

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.

VOLUME 37.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 3, 1871.

NUMBER 3.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

THE NEW YEAR.

Why hail we thus each new-born year,
With voice of joy and scenes of mirth?
What room for gay and festive cheer,
While woe and darkness span the earth?
While sin and suffering, pain and death, still throw
Their baleful shadow over all below?

Earth trembles at the cannon's roar,
War's murderous visage scours the plain,
Its fairest spots are drenched with gore,
Its fruitful fields are piled with slain.
And what are all these slow revolving years,
But funeral pageants of distress and tears?

Contagions spread their wings of pall,
Fierce tempests rage with blasting breath,
And earthquake throes, engulfing all,
Make short and sure the way to death.
No peace, no safety, no enduring cheer,
To him who builds his hopes and treasures here.

Yet glad we hail each New Year's morn;
For from the great high throne of Heaven
A royal fiat forth has gone,
A glorious word to earth is given:
Behold, says He who looks creation through,
Where sin has marred my works, I make anew.

New earth to smile before his face,
New heavens in crystal beauty dressed,
New years to run a guiltless race,
New joys for each immortal breast,
New flowers upspringing from the sinless sod,
New waters sparkling from the throne of God.

New bodies for these feeble forms,
New life from e'en the mouldering tomb,
New skies unrent by raging storms,
New beauty, new unfading bloom,
New scenes the eternal era to begin,
Of peace for war, of righteousness for sin.

Speed then away, O tardy years!
Fly quickly hours that intervene!
Groaning we wait the time when tears
Shall be but things that once have been.
Dawn, thou blest morn, so long in promise given,
The glorious glad New Year of God and Heaven.

—ED.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER THREE.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

WHEN SHALL THESE THINGS BE?

OUR Lord having passed over the important events in the Christian age down to the end, in verses 5-14, next introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?"

VERSES 15-20: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day."

The "abomination of desolation" is called "armies" in Luke 21: 20, and refers to the Roman army. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This desolating power is spoken of by Daniel as follows: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Dan. 9: 26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Ro-

man armies. Our Lord referred to the book of Daniel, and taught his disciples to read and understand it; and when they should see what was there predicted take place, they must make their escape.

The flight of the Christians of Judea to the mountains would be attended with difficulties. And their subsequent condition would be that of hardships and sufferings. The Lord knew this, and gave them the instructions and warnings necessary. The statement of verse 19 was given to save them from the sorrows of unnecessary woe. That was a time of trouble. But one, "such as never was," is before the people of God.

Jesus recognizes the existence of the Sabbath in verse 20, as late as the destruction of Jerusalem, as verily as he does the seasons of the year. The Sabbath is the uniform term of both Testaments to designate the very day on which Jehovah rested after the creation, the day upon which he put his blessing, and which he set apart for man.

Jesus does not speak of the Sabbath as being only a seventh part of time, or one day in seven, and no day in particular. "The Sabbath" are the plain words of our Lord, referring to the last day of the first week of time, and, also, to the last day of each subsequent week. But if the term, the Sabbath, means only a seventh part of time, or one day in seven, and no day in particular, then we may read this definition into the text as follows: But pray ye that your flight be not in the winter, neither on a seventh part of time! or on one day in seven. If such a prayer could be answered, pray tell us when the disciples could take their flight.

VERSE 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The "great tribulation" here mentioned is that of the church of Jesus Christ, and not the tribulation of the Jews at the destruction of Jerusalem. We offer the following reasons:—

1. It is a fact that the tribulation of the Christian church, especially under the reign of the papacy, was greater than God's people had suffered before "since the beginning of the world." But it is not true that the tribulation of the Jews at the destruction of Jerusalem was the greatest tribulation the world ever witnessed. The tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone, or, the tribulation when God destroyed all men from the face of the earth, save eight souls, by the flood, was certainly greater than that at the destruction of Jerusalem.

2. The tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, "such as never was," spoken of in Dan. 12: 1, is coming upon the world; but we find in the same verse this blessed promise, "And at that time thy people shall be delivered." The tribulation of the Jews at the destruction of Jerusalem was not greater than the world will ever witness. The vials of Jehovah's unmingled wrath are yet to be poured out, not upon the people of one nation only, but upon the guilty millions of all nations. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. 25: 33.

3. If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. 12: 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly there cannot be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore, we apply the "tribulation" spoken of in Matt. 24: 21, 29, to the church of Christ, extending down through the 1260 years of papal persecution; and the "trouble" mentioned in Dan. 12: 1, to the unbelieving world, to be experienced by them in the future.

4. The period of tribulation was shortened for the elect's sake. Who are the elect here mentioned? The Jews? No; their house had been pronounced desolate. They were left of God in their hardness of heart and blindness of mind. Says Paul, "Lo, we turn

to the Gentiles." The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. How absurd, then, to say that the days of the tribulation of the Jews, in the city of Jerusalem, were shortened for the sake of the elect, who had fled from the place of tribulation.

5. The connection between verses 20 and 21, shows that the tribulation was to commence with those Christians who were to flee out of the city. "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation." Our Lord here speaks of the tribulation which his people would suffer from the time of their flight onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under pagan Rome, and we see, indeed, tribulation. And when we come to the period of papal persecution, we see them suffering the most cruel tortures, and dying the most dreadful deaths, that wicked men and demons could inflict. This last period is especially noted in prophecy.

The prophet Daniel saw the papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Chap. 7: 25.

It is generally admitted that "a time and times and the dividing of time" is 1260 years. We shall not here offer proof on the point. Commencing the 1260 years A. D. 538, they reach to A. D. 1798, when Berthier, a French general, entered Rome, and took it. The pope was taken prisoner and shut up in the Vatican. The papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was

SHORTENED FOR THE ELECT'S SAKE.

VERSE 22: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The papacy was clothed with civil power to punish heretics for 1260 years; and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with this great reformer, modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. We are brought in this prophetic discourse of our Lord, down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions and warnings of the next verse would be applicable to this generation.

VERSES 23, 24: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Here is a description of the spiritual deception of the present age. False christs arose soon after the first advent of Christ, to deceive the Jews in regard to that event (see verse 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent. The Shakers say, "Lo, here is Christ. His second coming is in the person of Ann Lee." "Lo, he is there," cry many of the popular ministers of these times. "His second coming is at the conversion of sinners, or at the death of saints." So they have as many second comings of Christ as there are sinners converted, and saints die. Senseless theology this! "Lo, here," exclaim a host of Spiritualists, and they "show great signs

and wonders." If possible they would deceive the very elect. And we regard it as a safe conclusion, that they will yet deceive all others but the elect.

VERSES 25, 26: "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord is here dwelling upon what he has just before told them. His subject is still the teachings of those who say, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," at Salt Lake City, "go not forth," yet many of their disciples have gone. Or, if you hear proclaimed from the lips of the professed ministers of Jesus, "Behold, he is in the secret chamber," Christ's second coming is spiritual, at death, or at conversion, believe it not. And why not believe such mystical teachings? The reason is given in the next verse.

VERSES 27, 28: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the eagles be gathered together." We are very happy that our Lord has not only pointed out false christs and false prophets, and has warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning flashing out of the distant east, and shining even to the west, lights up the whole heavens. What, then, when the Lord comes in flaming glory, and all the holy angels with him? The presence of only one holy angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake and become as dead men. The light and glory of one angel completely overpowered those strong sentinels. The Son of Man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

VERSES 29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We have before seen that our Lord speaks in this chapter of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. "Immediately after the tribulation of those days shall the sun be darkened," &c. We refer the reader to the noted dark day of May 19, 1780, as the fulfillment of this declaration. Mark this. It does not read, after those days, but "after the tribulation of those days." The days (1260 years, Dan. 7: 25) reached to 1798, eighteen years this side of the dark day in 1780. Mark 13: 24, makes this point still plainer. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years closed, but after the tribulation or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13: 24: "But in those days, after that tribulation,

THE SUN SHALL BE DARKENED."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

In May 19, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the

historical accounts, which all agree, there were many aged men, with whom men of the present generation have mingled and conversed, who witnessed it, and have testified to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned."—*President Dwight, in (Ct.) Historical Collections.*

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'"—*Portsmouth Journal, May 20, 1843.*

The supernatural darkening of the sun, May 19, 1780, has been so universally understood that Noah Webster's dictionary, in the edition for 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says,

"The dark day, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

"THE MOON SHALL NOT GIVE HER LIGHT."

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry.*

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness, that in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20, 1843.—Extract from Stone's History of Beverly.*

Mr. Tenny, of Exeter, N.H., quoted by Mr. Gage, to the Historical Society, speak-

ing of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had full the day before."

THE STARS SHALL FALL FROM HEAVEN.

We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13, 1833, published in the *Journal of Commerce*, Nov. 15, 1833:

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days. For, truly, 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday."

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south (for I went out of my residence into the park), fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says:—

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

"This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

The *People's Magazine*, Boston, January, 1834, on the falling stars of Nov. 13, 1833, says:—

"The Rockingham (Va.) *Register* calls it 'A rain of fire,'—thousands of stars being seen at once; some said it began with considerable noise."

"The *Journal of Commerce* informs us that 'three hundred miles this side of Liverpool the phenomenon was as splendid there as here; and that in St. Lawrence County there was a snow-storm during the phenomenon, in which the falling stars appeared like lightning; . . . that in Germantown, Pa., they seemed like showers of great hail.'"

"The Lancaster (Pa.) *Examiner* says: 'The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent toward the earth, at an angle of about forty-five degrees, resembling flashes of fire.'"

This is important testimony as to the vast extent of the falling stars, and also as to their emanating from a single point in the heavens. It was the greatest display of celestial fire-works recorded on the pages of history. It was no atmospheric or terrestrial phenomenon, common to the upper regions of the earth; but a display of the divine power, baffling the science of man.

The Pope as a Subject.

For several weeks, the city of Rome and the remainder of the papal territory have been a part of the kingdom of Italy; and the pope, for more than a thousand years one of the sovereigns of Europe, has become the subject of a secular prince. One must have read the history of the proud and overbearing pontiffs of the middle ages, who not only claimed to be vicars of Christ upon earth, but to have full power over all emperors and kings of the world, in order to fully perceive the immense difference between the position which Gregory VII. and Innocent III. occupied, and the one in which Pius IX. finds himself.

Nothing connected with the end of the temporal powers impresses the attentive observer so much as the apparently-total absence of a papal party in the annexed States. Poland has been subjected to Russia for about one hundred years; and even to this day, the Poles, almost to a man, demand their sovereignty, and are only waiting for a favorable opportunity to rise again for their independence. Northern Schleswig persists in sending Danish representatives to the German Parliament, and their ballots defy the power the bullets of which have just proved so formidable to one of the greatest nations of Europe. Don Carlos and Isabella of Spain, and even the ex-King of Naples, have their parties, which are willing to remain loyal to them, and risk, for their cause, property, and even life. But where is now the pope's party in the late papal States? When the Italian army marched upon Rome, the entire population of the invaded territory remained passive and indifferent spectators; and when, after the occupation, an opportunity was offered to the annexed people, for the first time, to express their own wishes, they cast an almost unanimous vote for the ratification of their union with Italy.

Even the pope's adherents cannot deny that there is a total absence of all signs from which the existence of a strong party still devoted to the interests of the pope could be inferred. This remarkable fact admits of only a twofold explanation—either the immense majority of the people were, as it appears, really opposed to the pope's temporal rule, and hailed the annexation to Italy as a deliverance from a hated yoke, or they were totally indifferent, and did not deem the pope's cause worth making the least sacrifice for. In either case, the pope's hold on his former subjects will be noted in history for its unparalleled weakness.

In view of this readiness of the Romans to abandon the cause of their former ruler, it may appear strange that the Italian government appears as anxious to reconcile the pope to his fate, and that it is so far ahead of the majority of the Italian Parliament, and, as it seems, of the Italian people, in its readiness to make far-reaching concessions. All the official declarations of the Italian government since the annexation, breathe this spirit; and the recent speech from the throne speaks out this sentiment, even more strongly than any other public document. A semi-sovereignty is to be found for the pope, which will secure to him an entire independence as head of the Roman Catholic Church, and make him and the world, if possible, forget that he has become a citizen of Italy.

This strange conduct is very commonly ascribed to the personal feelings of the present king, who is believed, if not in his morality, at least in his fears of future punishment, to be a professor of the doctrines of his church, and therefore to be anxious to get rid of the ex-communication which he has incurred by dispossessing the pope of the patrimony of St. Peter. The supposition is by no means improbable, though we think there are other reasons determining the conduct of both the king and the Italian statesmen in this cause. One of these reasons we believe to be the doubt of the Italian statesmen as to the present strength of the Catholic religion in the hearts of the Italian people. The temporal rule of the pope and the priests is hated, and one might suppose that, as even the Ecumenical Councils declare that no good Catholic dare, in any way, aid in the overthrow of the temporal power, the Catholic church would be now as weak in Rome as the cause of the pope. Such, however, is not the case. Inconsistent as it may be, there are millions of Catholics who form an entirely different conception of

their church from that of the popes and the Council, and who are willing to honor, as the head of the church, him whom they are glad to see dethroned as a secular prince. This feeling prevails to a large extent throughout the Catholic countries, and it is not the statesmen of Italy alone who regard it as necessary to make concessions to it.

Another reason for the conduct of the Italian Government may be found in the natural demand of all governments of large countries which have a Catholic population, for guarantees that the head of a church to which millions of their subjects belong, be not influenced in his decisions by the Italian Government. Then this demand might lead to serious complications, which the Italian Government, especially for the present, wishes to avoid.

For a considerable portion of the Italian people, the conciliatory spirit of the Italian Government will do much to accustom them to the new state of things. When the new relation of the papacy to the modern state shall once have become a fixed and unalterable principle of society, its full significance must become apparent, even to the dull eye; for however smooth the transition may be made, the condition of the pope as a subject is in itself the radical reverse of the form of society which in the middle ages was declared by all the popes to be the true one, and according to which all powers of the earth, civil no less than ecclesiastical, were to be subjects of the pope.—*Methodist.*

1870.

THIS truly has been an eventful year. In it some of our ablest statesmen, ministers of the gospel, educators, scientific men, and those renowned in the literary world, have died. In it the great Council at Rome declared an old man in his dotage the vicegerent of Jesus Christ on earth, and in a few days the pope saw the ambition of his life crumble to ashes, an army enter Rome, and the Vatican endangered; in it one of the most powerful monarchs of the world has been deposed and carried away into exile; in it some of the most wonderful displays in the sidereal heavens above and in the earth beneath us have taken place; meteors of great brilliancy and remarkable beauty have been witnessed. The display of "Northern Lights" this season, has been unusual in magnitude and grandeur, while shooting stars have been frequent. We have had a number of earthquakes, spreading terror in their pathway. The circles around the moon have been tinted with the colors of the rainbow, and the moon itself appeared like a bright globe of fire surrounded by rings of various hues.

In addition to these displays of nature, the human family has been visited with fire and sword. Deadly diseases have traversed sections of country, and swept away their victims by thousands. Famine and pestilence have done their work of destruction. Treachery and wickedness of men have filled the cup of human woe, and vice and intemperance have taken thousands of the fairest and most promising in our midst. But above all these woes of afflicted humanity, it has been a remarkable year for bloodshed. To say nothing of the lesser wars in other parts of the world, we call attention to the fearful struggle which has been raging in Alsace, and Lorraine, and around Paris. Within the last four months more blood has been shed than in any other equal period in modern times, even in the "most destructive campaigns of Napoleon, in the invasion of Russia, followed by the retreat from Moscow. Battles have been fought more bloody than Borodino; on a single day the carnage equalled that of Leipsic and Waterloo rolled into one. After the battle of Gravelotte, a writer followed the line of the dead for seven miles. Heaps of corpses lay on every hand a ghastly spectacle; men and horses, friend and foe,

'In one red burial blent.'

The battle plain is now covered with graves, while far away in every city of Germany, as well as of France, the hospitals are filled with mangled remains of that terrible day. In addition to the carnage of the field, we read of the desolations of provinces, of villages burned, of peasants flying in dismay from their late happy homes, and seeking refuge with the beasts of the forest. Such is the tale of horror which makes the world turn pale, and which can only be described in language like that of the book of Revelation, when a seal is opened, or a vial full of plagues is poured out into the air."

In view of this page of dark and terrible history, the sober-minded may well pause, as the old year is about expiring, and ask, What does it all mean? Is there no hand of Providence in all this? Yes, verily, there is; and oh! would that we could read in the glow of the heated furnace, God's displeasure at the monstrous sins on account of which he suffers these afflictions to come upon us. We ask, with breathless anxiety, "Shall the next year be as this?" Oh! that the red war-cloud, and the dire famine, and the destroying malarial, and the earthquake shock, may not visit us. But God is just, and as long as man revels in his sin, so long shall we be unable to read the mysterious sentence written on the wall, "MENE, MENE, TEKEL, UPHARSIN."—*Golden Censer.*

MORALITY without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.

HE SENT THEM INTO HIS VINEYARD.

SHALL this life of mine be wasted?
Shall this vineyard lie untilled?
Shall true joy pass by untasted?
And this soul remain unfilled?

Shall the God-given hours be scattered,
Like the leaves upon the plain?
Shall the blossoms die unwatered
By the drops of heavenly rain?

Shall I see each fair sun waking,
And not feel it wakes for me?
Each glad morning brightly breaking,
And not feel it breaks for me?

Shall I see the roses blowing,
And not wish to bloom as they?
Holy fragrance round me throwing,
Luring others on the way?

Shall I hear the free bird singing
In the summer's stainless sky,
Far aloft its glad flight winging,
And not seek to soar as high?

Shall this heart still spend its treasures
On the things that fade and die?
Shall it count the hollow pleasures
Of bewildering vanity?

Shall these lips of mine be idle?
Shall I open them in vain?
Shall I not, with God's own bride,
Their frivolities restrain?

Shall these eyes of mine still wander?
Or, no longer turned afar,
Fix a firmer gaze and fonder
On the bright and morning Star?

Shall these feet of mine, delaying,
Still in ways of sin be found?
Braving snarls and madly straying
On the world's bewitching ground?

No; I was not born to trifle
Life away in dreams of sin!
No; I must not, dare not, stifle
Longings such as these within!

Swiftly moving upward, onward,
Let my soul in faith be borne;
Calmly gazing skyward, sunward,
Let my eye, unshrinking, turn!

Where the Cross, God's love revealing,
Sets the fettered spirit free,
Where it sheds its wondrous healing,
There, my soul, thy rest shall be!

Then no longer idly dreaming
Shall I fling my years away;
But each precious hour redeeming,
Wait for the eternal day!

—Bonar.

"She Has Outlived Her Usefulness."

Nor long since, a man in middle life came to our door asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. On being questioned as to his business, he replied: "I have lost my mother; and as this place used to be her home, and as my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

"Well, yes," he replied, with hesitancy, "a mother is a great loss in general; but our mother had outlived her usefulness. She was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and was a burden to everybody. There were seven of us, sons and daughters; and we agreed to keep her among us a year about. But I have had more than my share of her; for she was too feeble to be moved when my time was out, and that was more than three months before her death. But then she was a good mother in her day, and toiled very hard to bring us up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces which smiled or grew sad in imitation of mine,—those little ones to whose ear no word in our language is half so sweet as "mother,"—and I wondered if that day could ever come when they would say of me, "She has outlived her usefulness—she is no comfort to herself, and a burden to everybody else!" And I hoped that before such a day should dawn, I might be taken to my rest. God forbid that I should outlive the love of my children! Rather let me die while my heart is a part of theirs, and my love linked with their hopes of Heaven.

When the bell tolled for the mother's burial, I went to the sanctuary to pay my only token of respect to the aged stranger; for I felt that I could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up—she was no comfort to herself, and a burden to everybody else!" These cruel, heartless words rung in my ears as I saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five. How clearly and almost merrily each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten—rang out the tale of her sports upon the green-sward, in the meadow and beside the brook. Eleven—twelve—thirteen—fourteen—fifteen—spoke more gravely of school-days, and little household joys and cares. Sixteen—seventeen—eighteen—sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen—brought before us the

happy bride. Twenty—spoke of the young mother, whose heart was full to bursting with the new, strong love which God had awakened in her bosom. And then stroke after stroke told of her early womanhood—of the loves, and cares, and hopes, and fears, and toils, through which she passed during those long years, till fifty rang out harsh and loud. From that to sixty, each stroke told of the warm-hearted mother and grandmother, living over again her joys and sorrows in those of her children and children's children.

Every family of all the group wanted grandmother then; and the only strife was who should secure the prize. But, hark, the bell tolls on! Seventy—seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no place seems like home. She murmurs in plaintive tones, that after all her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four. Ah! she is a second child—now "She has outlived her usefulness, she has now ceased to be a comfort to herself or anybody"—that is, she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lovely forest, and echoing back from our "hill of the dead," eighty-nine! There she lies now in the coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance—we fancied, also, an expression of grief for unrequited love,—sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong; but his hair was silvery white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty, and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promises when heart and flesh failed them. "Then," he said, "the eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk, and gazing intently on the coffin before him, he then said, reverently: "From a little child I have honored the aged; but never till gray hairs covered my own head, did I know truly how much love and sympathy this class have a right to demand of their fellow-creatures. Now I feel it. Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all of these, her descendants. All I know of her is what her son has told me to-day,—that she was brought to this town from afar, sixty-nine years ago, a happy bride—that here she has passed most of her life, toiling as only mothers ever have strength to toil, until she has reared a large family of sons and daughters—that she left her home here, clad in the weeds of widowhood, to dwell among her children—till health and strength left her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes, be careful of your example before your own children; for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the evening of life, that you may never say in the presence of your families nor of Heaven: 'Our mother had outlived her usefulness—she was a burden to us.' Never, never!—a mother can never live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their hearts.

Adieu, then, poor toil-worn mother; there are no more days of pain for thee. Undying vigor and everlasting usefulness are thy inheritance.—*ScL*

Extempore Preaching.

AFTER Newman Hall had finished his address before the Young Men's Christian Association, at Springfield, he was waited upon by a few theological students. After the introduction, he stepped forward, and throwing great earnestness into his face and voice, he remarked:—

"I have a word or two to say to you. Learn to speak without notes. I hear that a good many—perhaps the most—of the ministers in America confine themselves to their manuscripts. That is abominable. One should not be under that sort of bondage. One ought, of course, to be able to write. I write, and sometimes follow closely from beginning to end what is before me on paper. But for a minister to limit himself to that one method, and never feel free to speak without having the written words of elaborate preparation under his eye, is terrible. No; you must learn to speak without notes. Some think they cannot do this. Let me tell you how I did it.

"When I went to college, it seemed to me I should never be able to say a word in public without writing. But I soon determined that if I were going to be a preacher, and particularly if I wanted to be anything like a successful preacher, I must form the habit of extemporaneous address. So I went into my room, locked the door, placed the

Bible before me on the mantle, opened it at random, and then, on whatever passage my eye chanced to rest, proceeded to deliver a discourse of ten minutes. This practice was kept up for an entire twelvemonth. Every day, for a whole year, ten minutes were given to that kind of speaking, in my own room, by myself. At first, I found it very difficult to speak so long right to the point. But then, if I could not talk on the subject, I would talk about it—making good remarks and moral reflections, being careful to keep up the flow, and say something, to the end of the term allotted for the exercise. At the end of the twelve months, however, I found I could not only speak with a good degree of fluency, but that I could hold myself strictly to the subject in hand.

"You take this course. Don't do your practicing on an audience. That is outrageous. No man ought for a moment to think of inflicting himself on an assembly of people, until he has gone through a course of training, such as I have indicated, by himself. But you can learn to speak without notes, if you will try."

Advent Thoughts.

How will it startle and confound the wicked and the unbelieving to see one in the form of man sitting upon the throne of judgment, armed with the power of the almighty God! to discover too late that He whom they have rejected and despised has power to pronounce the dreadful sentence of everlasting exclusion from the divine presence! And how will it fill the righteous with confidence and joy to see, for their judge, Him who loved them and gave himself for them—who, in the days of his flesh was in all points (except sin) tempted like themselves; who, in all their affliction, was afflicted, sympathizing with all their sorrows, putting their tears into his bottle, noting all their trials in his book, feeding them with his body, refreshing them with his blood, that going through the vale of misery they might use it for a well, till he should come to present them faultless before the throne, washed and purified, and clothed in the white robes, the fine linen of the saints!

And "when shall these things be?" and what the sign of the coming of the Son of Man? When men are least prepared, putting far off the evil day, scoffing most freely at those who deem it near, saying most confidently, "Peace and safety," rejoicing in material progress, utterly regardless of spiritual decay.

"Even thus amid thy pride and luxury,
O earth, shall that last coming burst on thee—
That secret coming of the Son of Man."

Have not God's judgments always taken men by surprise? Not because warning was not given, but because it was not taken. It was so in the days of Noah; it was so in the days of Lot. It will be so in the day when the Son of Man shall be revealed. Suppose this day were the very advent day—would it find us ready?—ready as the wise virgins? ready as the good and faithful servants? ready as the diligent steward? Would it find us with our hearts habitually fixed on the thought of his coming—our affections set on the hope of his kingdom? Or would we that he delay his coming, because we are not prepared to meet him?—*The Churchman.*

"Must Support My Family."

"How fare you, Aleck? It's an age since I saw you! What are you doing for a living, old fellow?" "Well, a little of pretty much everything. I've been a marker in a billiard saloon; then I went up to Snake & Wolf's, as a sort of clerk; and now I've settled down in business for myself. Call in and see me."

"What business? Where did you pitch your tent? What kind of business is it?"

"Oh, it's the universal-supply business."

"What's that?"

"Well—it's selling liquor."

"A grogshop? That's a pretty business for your father's son? Snake & Wolf keep a gambling-den, don't they?"

"Yes—though they call it a saloon of fortune."

"Why, Aleck, what's got into you? You used to be above such things! You are going straight to the devil."

"Fact; I think so sometimes myself. Should like a better business; but it pays. A man must take care of his family."

We suppose that this excuse for wicked practices is as old as the flood. It is probable that there never was a villainous course that had any money in it, that men have not justified themselves in practicing, on the ground of supporting their families.

But what kind of support is that? Has a father the right to prostitute his integrity for the sake of his children? What sort of bringing up will children get, whose bread is earned at the expense of their parents' good name? If the children turn out ill, then the parent will have corrupted himself for the sake of destroying his children. But if, from some kind, overruling providence, the children grow up to honest manhood, what a shameful legacy is their father's name!

Food and clothes are very important, doubtless; but they may be bought at too dear a price. "Man shall not live by bread alone." No man has brought up his children kindly who has cared only for their animal wants. Children need a father's instruction in morals, his example in following all goodness, and his succor when they are over-tempted. Young people will have enough

to tempt them without having a father as an example of evil-doing.

No; no man supports his family well who earns his children's bread by wicked practices. If a man may keep a dram-shop on the plea that his family must be supported, he may, with equal propriety, keep a gambling-den, or pander to passionate immoralities, or even steal and rob. There is no moral evil which may not be committed if this plea is sound. But the plea is unsound. It is a disgrace to make it, and still more disgraceful to follow courses which require one to make it. No man would like to eat the bread that Judas would have bought with his thirty pieces of silver. But, to betray morality, to undermine the virtue of society, to pursue a course that degrades one's self, or one's fellow-men, is to betray Christ in the person of the poor and weak. No man can afford to take home the wages of corruption. Men will perjure themselves; will defile their consciences; will commit petty frauds without number; will consort with the men that are pests to society, and then carry home the wages of their iniquity to feed a tender wife or sweet little children thereon. He would be a monster who should feed his children on carrion. He does worse who earns their bread by his own corruption.—*Henry Ward Beecher.*

What We Read.

Few fully realize what a powerful and controlling influence the periodicals we read have over us. They are either a feast of good things to our moral and spiritual natures, or a deadly poison. How many a youth is lost to virtue, purity, and morality, through the influence of a vicious newspaper; and we wonder how it happened! It is characteristic of the human mind to remember longest that which is least likely to benefit it. Who can measure the influence of first impressions in childhood? If your child reads or listens to an immoral or a vulgar sentence, the pure mind of that innocent one may be stained for life. Parents often do not put stress enough on the great importance of placing in the hands of their children a publication which does not corrupt or poison the minds of the young.

No one can tell what an influence for good a wholesome religious paper has in restraining evil passions, purifying the mind, and ennobling the lives of our children; encouraging them to virtue, purity, and truth, and thus shaping the destiny of precious souls. O parents, do not pass over this matter lightly! Be wise in time; for great results often follow small beginnings. A dollar spent for a good paper is the best investment you can make for the spiritual well-being of your children.—*Golden Censer.*

Interesting Facts.

GLASS windows were used for lights in 1180.
Chimneys first put up to houses in 1236.
Tallow candles for lights, 1290.
Spectacles invented by an Italian in 1240.
Paper made from linen, 1302.
Woolen cloth made in England, 1341.
Art of printing from movable type, 1440.
Watches first made in Germany, 1447.
Telescopes invented by Porta and Janson, 1590.
Tea first brought from China to Europe in 1501.
Circulation of blood discovered by Harvey in 1610.
Newspaper first established in 1629.
Pendulum clocks first invented in 1639.
Barometer invented by Torricelli in 1535.
Steam engine invented in 1649.
Bread made with yeast in 1650.
Cotton planted in the United States in 1759.
Fire engine invented in 1685.
Telegraph invented by Morse in 1832.

—*Union Hand-Book, 1870.*

THE promises in the Bible are not made to one act, but to the continued habit of prayer. It evinces more depravity not to repent of a sin than it does to commit it at first. A good man may be hurried away by temptation to commit a sin; but he will invariably repent of it afterward. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse. One mark of a true convert is that he continues to repent of his sins after he hopes that they are pardoned. The true Christian desires to be saved from sin, and his hatred of sin, and repentance for it, increase in proportion as his assurance of Heaven increases.—*ScL*

The Independent Man.

THE truly independent man is one who acts from a firm conviction of the right, without reference to present popularity or future consequences. He may be in the minority, but, believing in the immortality of truth, he can afford to wait. He may suffer misrepresentation, and be deserted by friends, as well as attacked by foes; his faith may be put to a severe test, and his patience be sorely tried; but, unmoved by all these disturbing influences, he pursues a straight course, and comes out triumphant at last. It is not a conceit of his own importance, nor an indifference to the good opinion of others, which keeps him up. He may have humble views of his own ability, and a keen appreciation of the favor of other men; but above this is his love of truth and his faith in the right, and thus he is upheld.

This is especially true in connection with religion. We need this genuine independence to carry us safely through the battle of life.—*The Methodist.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 3, 1870.

URIAH SMITH, EDITOR.

One Little Sin.

"ONE leak will sink a ship: and one sin will bar us out of Heaven." Such is the declaration that we often hear; and as often as we hear it, we tacitly, at least, give assent thereto. But do not many who thus assent, show by their course of life that there is, lurking in their hearts, a secret skepticism in reference to the sentiment thus expressed? Else why the persistent clinging to some sin, the constant pursuing of some course, which is perhaps the only obliquity in an otherwise consistent Christian life? Such may be yielding to the false logic of temptation, pleased and charmed with the sophistry which proposes to grant them the indulgence of some favorite sin, and yet bring them out all right at last. They perhaps reason boldly with their own hearts what they would not like to express openly, that it cannot be that the Lord will reject them for one little sin; that they have given up many wrongs, have ceased from many sins, deny themselves in a great many respects, bear many crosses, and do much for the Lord; and it is not possible that he will reject them at last, and doom them to perish in the lake of fire, for one little sin which they so desire to retain, one little indulgence which they find it so hard to discontinue.

Perhaps God will not reject you at last for that one sin especially; but do you suppose that you will come up to the Judgment with that one sin alone upon you? Do you suppose you can retain that one sin and keep yourself free from everything else to the last? Let us reason. The Lord wants the whole heart. The Holy Spirit requires an entire surrender. Yet you have some little idol in the heart, which bars the Saviour out. The Holy Spirit strives with you for the surrender of that sin; but you resist. It calls upon you to dethrone every idol from your heart; and you perhaps often sing,

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

Yet you make a mental reservation in behalf of some little idol which you would fain persuade yourself is not of much consequence, and you can safely retain. The Holy Spirit continues to strive; yet you hold on to your sin. Will this state of things always continue? No. There comes a time when the Spirit will say, I can strive no longer. Then what position does this little sin assume? It becomes one of infinite magnitude. No one can charge blame upon the Spirit of God for finally ceasing to plead, when its pleas are persistently rejected. And you reject its pleas that you may retain that sin! You thereby declare that you set more value upon that little sin than you do upon all that the Holy Spirit proposes to do for you, and all the promises that are made to the overcomer.

The Holy Spirit being thus grieved away, what follows? You are exposed to the enemy on every side. You cannot stand. Seven spirits worse than the first are ready to crowd in and take possession of the house you had kept so thoroughly swept of every sin but one. Rapidly you descend in the ways of evil; and when the day of retribution comes, you stand condemned, not then for one little sin, but as an unpardonable apostate, a monster of iniquity. So much comes from one little sin. Thus one little sin bars us out of Heaven. It may have been a tiny seed at first; but you cherished it; and cherished, it would grow; and, growing, its nature was to choke, root out, and cover, all else with its deadly shade; for sin, when it is finished, no matter how small its beginning, bringeth forth death.

One little leak will sink the ship. Why? Because by that leak the ship is brought into identically the same condition at last it would have been in, had a whole plank been removed from its bottom from bow to stern. So through the avenue of one little sin, the sinner becomes as full of iniquity as though he had forever wallowed in its foulest depths.

One little sin cherished keeps open an avenue between yourself and the enemy. Kept open long enough, he is sure of full possession. There is no safety till this is closed. For this, the Lord entreats, the Spirit pleads.

Reader, beware of the one little sin. It may look little and harmless now; but it will develop into the deadly Upas; and when it reaches such

a state as to alarm you with undeniable tokens of danger, it will be beyond your power to eradicate the evil or check its growth. Put it away now. Let the last sin go. Dethrone the last idol. Be entirely the Lord's. Serve him with a perfect heart, and follow him fully; or you may as well not follow him at all.

Don't Like the Name.

A CONVENTION of the friends of Sunday, assembled Nov. 29, 1870, in the United Presbyterian Church, New Concord, Ohio. Most of the sentiments expressed by the different speakers, sound, to one listening from a Bible standpoint, strangely incoherent and mixed. For instance, one is reported to have said, "Much harm is done to the sacredness of the Lord's Day by the use of the heathenish term, Sunday, instead of the scriptural designations of the day." Good, so far as the name is concerned; but why not state the whole truth, and acknowledge that the institution itself is as heathenish as the name? But he speaks of using the "scriptural designations of the day." Good again, if he will only confine himself to such designations. But what does he mean by this? He evidently means, Lord's Day, or Sabbath. But will he, or any one else, tell us where the first day of the week is ever called the Sabbath? Where is it ever called the Lord's day? Rev. 1:10, is n't the place; for the writer of the Revelation afterward speaks of the first day of the week, and calls it simply "first-day of the week." John 20:1, 19. Where has Christ ever claimed the first day of the week as his? Where has he ever taken it into his lips, or given us any directions or any instruction whatever in regard to it? Where have the apostles ever given us any information respecting the setting apart this day to a holy use? or where have they ever so observed it? Nothing of the kind can be found. On the other hand, they have given directions for devoting it to secular employments, 1 Cor. 16:2, and they have set us an example for so doing. Acts 20:7-15. As a pretended scriptural institution, none can be more utterly and absolutely without foundation than the Sunday Sabbath. The Roman Catholic retort against the practice of Protestants in this respect, has in it scathing force: "If we should produce no better [reasons] for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn."

Another speaker, "hoped the Convention would take some action against the use of the term 'Sunday' instead of 'Sabbath,' as inconsistent with Christian character." We do not wonder they are ashamed of the name; but let them not impose upon Christianity to get out of the dilemma. What right have they to take the term Sabbath and apply it to Sunday? Sabbath is a scriptural name, but Sunday is not a scriptural institution. The two do not belong together; and it would please us to know in what respect it is a mark of "Christian character" (?) to join them. In the name of truth, consistency, and Scripture, we protest against thus "stealing the livery of Heaven, to serve," &c.

On another point, the perceptions of the Convention were much clearer. Thus "the Rev. James White" (not, however, the President of the Seventh-day Adventist Publishing Association) is reported to have said: "The question [of Sunday observance] is closely connected with the National Reform movement; for until the government comes to know God, and honor his law, we need not expect to restrain Sabbath-breaking corporations."

Exactly!

The Weather of 1870.

AMONG the many remarkable things of the past remarkable year, its meteorological phenomena are worthy of prominent mention. A person who has not been particularly observant in this direction, will be surprised at the number and striking character of these abnormal exhibitions of nature. A long article by Eld. D. T. Taylor, in the Boston Journal of Dec. 17, 1870, sets forth many interesting particulars on this subject. Not having room for the article entire, we glean from it the following facts.

The order of nature has seemed to be in a great degree reversed; usually warm regions being remarkably cold, and cold ones warm. The winter on land was extremely mild; on the ocean as unusually severe. In January, dustmen swept the streets of Boston and New York. In Washington Territory, twenty-two varieties of flowers were gathered from an open garden. There was

no snow from Massachusetts to Missouri. The country around Boston was plowed. Violets bloomed in some parts of New England. Flowers blossomed, and peas were two inches above ground, on Long Island. The papers pronounced it "June in January;" and the season was declared to be "the strangest in many years." An examination of the records showed that January was eight degrees warmer than any previous one for forty-six years.

In February, in Norwich, Ct., the green buds of the magnolia were an inch long, the 5th of the month, and Japan quinces began to open their blossoms. The 16th, a dahlia was seen in full blossom at Scranton, Pa., a rosebush full of buds at Easton, dandelions at Allentown, and grasshoppers in the field at Bethlehem. March 1 brought early radishes to the market at Alton, Ill., and April shone like May. Such was the climate all along between the parallels of 39° to 44°. This winter in our own country which appeared to be no winter, was declared on all hands to be abnormal, unaccountable, and long to be remembered.

On the other hand, all over the ocean, the winter was unusually cold. Germany experienced the frigid climate of St. Petersburg. Southward the cold prevailed unwontedly. Northern Africa felt it severely. Ice in the harbor of Brindisi, and frozen orange trees at Corfu, proclaimed it. The usual winter rains did not fall; a drouth prevailed in Northern Africa, Egypt, and Syria; and the inhabitants were in despair at the novel phenomenon of their sunny clime being turned into a region of frost.

The summer followed, hotter than any preceding summer for over a hundred years. Drouths were the order of the day in all the country from the Atlantic to the Mississippi. In Canada, the whole country became dry as tinder, and then experienced the ravages of a fire, such as no man living ever witnessed. The conflagration swept over and ruined twenty-four hundred square miles of the country between Prescott and Ottawa. A conductor between Providence, R. I., and Worcester, Mass., asserts that for five consecutive months his cars were not wet by rain.

In July and August, the heat became frightful. The mercury had, in June, for many successive days, gone up above 100°. The wind felt as if coming from a land of fire. Roads became dust heaps, and many mills stopped for want of water. July 17, the mercury rose to 129° Fahrenheit. Hundreds of horses and men went down before the heat, struck dead as with the blast of the simoon. The heated term, usually short and sharp, was this year long and almost unendurable. The mortality of the city of New York, during these six burning weeks, reached the sum of 5832—one-fifth the average mortality of the whole year, crowded into forty-two days! July 22, in New York, forty-eight cases of sunstroke, nineteen, fatal. July 23, thirty-three deaths from the same cause; while the numbers thus struck down all over the land must be estimated by thousands. August 14, a hot wind passed over a four-acre field of cotton in Pomaria, South Carolina, and blasted it white and dead in a few hours. Prof. E. Loomis found from the records at Newport, R. I., that the four months of June, July, August, and September, averaged hotter than in any year since 1763, a period of one hundred and eight years.

In Europe the heat was equally phenomenal, producing severe drouth everywhere, and in some countries threatening famine. Crimson auroras were witnessed in their rarest grandeur as far south as Florence and Rome, producing alarm and being regarded as omens of coming evil.

The thermometrical ranges have been sudden and enormous. Sometimes the north winds have blown with great chilliness; and in an hour the wind changing into the south would feel as if wafted from a torrid clime. Everywhere, the seasons seemed to be mixed up in inextricable confusion. In Champlain, N. Y., where there never was a tornado before, three of these visitations have been experienced, with one hurricane, and three earthquake shocks. And while on the 3d of November a warm but furious rain storm occurred, accompanied with high wind, loud thunder, and lightning which struck in a dozen places in New England, only ten days later, there being no snow in the North except on the mountain tops, a snow-storm fell over Virginia, and ice formed in New Orleans.

Meanwhile the papers have been full of articles headed, "Trouble in the Sun," "Solar Spots," "The Earth in Trouble," "Nature Witnessing for God," "Is the Solar System in Danger?" "The Coming Storm," &c., &c. Every one seems to be looking for coming wonders, but none seem to

know what is coming. Who can explain all these irregularities in the realm of nature?

Thoughts on the Book of Daniel.

CHAPTER XI.

VERSES 1, 2. Also in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

We enter now upon a prophecy of future events, clothed not in figures and symbols, as in the visions of chapters 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world's history from the days of Daniel to the end of the world, are here brought to view. This prophecy, says Bishop Newton, may not improperly be said to be a comment and explanation of the vision of chapter 8.

The angel after stating that he stood, in the first year of Darius to confirm and strengthen him, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up, means to reign; three kings were to reign in Persia; referring doubtless to the immediate successors of Cyrus. These were, 1. Cambyses, son of Cyrus. 2. Smerdis, an imposter. 3. Darius Hystaspes.

The fourth shall be far richer than they all. The fourth king from Cyrus, was Xerxes, more famous for his riches than his generalship, and conspicuous in history for the magnificent campaign he organized against Grecia, and his utter failure in that enterprise. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus who lived in that age, consisted of five millions, two hundred and eighty-three thousand, two hundred and twenty men (5,283,220). And not content with stirring up the East alone, he enlisted the Carthaginians of the West in his service, who took the field with an additional army of three hundred thousand men.

VERSES 3, 4. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those.

The facts stated in these verses plainly point to Alexander, and the division of his empire. See on chapter 8:8. Xerxes was the last Persian king who invaded Grecia; the prophecy therefore passes over the nine successors of Xerxes in the Persian empire, and next introduces Alexander the Great. Having overthrown the Persian empire, Alexander "became absolute monarch of that empire, to the fullest extent it was ever possessed by any of the Persian kings." Prideaux i, 378. His dominion was great, including "the greater portion of the then known habitable world;" and he did according to his will. His will fortunately led him, B. C. 323, into a drunken debauch, in which he fortunately died; and his vain-glorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others beside those. Within fifteen years after his death, all his posterity had fallen victims to jealousy and ambition. Not one of the race of Alexander was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to oblivion and death. The kingdom was rent into four divisions and taken possession of by Alexander's four ablest, or perhaps most ambitious and unprincipled, generals, Cassander, Lysimachus, Ptolemy, and Seleucus.

VERSE 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It becomes therefore essential to an understanding of the prophecy to clearly identify these powers. When Alexander's empire was divided, it was divided toward the four winds of heaven, east, west, north, and south; these divisions of course to be reckoned from the standpoint of Palestine. That division of the empire lying west of Palestine, would thus constitute the kingdom of the west; that lying east, the kingdom of the east, that lying north, the kingdom of the north, and that lying south, the kingdom of the south. The divisions of Alexander's kingdom,

with respect to Palestine, were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Ptolemy had Egypt and neighboring countries, which lay to the south; and Seleucus had Syria and Babylon, which lay principally to the east.

During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these first divisions of the empire must determine the names, or we have no standard by which to test the application of the prophecy. That is, whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south. We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions.

Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria.

These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities, to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, "one of his princes." The Septuagint translates the verse thus: "And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him." This must refer to Seleucus, who, as already stated, having connected Macedon and Thrace to Syria, thus became possessor of three parts out of four of Alexander's dominion, and established a more powerful kingdom than that of Egypt.

VERSE 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theus should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense treasure as a dowry.

"But she shall not retain the power of the arm;" that is, her interest and power with Antiochus. And so it proved; for some time after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, "Neither shall he [Antiochus] stand, nor his arm," or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus.

"But she [Berenice] shall be given up." Laodice, not content with poisoning her husband, Antiochus, caused Berenice to be murdered. "And they that brought her." Her Egyptian women and attendants, in endeavoring to defend her, were many of them slain with her. "And he that begat her," margin, "whom she brought forth;" that is, her son, who was murdered at the same time by order of Laodice. "And he that strengthened her in these times;" her husband, Antiochus, as Jerome supposes, or those who took her part and defended her.

But such wickedness could not long remain unpunished, as the prophecy further predicts, and history further proves.

GIVE a rogue an inch and he will take an ell.

To Correspondents.

H. T. G.: The matter seems so perfectly plain to us, that we can hardly conceive how a person can examine the Sabbath question in the light of the Bible, and not be satisfied of his duty to keep the seventh day. If you have any convictions in that direction, we think it will be perfectly safe for you to move out upon them. In regard to Mr. Kelley's lecture, we appreciate your efforts and kind intentions in sending us a synopsis of it. For your sake, and that of others immediately concerned, we should be happy to notice some of his absurdities. But we must take into account the interest of all our readers, the great majority of whom have no acquaintance with Mr. K., and care not what he believes nor what he preaches. Hence it is thought best to give our space to matter which we judge will be of more general interest.

D. M. CANRIGHT: We have not the paper, and shall be glad of the article, and of any information you can give on the subject you mention.

P. ARMSTRONG: Bro. White is now writing on Matt. 24 and 25, and will in a few weeks present an exposition of the passage to which you refer.

Forgiveness.

THE Lord's prayer teaches us a most expressive lesson on this subject. We ask to be forgiven as we forgive others. We cannot use this prayer while we hold any hardness in our hearts toward our fellow-men. An unforgiving spirit on our part, shuts us away from the mercy-seat. For we cannot pray after any other "manner" than this; and to pray with a heart that does not forgive others, is to ask God to withhold forgiveness from us. If this be true, how forcible the admonition of Paul, "Let not the sun go down upon your wrath." So long as the heart is unforgiving, so long is it not only unforgiven, but really debarred from prayer.

J. N. ANDREWS.

Test of Obedience.

MEN can see the propriety and the reasonableness of all of the ten commandments except the fourth. And they admit also that it is reasonable that man should devote a portion of his time, say one-seventh, to religious duties. But that a particular day should be required to be regarded as more sacred than the rest, and men be required to abstain from worldly employment on that day, and that the consecration of another day will not answer the purpose just as well, they cannot see to be reasonable.

Such should remember that God has a right to test their loyalty and fidelity. God had the right to reserve one tree in Eden; and it was not man's prerogative to question the propriety of the prohibition, and say, If I leave another to God, I may partake of the fruit of this; though he might see no reason why that particular tree should be withheld.

The Sabbath of the Lord stands among the days of the week, like the interdicted tree among the trees of the garden; and the commandment for its holy observance, in like manner stands in the midst of the holy, just, and good, precepts of the moral law. And a good and sufficient reason is given why it should be distinguished and honored above other days; it being the day on which God rested from the work of creation, for which reason it was set apart; so that to observe it, is to honor him; and to disregard it, is to dishonor him. To choose another in its place, is to choose our own will in preference to the expressed will of God.

The Sabbath is a good test of obedience. Therefore it was chosen in preference to any other precept, when God said concerning Israel, "That I may prove them, whether they will walk in my law or no." See Ex. 16:4, and the context following. And so this down-trodden precept is the grand test in the third angel's message (Rev. 14:9-12), well calculated to separate the worshipers of God from the worshipers of the beast. What God does is right. R. F. COTTRELL.

What does it Mean?

IN the programme of the week of prayer for all the evangelical churches in the world, to be held the first week in 1871, I find the following: "Saturday, Jan. 7. Prayer for Christian missions for the conversion of the world, and for the glorious appearing of our Lord Jesus Christ."

If the first petition is granted, and the world is converted, then of course will come that glorious time of 1000 years millennium. How, then, can they at the same time expect the Lord to come? Or is not the conversion of the world the only coming of Christ that they now look for? We fear that it is. If not, the thing is mixed.

D. M. CANRIGHT.

RABBI ELIEZER said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you should turn to God to-day; perhaps you may die to-morrow; thus every day will be employed in returning."

THE pitcher that goes often to the well gets broken at last.

Very Poor Rent.

BEING in conversation a few days since with one who is passing from infidelity into faith in present truth, he said: "Christians profess to believe that 'the earth is the Lord's, and the fullness thereof;' but I think there are a mass of them that pay very poor rent."

How true. Life, breath, food, health, strength, lands, houses, grains, cattle, all, *all the Lord's*, we using and enjoying them. How much rent do we pay? Do not many rather feel, when the way opens to appropriate even a portion of the increase to forward the Lord's cause, that it is all theirs, and that those who would present to them the claims of the cause are only beggars? If you say, "I earned what I have with my own strength; its mine," remember what the Lord said to the Israelites: "Beware that thou forget not the Lord thy God . . . Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:11-18. May we rather feel to exclaim,

"My Maker and my King,
To thee my *all* I owe;
Thy sovereign bounty is the spring
Whence all my blessings flow."

May we all realize that we are but stewards, and act with faithfulness, as those who must soon give account of their stewardship.

J. N. LOUGHBOROUGH.

Modern Improvements a Sign of the Times.

"BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The time of the end was to begin with the ending of the 1260 years of papal supremacy. Compare Dan. 12:5-10, with 7:25. These years ended in 1798. A marked increase of knowledge should then take place in this time of the end. Has this been so since 1798? If so, it is another good evidence that we are near the final end. "Knowledge shall be increased,"—God has said it, and it will be so when the time of the end does arrive. This is a plain prophecy. Has it come to pass? Really, no answer is needed, as everybody knows that not only a marked, but astonishing, advancement has been made in all kinds of knowledge, science, and inventions, since 1798. Everybody notices it; everybody talks about it; yet few seem to know what it means,—that it is a sign of the end, that God has said so. The most necessary and useful articles, as well as the ornamental, from cellar to garret, in the barn, on the farm, in the highways,—everywhere, have been invented since 1798.

Here is a list of the most important ones. Study it well, and think what we could now do without them. Banish all these, set us back 72 years, and it would seem that the world had suddenly stopped! Yet for nearly 6000 years, men lived without any of these. And then, as it were, they were all hatched out at one brood! Had they come along gradually, covering a long period of time, it would have been no wonder. But all at once they come thick and fast, so that nothing hardly is now restrained from men that they can not do. Is not the hand of God in all this?

The following I have gleaned from the New American Cyclopaedia, under their respective heads, showing when each was invented and first applied:

- 1798. Gas, to light a manufacturing house in Birmingham, England.
- 1800. Cast-iron plough, first used in America, in N. Y. City.
- 1802. Steamboat, by Robert Fulton.
- 1803. Steel pen, by Mr. Wise, England.
- 1811. Steam printing press, printed the *London Times*.
- 1823. Gold pen, John P. Hawkins, America.
- 1825. Railroad cars.
- 1825. Furnace, for heating houses, Prof. Johnson, Philadelphia.
- 1829. Lucifer match, John Walker, England.
- 1833. Reaper and mower, Obed Hussey, Cincinnati, Ohio.
- 1837. Telegraph, Prof. Morse.
- 1839. Photography, Daguerre, France.
- 1846. First complete sewing-machine, Elias Howe, jr.
- 1851. Submarine cable.

This list might be extended almost indefinitely, besides the great improvements made on things before partially invented. It seems wonderful that the world went on for nearly 6000 years without any of these things, to us now almost indispensable. Of late, machinery has been invented, which, in its work, seems almost superhuman. *The Phrenological Journal*, for Dec., 1870, says of the American Watch Manufactures: "There are those (machines) which will take a shaving off a hair, or slice up steel like an apple; those which will drill holes invisible to the naked eye; registers which will measure the ten-thousandth part of an inch; screw cutters which will turn out perfect screws so small that, on white paper, they appear like tiny dots."

"Knowledge shall be increased" in the time of the end, says the Lord. Has it not come? Yet with all this, men are not becoming better, but rather worse, more proud, vain, corrupt, and infidel. Let us prepare for the end.

D. M. CANRIGHT.

Was Paul the Author of the Epistle to the Hebrews?

THERE have been skeptical persons, who were given to much doubting, who have denied that Paul was the author of the epistle to the Hebrews. And some classes of Christians, whose creed was condemned by the testimony of that book, have questioned its authority. We met such a class in Boston, headed by a man of some talent. They deny that Christ was the mediator of the new covenant 1800 years ago, for the reason that it is only just now being made. But the author of Hebrews declared that "He [Christ] is the mediator of the new testament." Heb. 9:15. Hence, to maintain their position, they reject the book of Hebrews. The following is a brief summary of the evidence we brought in our defense:

1. The Christians of Alexandria, the most celebrated theologians of the early church, were almost unanimous that Paul was the author. Among them were Clement, Pantenus, Origen, Justin Martyr, and a host of others.

2. The inscription of the oldest Greek, the Syriac, and Italic translations and versions, make Paul the author.

3. Eusebius, bishop in Palestine, collected testimony from all quarters, having heard of the objection as to Paul being the author. After carefully weighing the objection, he regarded Hebrews as the undoubted production of the apostle Paul.

4. The objection to it was first raised in Rome, and not in the eastern churches.

5. Paul was the companion and intimate friend of Timothy. The author of Hebrews says, "Know ye that our brother Timothy is set at liberty?" Heb. 13:23. Just what might be expected of that apostle.

6. He was in bonds when he wrote the epistle. "Ye had compassion on me in my bonds." Heb. 10:34.

7. The *salutation* he sends was peculiarly Pauline. "They of Italy salute you." Heb. 13:24.

8. The doctrines of the book exactly agree with those taught by Paul in his undisputed writings.

9. The Scriptures would be incomplete without this book. It supplies an important place in the divine record.

10. If it be rejected because anonymous, or the name of its author not given, then the 1st, 2d, and 3d epistles of John must be ruled out for the same reason.

11. None but an apostle of deep experience could have been its author; hence, no other apostle was so well qualified to write it. The style is exactly that of Paul.

12. It has Paul's token or seal at the conclusion. "*Grace be with you all. Amen.*" In the epistle to the Thessalonians, Paul says: "This is the token in every epistle; so I write." That is, he hints that his epistles may be known by the style. "*So I write.*" Every one of Paul's 14 epistles closes in this manner. Matthew, Mark, Luke, John, Acts, 1st and 2d Peter, James, 1st, 2d, and 3d John, and Jude, none of them close in this way. That style seems peculiar to the apostle Paul.

13. Like all the other epistles of Paul, it was written in the Greek language. Paul had used the Greek for twenty-five years, both in writing and speaking. It was not a translation; for all agree that it was originally written in Greek because of its free, flowing, full style, like an original composition.

14. To all who have an interest in the work of our High Priest in the heavenly sanctuary, this book is of paramount importance, as it contains the only complete commentaries on the subject of the sanctuary, both type and antitype, to be found in the Bible. It brings more clearly to view the fact that salvation is made sure by a "better covenant," established upon "better promises," set forth by a "more excellent ministry," affording a "better hope" of "better things," to be realized in a "better country," through a "better resurrection," and adds the blessed assurance that God has provided some "better thing for us that they without us shall not be made perfect." Praise God for such a book. And let all the people say, Amen. M. E. CORNELL.

Two Laws.

"NEITHER will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." 2 Kings 21:8.

Here seems to be a plain distinction between that which the Lord had directly *spoken* to the people, and that law which had been communicated to them by Moses. The above text is strikingly suggestive of the moral law which God spoke from Sinai, in contrast with the law of types communicated by Moses.

J. N. LOUGHBOROUGH.

"The Best and Truest."

A MAN in Connecticut advertises "the best and the truest exposition" of the seventh-day delusion. By this we may infer that there have been other expositions of the same heresy; but that none have been so good and *true* as this; and further, that this does not claim to be absolutely true, but is truer than any that have preceded it. It may, then, be all that it claims to be, and yet be very far from the truth. It is still possible that the author may properly be classed with "all liars."

R. F. COTTRELL.

THE SAVIOUR'S KNOWLEDGE.

We are sure that thou knowest all things.—John 16: 20.

Thou knowest, Lord, the weariness of sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored and sins to be confessed:
I come before thee at thy gracious word,
And lay them at thy feet; thou knowest, Lord.

Thou knowest all the past; how long and blindly
On the dark mountains the lost sheep had strayed;
How the good shepherd followed, and how kindly
He bore it home upon his shoulders laid,
And healed the bleeding wounds, and soothed the pain,
And brought it life, and hope, and strength, again.

Thou knowest all the present; each temptation,
Each toilsome duty, each forboding fear;
All to myself assigned of tribulation,
Or to beloved ones than self more dear;
All pensive memories, as I journey on,
Longings for vanished smiles and voices gone.

Thou knowest, not alone as God, all-knowing;
As man, our mortal weakness thou hast proved;
On earth with purest sympathies overflowing,
O Saviour, thou hast wept and thou hast loved!
And love and sorrow still to thee may come,
And find a hiding-place, a rest, a home.

Therefore, I come, thy gentle call obeying,
And lay my sins and sorrows at thy feet,
On everlasting strength my weakness staying,
Clothed in thy robe of righteousness complete;
Then rising, all refreshed, I leave thy throne,
And follow on to know as I am known.

—Am. Messenger.

Progress of the Cause.

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

Labors in Ohio.

DEC. 12, 1870, I left Troy, Ashland Co., and came to Norwalk, where I held two meetings. I found but little interest to hear the truth. The 15th, I came on to Defiance, where I found Bro. C. G. Daniels waiting to take me to his home, some eight miles south, in the township of Auglaize. At the beginning of the Sabbath, the 16th, I commenced meetings, which have continued nearly two weeks. I have held in all twenty meetings, and the result has been good. Some prejudice has been taken from the minds of the people, and a few have become some interested.

Another of Bro. Daniel's sons came out decided on the truth, and received evidence of acceptance with God. There were tears of joy and much rejoicing in the family because of this. This young man, his sister, and a brother-in-law, were baptized. This was a happy season. We went four miles to the Auglaize river, where a hole was cut in the ice; and while engaged in this solemn ordinance, the Lord gave us his rich blessing.

The next day we held a meeting for organizing a church, and it resulted in forming a society of ten members. This little band are not only united together in the bonds of Christian fellowship, but they are all, as it were, one family in the flesh: father and mother, grandmother, sons, sons-in-law, daughters, and daughters-in-law. Bro. and Sr. Daniels have now seen all but one of their children that have come to years of understanding, accept the present truth. How full of gratitude their hearts should be! and how earnestly they should strive to live the truth and lead their family and friends to the kingdom of God.

They were unanimous in choosing the father, the head of the family, to stand at the head of the church. We all had evidence of the approbation of God as we bowed in prayer, while the elder was set apart for his place in the church.

The plan of Systematic Benevolence was heartily adopted by this little company, and they put down their figures to the amount of \$60.00. After the meeting for organization was over, we enjoyed a most happy season in celebrating the ordinances. It was truly affecting to see parents and children confessing to each other, with tears flowing freely, and at the same time trying to comfort and encourage one another to be faithful unto the end.

If this little church will be a bright and shining light in the community where they live, others will soon join their number.

I. D. VAN HORN.

Defiance, O., Dec. 28, 1870.

Meetings in Illinois.

OCT. 30, we commenced meetings in a school-house near Eugene, Knox Co., and continued them with good interest till Dec. 2, when we returned home to Princeville, to attend quarterly meeting. This meeting was a time of refreshing to the church. The Lord was with us. This church has been passing through very severe trials during the past year. Deadly evils have been in our midst; but as these are being brought to light, and removed from us, the blessing of the Lord seems coming upon us. Some of our leading brethren who have remained inactive for some time past, are now coming up to the work. We were glad to hear such cheering testimonies from some of our absent members. The Lord preserve them blameless. On first-day, two were baptized.

We returned in the afternoon to commence meetings in a school-house two miles north of Eugene. We held but one meeting there, as the house was closed against us; but a number being desirous of hearing, we obtained a neighboring school-house, and continued meetings till after first-day, making in all about forty meetings in the neighborhood. Many acknowledge the truth

on the Sabbath, and seven or eight have commenced keeping it. We obtained three subscribers for the REVIEW and two for *Instructor*.

B. F. MERRITT,
C. H. BLISS.

Princeville, Ill.

Alba, Penn.

BRO. J. L. BAKER writes from Alba, Pa.: Since my return from the N. Y. and Pa. Conference, I have been holding meetings in the town of Armenia, some three miles from my home. Four have commenced keeping the Sabbath, and others are interested. A Freewill Baptist preacher is much interested. He says he can find no evidence in the Bible in favor of Sunday-keeping.

We have commenced a series of meetings in the Disciple church at Alba, which we design holding, Sabbath evenings, as long as it seems duty.

In the Highways and Hedges.

MY labors, for a few weeks past, have been in the highways and hedges, endeavoring to persuade some to come to the knowledge of the truth. Some eight or ten have commenced to keep the Sabbath of the Lord. Others are interested, reading and examining. C. O. TAYLOR.

Truth.

THERE are truths which pertain not to this life alone, which, if received, will, with the blessing of the Holy Spirit, bring man from darkness to light, from death unto life eternal.

The world knows not God as it has need to know him. Gross darkness covers the people. They stand sadly in need of the means of deliverance from spiritual darkness, from sin, and death; and in what direction shall they look for it?

On Sinai's top, by the voice of God, was proclaimed a law. It was given with his own finger on tables of stone. "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments, that thou mayest teach them." Ex. 20: 12. This law, which was given by Jehovah to his servant Moses, and which has been handed down from generation to generation, and miraculously preserved by the power of God through ages past, has been sadly trampled upon by its enemies. Satan, the author of error, has sought to place his cloven foot upon it. Vain, sinful man has disregarded it, and thus forfeited his right to the mercies of its Author. But all efforts to make any real change in this law have proved ineffectual; for the Scriptures everywhere teach that the law of God is unchangeable, and that not one jot or tittle shall ever pass from it till all is fulfilled. Yet so long as Satan can so darken the minds and pervert the ideas of those to whom this law is given as to cause them to disobey it, his ends are answered, he is satisfied. It matters not to him how near man gets to Heaven's door so long as he fails to enter in.

And now we will inquire, What is truth? This is, indeed, an important question; and more especially so in these last days. Not that truth is changeable, or ever ceases to be truth; but that ideas have become so perverted, there is a failure to understand what it is. As the Saviour came to earth to "bear witness unto the truth," let him answer the question. This he does in the following language addressed to the Father: "Thy word is truth." All may understand by this that the word of God is truth. But simply a knowledge of this fact is insufficient. Theory alone is valueless. But a strict adherence to the principles of truth in every-day life, aided by the influence of the Holy Spirit, will lead to a close walk with God—will serve to extricate man from the filthy ditch into which error has plunged him.

He who seeks for truth in the love of the truth will find consolation in the fact that life and immortality are brought to light by the gospel. And if there be any truth, the acknowledgment of which should lead to a sense of its importance, or a feeling of its power, it is surely that of the death of Christ as a sacrifice for the sins of men. And who is there that, in their search for divine truth, can pass by Calvary, and there behold the sufferings of Christ, without pondering deeply on the guiltiness of the transgression of the Father's law, which nothing but the voluntary death of his Son could expiate? and on that infinite goodness and love which gave the ransom whereby, though guilt could not go unpunished, the guilty might be saved?

Truth is elevating. It is ennobling. Angels of light love and cherish it. Yet few, very few, of the human race believe this. Some do not believe it because they will not. It is easy to exclude light by closing the eyes. It is easy to resist the clearest truths by hardening the heart against it. Oh! would that the friends of truth were not so few. Would its enemies were fewer. And would that those who do have some love for the truth, would be earnest, united, and persevering, in their efforts to bring others to a love of it. Their labors shall not be in vain so long as they yield obedience to that word which is the charter of their salvation. "He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 21.

And, friends, let us pray unto our Heavenly Father that wherever there is light, we may see it; wherever there is truth, we may know it; and that we may be saved from the delusion of vain

imaginings, from all darkness of the understanding, from all perverseness of the will, from all the deceitfulness of the heart, and that we may learn to love and obey the truth, "even to the saving of the soul." J. R. TREMBLEY.

Battle Creek, Mich.

Going Home.

OH! the magic of these words! How they cheer the lone, weary traveler, and smooth life's rough pathway, and light up the valley of the shadow of death. The fairest pleasures of earth are made more captivating and glorious by them; and in the hours of temptation and conflict, they fall like inspiring music on the ear.

Going home! It may be a season of prosperity with you, dear reader; roses fair are strewn along your homeward path. Wealth, honor, fame, and earth's fairest jewels may be yours. Death, perhaps, has not entered your family circle and removed the dearest and most loved ones, and blighted the sweet prospect of earthly bliss; nor the storms of misfortune swept over you; but in green pastures and beside the still waters have thy joyful feet been led. The grateful expression of your heart should be, "Bless the Lord, O my soul, and all that is within me bless his holy name."

But life, perhaps, wears a different aspect from this. Its sunshine has passed away and left you in gloom and sadness. The sweet buds of hope have withered in your grasp, and thorns and briars have sprung up in your road. You have to bear the yoke in your youth; and care is early stamped on your brow. All looks cheerless and dark around you. But stop; think one moment; is there no hope to shed its radiance on your path? Have you lost sight of this blessed promise, "Weeping may endure for a night, but joy cometh in the morning"? Joy cometh! Yes, for you; though here you may not realize it, yet Heaven had it in reserve for you. The long, dark night of anguish is wearing away. Only a few more days of sorrows, disappointments, and trials sore. A few more conflicts, a few more tears, and the night of sorrow will close. Then the glad morn of eternal day will bring to our view scenes of endless joys.

And with such a future before you, can you not cheerfully endure the trials of life? You are going home; and will not the pleasure of that glorious home where angels dwell amid the sea of bliss, amply compensate you for the troubles you now experience? Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4. Is not this enough to make you patient in tribulation? Are the sufferings of this present time worthy to be compared with the glory that shall hereafter be revealed in you?

Going home! Is it so, bereaved Christian? Then let us comfort one another with these words. We may weep beside the graves which are hallowed to the memory of the departed; but the sunshine of Heaven shall illumine our tears and bring a rainbow of promise over our hearts. True, our friends cannot return to us; for the hand of death has laid them low in the dust. They heed not our tears, neither do they know the bitter wallings of our sad hearts. We call; but there is no answer. The sweet voice that once gladdened our ears, is now hushed, silent, cold, and still. They are sleeping that sleep which nought can break till the glorious resurrection morn, when the voice of the Archangel shall break the power of death, and bring to life the slumbering dead. Oh! blessed thought—ere long we shall be clasped in their embrace, and gladdened by their converse; and as we think of the glad meeting which will restore us to each other and banish in a moment the pain of past separation, the distance now between us seems to lessen; and we say to ourselves, Patience, sad heart; bear up a little longer; we shall be at home presently.

Going home! How soothing is this assurance to those humble believers who have no earthly home; to those who, through bereavement or reverse of fortune, have been thrown among strangers, and who often sigh for the generous sympathy and the fond endearments which surrounded them in earlier years. In moments of loneliness and gloom, let us soften all hard thoughts of our present condition by the refreshing contrast which a coming future unfolds to us. Will not the fair vision of our home above help to make us more patient and contented under the privations which we now endure? We are solitary and neglected here, and our aching hearts sometimes yearn for the love that others enjoy; but there we shall no longer be orphans, but children at home, and that for ever and ever. All the tenderest feelings and all the social instincts of our nature will then be perfectly satisfied, and our warm and out-gushing affection be fondly and fully reciprocated.

Going home! Here we have no continuing city; but we seek one to come. We are strangers and sojourners upon the earth. And we rejoice in the fact. We are glad that this world is not our rest. We would not like to think that our fairest hopes and our brightest joys were already realized, and that we were never to expect release from care and disappointment. Amidst our various trials and temptations, when sin grieves and when bereavement saddens us, how it comforts our hearts to feel that there is an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us! And in our happiest

hours, as we remember how mutable and insecure are life's best joys, we check all anxious forebodings that would disturb our peace, by the thought that there are purer and more perfect pleasures stored up for us in the future.

Going home! Let this be your cheering motto, the bright pole-star by which you steer your bark. Going home—a home with Jesus, a home in Heaven.

"Home, home, bliss to the parted;
Friends, friends, meet on its shore;
Here, here, lonely they've left us;
Soon we'll be parted no more.
Home, home, home, home—
Friends will be parted no more."

"Home, home, let us now hasten;
See, see, angels above!
Hark! hark! now do they call us
Home to their dwelling of love.
Home, home, home, home—
Home of our Father's kind love."

A. RATHBUN.

Peoria Co., Ill.

Jesus Is Soon Coming.

THE church has come to a point in her history when it seems that faith is almost lost in sight. The evidences of Christ's coming are so clear that those who love his appearing can, with unwavering faith, lift up their heads and rejoice, knowing that their redemption draweth nigh. Oh! yes; to the wayworn pilgrim, and the servants of Christ and the church, who have borne the burdens and heat of the day, and are still toiling on, how cheering to know that deliverance is so near.

You that are keeping pace with the work of God, can you not see that the message is rising? that we are living near the time of trouble, and when the refreshing will come upon God's people? Bro. Smith's piece in REVIEW, Vol. 36, No. 26, "Without Excuse," is right to the point, also Bro. White's, remarks in Nos. 24 and 25. Such writing must have a tendency to arouse the lukewarm in the church. Surely, we are living in a fearful, and yet solemn and deeply interesting, time. Yes, in the Judgment, when the cases of each one will soon come up for investigation.

And while I rejoice that Jesus is soon coming, yet I am sad and burdened most of the time with the thought that many Seventh-day Adventists will come up to the decisions of the Judgment unprepared, and will find themselves deceived when it will be too late to reform. Oh! how dreadful to lose eternal life. But what will be the cause of their loss? Certainly not for the want of light. Oh, no! but because they have not lived it out, but have esteemed the gratification of self, and the pleasure of the world, of more value than eternal life. Others seem to have no sense of the work they have to do to fit them for the Judgment, or the society of the pure and blest. They have never seemed to feel the deep movings of the Spirit of God in their hearts. We do not see them panting after purity, and agonizing to get the victory over sin. But there they stand. I fear they feel that they are rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, poor, and blind, and naked. Oh! what will arouse them? God grant to anoint their eyes with eye-salve that they may see, that they may be zealous and repent, before their cases are decided. You that have faith in God, and access to his throne, pray much that God may send a spirit of deep conviction for sin upon the church.

I feel to thank God for the spirit of prophecy. As I read the testimonies to the church, and see how fast they are being fulfilled, I feel alarmed for those who are not moved by these things.

"The Lord is coming. Who shall stand?
Who shall be found at his right hand?
He that hath the white garments on,
That Christ our righteous king hath won."

C. LAWTON.

Jefferson Co., N. Y.

Wilderness Trainings.

"AND I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42: 16.

Recently, I listened to a sermon from this text. The speaker mentioned the devious ways and unknown paths by which God often leads his children, blinded by the earthly veil which conceals him from us—ways leading sometimes through the valley of affliction where blow after blow is struck at our happiness, and we in our blindness cannot see why we are thus tried; sometimes through bitter disappointments when our hopes are blasted just at the opening; and, again, where dark clouds of doubt and fear gather round the believer, shutting out for a time his Father's face.

The children of Israel were led through unknown paths from the land of their thralldom into the promised inheritance.

Through faith, they crossed the waters of the Red Sea—a way impassable save as God's hand led them. And then as faith flagged or revived they were led backward or forward on their journey at times almost cut off from before the Lord—and anon, as they showed signs of repentance, cheered by some token of his favor; showing that God did not forget his people, even in their sinfulness and wanderings.

But why were their wanderings permitted? Were they not to show them their own weakness

and dependence? to teach them where to look for strength? Their long slavery had unfitted them for the conflicts that awaited them on the borders of the promised land, and they needed these wilderness trainings to fit them for what lay before them.

The people of God of all times have needed such discipline, and will to the end. When we get too careless or too confident, and forget from whence our help cometh, we wander away from the side of our Leader into blind ways of sin. So may we see our own frailty, and learn humility.

Sometimes when we feel that we have strayed away from our Guide, and begin to cry for help, he leaves us to call unanswered for a time; to grope about in the palpable darkness of our own hearts, reaching after him in our helplessness, and thinking him a long way off; when, if we could only feel it, he is very near, only waiting till we shall cry with more importunate earnestness ere he lift the veil and let in the light of his smile.

Often, too, our prayers are answered as we least expect, and in ways sorely trying to our faith. We pray for holiness and purity, and he places us in the furnace of affliction, till the dross shall be purged away. We ask to be transformed into his image and to have our hearts fixed upon him, and he cuts away the unsightly proportions with blows that sometimes seem cruelly sharp, and take our affections to himself by severing the links that bind us to earth. We pray that we may lay up treasure in Heaven, and he takes away our earthly treasure. We ask humility and meekness, and he sends us crosses and bitter disappointments, to teach us meekness and humility.

Such in part were the thoughts presented that day, and in part the answering train awakened in my own mind. I had wandered away from my Saviour, and had listened in vain for an answer to my returning cry. Like his wandering children of old, I feared the Lord had left me to the devices of my own heart.

I was cheered and encouraged to cry on till he answered, knowing that he was near.

Are there none who may see these words who have felt these "wilderness trainings," or are even now in this bitter experience? "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Are there any who are passing through the fires of affliction? So he sitteth as a refiner. He sees what measure of trial is needed to separate the bright gold. He knows how much we can bear. He will not try us beyond our strength.

Are there any to whom the sky seems an arch of brass to turn back every petition? Pray on—for because of your importunity he will hear you. And if your prayers are answered in ways not in accordance with your expectations, remember "He doeth all things well."

Are there those to whom life's journey seems to lie all through the wilderness? Look with faith to the dawn of a brighter day, remembering that, though "weeping may endure for a night," yet "joy cometh in the morning." We need these wilderness trainings to fit us more fully for the work here, and the joys hereafter. We have not yet come up to the standard set for us. We need pruning and training to grow into "the stature of the fullness of Christ." Our feet have not learned to keep time to God's music; they need much drilling yet. Our sojourn in the Egyptian darkness and slavery of sin, has left us but poorly fitted to "go up and possess the land," or to meet the conflicts which yet lie between it and us. Dark shadows of night await us yet before the glorious dawn for which we look. But what saith the Lord our God? "These things will I do unto them, and not forsake them."

Shall we doubt the word of the Lord?

E. H. WHITNEY.

Franklin Co., N. Y.

Solemn Reflections.

It is in the day of God's preparation. He is preparing a people for translation. The hour of his judgment is come. Soon there will be a famine in the land; not a famine for bread, nor a thirst for water, but of hearing the word of the Lord. They shall wander from sea to sea, from the north even to the east. They shall run to and fro to seek the word of the Lord, and shall not find it. At that time, though Noah, Job, and Daniel, were in the land, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness. The watchmen will have left the walls, not one sermon more to be preached, not one prayer to be offered; probation closed; the decree gone forth, He that is holy and he that is filthy, let them so remain. It will then be said, Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh, Alas! for the day; for the day of the Lord is at hand, and as a destruction from the Almighty, shall it come. Truly, the night is far spent, and the day is at hand. Soon Jesus will come, robed in glory and honor, to gather his ransomed ones home. Shall we be ready? brethren and sisters; shall we be ready? Shall we be able to say, This is our God, we have waited for him, and he will save us? Was there ever a people that had so much light and truth as this people? The Lord help us to walk in the light, and purify our souls by obeying the truth. NANCY GIBBS.

The peaceful minded are a terror to evil-doers.

Suspension of Thought.

THE following cases of suspended reason, or thought, were related to me by Mr. C. Richardson, of Jamestown, Ottawa Co., Michigan. They are, I think, pertinent illustrations of the scripture doctrine of the sleep of the dead.

Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital, a number of years since, discovered therein, a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from the falling limb of a tree. Procuring surgical aid, Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding word of a sentence that he had begun to address to his son, with whom fourteen years before, he was splitting rails under the tree where he received the injury that deprived him of his senses:—"Put in the—wedge."

This, I think, is a remarkable example of suspended thought. For fourteen years he had lived perfectly unconscious of the loss of a moment of time. But he ate, drank, slept, awoke, and moved about; but how? Simply as a machine. Like the clock, the human mechanism had been wound up, or set in motion, and must run its allotted time, though a part of its complicated machinery unessential to its longevity, should cease to move. The hunger, and the act of supplying its demands, were but a part of the natural movements of the intricate machine.

Another case related by Mr. R., is concerning one of his natural sisters. About forty years since, Miss Emily Richardson, a teacher of public schools in the county of Somerset, in the State of Maine, returning home from a visit to a friend, one clear starlight evening, early in September, being thinly shod, took a severe cold, which, in a few hours, rendered her a raving maniac.

It soon became necessary to confine her in a cell prepared for the purpose, and separated from the kitchen by a partition of strong wooden bars. In this condition she remained, being occasionally removed that her cell might be cleaned, until about the 20th of March following, when, in the evening, on being removed from her cell as above, and not very closely watched, she seized a large frozen beet that lay in a corner of the room, and hurled it with great force at her brother's head, inflicting a severe cut in his face. He threatened her with punishment in case she should repeat the act. In a moment the beet was hurled at him a second time; when in anger, he struck her a severe blow on the back of the head and neck, which felled her to the floor in an instant. She presently arose, seated herself on a chair, and sobbed for some time. She then said she was tired, and would go to bed. Her brother, out of remorse for his rashness, plead that she might be allowed to sleep with her sister. It was granted. Early in the morning she arose, and having robed herself, went to the window, looked out, and started back in amazement, exclaiming, "Why, how it has snowed during the night!" (the snow lay deep on the ground). "I guess not," said her brother, "there was snow on the ground yesterday." "No," said she, "it was clear and starlight last evening, and not a particle of snow on the ground." She got breakfast ready in good order before the family arose. From that time she was perfectly sane, and soon took another school. It always seemed strange to her, that she should close a summer term of school, and take another so soon. The whole winter had been to her a perfect blank.

In the foregoing examples, by injuries inflicted upon the brain, the first was rendered idiotic, the last insane. Yet, in both, there was an entire suspension of thought, or conscious existence, for a time. Can it be possible, that, if man possesses innate immortality, a slight injury to the brain should suspend consciousness of existence for a time, while a greater injury, resulting in death, should intensify that consciousness, in a ratio that exceeds the action of the healthful human mind, as the spiritual exceeds the natural?

Such is the teaching of popular Christianity, and such the voice of Spiritualism—a doctrine which originated with him who in Eden declared, in contradiction of the word of God, "Thou shalt not surely die."

After penning the foregoing I submitted it to Mr. R. for criticism. He pronounced it correct. I do not remember to have seen these cases noticed in print.

ADOLPHUS SMITH.

Ottawa Co., Mich.

Confidence in the Work.

I EMBRACED the Advent doctrine in 1832, and the third angel's message about ten years since; and I am fully satisfied that the Lord is leading his people, and that if we follow the teachings of the Bible, the testimonies, and the warnings and admonitions of our good paper, we shall be saved. Who can doubt these truths after witnessing the fulfillment of so much prophecy? Read Dan. 7:26, 27. His dominion is gone. The Lord help us to be doers of the word.

P. MARTIN.

Dane Co., Wis.

RELIGION is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.

The Spirit of Sacrifice.

I HAVE been reading again the articles in the REVIEW, Nos. 23 and 24, Vol. 36, on "Present Truth and Present Conflicts," pointing to some of the duties and dangers of the people of God at the present time. I hope these articles will not be lightly passed over by our people. When the Lord warned us by his servant Paul, that in the last days perilous times should come, he intended that we should realize the dangers, and so escape disaster. Let each one take it home. There is great danger—danger to me, danger to all. It is not an idle expression, to increase the size of the Bible. And so, also, when God's chosen servants by the same Spirit point out the particular dangers to which we are exposed under the last message, it should not be regarded as the Sodomites regarded the warning of Lot, who "seemed as one that mocked." These warnings are not to be regarded as idle tales. They have a solemn meaning, a deep significance. May God help all to take them to heart, and profit by his merciful dealing toward us.

The work of human salvation is a work of sacrifice, from beginning to end. Christ set the pattern. His disciples are to follow it. Selfishness has no place in the system. Those who purpose to avail themselves of this great salvation, and not engage in the work of saving others, have no part nor lot in the matter. Selfishness cannot enter that kingdom, the foundation of which is laid in pure, disinterested, self-sacrificing benevolence. Those who are willing to suffer with Christ, and unselfishly follow his example of sacrifice to save others, are the ones that shall reign with him in glory. Let all those who would enjoy the rest, now willingly devote all their energies to labor.

R. F. COTTELL.

The Day of Pentecost.

WHY WAS THE SPIRIT Poured OUT UPON THAT DAY? ACTS 2:1, 2.

SUNDAY-KEEPERS generally claim that this event occurred on that day because it was the first day of the week which God designed to thus specially honor. Had this been the case, how much easier and more effectual it would have been for the Lord to simply and plainly say so; but as it is, it is not even said that it was upon the first day of the week. But the connection gives the manifest reason why this was upon that day—pentecost—rather than any other. Pentecost was one of the greatest days in all the Jewish year, when all Israel would be gathered together at Jerusalem. The occurrence at such a time of such a wonderful event as was the pouring out of the Holy Spirit, would attract the notice of men from all parts of the world. This would prepare the way for the gospel to go into all the surrounding nations. Hence we read: "And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Verses 5, 6. Then it mentions some seventeen different languages and countries there represented. Verses 8-13. To these, Peter preached; and three thousand were converted and baptized. These converts must have returned to their homes and thus have carried the gospel with them to all those countries. Had any other day been selected for this event, such a wonderful result would not have been effected. Manifestly, then, for this reason, and not because it was Sunday, did God select that day.*

D. M. CANRIGHT.

*The time had also come for the fulfillment of the anti-type of the feast of pentecost. ED. REVIEW.

Be in Earnest.

PROFESSING what we do, we should be in earnest. We are expecting our Lord to visit us soon. We know that our cases are pending in the court of Heaven. And are we forming characters that will bear the solemn test of the Judgment? We cannot afford to jeopardize our hope of Heaven for the light and trivial things of this earth. We must be in earnest, and make thorough work. Life, eternal life, depends upon our faithfulness now.

Are there differences to be adjusted? Let us be about it. Are there wrongs to be righted? For the sake of a better life, for the sake of Him who left the glory of Heaven to die for us, that we might live, let us set everything in order. Let us remember that we must be without guile at Jesus' appearing, if we would return to the marriage supper with him.

While the sands in time's glass are nearly run, may we quicken our steps, keep pace with the message, and finally sing the song of deliverance.

R. F. PHIPPENY.

Gratiot Co., Mich.

Is It Right?

WHEN times are hard, or money is scarce, is it right to diminish donations to God's cause first? Ought we not rather to cut down expenses of living first? Let us remember Him who, though he was rich, became poor for us, and when we retrench, begin at the right end. Our living, our apparel, and our superfluities, should be cut short first. Let us deny,—not God, but ourselves. If we honor Him in hard times, he will help and honor us by giving us easy times.—T. Swain.

Be just to others, that you may be just to yourself.

Economical Use of Time.

AN idle person, or one that lives to please himself, cannot cast an influence for good in any cause. There are some who have families wholly dependent on their labor for support, who suffer great privations, if labor is not economized. For a man to fail to so economize, would be to neglect to provide for those of his own house; and St. Paul says of such an one, "He hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. Certainly, such cannot keep the fourth commandment, nor be numbered with those described in the first five verses of Rev. 14, who will stand without fault before the throne of God.

There are many ways that men (professing love for the truth) take to spend their time to little or no profit, thus neglecting the claims of the cause they profess to love, and the care of the families for whose existence they are responsible.

Perhaps there is no habit that leads more directly to poverty, want, and woe, than that of hunting; nor is there any idol clung to with greater tenacity than the gun. Those that make hunting profitable are very few; and if it were profitable, we doubt whether the chasing of game, or the pursuit of hunting, is favorable to a growth in grace. But there are many who spend much of their time hunting to no profit, either temporal or spiritual; and how can a person be justified in leaving his family destitute, day after day, to hunt for game, when past experience must teach him that it will not yield him a comfortable living?

And it certainly is very unconsoling to the wife and mother as she cares for her little ones at home, to think that her husband seldom gets even the "rabbit skin" of the old cradle song, or anything else wherewith to clothe or nourish his family; but oftener comes home at night, faint, as did Esau from his hunt, ready to sell his birth-right, or any other right, for something to eat.

And while he partakes of the scanty fare, he will revive hope by relating how he almost got something; and if it had not been for this or that, he would perhaps have shot a deer.

Thus consoled, after eating and sleeping, he is ready to renew the chase the next day.

Should you presume to offer such persons a bushel of corn per day for their labor, they would feel insulted; when they know that they work harder for less pay.

With regard to making an idol of a gun, I have myself had an experience. When a boy, if I saw a gun, I looked upon it as a pearl of great price, and would readily sell all I had to buy it.

I was more successful than some, but could never make hunting profitable; and I believe if I had spent my time according to the dictates of my conscience, I should now have wherewith to help the cause of truth. I say conscience, because I never started on a hunt without feeling that I ought to be doing something better.

In view of my own experience, I pity the boy who is so smitten with the gun as to allow it to absorb all his thoughts and time; and I would say to such, Break away from this infatuation as an enemy to your present and eternal good.

F. NELSON.

Gratiot Co., Mich.

LITTLE faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

Obituary Notices.

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

DIED, Dec. 8, 1870, at Oakland, Wis., Susanna Olson, in the 81st year of her age. Our grandmother came to this country fourteen years ago, and found one of her sons keeping the Sabbath. She readily embraced this truth, and afterward, together with the rest of us, all the truths of the third angel's message. She fell asleep in a good old age, with a bright hope of having part in the first resurrection. "Blessed are the dead which die in the Lord."

Remarks on the funeral occasion by Bro. E. M. Crandall.

O. A. OLSON.

DIED, in Jefferson, Iowa, Oct. 10, 1870, of consumption, Sr. Laura L., wife of Bro. J. P. Farnsworth, in the 24th year of her age. She was baptized the past summer, and joined the church in this place.

Remarks on the occasion from 1 Thess. 4:13-14.

Also, died, in Ludlow, Iowa, of typhoid fever, Nov. 2, 1870, Sr. Olive Collins, aged nearly 14 years. We have good grounds for hope that she will "come again from the land of the enemy to her own border."

Remarks from Jer. 31:15-17.

C. A. WASHBURN.

DIED, in Rindge, N. H., Dec. 24, 1870, Jonathan Wheelock, aged 70 years. He embraced the faith of the Seventh-day Adventists on the day he took his bed at the commencement of his sufferings, and it buoyed him up until the end. He would often say, "When the trial came, the antidote came also."

MARY ANN WHELOCK.

DIED, of dropsical consumption, in Otsego, Mich., Dec. 25, 1870, David H. Snow, aged 23 years. Discourse by the writer.

W. H. LITTLEJOHN.

and dependence? to teach them where to look for strength? Their long slavery had unfitted them for the conflicts that awaited them on the borders of the promised land, and they needed these wilderness trainings to fit them for what lay before them.

The people of God of all times have needed such discipline, and will to the end. When we get too careless or too confident, and forget from whence our help cometh, we wander away from the side of our Leader into blind ways of sin. So may we see our own frailty, and learn humility.

Sometimes when we feel that we have strayed away from our Guide, and begin to cry for help, he leaves us to call unanswered for a time; to grope about in the palpable darkness of our own hearts, reaching after him in our helplessness, and thinking him a long way off; when, if we could only feel it, he is very near, only waiting till we shall cry with more importunate earnestness ere he lift the veil and let in the light of his smile.

Often, too, our prayers are answered as we least expect, and in ways sorely trying to our faith. We pray for holiness and purity, and he places us in the furnace of affliction, till the dross shall be purged away. We ask to be transformed into his image and to have our hearts fixed upon him, and he cuts away the unsightly proportions with blows that sometimes seem cruelly sharp, and take our affections to himself by severing the links that bind us to earth. We pray that we may lay up treasure in Heaven, and he takes away our earthly treasure. We ask humility and meekness, and he sends us crosses and bitter disappointments, to teach us meekness and humility.

Such in part were the thoughts presented that day, and in part the answering train awakened in my own mind. I had wandered away from my Saviour, and had listened in vain for an answer to my returning cry. Like his wandering children of old, I feared the Lord had left me to the devices of my own heart.

I was cheered and encouraged to cry on till he answered, knowing that he was near.

Are there none who may see these words who have felt these "wilderness trainings," or are even now in this bitter experience? "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Are there any who are passing through the fires of affliction? So he sitteth as a refiner. He sees what measure of trial is needed to separate the bright gold. He knows how much we can bear. He will not try us beyond our strength.

Are there any to whom the sky seems an arch of brass to turn back every petition? Pray on—for because of your importunity he will hear you. And if your prayers are answered in ways not in accordance with your expectations, remember "He doeth all things well."

Are there those to whom life's journey seems to lie all through the wilderness? Look with faith to the dawn of a brighter day, remembering that, though "weeping may endure for a night," yet "joy cometh in the morning." We need these wilderness trainings to fit us more fully for the work here, and the joys hereafter. We have not yet come up to the standard set for us. We need pruning and training to grow into "the stature of the fullness of Christ." Our feet have not learned to keep time to God's music; they need much drilling yet. Our sojourn in the Egyptian darkness and slavery of sin, has left us but poorly fitted to "go up and possess the land," or to meet the conflicts which yet lie between it and us. Dark shadows of night await us yet before the glorious dawn for which we look. But what saith the Lord our God? "These things will I do unto them, and not forsake them."

Shall we doubt the word of the Lord?
E. H. WHITNEY.

Franklin Co., N. Y.

Solemn Reflections.

It is in the day of God's preparation. He is preparing a people for translation. The hour of his judgment is come. Soon there will be a famine in the land; not a famine for bread, nor a thirst for water, but of hearing the word of the Lord. They shall wander from sea to sea, from the north even to the east. They shall run to and fro to seek the word of the Lord, and shall not find it. At that time, though Noah, Job, and Daniel, were in the land, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness. The watchmen will have left the walls, not one sermon more to be preached, not one prayer to be offered; probation closed; the decree gone forth, He that is holy and he that is filthy, let them so remain. It will then be said, Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. Alas! for the day; for the day of the Lord is at hand, and as a destruction from the Almighty, shall it come. Truly, the night is far spent, and the day is at hand. Soon Jesus will come, robed in glory and honor, to gather his ransomed ones home. Shall we be ready? brethren and sisters; shall we be ready? Shall we be able to say, This is our God, we have waited for him, and he will save us? Was there ever a people that had so much light and truth as this people? The Lord help us to walk in the light, and purify our souls by obeying the truth. NANCY GIBBS.

The peaceful minded are a terror to evil-doers.

Suspension of Thought.

THE following cases of suspended reason, or thought, were related to me by Mr. C. Richardson, of Jamestown, Ottawa Co., Michigan. They are, I think, pertinent illustrations of the scripture doctrine of the sleep of the dead.

Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital, a number of years since, discovered therein, a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from the falling limb of a tree. "Procuring surgical aid," Mr. Hendrix caused the depressed skull to be raised to its natural position, when the patient uttered the concluding word of a sentence that he had begun to address to his son, with whom fourteen years before, he was splitting rails under the tree where he received the injury that deprived him of his senses:—"Put in the—wedge."

This, I think, is a remarkable example of suspended thought. For fourteen years he had lived perfectly unconscious of the loss of a moment of time. But he ate, drank, slept, awoke, and moved about; but how? Simply as a machine. Like the clock, the human mechanism had been wound up, or set in motion, and must run its allotted time, though a part of its complicated machinery unessential to its longevity, should cease to move. The hunger, and the act of supplying its demands, were but a part of the natural movements of the intricate machine.

Another case related by Mr. R., is concerning one of his natural sisters. About forty years since, Miss Emily Richardson, a teacher of public schools in the county of Somerset, in the State of Maine, returning home from a visit to a friend, one clear starlight evening, early in September, being thinly shod, took a severe cold, which, in a few hours, rendered her a raving maniac.

It soon became necessary to confine her in a cell prepared for the purpose, and separated from the kitchen by a partition of strong wooden bars. In this condition she remained, being occasionally removed that her cell might be cleaned, until about the 20th of March following, when, in the evening, on being removed from her cell as above, and not very closely watched, she seized a large frozen beet that lay in a corner of the room, and hurled it with great force at her brother's head, inflicting a severe cut in his face. He threatened her with punishment in case she should repeat the act. In a moment the beet was hurled at him a second time; when in anger, he struck her a severe blow on the back of the head and neck, which felled her to the floor in an instant. She presently arose, seated herself on a chair, and sobbed for some time. She then said she was tired, and would go to bed. Her brother, out of remorse for his rashness, plead that she might be allowed to sleep with her sister. It was granted. Early in the morning she arose, and having robed herself, went to the window, looked out, and started back in amazement, exclaiming, "Why, how it has snowed during the night!" (the snow lay deep on the ground). "I guess not," said her brother, "there was snow on the ground yesterday." "No," said she, "it was clear and starlight last evening, and not a particle of snow on the ground." She got breakfast ready in good order before the family arose. From that time she was perfectly sane, and soon took another school. It always seemed strange to her, that she should close a summer term of school, and take another so soon. The whole winter had been to her a perfect blank.

In the foregoing examples, by injuries inflicted upon the brain, the first was rendered idiotic, the last insane. Yet, in both, there was an entire suspension of thought, or conscious existence, for a time. Can it be possible, that, if man possesses innate immortality, a slight injury to the brain should suspend consciousness of existence for a time, while a greater injury, resulting in death, should intensify that consciousness, in a ratio that exceeds the action of the healthful human mind, as the spiritual exceeds the natural?

Such is the teaching of popular Christianity, and such the voice of Spiritualism—a doctrine which originated with him who in Eden declared, in contradiction of the word of God, "Thou shalt not surely die."

After penning the foregoing I submitted it to Mr. R. for criticism. He pronounced it correct. I do not remember to have seen these cases noticed in print.

ADOLPHUS SMITH.

Ottawa Co., Mich.

Confidence in the Work.

I EMBRACED the Advent doctrine in 1832, and the third angel's message about ten years since; and I am fully satisfied that the Lord is leading his people, and that if we follow the teachings of the Bible, the testimonies, and the warnings and admonitions of our good paper, we shall be saved. Who can doubt these truths after witnessing the fulfillment of so much prophecy? Read Dan. 7:26, 27. His dominion is gone. The Lord help us to be doers of the word.

P. MARTIN.

Dane Co., Wis.

RELIGION is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.

The Spirit of Sacrifice.

I HAVE been reading again the articles in the REVIEW, Nos. 23 and 24, Vol. 36, on "Present Truth and Present Conflicts," pointing to some of the duties and dangers of the people of God at the present time. I hope these articles will not be lightly passed over by our people. When the Lord warned us by his servant Paul, that in the last days perilous times should come, he intended that we should realize the dangers, and so escape disaster. Let each one take it home. There is great danger—danger to me, danger to all. It is not an idle expression, to increase the size of the Bible. And so, also, when God's chosen servants by the same Spirit point out the particular dangers to which we are exposed under the last message, it should not be regarded as the Sodomites regarded the warning of Lot, who "seemed as one that mocked." These warnings are not to be regarded as idle tales. They have a solemn meaning, a deep significance. May God help all to take them to heart, and profit by his merciful dealing toward us.

The work of human salvation is a work of sacrifice, from beginning to end. Christ set the pattern. His disciples are to follow it. Selfishness has no place in the system. Those who purpose to avail themselves of this great salvation, and not engage in the work of saving others, have no part nor lot in the matter. Selfishness cannot enter that kingdom, the foundation of which is laid in pure, disinterested, self-sacrificing benevolence. Those who are willing to suffer with Christ, and unselfishly follow his example of sacrifice to save others, are the ones that shall reign with him in glory. Let all those who would enjoy the rest, now willingly devote all their energies to labor.

R. F. COTTRELL.

The Day of Pentecost.

WHY WAS THE SPIRIT Poured OUT UPON THAT DAY?
ACTS 2:1, 2.

SUNDAY-KEEPERS generally claim that this event occurred on that day because it was the first day of the week which God designed to thus specially honor. Had this been the case, how much easier and more effectual it would have been for the Lord to simply and plainly say so; but as it is, it is not even said that it was upon the first day of the week. But the connection gives the manifest reason why this was upon that day—pentecost—rather than any other. Pentecost was one of the greatest days in all the Jewish year, when all Israel would be gathered together at Jerusalem. The occurrence at such a time of such a wonderful event as was the pouring out of the Holy Spirit, would attract the notice of men from all parts of the world. This would prepare the way for the gospel to go into all the surrounding nations. Hence we read: "And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Verses 5, 6. Then it mentions some seventeen different languages and countries there represented. Verses 8-13. To these, Peter preached; and three thousand were converted and baptized. These converts must have returned to their homes and thus have carried the gospel with them to all those countries. Had any other day been selected for this event, such a wonderful result would not have been effected. Manifestly, then, for this reason, and not because it was Sunday, did God select that day.*

D. M. CANRIGHT.

*The time had also come for the fulfillment of the anti-type of the feast of pentecost. ED. REVIEW.

Be in Earnest.

PROFESSING what we do, we should be in earnest. We are expecting our Lord to visit us soon. We know that our cases are pending in the court of Heaven. And are we forming characters that will bear the solemn test of the Judgment? We cannot afford to jeopardize our hope of Heaven for the light and trivial things of this earth. We must be in earnest, and make thorough work. Life, eternal life, depends upon our faithfulness now.

Are there differences to be adjusted? Let us be about it. Are there wrongs to be righted? For the sake of a better life, for the sake of Him who left the glory of Heaven to die for us, that we might live, let us set everything in order. Let us remember that we must be without guile at Jesus' appearing, if we would return to the marriage supper with him.

While the sands in time's glass are nearly run, may we quicken our steps, keep pace with the message, and finally sing the song of deliverance.

R. F. PHIPPENY.

Gratiot Co., Mich.

Is It Right?

WHEN times are hard, or money is scarce, is it right to diminish donations to God's cause first? Ought we not rather to cut down expenses of living first? Let us remember Him who, though he was rich, became poor for us, and when we retrench, begin at the right end. Our living, our apparel, and our superfluities, should be cut short first. Let us deny,—not God, but ourselves. If we honor Him in hard times, he will help and honor us by giving us easy times.—T. SWAIN.

Be just to others, that you may be just to yourself.

Economical Use of Time.

AN idle person, or one that lives to please himself, cannot cast an influence for good in any cause. There are some who have families wholly dependent on their labor for support, who suffer great privations, if labor is not economized. For a man to fail to so economize, would be to neglect to provide for those of his own house; and St. Paul says of such an one, "He hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. Certainly, such cannot keep the fourth commandment, nor be numbered with those described in the first five verses of Rev. 14, who will stand without fault before the throne of God.

There are many ways that men (professing love for the truth) take to spend their time to little or no profit, thus neglecting the claims of the cause they profess to love, and the care of the families for whose existence they are responsible.

Perhaps there is no habit that leads more directly to poverty, want, and woe, than that of hunting; nor is there any idol clung to with greater tenacity than the gun. Those that make hunting profitable are very few; and if it were profitable, we doubt whether the chasing of game, or the pursuit of hunting, is favorable to a growth in grace. But there are many who spend much of their time hunting to no profit, either temporal or spiritual; and how can a person be justified in leaving his family destitute, day after day, to hunt for game, when past experience must teach him that it will not yield him a comfortable living?

And it certainly is very unconsoling to the wife and mother as she cares for her little ones at home, to think that her husband seldom gets even the "rabbit skin" of the old cradle song, or anything else wherewith to clothe or nourish his family; but oftener comes home at night, faint, as did Esau from his hunt, ready to sell his birth-right, or any other right, for something to eat.

And while he partakes of the scanty fare, he will revive hope by relating how he almost got something; and if it had not been for this or that, he would perhaps have shot a deer.

Thus consoled, after eating and sleeping, he is ready to renew the chase the next day.

Should you presume to offer such persons a bushel of corn per day for their labor, they would feel insulted; when they know that they work harder for less pay.

With regard to making an idol of a gun, I have myself had an experience. When a boy, if I saw a gun, I looked upon it as a pearl of great price, and would readily sell all I had to buy it.

I was more successful than some, but could never make hunting profitable; and I believe if I had spent my time according to the dictates of my conscience, I should now have wherewith to help the cause of truth. I say conscience, because I never started on a hunt without feeling that I ought to be doing something better.

In view of my own experience, I pity the boy who is so smitten with the gun as to allow it to absorb all his thoughts and time; and I would say to such, Break away from this infatuation as an enemy to your present and eternal good.

F. NELSON.

Gratiot Co., Mich.

LITTLE faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

Obituary Notices.

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

DIED, Dec. 8, 1870, at Oakland, Wis., Susanna Olson, in the 81st year of her age. Our grandmother came to this country fourteen years ago, and found one of her sons keeping the Sabbath. She readily embraced this truth, and afterward, together with the rest of us, all the truths of the third angel's message. She fell asleep in a good old age, with a bright hope of having part in the first resurrection. "Blessed are the dead which die in the Lord."

Remarks on the funeral occasion by Bro. E. M. Crandall.

O. A. OLSON.

DIED, in Jefferson, Iowa, Oct. 10, 1870, of consumption, Sr. Laura L., wife of Bro. J. P. Farnsworth, in the 24th year of her age. She was baptized the past summer, and joined the church in this place.

Remarks on the occasion from 1 Thess. 4:13-14.

Also, died, in Ludlow, Iowa, of typhoid fever, Nov. 2, 1870, Sr. Olive Collins, aged nearly 14 years. We have good grounds for hope that she will "come again from the land of the enemy to her own border."

Remarks from Jer. 31:15-17.

C. A. WASHBURN.

DIED, in Rindge, N. H., Dec. 24, 1870, Jonathan Wheelock, aged 70 years. He embraced the faith of the Seventh-day Adventists on the day he took his bed at the commencement of his sufferings, and it buoyed him up until the end. He would often say, "When the trial came, the antidote came also."

MARY ANN WHEELLOCK.

DIED, of dropsical consumption, in Otsego, Mich., Dec. 25, 1870, David H. Snow, aged 23 years. Discourse by the writer.

W. H. LITTLEJOHN.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 3, 1870.

"The Bible Banner."

We have received the first number of a publication bearing this name, a large eight-page sheet, which it is proposed to issue monthly in N. Y. City. John Couch, Wm. Sheldon, and A. A. Phelps, editors, H. A. King, publisher. The "object and scope" of the paper is declared to be "to elucidate the fundamental features of Bible truth in the various departments of Doctrine, Prophecy and Practical Piety," special attention being promised to such subjects as the "Nature of Man, Atonement of Christ, Signs of the Times, Coming of the Bridegroom, Resurrection of the Dead, Destiny of the Wicked, Redemption of the Earth, and Crowning of Christians in the Kingdom to Come." But there are two papers already published, *The World's Crisis*, and the *Advent Christian Times*, which, so far as we are able to gather, have exactly the same "object and scope;" and with both of which one of the editors of the *Banner* now stands officially connected. The query therefore arises, Is a new paper having the same object in view, called for? Why not concentrate effort and talent upon those already established, to make them able and prosperous, rather than add to a list already none too liberally supported? The first number of the *Banner* presents a very creditable appearance, and the enterprise seems to be entered into with great earnestness and confidence. Terms: \$1.00 per year.

A Crown of Flowers.

Among the things that are said to have come down to us from paradise, uninjured by the fall, the "Beauty of Flowers," stands foremost; and this relic of Eden is, happily, within the reach of all. The rich have no monopoly in this; rank and reputation are not necessary to its possession; for, true to the touch of the divine pencil, the flowers will open with as gorgeous beauty by the side of the poor man's cottage, as by the palace of the millionaire; and the lowliest dwelling may be surrounded with that which in beauty of adornment outrivals Solomon in all his glory.

Vick's Floral Guide for 1871, has come to our table. In neatness and taste, always up to the highest standard, the edition for this year surpasses itself. To show the increasing popularity of Mr. Vick as a dealer in vegetable and flower seeds, we have only to state that a few years since an edition of thirty or forty thousand copies of his Guide was sufficient to meet the demand. This year he finds it necessary to issue an edition of two hundred thousand.

Every one desirous to make a selection of flower or vegetable seeds for the coming season, should send for Vick's Floral Guide, which is furnished at the nominal price of 10 cts. Make a selection of such as you wish, according to the description and illustrations there given, and get reliable seeds. From our own experience we can express the utmost confidence, that every order on the bank of Nature signed with the name of James Vick, will be duly honored.

Address JAMES VICK, Rochester, N. Y.

Swiss Watches.

We have just received a case of one hundred and twenty-two watches from Bro. Albert Vuilleumier, of Tramelan, Switzerland. The prices of these watches at this Office range from fifteen to thirty dollars. This second case has some of a larger size than the first lot, which will be eagerly sought by many, at twenty dollars.

These watches are of the most fashionable style, beautiful finish, patent lever, full jeweled, hunting case. And we have no reason to doubt that these watches, in point of time and durability, are all they appear to be. Will those who have carried them in our country, please send us brief statements of their opinion of the watches?

The Publishing Association does not engage in the sale of these watches for gain. The first case was sold below cost. The second will be sold a mere trifle above cost. Our object in this matter is to assist our brethren in Switzerland. Send your orders accompanied with the cash. Or, if you choose, send for a printed statement of sizes, descriptions, and prices.

J. W.

We have received a letter with \$2 for REVIEW, containing neither name nor P. O. address. We cannot receipt without further particulars. Who is it?

The P. O. address of E. B. Lane, is New Castle, Henry Co., Ind.

News and Miscellany.

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

ALBERT BARNES, the commentator, died Dec. 24, 1870, aged 72 years. The circulation of his "Notes on the New Testament" is said to have reached a million volumes.

Fires destroying property to the amount of one million of dollars, are reported to have occurred between Monday morning and Tuesday night, Dec. 26 and 27; chiefly the result of drunkenness.

HORRORS OF A SIEGE.—The *N. Y. Tribune*, in speaking of the capitulation of Metz, says that recently prices had reached the following maximum: Sugar, \$6 a pound; salt, \$3 a pound; one ham, \$60; one potatoe, 9 cts; one onion, 12 cts. A little pig, caught near Gravelotte, sold for \$150!

DISTRESS IN PARIS.—A Paris balloon letter of the 16th says that rats sold there in the market at 15 cents; cats, at 60 cents; turkeys, \$16; rabbits, \$8; chickens, \$3; eggs, 15 cents each. The black swans, Carolina and Chinese ducks, yaks, hamas, buffalo and wild bears, and the like, of the Garden of Plants, had been killed and sent to market. There was more drunkenness in Paris than was ever known. Over a thousand persons have gone insane since the beginning of the siege, mainly, it is thought, from spirituous liquors. There were from four hundred and fifty to five hundred deaths weekly from small-pox. The want of food is telling on the spirits of the inhabitants. Board is becoming wretched. To get the 30 grammes of meat allowed to each inhabitant, one is obliged to wait several hours in the rain, or snow, or cold. The price of every article of food advances daily. No charcoal is to be had. Coal becomes dearer daily. As soon as peace is signed, there will be an immense exodus from Paris and France. Thousands are ready to depart.

A French View of the War.

NEW YORK, Dec. 28.—A newspaper correspondent has had an interview at Bordeaux with Count de Choudourdy, Minister Delegate for Foreign Affairs, whom he describes as a grave man, but a free talker. In reply to an inquiry of the correspondent, the Minister thus gives his views in regard to the chances of peace: "At present, peace seems to be distant. Lamentable as the war is, peace on dishonorable terms would be inadmissible. It would change France into a third-rate Power. Prussia made a great mistake in not concluding a peace with Favre at Ferrières. The civilized world will condemn her for her refusal to propose terms which might have been arranged in a manner that would have been honorable to Prussia, without being humiliating to France. Not only might guarantees against future attacks by France upon Germany have been exacted, but the feelings of hatred and revenge, now sure to prevail in the future, might have been changed to esteem. All that is now impossible, and no ministry, or constituent assembly, or government, could for a moment treat for peace under the conditions now imposed by the Prussian government, for although there is hardly a man in France but laments the war, yet there is scarcely one willing to allow the government to give up any territory. Rich and poor unite in the opinion that the only thing left is to fight out the war; and if in so doing France is financially ruined, there will be the less for Prussia to take.

The Minister told the correspondent that he had great hopes that the Prussians would be driven out of France before long. "The present government," he said, "is not fighting with obstinacy for political motives, but really with a fair chance of obtaining an honorable peace. Paris is able to hold out for a considerable time. The whole nation is armed, or arming. Three months ago it was difficult to inspire the people with courage; but now the government is obliged to restrain and check, rather than to excite, patriotism. We need arms and artillery it is true; but these are coming in every direction. We have an offer for more than we want from England alone. Happily all political parties are practically determined to allow the present government to do their best for the national defense, and have patience to wait. They do not raise revolutionary cries because events do not move quickly."

The Count then spoke of the present status of England, who he does not think has elevated herself in the scale of nations by her recent action on continental matters. She is now committing the same mistake that France committed in 1866. In order to have her neighbor chastised, she has allowed her to lie humiliated beyond endurance, and even allowed her territory to be violated.

The correspondent asked, "But can England afford war?"

Choudourdy replied: "There are other means beside drawing the sword by which a great Power like England can make her influence felt. Those means she neglected to use, and she now finds herself insulted by Russia. The delays in the meeting of the proposed congress only gives Russia time to make her preparations surer in the coming spring. Prompt action would have been England's true policy, and with Austria ready to join her, the moral and material support of England would clear France of her invaders in a fortnight, and show the rest of Europe that there is a limit which the most powerful armies must not pass. Such an alliance would be approved by the civilized world; for it would prove that it was not an alliance of conquest. At first, France was to blame for seeking a quarrel and making aggressive war, although the people were not responsible for that. But now Prussia has rejected an honorable and lasting peace, and the sentiment of the world has undergone a change. France is now struggling for existence; and if she is crushed, England will feel the loss more than any country, and England cannot dream of the consequences. If she should allow France to be exterminated, Russia will then do what she pleases in the East, and Prussia in the West, and England, without a single ally, will cease to belong to the family of European nations, and will be reduced to a third-class Power."

Perplexed.

THE following statement, which we clip from the *Detroit Post*, shows the perplexity attending even a Conference called to deliberate upon European affairs:—

The London Conference, in which the Great Powers are expected to consider the "Eastern Question," now appears likely to have about as free a discussion as men might have with their mouths gagged. England will not allow the Congress to discuss the real "Eastern Question." France will object to any discussion of that part of the "Eastern Question" that relates to Egypt. Bismarck says the Congress must not presume to discuss the Franco-German war. Italy will not allow any mention of the pope. Spain will insist upon absolute silence relative to her affairs. Russia says she means to reject that part of the treaty of 1856 which provides neutrality on the Black Sea, whatever the Congress does or says. And now Turkey comes forward and objects to any discussion touching the Danubian Provinces. "Men," said a French general once, "this election is perfectly free. Every soldier will vote exactly as he pleases. But if any one votes against the government, he shall be shot!" So this Congress is to consider the Russian claims, provided it decides as Russia wishes; to consider the "Eastern Question," provided it does not meddle with British or French operations in the East; to declare whether the old balance-of-power treaties are still binding, provided it does not meddle with the treaty of 1867, which Prussia repudiates, or the treaties which guaranteed the papal see, which Italy repudiates, or the violation of treaties of which both France and Prussia

have been guilty, or the Spanish disturbance, or the Danubian Provinces questions, or the Concordat, which Austria has repudiated. Except these, and a few dozens of other strict limitations, the conference discussions will be perfectly free!

You kindly greet
Each one you meet.
And you will find, you may depend,
That every one will be a friend.

Appointments.

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

NO PREVENTING providence, I will meet with the friends at Aledo, Mercer Co., Ill., Sabbath and first-day, Jan. 14 and 15. Will Bro. Whitham, Gaily, and Dungan, please make arrangements for the meeting? I expect to remain for a short time, if necessary. Would be glad to meet Bro. H. Morrison, of Iowa.

R. F. ANDREWS.

THE next quarterly meeting of the S. D. A. churches in the vicinity of Sand Prairie, Wis., will be held at Sand Prairie, Jan. 28 and 29, 1871. There will be a business meeting on first-day, and the members are requested to be in attendance, or report by letter. We also invite our brethren from abroad. Come one; come all.

By order of the church,

THOS. DEMMON, Clerk.

THE next quarterly meeting of the S. D. A. churches of Saginaw Co., Mich., will be held at Chesaning, Jan. 14, 1871. We hope to see a good representation from Tittabawassee. Especially is Bro. Stoddard invited to attend. An invitation is extended also to all sister churches.

L. O. THOMPSON, Clerk.

THE Lord willing, the next quarterly meeting of the church of Bowersville, Ohio, will be held Jan. 28 and 29, 1871. Scattered brethren are invited to attend, and all the absent members are requested to report. You are also requested to re-arrange and send your s. n. with your report. Come, brethren, and bring the Spirit of the Lord with you into the meeting.

J. Q. A. HAUGHEY.

PROVIDENCE permitting, the next monthly meeting for Southern Iowa, will be held at Knoxville, beginning Friday evening, Jan. 13, and continuing over Sabbath and Sunday, Jan. 14, 15. We hope all will now remember the importance of attending these meetings, and come and help sustain them. Hope Bro. Morrison will be present.

D. M. CARRIGHT.

Business Department.

Not Noted in Business. Rom. 12:12.

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. If should correspond with the Numbers on the Papers. If money for a paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. A E Stutzman 37-1, Mrs S Flanders 38-9, J P Palmer 38-9, A Emerson 37-19, M J Reed 38-1, E Trumbull 38-1, T Cranston 37-1, R Nichols 38-1, M Shallenberger 37-14, M A Eaton 39-1.

\$2.00 EACH. S P Merrill 39-1, R W Page 39-1, F Gould 40-1, Miss Stewart 39-1, D Briggs 38-13, F Nichols 39-1, E Kremer 38-1, B Salisbury 39-1, S W Flanders 39-1, W Livingston 39-1, A W Cummings 38-14, J Sutton 37-1, T Slater 39-1, D J Burroughs 40-1, D B Welch 39-1, D Malin 38-20, E D Welch 39-1, S Cummings 39-1, W Morse 37-11, J Demmon 37-17, J Rogers 38-6, A Stranahan 38-6, J Q A Haughey 38-22, A O Burrill 39-1, H H Doane 39-1, P Smith 39-1, P R Chamberlain 39-1, Caroline Clough 39-1, L C Wardell 38-1, Mrs S Washburn 37-18, J P Rathbun 38-14, L E Millin 39-1, J M Dean 38-5.

MISCELLANEOUS. J Ghering \$4.00 39-1, W Salisbury 39-1, M Salisbury 1.38 38-1, M Canright 4.25 39-3, J A Hoyt 1.50 38-9, D Wallace 1.25 38-18, J Chase 1.25 38-1, H S Guilford 3.00 39-18, A Thayer 3.00 38-9, L Snyder 7.50 38-1, J H Soule 1.50 39-1, D H Soule 1.50 39-1, S B Southworth 1.50 39-1, C H Miles 5.00 39-1, W H Chamberlain 1.50 39-1, C M Beebe 3.50 39-24, C Brackett 2.50 39-1, D I Stephens 2.18 39-4, N Ruble 50c, 35 13, J W Landes 3.00 40-1.

Books Sent by Mail.

B Haynes \$2.10, B A Seal 1.50, A A Cross 30c, L Pratt 1.00, S B Doe 1.00, E F Robinson 35c, A M Preston 17c, B H Hallock 2.10, H Gardner 1.00, A L Carl 85c, N P Robbins 40c, O Babcock 15c, E F Smith 58c, G Bisel 35c, P C Cornell 49c, Wm Cottrell 25c, M Densmore 1.00, A S Hutchesin 1.00, L L Drew 50c, W Morse 17c, S E Crum 40c, A G Heaton 2.25, U Afolter 35c, E A Milne 17c, N Ruble 50c, A M Watson 20c, A Amburn 20c, S Thurston 20c, T H Wright 33c, J H Warner, 15c, B P Dawson 50c, F D Gilman 50c, F Marrow 2.30, S Maycroft 60c, E Jones 1.00, L McCoy 1.00, J C Brown 1.25, C K Bardick 60c, C Ford 1.00, Wm H Wild 1.50, L C Millne 33c, E A Stillman 1.25, H Nicola 5.00, J N Loughborough 9.69, S L Reddington 32c, W J Mills 1.00, J Berry 20c, B Rankin 18c, H Abbott 50c, J B Beulington 1.05, J Aldrich 35c, E C Lea 75c.

Books Sent by Express.

Wm F Crous, Urica, Licking Co., Ohio, \$32.00, R F Cottrell, Medina, N. Y., 16.00.

Book Fund.

C N Ford \$1.40, A M Preston 5.08, D Styles 1.00, A good sister 1.01, Ella E Millne 1.00, Church at Genoa 11.15, M J Reed 2.00, Joseph Smith 2.00.

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

I G Soule \$10.00, C W Lindsay 10.00, J G Lamson 10.00, J M Lindsay 10.00, V B Gaskill 10.00, Jennie Mitchell 10.00, C K Farnsworth 10.00.

For Review to the Poor.

D H Snow \$1.00.

Michigan Camp-Meeting Fund.

S S Jones \$2.00, L P Bailey 10.00.

Cash Received on Account.

I Coleord for T M Steward \$50.00, Alex Carpenter 6.55, S Rathbun 1.00, Jos Clarke 10.00.

Michigan Conference Fund.

Church at Genoa \$23.00, church at Memphis 10.00, church at Cedar Springs 40.00.

Western Camp-Meeting Fund.

A J Emans \$10.00, M Emans 5.00, S Gisinger 1.00, F Nichols 5.00, J Styles 1.00, P P Wood 1.00, L P Bailey 10.00, A E Gurney 5.00, L A Gurney 5.00, C Hurney 5.00, C W Lindsay 5.00, V B Gaskill 5.00, T H Lindsay 3.00, B Judd 5.00, M Dunn 2.00, J Clarke 10.00.

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. 96 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.

Key to Prophetic Chart. The symbols of Daniel and John explained, and the periods determined. 10 cts.

The Position and Work of the True People of God under the Third Angel's Message. By W. H. Littlejohn. 10 cts.

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.

Three-Cent Tracts: The Second Advent—The Millennium—The Kingdom—The Law and the Gospel—The Seventh Part of Time—Much in Little—The Sin of Witchcraft—Perpetuity of Spiritual Gifts—Celestial Railroad—Scripture References.

Two-Cent Tracts: The Sufferings of Christ—Seven Reasons for Sunday-Keeping Examined—Who Changed the Sabbath?—Sabbath by Elibu—The Rich Man and Lazarus—Institution of the Sabbath—Popular Objections to the Resurrection of the Body—Positive Institutions.

One-Cent Tracts: Appeal on Immortality—Brief Thoughts on Immortality—Thoughts for the Candid—Judson on Dress—Personality of God—Sign of the Day of God—Time Lost; Old and New Style—The Two Laws—What is Truth?

Half-Cent Tracts: God's Answers to Man's Excuses for Not Keeping His Sabbath—The Heavenly Meeting—Some Features of our Times—Which Day do You Keep, and Why?

CHARTS: The Prophetic and Law of God Charts, the size used by our preachers; varnished and mounted, each \$2.00.

The two Charts, on cloth, by mail, with Key, without rollers, \$2.50.

**Address REVIEW & HERALD, BATTLE CREEK, MICH.

The Review and Herald.

TERMS:

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