrateful world? I felt these questionings swell and surge through my inmost soul, proving—

"'Tis true, the heart can feel
What words can never, never tell."

But the meed is not always withheld; for the unsought testimony of one who had known her long and well, was, that were herself required to accomplish the work performed by her who was gone, she must needs live an hundred years! Her numerous children were reared, and had long been in homes of their own; but her kind ministrations had never ceased. In her department was found no unfinished work, no sewing begun, but laid aside incomplete, as the last sickness came on; but the finished garments were there, bearing marks of recent completion, garments anticipating the coming wants of him for whom it was her duty to care.

And I thought—just as of old, her work even with her time; aye, ahead of her time. Dead, yet speaking; and I recalled words of hers, familiar in childhood, with which she used to animate me for my work: "Never let your work drive you; always drive your work, and then it will be easy." Herein, I am confident, lay the secret of her executive ability; and though one might often hear her say that "work was driving," yet I am sure that she always retained the helm.

How fitting, then, that a rest should come—a rest discharging from all the concerns of this life, a rest that received the benedictions of the poor and needy—a rest for which to thank God, believing her works shall follow, and that her reward is sure.

M. W. HOWARD.

Malone, N. Y., Jan., 1871.

The Poisoned Tongue.

IT is a custom in Africa for hunters, when they have killed a poisonous snake, to cut off its head, and carefully bury it deep in the ground. A naked foot stepping on one of these fangs would be fatally wounded. The poison would spread in a very short time all through the system. This venom lasts a long time, and is as deadly after the snake is dead as before. Cruel Indians used to dip the points of their arrows in this poison—so, if they made the least wound, their victim would be sure to die. The poison of the snake is in its teeth; but there is something quite as dangerous, and much more common in communities, which has its poison on its tongue. Indeed, your chances of escape from a serpent are greater. The worst snakes usually glide away in fear at the approach of man, unless disturbed or attacked. But this creature, whose poison lurks in his tongue, attacks without provocation, and follows up its victim with untiring perseverance. I will tell you his name, so you may be able to shun him. He is called Slanderer. He poisons worse than a serpent. Often his venom strikes to the life of a whole family or neighborhood, destroying all peace and confidence.

NO MATTER IN WHAT WAY.—Two confessors of Christ, during the reign of King Henry VIII, were threatened with martyrdom by the Lord Mayor of London. He told them unless they gave up what he considered their errors he would tie them in a bag and have them thrown into the Thames. They replied: "My Lord, we are going to Heaven, and it matters very little whether we go there by land or water."

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

Time to Commence the Sabbath.

A CORRESPONDENT asks for a concise statement of the evidence respecting the time to commence the Sabbath. We shall but state a fact which must be in accordance with every one's sense of propriety, when we say that the Sabbath must be observed according to the Bible method of reckoning days.

Inquiry 1. When does the day commence according to Bible reckoning? It begins at even, which, as will hereafter appear, is at the setting of the sun.

Proof. Lev. 23:32: "It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even shall ye celebrate your sabbath." But, says one, this was the day of atonement, and has nothing to do with the weekly Sabbath. Very true; but it was nevertheless a particular day of the month, and being such, it is a guide to the reckoning of all other days. It was the tenth day of the month, and was to be wholly regarded as a day of rest, from the even of the ninth day to the even of the tenth. Now if this was not the usual method of reckoning the days, then it was not one particular day of the month, but a part of two days. Thus if the days commenced then, as now, at midnight, from the ninth day of the month at even, would be a portion of the ninth day, and the tenth day to even, would be only a portion of that day; so that the day of atonement, instead of being the tenth day of the month, as the Lord commanded that it should be, would be a part of the ninth and tenth days. It is thus sufficiently evident that every day of the month, and consequently every day of the week commenced with even.

Inquiry 2. When is even? It is at the setting of the sun.

Proof. Mark 1:32: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Why were not these afflicted ones brought to Christ before the setting of the sun on this day? Because it was the Sabbath; see verse 21; and their traditions did not allow them to bring their sick to be healed on that day. Matt. 12:10; Luke 13:14. But as soon as that day ended, which was when the sun did set, then they brought unto him all that were afflicted, and he healed them. So this text shows not only that even was at the setting of the sun, but also that that was the point where one day ended and another commenced.

Deut. 16:6: "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun."

Lev. 22:6, 7: "The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash himself with water; and when the sun is down, he shall be clean."

Deut. 23:11: "But it shall be when evening cometh on, he shall wash himself with water; and when the sun is down, he shall come into the camp again."

These texts are explicit on the point that even is at the setting of the sun. Those who wish to follow the subject still farther may examine these additional texts: Josh. 8:29; 10:26, 27; Judges 14:18; 2 Sam. 3:35; 2 Chron. 18:34; Matt. 8:16; Luke 4:40.

The Bible reckoning of days is further shown by the record of the first week of time; for the reckoning of that week necessarily determines that of all the rest; and if we can determine how days were reckoned then, we know how they should be reckoned still. The record states that the evening and the morning were the first day. The marginal reading, "And the evening was, and the morning was," does not at all change the sense; for if we say the evening was and the morning was, the first day, it is just the same as saying, "And the evening and the morning were the first day." It took the evening and the morning, the period of darkness and the period of light, to make the day of twenty-four hours; and the darkness came first; the day commenced with the evening.

On the word *day*, Dr. Hales, Chron., vol. i. p. 10, remarks: "The evening and the morning were the first day." Gen. 1:5. Here the word 'day' denotes the civil or calendar day of twenty-

four hours including the 'evening,' or natural night, and the 'morning,' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation between two successive apulses of the same meridian to the sun: corresponding, therefore, to a solar day in astronomy. It is remarkable that the 'evening' or natural night precedes the 'morning,' or natural day, in the Mosaic account. Hence the Hebrew compound, 'evening-morning' is used by the prophet Daniel, to denote a civil day, in his famous chronological prophecy of the 2300 days. Dan. 8:14. And also the Greek compound, *νυκθημερον*, to denote the same. And hence Hesiod, the eldest of the Greek poets that have reached us, represents the occultation of the Pleiades as lasting *νυκτας τε και ημερα τεσσαρακοντα*, 'forty nights and days,' that is, calendar days. And following the primeval order, the ancient Gauls and Germans counted times and seasons by the number of nights, not of days; as we learn from Caesar and Tacitus: a usage still retained by their descendants; for in old French, annuit signifies to-day; and in English, sevennight, fortnight, 'seven nights,' 'fourteen nights.' Thus is sacred history verified by primitive tradition, handed down to the present time; 'the night seeming to usher in the day.'"

In accordance with the foregoing plain Scripture proof upon this subject, it is not strange that we find all authorities agreeing that the Jews began their days at sunset.

Kitto. "The Jewish civil day began, as it still does, not with the morning, but the evening—thus the Sabbath commences with the sunset of Friday and ends with the sunset of Saturday." *Cyclopedia, art., Day.*

Bloomfield. "The Sabbath had ended when the sick were brought" . . . "after sunset." *Note on Matt. 8:16.*

Am. Tract Society's Bible Dictionary. "The Hebrews began their day in the evening."

Cruden. "The Hebrews began their civil and ecclesiastical day from one evening to another."

To these we might add the Encyclopedia of Religious Knowledge, Angus' Bible Hand-book, Smith's Bible Dictionary, and we know not how many others, all testifying to the same point.

Thoughts on the Book of Daniel.

CHAPTER XI (CONTINUED).

VERSE 30. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the 16th verse, namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke on Isa. 23:1, has this note: "From the land of Chittim it is revealed to them. The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Ægean sea. So also Jochri on the same place." Kitto gives the same locality to Chittim, namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city as situated in that land, namely, Carthage.

Was ever a naval warfare, with Carthage as a base of operations, waged against the Roman Empire? Those who have read of the terrible onslaught of the Vandals upon Rome under the fierce Genseric, can readily answer in the affirmative. Sallying every spring from the port of Carthage, at the head of his numerous and well-disciplined naval force, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29 the transfer of empire to Constantinople we understand to be mentioned. Following in due course of time as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A. D. 428-468 mark the career of Genseric.

"He shall be grieved, and return." This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by

Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its "eternal city" pillaged by the enemy.

"Indignation against the covenant;" that is, the holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Goths, Huns, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church, and the corrector of heretics. Then it was decreed that the Bible was a dangerous book, and should not be read by the common people, but all questions in dispute should be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence or connived with the church of Rome which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down heresy. The Man of Sin was established by the defeat of the Arian Goths, who then held possession of Rome, in A. D. 538.

Verse 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

The power of the empire was committed to the carrying on of the work before mentioned. And they shall pollute the sanctuary of strength, or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, Huns, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of the empire from Rome to Constantinople; which contributed more than anything else to the downfall of Rome. The passage would then be parallel to Dan. 8:11, and Rev. 13:2.

"And they shall take away the daily sacrifice." It was shown on Dan. 8:13, that "sacrifice" is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The daily desolation was paganism, the abomination of desolation is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the 9th of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of the 11th, which does not refer to that event. Daniel in the 9th chapter speaks of desolations, and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the daily desolation and the other is pre-eminently the transgression or abomination of desolation.

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year A. D. 508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A. D. 496, the French and other nations of Western Rome were pagan; but subsequent to that event, the efforts to convert idolaters to Christ were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of "Most Christian Majesty," and "Eldest Son of the Church." Between that time and A. D. 508, by alliances, capitulations, and conquests, the Arberioi, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

From the time when these successes were fully accomplished, namely 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress

of the Catholic faith, yet it had not the power, if it had the disposition, to suppress that faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, in the Catholic sense, was only paganism baptized.

In England, Arthur, the first Christian king, founded the Christian worship on the ruin of the pagan. Rapin, who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508. Book ii, p. 124.

The condition of the see of Rome was also peculiar at this time. In 498 Symmachus ascended the pontifical throne as a recent convert from paganism. He reigned to A. D. 514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key note of papal assumption, by presuming to excommunicate the emperor Anastasius. The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the vicegerent of the Most High.

Such was the direction in which events were tending in the West. What posture did affairs at the same time assume in the East? A strong papal party now existed in all parts of the empire. The adherents of this cause in Constantinople, encouraged by the success of their brethren in the West, deemed it safe to commence open hostilities in behalf of their master at Rome. In 508 their partisan zeal culminated in a whirlwind of fanaticism and civil war, which swept in fire and blood through the streets of the eastern capital. Gibbon, under the years 508-514, speaking of the commotions in Constantinople, says:—

"The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of peace." *Decline and Fall, Vol. iv. p. 526.*

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

With the following extract from Apollon Hale, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls, and is broken into fragments. One by one the lords and rulers of these fragments abandon their paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still paganism is triumphant. Among its supporters there is one stern and successful conqueror, (Clovis.) But soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant; but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch' christianized.

"The pontiff for the period on which we stand is a recently-converted pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power,

that on suspicion that the interests of the see of Rome demand it, they excommunicate the emperor. . . . In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, *At what time* was paganism so far suppressed, as to make room for its substitute and successor, the *papal abomination*? When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being 'placed' or 'set up' in the room of paganism, but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings, and peoples, and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of Heaven, while becoming an easier and richer prey for the damnation of hell."—*Ad. Manual*, pp. 79-81.

From these evidences we think it clear that the daily, or paganism, was taken away in A. D. 508. This was preparatory to the setting up, or establishment, of the papacy, which was a separate and subsequent event. Of this we will speak in our next.

The Council of Nice.

The following request explains itself:

BRO. SMITH: I would like to see something in the REVIEW concerning the Council of Nice. Infidels, you know, claim that that Council made a Bible. Many are inquiring of me just what that Council did do. I have not the authorities at hand, neither can I go at present where I can search up what I want on that subject. A little information, such as I presume you can give without much trouble, will help a number of your readers on this coast.
J. N. LOUGHBOROUGH.
California, Feb., 1871.

ANSWER: We can find no evidence that the Council of Nice, A. D. 325, decided what books should be considered genuine, and compose the canon of the New Testament. Lardner, Vol. IV, pp. 55-68, gives a very full history of that Council. Concerning the matters it had under investigation, he says:

"The three points debated and determined there, as appears from all the ecclesiastical historians, and from the synodical epistle of the Council itself, were the Arian controversy before mentioned, the time of keeping Easter, and the affair of Miletus in Egypt."

The Council was called, as all authorities agree, especially for the purpose of condemning the doctrine of Arius. Lardner expressly says that it did not compose any catalogue of the books of Scripture.

To Correspondents.

J. W. N. asks, Are the new birth and regeneration synonymous terms? and, Is baptism a part of, or connected with, the new birth?

We understand regeneration to mean a renewal of being, a reproduction, or formation into a new and better state. This will be fully accomplished for us when we are made immortal and enter upon eternal life. So we think birth is used as a figure to illustrate comprehensively this great change in man—a change from a sinful, mortal state, to one that is holy and eternal. But this consists of a number of steps. First, conversion is necessary; and with this baptism is connected; then a growth in spiritual life, and a perfection of Christian character; and finally a change to immortality by translation, or a resurrection from the dead. We think all these are included in the term, new birth.

O. E. McCORD: We think the action of Paul, as recorded in Acts 21:26, is one of the instances in which he tried to become all things to all men, that he might save some. He here endeavored to allay the prejudices of the Jews by conforming to a custom, which, although it was of no virtue, would do no hurt. It does not appear that this was the wisest course; for he does not seem to have prospered in it any more than in his appeal to Cæsar. Chap. 25:11; 26:32.

P. W. B., Jasper Co., Iowa: We understand the gold, silver, precious stones, wood, hay, stubble, of 1 Cor. 3:12, to refer to the different classes of persons a preacher brings out upon the truth. These are a test of his work; for the kinds of persons he brings out, and their proficiency in the divine life, depend upon his own standard of holiness and his faithfulness in setting before them the way of obedience. And the day that is coming will test his work. If his converts endure, and he can present at last a large company of faithful souls who have overcome, as the result of his labors, he will have great reward. But if his converts fail to stand the test of the Judgment, he

will have nothing to show as the result of his labors, and will consequently suffer loss; though the circumstances may have been such that he himself will be saved.

2 John 10, if we rightly apprehend its meaning, teaches us that we should not show to the advocates of error, either by word or deed, that we approve of, or sympathize with them in, their work. We do not, however, think it forbids our doing whatever acts courtesy or charity may require toward them as individuals.

W. C. of Ohio: The "one thing needful" and "good part" spoken of, in Luke 10:42, we understand to mean giving attention to the wants of our moral and spiritual nature rather than the physical. This was of first importance; other things were secondary. Martha had made it her chief anxiety to prepare a sumptuous entertainment for her guest; while Mary had made it her chief concern to hear words of instruction from his lips. Jesus rebuked the worldly-mindedness of Martha in giving paramount attention to temporal concerns, and commends the course of Mary in attending first to the spiritual. To say that Christ meant to say that only one dish, or kind, of food was necessary for a meal, as some do, seems to us like greatly lowering the dignity of his words. —In regard to attending funerals on the Sabbath, we think it should be avoided unless circumstances are such that a refusal to attend would create prejudice, and hedge up the way for the advancement of the truth.

I. A. LANPHERE: We would recommend the *Youth's Instructor*, published at this Office, as a paper calculated to interest the minds of your children in the present truth. We have question books on the History of the Sabbath.

J. HANSON: What is said in Luke 14:31-33, of the king who goes to war, is given as an illustration of the course a person should take who sets out to serve the Lord. Just as a king, any king, going to war, would carefully consider whether he was able to meet his enemy, and if not, take measures to secure peace; so the servant of God should consider what it will cost him to be a Christian, and if he cannot comply with the conditions (for it will cost him all), he had better not claim to be a disciple of Jesus.

J. N. LOUGHBOROUGH: Respecting the German of John 20:19, appeal to the Greek, from which that translation was made, as well as ours. All translations must preserve their fidelity to the original.

The Cause in California.

RETURNS from the State of California not having reached us in season to be presented at our late Conference, we give them in the paper, as all our readers will be interested in the encouraging report from that State.

The number of S. D. Adventists in the State at the time of last report, was 130. Losses during the year by death, removal, and apostasy, 10. Additions, 30. Net gain, 20.

Amount of s. b. pledged at time of last report, \$800. Decreased by the loss of the ten above mentioned, \$50.00. Present pledges, \$1140.13. Net gain of s. b. \$340.00.

CALIFORNIA STATE TREASURER'S REPORT.

Balance in treasury at last report	\$5.01
Received during year	1031.04
Total	\$1036.05
Paid out as per book	718.16
Balance in treasury Jan. 31, 1871,	\$317.89

The following is the appeal sent to our General Conference:

To the General Conference of Seventh-day Adventists assembled in Battle Creek, Michigan, the churches and friends of this cause in California send greeting:

May that God who spake his law from Sinai's top, who gave his Son to die to redeem us from transgression, who is now bringing before mankind a specific message, that they may understand all the bearings and obligations of his commandments; that God, before whom we must all soon render account of our stewardship and labors, guide you by his Spirit in all your deliberations.

Our sympathies are with you, and our prayers ascend to Heaven that wisdom may be granted you, and prosperity attend all your devisings for the spread of the third angel's message.

Our standing, as a State, you will learn by accompanying "reports of standing and finances." As you will see, our mission is not only free from debt, but there is a balance in our treasury of \$317.89 coin, deposited for future use. Our s. b. pledges for the coming year amount to \$1140.13. So that we are not only able, with present resources, to sustain our present laborers, and meet tent expenses—if thought advisable to run the

tent—but we can also sustain another laborer here, if you can spare the man.

If you can send us a "laborer," the means can be raised outside of s. b. pledges to pay his fare here.

You are aware of the facts that have reduced our laborers here to one. It seems to us, that to properly care for the work already commenced, and to extend the truth to adjacent counties, and places which are calling loudly for help, we need another man to come on and *throw his whole energies into the work.*

We do not deem it our prerogative to dictate to you who shall come. Whom God shall move upon, and you, seeking him, approve, him we will try to thankfully receive and sustain. May God's will, in all things, be done, and his cause be advanced, is our prayer.

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

Attest H. T. HEWITT, State Secretary.

As it is not convenient to call a State meeting before Conference, each church indorses this document, which is indeed a more full indorsement than we could get at a State meeting.

J. N. LOUGHBOROUGH,
Pres. of Cal. State Meet.

To this was appended a certificate from each church in California, indorsing the foregoing address.

A Day all around the World.

I CANNOT withhold the expression of my gratification with the argument just presented by Bro. Andrews on the definite day on a round world. This question gave some trouble recently in California, where the fact is well known that a change in the reckoning is made at some point, to avoid confusion. But a solution of the *apparent* difficulty in preserving the definite count of days they did not have. Our opponents, who have tried to make great capital out of a simple fact, have plainly shown that they did not understand its bearings; they did not perceive that if their objection was valid, to carry it out fully would disarrange all dates, and throw every computation of time into confusion. And still they persist, against all their own caviling, to urge the claims of the definite first day of the week! Why? Evidently, because they have more confidence in facts than in their own theory, even though they do not understand the facts.

I am happy to learn that in California, where the objection has been pressed upon the Sabbath-keepers, this argument of Bro. Andrews' is appreciated. But it cannot be expected that all will at once understand a profound argument where comparatively few have realized that any difficulty existed to be met, or that the objection was based upon a fact which must be, and now is, explained.

But some say they do not understand this argument. One reason of this is, doubtless, because they read without sufficient thought or study. I will give an instance. Read the following sentence:

"The first sunset in creation week was at that point farthest east at which the sun could be first seen."

An intelligent reader was asked, toward what point the beholder was supposed to be looking, in this sentence, and replied, "Toward that point farthest east at which the sun could be seen." But what is the subject? The first sunset. Was it ever known that a person looked *toward the east* to behold sunset? No. It needs no explanation to show that the observer is supposed to have been standing at the most eastern point at which the setting sun could be seen. But the connection or relation of things must be kept in mind or the whole argument will be lost.

And now, to show that the fault is with the reader, and not with the argument, I will quote a familiar text of Scripture:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." I venture the assertion that a majority of those who read this, unless their attention has been called to the point, believe that the wise men, looking toward the east, saw the star. But the contrary is true, for they followed the star westward. Of course they, being in the east, saw the star to the west of themselves. Where the question is one of relative position, as is the case of this argument on the commencement of the day, a mistake of the nature of that noticed above, so confuses the mind of the reader that the force of the argument is entirely lost to him. Read it with care; yes, study it point by point, and you will be thankful for the clear light, and be confirmed in your faith that we have the truth of God on the Sabbath question, which will prevail against every objection.
J. H. WAGGONER.

IF once a year all people were invited to make their requests known to God, what anniversary would equal that in their estimation? Oh! the trembling hearts that would await the hour, the fears that something of moment would be forgotten, the requests that would then be presented. Or were the occasion less august, such an opportunity once a month would be greatly valued. But, dear friends, God does not so deal with us. He does not limit us to one day in a lifetime to present our petitions. He does

not say, "Only once a year you may seek my face," or "But once a month you may pray to me." There is no time during the hurry of the day, or the long hours of darkness, in which his children may not pour their requests into his willing ear. In his great mercy and condescension he even says, "Pray without ceasing."

Test of Loyalty.

THERE are two branches of the law of God; the one growing out of our relation to our Creator, teaching us how to love him with all our heart; the other founded upon our relation to our fellow-creatures, teaching us our duty to them, that is, how to show that we love our neighbor as ourselves. The first four commandments of the decalogue constitute the first branch of the moral law; the last six, the second.

Eight of the ten precepts are negative, teaching us *not* to do certain acts, *not* to insult God or injure our neighbor; while two of them are affirmative, requiring us actually to show honor to God and to such of our fellow-men as, from our mutual relation to each other, demand our reverence and obedience. One of these belongs to the first branch of the law, namely, the Sabbath commandment; the other is included in the second branch, the one requiring us to honor our parents.

It may be objected that the fourth commandment is negative, forbidding labor on the Sabbath day; but it positively requires us to remember the Sabbath day to keep it holy, and then forbids such acts as would profane it.

The Sabbath, being a memorial of the Creator's finished work, and instituted on purpose that his creatures might, by special act, honor him, is better adapted to test man's loyalty, than any other precept of the decalogue. Hence he calls it a sign between him and his Israel, for a perpetual covenant. Ex. 31:13, 17; Eze. 20:12, 20. And when he purposed to prove his people in the wilderness, whether they would walk in his law, or not, he chose this very precept as the best calculated for a test of their loyalty. Ex. 16:4, and onward. The keeping of the Sabbath is an acknowledgment of the only living and true God, and this by a positive act of worship, or obedience; hence it is a better test of loyalty than any one of the precepts which precede it.

The last message of probationary time will test the people upon the commandments of God. Rev. 14:9-12. But as all professed believers in the religion of the Bible, or at least all Protestants, are agreed in their teachings concerning all the commandments, except the fourth, the test of necessity must come upon the fourth commandment, the Sabbath law. All the poor evasions that have been invented to excuse the almost universal neglect of the only weekly Sabbath of the Bible, only increase the danger of the people in the test that is coming; but he has clearly revealed his purpose of proving this generation, enlightened by all the light of his word and providence, whether they will walk in his law, or not. And so it is not only highly proper, as we have seen, but strictly necessary, that the final test of loyalty to God the Father should be upon this very precept, upon which he tested his people in the wilderness.

It is a remarkable fact, that the only precept of the moral law, instituted as a special sign of our loyalty to the great Creator, and by which alone, by a special act of outward obedience toward him, we can exhibit our reverence to him as such in the sight of our fellow-men, should be esteemed a non-essential, a thing of no importance, an institution that all are at liberty to bend or abolish to suit their own convenience. But so it is. And this is the reason why the fearful warning of the "third angel" is sent before to apprise all of their danger in the last, grand test of loyalty which is before us.

Oh! that men would open their eyes and see that their Creator has a right to be honored by exact obedience to that precept which he instituted as his memorial, and as a test of our loyalty to him.
R. F. COTTRELL.

Drunkenness Increasing.

How is it possible for ministers to preach that the world is becoming better, with such terrible facts to the contrary before them? Some are honest enough to speak out. Hear the Rev. T. L. Cuyler:—

What will you drink? This is the established formula now in divers places—from the gentleman's dining-table down to the bar of a country tavern on town-meeting day. Tippling is on the increase. The use of alcoholic medicines is on the increase. The wine-bottle is slyly stealing back again into certain circles from which it was once banished, and "Bourbon" is becoming as common in sick-rooms as paregoric used to be in our nurseries. Half of the customers of the restaurants, at least, call for liquors every day at their dinner. As a natural result, diseases of the kidneys are increasing in frequency, brandy-flavored breaths are detected in cars and in nearly every crowd, and *drunkenness is growing frightfully!* The number of those who are rescued from the terrible habit and restored to sobriety cannot be more than one out of every twenty.

Let the reader compare this with Isa. 56:9-12.
D. M. CANRIGHT.

EVERY day is a little life, and our whole life is but a day repeated.

THE PREACHER.

He took a shaft both strong and straight,
A shaft he had polished with labor great.

He winged it with sweet eloquence,
With learning and with subtle sense.

Boldly he drew, and he aimed with care;
But it wounded only the idle air.

A second he took, both straight and strong,
Winged with a passionate sense of wrong.

He drew it stoutly and aimed it true;
The mark he aimed at was plain in view.

Swift it fled, yet it lighted wide;
For it touched on a rock, and it swerved aside.

He reached his hand, and took from above,
A slender arrow, barbed with love.

He aimed it with a little art,
Yet it touched and wounded a human heart.

His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air.

No careful aim the preacher took,
For he turned to Heaven his upward look;

Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd.
—Sunday at Home.

Progress of the Cause.

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

Vermont.

WHEN we wrote our last report, Dec. 5, 1870, we were holding meetings in a school-house in the eastern part of Bakersfield, Vt. On account of the stormy weather and bad roads which we had at that time, we could not expect to do much. A family who had recently embraced the Sabbath by reading our publications, had an opportunity to hear a short course of lectures. Five who are heads of families are now keeping the Sabbath. Others have become acquainted with our views, and are having an opportunity to read our works. An arrangement has been made, so that brethren in Enosburgh meet with the few there Sabbath afternoons, once in two weeks regularly.

After the close of these meetings, we held several meetings interchangeably, at Montgomery, Enosburgh, and Jericho. Had encouraging seasons in each place. Bro. A. S. Hutchins has also made two profitable and timely visits with the friends in Jericho.

Our open weather in Vermont this season has made it very difficult thus far to travel by private conveyance, and to hold meetings; especially west of the Green Mountains, where we have little or no sleighing this winter. The first week in January, 1871, we attempted twice to go out with our team to hold meetings; but, failing each time on account of bad going. On Wednesday, Jan. 11, we took cars at St. Albans, reached New Haven station the same day, and spent the next night at Mr. H. Everts', in Wal- tham, Vt., where we had an interesting visit with him and his family. The next day, Mr. E. took us and our baggage gratuitously to Bristol.

We spent ten days in New Haven and Bristol, during which time we visited several families, held twelve meetings, baptized six new converts, arranged Systematic Benevolence, amounting to \$119.08, increasing the figures about \$40.00. Organized a church of fifteen members, and appointed an elder, a clerk, and an s. b. treasurer. Evening after the Sabbath, Jan. 21, we enjoyed a happy season in attending to the ordinances of the Lord's house. The young Sabbath-keepers who have just started in the good way, were greatly strengthened and encouraged.

A. C. BOURDEAU,
D. T. BOURDEAU.

P. S. On Friday, Jan. 27, my brother took his family to Bristol, purposing to remain there several weeks to keep up the interest, and to give one or two courses of lectures in that vicinity. I design to join him in this work soon. A. C. B.

Bad Axe, Wis.

SINCE my report in January, I have finished my labors at Trempealeau. There was much opposition; but some good was done, and the brethren were encouraged. I closed my labor there Saturday evening. Sunday, was called to preach a funeral sermon eighteen miles from there, at Amsterdam. This was a new field. I have reason to believe the remarks on that occasion were received by the people. They are anxious to hear more of the new doctrine.

I started for this place on Feb. 13. There is work enough in Vernon Co. for four faithful men. I review a sermon to-night preached against the commandments last first-day. A minister is to review me next first-day. It may terminate in a discussion. May the Lord qualify his servants to give the trumpet the certain sound that people may prepare for coming events, and enter in through the gates into the city. DAVID DOWNER.

NO MAN'S spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience' sake, will prove a cordial for weak and low spirits, far beyond what either indulgence, or diversions, or company, can ever do for them.

The New-England Conference Tract Society.

THE tract society of the New-England Conference held their first quarterly session Feb. 5, at 2:30 A. M., at the quarterly meeting in South Lancaster, Mass. Twenty reports were presented, three by letter, and seventeen by individuals present. Some had visited the sick and widows, and prayed with them. Others had made special efforts to remove prejudice from some minds, and had succeeded in awakening an interest to read. Some had embraced the Sabbath, as the result of these efforts, nineteen had subscribed for the REVIEW, and eighteen for the Instructor. One had got fifty to reading, another forty, others less. Many very interesting incidents were related. And the most encouraging feature was, that nearly all realized to some extent the importance not only of doing something, but of living so near to God that they might do that something right, and that God might bless the word spoken, and the tracts circulated, that fruit might be the result to the glory of his name.

Only about one-fourth of the members of the society reported. This was doubtless owing in part to the fact that some had but just joined the society, and others hardly knew how to set themselves to work. As we expect to hear from every member of the society at our next quarterly meeting, I would make the following suggestions:—

- 1. Give the number of subscribers obtained for each of our periodicals.
- 2. State the number of tracts lent, sold, or given away, and the value of those given away.
- 3. Make a minute of the number of families visited.
- 4. Note down such incidents as would be of general interest in as few words as possible.

The standing of the society as regards numbers, finances, &c., was reported as follows:—

Number of members,	75.
Amount of tracts placed in hands of churches and individuals for distribution,	\$322.70.
Amount of cash on hand,	\$53.34.

After an intermission of ten minutes, we again met, and listened to the reading of the constitution of the Vigilant Missionary Society, a society conducted by the sisters, the object of which is to hold correspondence with any that may be benefited, to circulate tracts, visit the sick, &c. Some reports were also read which showed its workings thus far. They donated from their treasury \$10.00 for the REVIEW to be sent to the poor. This stimulated the brethren present to donate \$10.50 more.

We all felt encouraged to enter more heartily and devotedly into the work.

S. N. HASKELL.

Feb. 10, 1871.

Hints to the Poor.

THOSE who are struggling with adverse circumstances, may find some encouragement in the following experience. Doubtless many are now following the course here spoken of; we trust it may be with equally happy results.

Sr. B. M. Hibbard writes from Lenawee Co., Mich.: While reading the list of letters in a late REVIEW from those unable to pay, my mind was carried back some ten or twelve years when money was scarce and I could get no work. I fell behind on my paper some four or five dollars. I wrote to the Office that I could not get along without the paper, neither could I think of taking it without paying for it; but if they would continue it, I would pay the first money I could get. I knew they needed the money; but where I was to get the work to earn it I did not know. I felt distressed over it, and in tears I went to the Lord and asked him to open the way for me to get work so I could pay for my paper. I believe the Lord heard my prayer; for in a short time all the work came in that I could do. I paid up for my paper, and bought most all the different books that have been published since, and have had but one dollar except my own earnings. I can say I love the truth. The cause of God lies near my heart. I would I had hundreds to give where I have only dollars to help the cause. Every one that can, should make an effort to help himself; by so doing, others are helped. What is due the Lord and his cause should always be paid first. If we fully trust the Lord as he would have us, our necessity will be his opportunity to help us.

BRO. I. IDEN writes: The REVIEW I have taken since Volume 12, and cannot do without it. There is nothing I should miss so much, save my Bible. The REVIEW is growing more and more interesting and instructive. I must have it if I do without some of life's necessaries.

BRO. E. KINCAID writes from Butler Co., Iowa, that the REVIEW is all the preacher he has had for twelve years. He would like to have any brother passing that way call on him, or any residing in the county write to him, that he may visit them. Parkersburg is his nearest railroad point.

REJOICING IN THE LORD.—"I am reminded of the good woman," said Spurgeon, lately, "who illustrated the rest of the soul in God, in the time of a fearful earthquake, by saying to her affrighted friends, 'How glad I am that God can shake the world! I always believed that he could, and now I see him do it.'"

Communion with God.

DEAR BRETHREN AND SISTERS: It is the will of our Heavenly Father that we should have a large measure of his love in our hearts—not occasionally, or by spells, but daily, continually. The enemy may suggest that we cannot have the blessed witness of the Spirit at all times, and thus lead us to live much of the time under a cloud, without the heavenly assurance of the Spirit in the soul. But the arch-deceiver never laid a more artful snare for the heirs of life than this. It is the blessed privilege of the sons of adoption to claim the token of their heirship, the gift of the Holy Spirit, the blessing of God.

For one, I am heartily sick of slavery, bondage, and death. I long for the time when Zion shall "arise and shine;" when there will be such a taking hold of God's covenant, and such a conscientious performance of duty, that the rich, melting blessing of the Lord will rest upon us as a people.

There never has been a time, during the six thousand years' experience of the church, when Satan worked as now. And his efforts to lull to sleep, to lead us to indulge in carnal security, and to be content with an empty cup when we might have a full one—brimful of God's blessing—were never so powerful as to-day. He has not only "come down in wrath," but he has "come in like a flood."

Truly, these are times that try men's souls. As a people, we are being brought into strait places, and woe to that poor soul that loses his bearings, slips his hold from above, and is not daily nourished with the salvation of God. Spirits of devils mutter and peep; but, as the prophet says, "should not a people seek unto their God?" We certainly should seek God as never before, for the strongest are in danger of being lulled to sleep. And woe, thrice woe, to the thoughtless one who gets stupid, or careless and easy, in these awful last days of peril. "Iniquity abounds," and as a consequence, the love of many waxeth cold. What assurance have we against this general defection? None except that we "draw nigh to God," that he may draw nigh to us. Then, like faithful Enoch, may we walk with God. We must have the assurance daily, as Job says, that our "record is on high," and be able always, with that great example of patience, to testify, "I know that my Redeemer liveth."

We are nearing home, dear brethren; but perils increase, dangers threaten. And never, for an instant, should the weary watcher forget himself and trust to the fortunes of the hour to protect him. We are "preserved in Jesus Christ." Continual watching unto prayer, and a most humble reliance on the Lord of hosts; is our only safety. But we may so watch, so trust and pray, that we may stand; yes, as the apostle says, having done all—all that we can—STAND. Praise the Lord for such assurance! For one, I accept the terms, and go forward. G. W. AMADON.

Jesus, Divine and Human.

IT is written of the "Captain of our salvation," that "he was made perfect through suffering;" also, that he "hath suffered being tempted," that he might be "able to succor them that are tempted." Heb. 2:18. To Jesus we award all knowledge, and in this we do well; yet may we not, in our zeal for the divine Jesus, be liable to forget the human? He "was tempted in all points like as we are;" this is the human; but it is added, "Yet without sin." Here comes in the divine.

Wherever we see him, the divine and human are so intimately blended that we fail to detect the dividing point. As a man, his knowledge of the workings of mankind came to him; as to ourselves, by their developments; yet it is written that he "needed not that any should testify of man; for he knew what was in man;" and of this he often gave abundant proof, in his intercourse with mankind. M. W. HOWARD.

Giving Made Easy.

THIS is an age of improvements. Hard work of all kind is being made easy. But what is harder than for a close man, a covetous man, a stingy man, to be benevolent, and give liberally? What a great benefactor of mankind he would be, who could invent a mode by which these men could give easily! Well, be of good courage, friends; I have found a plan, which, if acted upon, will do the very thing! It is worthy of being patented; but it has made me feel so good, and so benevolent, that I shall freely give it to the world.

This subject had long perplexed my mind! I deeply felt the need of some plan by which I and my brethren could give more easily and liberally. I examined this plan, that one, and the other; but there was some defect in them all. Different benevolent objects came up, for which I greatly desired to do something. My will was good, my heart was in it; but I had not the money to give. I could not do it. I owed debts, and they must be paid. I had wants which must be supplied. When I received a dollar, I had five ways for it. It slipped from my fingers before I knew it. I was not stingy, nor covetous. Certainly not. I despised a stingy soul. I loved to see my brethren give. It did me good. I also would have delighted to give; but then I could not. However, occasionally, I felt a little troubled about the matter, till I hit upon the following plan; and oh! how easy my conscience has been ever since! It has worked like a charm! I have given much more than I expected to, and oh! so easily!

This plan is as follows: I vowed to the Lord that I would carefully and conscientiously give to him one dollar in every ten of all that I received as an income from any source. This dollar I would lay aside just as fast as I received each ten dollars, no matter how hard pressed I was, or how many ways I had for it. Before I was hardly aware of it, I had five dollars laid aside for the Lord, then another five dollars. I did not seem to miss this at all. In this manner I have given much more than ever before, and much more easily. It works so well that I feel anxious that all my brethren should be benefited by it. Try it one year, and report your progress. JOHN.

P. S. I have just taken up an old book lying before me, one said to have been written a great many hundred years ago. Judge of my feelings, to find this same plan of giving there fully described and carefully carried out by holy men, for many generations! But then it has been so long neglected and forgotten that it may be called one of the lost arts. An old man called Abram seems to have known this easy way of giving. Gen. 14:17-20. Jacob, his grandson, also practiced it. Gen. 28:22. Moses enjoined it upon his people. Lev. 27:30. I also found suggested in the same book, the plan of laying apart a portion of all our income as fast as we receive it. 1 Cor. 16:2. Even once every week we are to do this, be it much or little that we receive. From the testimony of these ancient men, together with my experience and observation, I am satisfied that this is not only the proper and best, but the only easy, plan by which to give. J.

Perfection.

WE are told by some that because we are fallen beings, we are born to sin, and, consequently, cannot avoid sinning. I believe no such thing. It seems to me that the aim of such is altogether too low, and that they are framing a permission to do wrong.

I know we are naturally sinners, and with the natural heart it is impossible to please God; yet there is a way for our deliverance. For Jesus has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Therefore, since we can be born again, and this time unto righteousness, why need we sin? John 3:1-7.

Why does Jesus exhort us to be perfect if it is utterly impossible? In his notable sermon on the mount, Matt. 5:4, 8, he says: "Be ye therefore perfect even as your Father which is in Heaven is perfect."

It is true we cannot become perfect in a day; but according to the Scriptures, we can in time. An apostle has given us the rule for perfection. See 2 Pet. 1:1-11.

Paul tells us that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Enoch and Elijah were translated. I think they must have been perfect, or the Lord would not have taken them to Heaven. Job was a perfect man. Job. 1:1. The Bible informs us that Zacharias and Elizabeth were both righteous before God, walking in all the commandments of the Lord blameless. Luke 1:6. Noah, Lot, and Abraham, were not found wanting.

I might mention others; but the lives of these people afford sufficient proof to show that it is possible for mortal man to reach perfection, when assisted by the great God. With such examples before me for my encouragement, I am resolved to make perfection my aim. For I greatly desire to be one of those who, by patient continuance in well-doing, seek for glory and honor and immortality. Not that I expect to reap the reward of everlasting life because of well-doing. No, indeed; I will trust to the merits of the crucified One for that; but because the word of God has said that faith and works must go together.

Therefore, to become perfect, or Christlike, we must have faith and works walk hand in hand in our experience. "Yea, a man may say, Thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:18-22.

- "Tis faith that purifies the heart;
- "Tis faith that works by love;
- That bids all sinful joys depart,
- And lifts the thoughts above.

- "Faith shows the promise fully sealed
- With our Redeemer's blood;
- It helps our feeble hope to rest
- Upon a faithful God.

- This faith shall every fear control,
- By its celestial power,
- With holy triumph fill the soul
- In strong temptation's hour."

L. V. SMITH.

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

Fashionable Soul Saving.

WE often wonder, says a writer in the *Richmond (Va.) Whig*, where the poor go to church. When our blessed Lord delivered that matchless address on the mount, we cannot conceive of the possibility of there being any charge. Those precious utterances—"Blessed are the poor in spirit;" "Blessed are the pure in heart;" "Blessed are the peacemakers"—flowed from those divine lips free as the bounteous air, lavish as the all-pervading light. And so we can imagine the proto-martyr Stephen proclaiming, not only before the Sanhedrim, but to all the people of Jerusalem, without money and without price: "Howbeit the Most High dwelleth not in temples made with hands." There would be something shocking to our ideas of the loftiness and elevation maintained by early missionaries of the cross to associate with their preaching such a thing as "reserved seats" or a "dress circle."

And yet we have these things in our modern churches. There are particular churches which are recognized as "fashionable." There is no need there to apprehend anything that will shock the most thoroughbred persons. People are expected to be well—if not elegantly—dressed. The latest bonnets—the most dazzling silks—select them as the most fitting theater for their exhibition. Of course, these privileges have to be paid for. The "best people" are to be found in a certain portion of the church. People who have large families and small incomes get pews near the door and to the right and left of the side aisles. People who have no income—they sit in the gallery—or, most likely, stay at home. It is positively an expensive thing to hear the gospel in our towns.

It is a matter of some surprise to us that some of the more attractive city churches do not set the example of charging an admission fee—say a dollar a head. People who have money are, we take it, just as willing to spend it at church as at the theater, for the same entertainment.

It would at all events be a good idea to combine the two features of rented pews and the sale of tickets for single performances. Strangers (with money of course) often want to go to church, and do not wish to intrude into a private box, and such are perfectly willing to pay seventy-five cents or \$1 to hear good music and see the elite of the city.

There is another recommendation we would make to the church, which is this: We would recommend to them to build a number of free churches in the plain quarters of every considerable town for the use of the masses of the people. There are plenty of people with souls to be saved who never have a chance under the present system. They have nowhere to sit, or if they have, they have no fine clothes. They are not willing when they go to church to be reminded that they belong to the poor people. The church is no place for distinction of classes. It is a dead level.

The above from the *Cincinnati Times* is a sad but truthful picture of the condition of churches and of the poor in the cities. The poor no longer have the gospel preached to them.

Here is something from the same paper that points in the same direction. It is a shame to the cause of Christ.

"THE BAD HABIT OF CHOIRS.—The New York *Examiner* thus describes a 'fashionable choir': The choir-loft ten feet behind and ten feet above the worshipers; then the fourteen sorts of tune-books; then the balustrade to hide the praisers themselves, who come tripping to their places with exuberant satisfaction and demonstrative delight; then their salutations and greetings, which in any other part of the church would be considered intolerably irreverent (therefore the choir-loft is not recognized as a part of the church or the inhabitants a part of the worshipers); then the titter, a disease which is as incurable in choirs as it is inseparable from merry smiles, hilarious nudging and characteristic (not to say choristers') winks; then a grand reconnoitering of tune-books, accompanied by appropriate whispers, during the prayer or reading the holy Bible, then a literary entertainment, or an exchange of penciled notes on all the great questions that interest the human mind—excepting religion; then the transformation of the choir-loft into a sleeping car, of which the chorister is the conductor, who wakes up his passengers when it is time to go to praising again."

This ill accords with Paul's direction for church music. 1 Cor. 14:15.

D. M. CANRIGHT.

Impression.

If a wafer be laid on a surface of polished metal, which is then breathed upon, and if, when the moisture of the breath has evaporated, the wafer be shaken off, we shall find that the whole polished surface is not as it was before, although our senses can detect no difference; for if we breathe again upon it, the surface will be moist everywhere except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface. Again and again we breathe, and the moisture evaporates, but still the spectral wafer reappears. This experiment succeeds after the lapse of many months, if the metal be carefully put aside where its surface cannot be disturbed. If a sheet of paper, on which a key has been laid, be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the

key being removed, a fading specter of the key will be visible. Let this paper be put aside for many months where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the specter of the key will again appear. In the case of bodies more highly phosphorescent than paper, the specters of many different objects which may have been laid on in succession, will, on warming, emerge in their proper order. This is equally true of our bodies and our minds. We are involved in the universal metamorphosis. Nothing leaves us wholly as it found us. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, mingles with our being, and modifies it. Should not this thought make us careful of our influence? careful also of exposing ourselves to sinful associations?—*Sel.*

The Sabbath Binding upon All.

Do we not dishonor and discredit Jesus Christ by ignoring the express declaration of Scripture, that he is Lord of the Sabbath day? Jesus himself says, "The Son of Man is Lord even of the Sabbath day." Matt. 12:8. He also says, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Again he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John. 15:10.

Did not Jesus keep the Sabbath day when he kept the Father's commandments? He surely did; for he could not have kept his commandments, without keeping the Sabbath; for it is enjoined in the fourth commandment. If he did not keep the Sabbath of the fourth commandment, how could it be said that he kept the Father's commandments? He also says, "If thou wilt enter into life, keep the commandments." Matt. 19:17. And John says, "Hereby we do know that we know him [the Father], if we keep his commandments." And, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John. 2:3, 4. It is well that the Spirit hath thus spoken, instead of mortal man. Let the Lord be praised for the light of his truth, and let us not take umbrage at man for speaking it in sincerity and love.

But to return: Christ says, Mark 2:27, "The Sabbath was made for man." It is a grammatical rule that a noun, not limited by an adjective, is to be taken in its broadest sense; as, Man is mortal, that is, all men are mortal. Webster's Unabridged says, "Man, is a noun: plural, men." Hence this language is equivalent to declaring that the Sabbath was made for all men. And, as Gentiles, as well as Jews, are men, we can come to no other conclusion than this: the Sabbath was made for them also. Then wherever there is a man, the Sabbath was made for him; and if he remembers to keep his Saviour's commandments, he shall abide in the love of Jesus, even as Jesus kept his Father's commandments, and abode in his love.

Observe how beautifully the Old and New Testaments harmonize on the seventh-day Sabbath. The Lord Jesus hath said, "Keep my commandments, even as I have kept my Father's commandments." And we find that God's commandments and the Son's are the same.

Again, Christ says, "I came, not to do mine own will, but the will of Him that sent me." John. 6:33. Then it certainly was the Father's will that the Son should keep his commandments, or he would not have kept them; and now Christ calls upon us to do the same, even as he did. This being true, it is seen that Jesus did enjoin the keeping of the Sabbath, upon Jews, Gentiles, and all men, when he enjoined the keeping of his commandments, even as he had kept those of his Father.

The apostles continued to keep the seventh-day Sabbath throughout their ministry. See Acts 13:14, 27, 42, 44. This dates some twelve or fifteen years after the crucifixion (A. D. 45), and the apostles are still found to be keeping the Sabbath day. Still later, A. D. 51, they are found keeping it. Acts. 15:21. Also A. D. 53, Paul is found reasoning with them out of the Scriptures, three Sabbath days. Acts. 17:2. Still later, A. D. 54, he reasoned in the synagogue every Sabbath. Acts. 18:4. If Christ is our example, and the apostles kept the commandments, even as Christ kept them, should we not also keep them, and walk even as the apostles walked?

The prophet prophesied correctly concerning those who violate the law, and profane holy things. "They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths." Eze. 22:26.

But "let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. And let us so live that we may be prepared to receive the benediction: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. It follows that those who do not do his commandments, will not have right to the tree of life, neither enter in through the gates into the city. These are solemn truths. The commandments of God are eternal and unalterable, as immutable as he who gave them. For he hath said, "I change not;" Mal. 3:6; and, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34. May the Lord open the eyes of the

blind, that they may behold the truths of his word, and walk in the light, even as Christ walked, and win the glorious prize—eternal life in the kingdom of immortal glory.

J. Q. A. HAUGHEY.

Letter from Bro. Stratton.

I WISH to let the brethren know how I am getting along since the camp-meeting. That was a good meeting for me. Some things in the past seemed grievous, but I trust they are yielding the peaceable fruits of righteousness.

In looking over the past, I can see where I was blinded, and suffered my sympathies to be perverted. When Bro. Waggoner came to Maine in 1868, I did not understand the nature of the opposition that was brought against his labors. I thought Eld. Howard was a firm friend of the cause of present truth, and supposed he had a reason for the coldness with which he met Bro. Waggoner. But I soon learned that it was jealousy, and that he felt the same against some others who came from the West. When I saw this, there was a great change in my mind, and yet I have to confess I was so much under its influence that I did great injustice to the cause in the Conference at Norridgewock in 1869. Eld. Howard himself brought his feelings before the Conference, so that Bro. W. had to explain how he was met in his first labor in Maine, and he appealed to me in regard to the truth of what he said, and I replied that I thought he was putting it on pretty strong. On reflection, I was satisfied that in this I did wrong, and fully stated, before the Conference Committee, two days afterward, that Bro. Waggoner's statement was not as strong as the facts would justify. Eld. H. confirmed my statements, and confessed that he was moved by groundless prejudice and jealousy against the Western brethren who came to help us in Maine.

One point I ought to explain. There has been some inquiry in regard to the confession in the REVIEW by Eld. Howard and myself in the fall of 1869. Some have said, if we were wrong in that matter, the confession was not sufficient. In justice to the brethren who did not understand the matter, I feel it duty to explain. Eld. Howard's confession before a meeting of the committee, the ministers, and a few others, was full and satisfactory; much more so than at the late camp-meeting. It was accepted in a kind spirit by all. Then it was asked what should be done to correct the wrong impressions that had gone out from the Conference.

As it did not seem convenient to go to the churches there, we agreed to make our confession through the REVIEW. But Eld. Howard said the first-day Adventists were watching him, and if he made the same confession in the REVIEW that he did there, they would make all the evil of it they could; and so out of regard for his feelings, a public confession was accepted, which amounted to little or nothing in correcting the wrong influence that had gone out. Of course my confession was something like it. And I now think if the Conference had required all that was necessary to undo the wrong done, it would have proved a safeguard against falling back into the same wrong. This would have saved me from bitter trials. How true it is that the fear of man bringeth a snare; and we fell into this snare, and let the dear cause of God suffer for fear of what the first-day Adventists would say. I praise God that I can see my way more clearly. I am getting some freedom in the truth. As I see the interest felt for us by our brethren in the West, their self-denial in spending their time and strength and money to build up the cause in this State, my heart is drawn out toward them. I have perfect confidence in this good work. Some have thought that Bro. and Sr. White had no influence in Maine, and I see the course of some has been calculated to make it so. But I can now say, it is not so. Confidence in the work and in God's chosen servants is reviving in the State, and I pray that the work may prosper, and we all get into perfect union with all our fellow-laborers in all parts of the field. CHAS. STRATTON.

We hereby express our feelings of gratitude to God for the change wrought in Bro. Stratton's feelings and position on the present truth, as expressed by him in the above communication; and we cheerfully indorse the statements made by him in regard to L. L. Howard's written confession, and with him regret that a more thorough written confession was not required at that time. The reason why we did not require it is this: Eld. Howard promised, in addition to his published confession, to do all he could to correct in the churches the evil influence he had exerted, which promise he never fulfilled, and in consequence of which the cause of present truth has so long suffered in Maine.

GEO. W. BARKER, } State
ASA B. ARWOOD, } Conf.
I. C. CHOAT, } Com.

Are the Church and the World Uniting?

I CLIP from our county paper the following local items from the issue of Feb. 9, 1871:

The donation at the American House, last evening, for the benefit of Rev. ——— was a success.

An oyster supper was given the eve of January 16, at ——— Hall for the benefit of the Congregational church of this place. The tables were loaded with the choicest delicacies of the season; the music was charming, and all—

"Went merry as a marriage bell."

The proceeds amounted to about twenty dollars. THE MITE.—The Presbyterian Mite Society which met at the residence of ——— on last Thursday evening, was one of the finest of the season. Notwithstanding the extreme coldness of the evening, the attendance was quite large, and a general, grand good time was the result.

Rev. ——— was visited by the good people of this village and vicinity on the 21st ult., with nice donations amounting to nearly forty dollars.

A large party of persons numbering nearly one hundred residents of this place and the region round about, made a 'raid' on Rev. ——— on the eve of January 26. After having their own way until the 'wee sma' hours they placed upwards of one hundred dollars in the hands of father ———, and departed.

Can it be that people gifted with common sense, are so blinded by the god of this world as to suppose that money raised by an appeal to the pleasure-loving public, offering the carnal delights, or an inducement to pay money to the treasury of God, that such money so drawn from the lover of pleasure can be acceptable to God? Verily, then, why did Christian and Faithful have so stormy a time, when passing through Vanity Fair? Why could not Christ and the apostles have compromised a little with the proud Jewish Sanhedrim and the Roman power? Alas for our times!

JOS. CLARKE.

A CHRISTIAN'S foot may trip, but when recovered, it slides deeper into humility.

Obituary Notices.

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

DIED, in Enosburgh, Vt., Feb. 3, 1871, of liver complaint and paralysis, Bro. P. M. Cross, aged about 66 years. Bro. Cross has been a believer in the second advent ever since 1844. On the day of his death, it had been exactly ten years since he began to keep the Sabbath. He leaves a companion, five sons, and two daughters, to mourn his loss. All his sons and one daughter, with their families, keep the seventh-day Sabbath. They sorrow not as those that have no hope, believing that he fell asleep in hope of having a part in the first resurrection.

Funeral discourse by the writer. Text, 1 Cor. 15:21. A. C. BOURDEAU.

DIED, Feb. 9, 1871, in the town of Wright, Ottawa Co., Mich., of typhoid fever and several chronic diseases, George Tubbs, aged 29 years. He leaves a wife, aged parents, and brothers and sisters, to mourn his loss. While at the Health Institute at Battle Creek last summer, he became fully convinced of the truthfulness of our position. Since his return from there, he has kept the Sabbath of the Lord, and felt a deep interest in his own salvation. He often expressed a strong desire to be baptized, and left satisfactory evidence to his friends that he fell asleep in Jesus.

Remarks by the writer from 2 Pet. 3:13, to a large and attentive congregation. J. L. EDGAR.

DIED, at her residence in Durant, Cedar Co., Iowa, Jan. 30, 1871, Sarah M. Nelson, wife of A. J. Nelson, in the 36th year of her age, after an illness of twenty-three months, of consumption. She leaves a husband and two children to mourn her loss. She embraced the truth under the labors of Elds. Waggoner and Ingraham at the tent meeting at South Bend, Ind. Her evidence of acceptance with God was very clear in her last hours, and she fell asleep in the blessed assurance of a part in the resurrection of the just.

A. J. NELSON.

DIED, of consumption, in Boston, Mass., Jane B., wife of H. B. Stratton, aged 39 years. While in health, surrounding influences held the deceased from going fully with her husband in the present truth. But as the sure progress of disease dimmed her earthly hopes, she, under the labors of Eld. S. N. Haskell, surrendered all to God in obedience to his commandments, and the faith of Jesus Christ. JAMES WHITE.

DIED, Feb. 5, 1871, in Burt Co., Neb., Eddie N., infant son of Ira L. and E. M. Fulton. We have laid our little one away to sleep for a short season, until the Lifegiver comes; then we hope to see him come forth in immortal bloom.

E. M. FULTON.

DIED, in Garden City, Minnesota, Jan. 22, Willie E. Rew, aged 17 years and 8 months. This our son, from one year of age until his death, was the subject of epileptic fits. At the age of ten, another affliction was added, that of ulcer on the lungs or liver. From that time all development of body and mind ceased, and his faculty of speech became so much impaired that it was difficult for him to make known anything more than his most common wants and necessities. His sufferings were great, especially the few last days of his life. But they are over, and now we look forward with faith, and a happy anticipation to the resurrection morn, when he shall be raised to share in its glories and rewards.

At the services, Eld. E. C. Sanders, Baptist minister, made some very appropriate and comforting remarks from Psa. 6:2.

E. AND C. M. REW.

The Review and Herald.

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

Special Notice.

RULES FOR CORRESPONDENTS.

1. When you write to this Office, use good paper, good pens, and best black ink. Then take time to write carefully and well.

2. Never mix up business matters on the same leaf with other writing. Put your business items on a part of the sheet by themselves, under the head of BUSINESS.

3. All articles designed for publication should be marked, For the REVIEW AND HERALD, For the Youth's Instructor, or For the Health Reformer, as the case may be. Let these be written plainly, carefully, and with as few words as possible to express clearly the ideas introduced. Short articles are most desired.

4. Do not trouble our clerks to read long letters of experience, or statements of your position and faith. They receive more than fifty letters each day, and all such matters, not designed for publication, are worse than lost. They do no one any good. They weary the patience of clerks, and cost precious time to write them. We call for clear, sharp, spirited articles for our periodicals; also, business letters, devoted to business, and nothing else; and beg of our friends to save us the pain of reading long, wordy letters.

5. All Drafts, and all Money Orders, should be made payable to REVIEW AND HERALD. Do not forget this. And remember also to address all letters, excepting those strictly personal, to REVIEW AND HERALD.

JAMES WHITE, Pres't. S. D. A. P. A.

The Health Reformer.

As the management of the Reformer is confided to us, assisted by sister E. R. Fairfield, for the current year, we determine to leave no means untold to raise this journal in interest and usefulness, and to extend its circulation. We call especial attention to the following points:

1. It will contain thirty-two pages of reading matter. Those not pleased with Dr. Trall's department, will find pages enough besides his, where they can read tenfold their money's worth. And no one need feel disturbed with the doctor's extreme positions, as he alone is responsible for his views. The very term of "Special Department" shows this.

2. Mrs. White will have a special department in the Reformer, and will cheerfully free all from responsibility relative to what she may teach. We anticipate much interest in her department.

3. We shall treat the subject of health reform upon the authority of the sacred Scriptures, and well authenticated facts in the experiences of those who have shared the inestimable benefits of health reform. With our people, the Bible is the highest and safest authority, and that good old book is full of hygiene. The Book of books is also the highest authority with a large share of the masses whom we hope to reach with the simple, yet powerful facts which demand changes from the common habits of life. Here we hope to reach the people.

4. We shall enrich the columns of the Health Reformer with selections from the ablest and best works on life and health, and from the numerous health journals which come forth fresh from the press month after month.

Finally, with all the advantages within our reach we determine that the Reformer shall be the very best health journal in all the land.

CIRCULATE THE REFORMER.

We call for subscribers. Let all the friends of the reform take hold of the work of gathering up subscribers for the Reformer. Try it. Bro. J. F. Carman of Potterville, Mich., tried this work only one afternoon, and he obtained seven new subscribers for the Reformer; and Bro. A. H. Robinson of Pulaski, N. Y., sends eleven new subscribers, accompanied with the cash. Try it, friends.

And we earnestly invite every subscriber of the REVIEW AND HERALD to also take the Health Reformer. We shall print two thousand extra copies of the March number of the Reformer, and send it to those of our readers who do not now receive it. We do this with an earnest plea that they will inform themselves on the great questions of how to live, save doctors' bills, get improved health, and also help us in the great work of doing good.

Recent Meetings in Battle Creek.

DURING the last four days, we have enjoyed meetings in this place of remarkable interest. On the evening at the close of sixth day last, Bro. White addressed the congregation assembled at our house of prayer, from the words of the gospel commission, Matt. 28: 18-20. He spoke with great power, and freedom, and clearness. The Spirit of God rested upon the congregation in a very solemn and yet cheering manner. It was to many a heavenly season.

Sabbath morning, at eight, we had a precious season of social worship. Then at eleven, Bro. White addressed us again from these words: "Son, give me thine heart." He addressed himself especially to the young, pointing out their errors, their dangers, and their faults; but with this he mingled the most faithful admonition, and the most tender instructions and counsels.

In the afternoon, sister White addressed the congregation from several incidents in the life of Christ, which she depicted in a most instructive and affecting manner. At the close of her remarks, an invitation

being given to those who desired the prayers of the people of God, a large number, mostly young persons, came forward, and a very precious season of prayer was enjoyed.

On Sunday evening we enjoyed another very interesting social meeting. Solemnity and tenderness were mingled in the testimonies which were borne, and then, on invitation, a large number came forward to ask an interest in the prayers of the church. And as prayer was offered, the Spirit of God rested upon them in a very gracious manner.

We think the prospect before the church at Battle Creek is indeed very cheering. The Lord is manifestly at work for them; and if they follow on to know the Lord, they will know his going forth prepared as the morning. We believed that the hand of the Lord is indeed reached forth to raise up and to strengthen his people in this place, and we gratefully acknowledge his mercy and tender loving-kindness in all this.

J. N. A.

News and Miscellany.

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

BERLIN, Feb. 21.—Official returns received at the War Office here show that during the month of January the French lost 850 pieces of artillery and 350,000 men. Of the latter, Chanzly lost 25,000, Raye 12,000, Faidherbe 11,000, Bourbaki 30,000, the Army of Paris 150,000, and the Army of the East the 80,000 who entered Switzerland. The loss of the Germans during the same month was 10,000.

VERSAILLES, Feb. 22, via LONDON, Feb. 23, 5:30 A. M.—The emperor received M. Thiers to-day, and Gen. Chanzy was present at the interview. A peace is considered as concluded, though it has not yet been signed. The Germans will probably enter Paris on Sunday next, but without triumphant ceremony, and they will not remain long in the city.

LONDON, Feb. 23.—A Paris dispatch of the 22d says that nothing is known of the Prussian terms of peace. The Figaro says the terms are conciliatory.

PARIS, Feb. 23.—Information has been received from Versailles that it is determined that a portion of the German army shall march through Paris on their return home. M. Thiers continues vigorously to oppose this, warning the Germans of the responsibility they will incur. A placard was posted on Monday in the students' quarter, appealing to the inhabitants to make a last struggle should the Prussians enter the city.

PARIS, Feb. 23.—Nothing positive is known as to the condition of peace. A financial journal says it is materially impossible for France to pay an indemnity of eight milliards of francs, or half that sum. Thiers and Favre are at Versailles to-day. M. Leon, they say, will probably be appointed Prefect of the Seine.

NEW YORK, Feb. 23.—A letter from Neisse, in Prussian Silesia, states that the French prisoners have been compelled, during the cold weather, to sleep in the country under small canvas tents, and it appears that the sufferings caused thereby have been intense. It appears, from the writer's statement, that over 500 of the unfortunate men were recently frozen to death in a single night.

BERLIN, Feb. 23.—The Prussian Cross Gazette says that Emperor William will return to Berlin as soon as the preliminaries of peace are settled, and Bismarck, Moltke, and Roon, will follow at a later day.

SPIRITUALISM has lost its chief apostle in the defection of Andrew Jackson Davis, who discards the term medium as applied to himself, and claims that all revelations made by him have been made solely by means of clairvoyance.

THE TERMS OF PEACE.

We have only rumors yet of the terms of peace determined upon by the representatives of Germany and France; and as they differ so much, it will be necessary to wait for an official announcement from Versailles or Berlin. The French have probably made up their minds to yield territory, either by ceding it directly to Germany, or allowing Alsace and Lorraine, Nice and Savoy, to be neutralized.—Detroit Post.

Religion in Texas.

AN Episcopal clergyman in Texas writes to the Independent, giving a rather dark picture of religious affairs in that State. With the exception of the four cities of Galveston, Houston, Austin, and San Antonio, he says that State may be considered vacant. Not that there are not plenty of preachers and no lack of churches, but the apathy that prevails is fearful. As a member of the M. E. church, South, said: "We went our whole religious strength on the Confederate side, and failed; and our religion failed too." Society was unsettled by the war, and it is difficult to get the people settled and united in anything. Our friend speaks in strong terms of the deplorable condition of the freed people—ignorant, superstitious, and unstable, without fixed principles of morality, and following preachers as ignorant as themselves. Almost every tenth man is a preacher; and their performances are indescribably ludicrous, of which some specimens are given, which we do not care to print. Mr. J. C. Campbell, a Baptist elder (colored), of Galveston, is highly spoken of for his fidelity and usefulness, and he "ought to be helped from the North." "Unless there are active steps taken to educate these people, they will certainly fall into the hands of the Roman Catholics." It is only for Protestants to continue doing nothing a few years, and it will be seen. The writer says that "freedom has only enlarged the bounds of their vision for signs and wonders, and renders them an easy prey to whatever wind blows next." We hope time will prove that our friend is too much alarmed by things immediately around him, and that deliverance may arise for Texas from some quarter.—N. Y. Independent.

Some are proud of what they are, others of what they are not.

As the first step heavenward is humility, so the first step hellward is pride.

Pride counts the gospel foolishness, but the gospel always shows pride to be so.

Pride is a sin that will rise out of the ashes of other sins.

Appointments.

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

No PROVIDENCE preventing, I will hold meetings in Minnesota, as follows:

Greenwood Prairie, Sabbath and Sunday, March 4, 5, 7, 8.
Pine Island, Tuesday and Wednesday, " 7, 8.
Deerfield, Sabbath and Sunday, " 11, 12.
Riceland, Tuesday and Wednesday, " 14, 15.
Brush Creek, Sabbath and Sunday, " 18, 19.
Jo Davis, Tuesday and Wednesday, " 21, 22.
Tenhassen, Sabbath and Sunday, " 25, 26.
Shelbyville, Tuesday and Wednesday, " 28, 29.
Pleasant Grove, Sabbath and Sunday, April 1, 2.
At the Sabbath and first-day appointments, meetings will commence at the beginning of the Sabbath; and at the Tuesday and Wednesday appointments, meetings will commence on Tuesday, at 2 o'clock P. M. I hope an earnest effort will be made on the part of all to attend these meetings. I. D. VAN HORN.

MONTHLY meeting at South Norridgewock, Me., Sabbath and first-day, March 11 and 12, commencing Sabbath evening at half past 6 o'clock.

GEO. W. BARKER.

THE next quarterly meeting for the churches at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, March 4, 5.

O. A. OLSON.

MONTHLY meeting of Jackson church will be held at the Barnes' school-house, near sister Rathbun's, the first Sabbath in March.

D. R. PALMER.

THE next quarterly meeting for Rhode Island, will be held at Lafayette; it is postponed from the third Sabbath in March, until the third Sabbath in April, on account of some of the friends' changing their residence.

C. L. SWEET.

THE Mound City and Centerville churches of Seventh-day Adventists will hold their second quarterly meeting at Myres' school-house, eight miles north-west of Mound City, Linn County, Kansas, on the first Sabbath and first-day of April next. Meeting to commence on Friday evening. Cannot Bro. Lawrence be with us at that time?

J. H. COOK.

MONTHLY meeting at Brookfield, N. Y., the third Sabbath in March. Bro. Edson is expected to be present. In behalf of the church,

DWIGHT CRUMB.

QUARTERLY meeting at North Bloomfield, O., March 18 and 19, commencing Sabbath evening. It is earnestly desired that all the Sabbath-keepers in this section of the State should be present, as there is business of importance to be transacted. Will Bro. Wm. Cottrell and Bro. O. Mears attend this meeting?

WM. CHINNOCK.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

Who is it? Some one requests us to change the REVIEW from Midland City, Mich., to Monroe, Iowa. No name signed.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. S H Marshall 33-1, E Tucker 37-17, J Collier 38-1, P Martin 38-4, Mrs H Bennet 38-9, R Evans 38-12, R D Benham 38-1, O C Cole 38-1, U Jaqua 38-10, S S Jones 38-6, J W Nicholson 38-11.

\$1.50 EACH. E McWhitney 39-1, Edward Lewis 39-1, John Miller 39-3, S Farrar 39-1, Sarah Farrar 39-1, Mark Farrar 39-1, R J Griffin 37-6, H H Trembley 39-9.

\$2.00 EACH. L P Bailey 39-6, Lucy Gardiner 39-1, O S Stevens 39-1, A Belden 38-9, E Lauder 39-14, J C Collins 38-21, T S McDonald 37-15, J Lunt 38-21, D Strout 38-1, E Farrington 39-9, A M Bice 39-1, I Z Lamb 39-4, A P Tripp 39-1, S A Snyder 38-1, Jett Ayers 39-11, N P Dixon 38-1, J A Davis 39-1, Mrs B M Minor 39-1, D Arnold 39-1, A Grimes 39-1, C Russell 39-1, J W Thorp 37-1, C C Van Doren 39-1, D Myers 38-16, N Hall 37-2, Wm Hoag 39-1, J W Dunning 39-1, Mrs B Winne 39-1, Mrs D Johnson 38-16, E R Prizer 37-1, Geo E Fisher 39-1, M C Hoag 39-1.

MISCELLANEOUS. B Simonton \$3.00 39-3, S Adams 1.29 38-1, A H Lewis 3.00 38-1, J C Brown 2.20 39-5, W H Kennedy jr 50c 37-17, T T Wheeler 3.00 38-9, W E Alechin 5.00 39-1, H E Nickerson 25c 37-10, Geo Stone 3.00 39-1, H C Green 50c 37-13, Mary L Case 75c 38-3, O A Robinson 50c 38-1, J T Orton 3.00 39-21.

Books Sent by Mail.

G B Ingersoll 12c, E P Burditt 20c, Mrs M A Nourse 50c, W H Hafer 10c, A A Diamond 13c, J C Bunch 50c, S L Miller 20c, H S Gurney 50c, M Russell 15c, T M Steward 1.00, P C Rodman 1.00, R D Benham 30c, Wm James 1.00, Daniel Huginin 1.85, H C Miller 50c, Mrs James Williamson 1.00, Jas Flagler 25c, B Simonton 50c, A B Legge 10c, Jesse Dorcas 1.19, Almira Morse 10c, A Seaman 10c, P Scarborough 20c, F F Camp 25c, A M Preston 10c, L O Drew 25c, J F Frauenfelder 30c, Enoch Myers 13c, N A Lord 10c, Elijah Boyers 35c, E K Mangle 10c, A F Waters 2.75, J N Loughborough 1.25, J Baker 10c, Z B Chipman 10c, M Sterling 13c, A D Eshelman 10c, M S Kellogg 20c, M Glascock 15c, A Field 10c, A B Merrell 10c.

Cash Received on Account.

Allegan Building Committee \$119.00, Thos Smith 3.00.

Donation to the Publishing Association.

Wm Reynolds \$1.00.

Book Fund.

M B Cyphers \$2.12, Henry Youngs 4.00, A J Nelson 2.00, J and E Baker 2.50, Harriet Everts 2.00.

Library Fund of the S. D. A. P. Association.

Chas A Russell \$10.00.

Michigan Conference Fund.

Church at Memphis \$50.00, Vergennes 35.00.

Michigan Camp-Meeting Fund.

Chas A Russell \$10.00.

Western Camp-Meeting Fund.

Louisa Baker \$9.50, Wm Avery 2.50, Chas A Russell 5.00, L H Denmore 2.00.

Books, Pamphlets, Tracts, &c.,

ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE.

Hymn Book. This is a book of 320 pp. of Hymns, and 96 pp. of Music. In plain morocco, \$1.00; in extra binding, \$1.50.

Thoughts on the Revelation, critical and practical. By Uriah Smith. This is a work of 328 pp., of great value to the student of prophecy. \$1.00.

History of the Sabbath and the First Day of the Week. By J. N. Andrews. 342 pp., \$1.00.

Life Incidents, in connection with the great Advent Movement. By Eld. James White. 373 pp., \$1.00.

The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. Vol. II, will be ready soon. Each \$1.00.

Autobiography of Eld. Joseph Bates, embracing a long life on shipboard, &c., with a brief account of the author's experience in the great Advent Movement of 1840-44, with portrait of the author. 318 pp., \$1.00.

How to Live; comprising a series of articles on Health, and how to preserve it, with various recipes for cooking healthful food, &c. 400 pp., \$1.00.

Sabbath Readings; or Moral and Religious Reading for Youth and Children. 400 pp., 60 cts. The same in five pamphlets, 50 cts.

Appeal to Youth; Address at the Funeral of Henry N. White; also a brief narrative of his life, experience, and last sickness, with his mother's letters, &c. 90 pp., muslin, 40 cts. Paper covers, 10 cts.

The Game of Life Illustrated, with Explanatory Notes, and Introduction by Eld. James White. This is one of the most instructive and impressive little works ever published. It has three illustrations, 5x6 inches each, representing Satan playing with man for his soul; 1. The game in progress; 2. The game lost; 3. The game won. In board, 50 cts.; in paper, 30 cts.

The Advent Keepsake; comprising a text of Scripture for each day of the year, on the Second Advent, the Resurrection, &c. Muslin, 25 cts; do., gilt, 40 cts.

A Solemn Appeal relative to Solitary Vice, and the Abuses and Excesses of the Marriage Relation. Edited by Eld. James White. Muslin, 50 cts.; paper, 30 cts.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for 6000 years, and a refutation of the Sunday-seventh-day theories of Mede, Jennings, Akers, and Fuller. By J. N. Andrews. 30 cts.

Our Faith and Hope, No. 1. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. No. 2 will be ready soon. 20 cts. each.

The Atonement; an Examination of a Remedial System in the light of Nature and Revelation. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; or, a Dissertation on the Evidences of Christianity. 25 cts.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright. 25 cts.

Review of Objections to the Visions. 20 cts.

Discussion on the Sabbath Question, between Elds. Grant and Cornell.

The Ministration of Angels; and the Origin, History and Destiny, of Satan. By D. M. Canright. 15 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

Which? Mortal or Immortal? an Inquiry into the Present Constitution and Future Condition of Man. By Uriah Smith. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts.

The Truth Found; the Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. 10 cts.

Review of Gillilan, and other authors, on the Sabbath. By T. B. Brown. 10 cts.

Vindication of the True Sabbath. By J. W. Morton. 10 cts.

The Date of the Seventy Weeks of Dan. 9; an Explanation of the Commandment to Restore and Build Jerusalem. By J. N. Andrews. 10 cts.

The Seven Trumpets; an Exposition of Rev. 8 and 9. 10 cts.

Matthew Twenty-Four; a full Exposition of the chapter. By James White. 10 cts.

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An Appeal to the Baptists, from the Seventh-day Baptists, for the Restoration of the Bible Sabbath. 5 cts.

Milton on the State of the Dead. 5 cts.

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The Review and Herald.

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