

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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TRUST IN GOD.

LEAVE God to order all thy ways,
And hope in him whate'er betide;
Thou'lt find him in the evil days
Thy all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only our restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now are freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook in need
The soul that trusted him indeed. —Sel.

Discussion at Rochester Colony, Mich.

In the midst of a course of lectures in this place, Eld. R. Faurot, a Disciple preacher and author, sailing under the title of "V. D. M.," came to fill an appointment, with the intention (as he said) of holding a series of meetings. He claimed half of the time, or he would commence opposition meetings near by. He pressed his claim, and a vote of the people was obtained in favor of his occupying a portion of the time. Learning that Eld. F. had once challenged one of our preachers in this place, and because previous arrangements forbade his accepting it, Eld. F. and his people had boasted over it for several months, we decided to accept the proposition and make the best of the necessities pressed upon us. The discussion was held in the Methodist church, and the attendance was large throughout. To give anything like a full report would seem unnecessary, as most of the arguments have so often appeared in the REVIEW; but I will glean from my notes some brief items that may be of interest to the reader.

THE SABBATH.

The first question was the following:—

"Are the ten commandments, given on Mt. Sinai, now binding?"

On the affirmative we argued and proved,

1. That the ten commandments are a whole, distinct, and complete law.
2. That the law "done away," was another law of a different nature and title, given in a different manner, recorded and kept in a place by itself.
3. The ten commandments are quoted and enforced by Christ and the apostles, on the same authority that gave them at Sinai.
4. That this law grows out of the relations existing between man and his Maker, and man and his fellow-man, and hence must continue as long as these relations exist.
5. That the reasons of the law apply to all mankind, and therefore are of universal obligation.
6. That the very order of the decalogue is recognized in the New Testament.

In reply Eld. Faurot attempted to prove that the ten commandments were not a complete law; that they were not given to the Gentiles; that they were absolutely repealed, and finished up, by praising the gospel with a tolerably well written composition, both grammatical and poetical. For the sake of distinctness I will give a few points in dialogue form.

Eld. Faurot. If Moses were here I would not listen to him. We must hear only Christ. The authority of Moses has entirely ceased, and we are to close our ears in that direction.

Reply. The law in question was not given by Moses' authority. Has the authority of the great Creator ceased? But why does he ignore Moses?

Did not Jesus in the parable teach, "Let them hear Moses and the prophets?" Luke 16:29. In thus ignoring Moses' teachings, he is not only against the teachings of the New Testament, but he is also against the chief Man and father of his own denomination.

Alexander Campbell, in his work on baptism, p. 108, says:—

"No man can come to Christ, unless God induces him to come by the former intimations given by Moses and the prophets. 'If they hear not them,' they never will, they never can, come to Christ."

Eld. Faurot. To-morrow evening, I shall show that the nine commandments are re-enacted in the New Testament. But the fourth, not being re-enacted, cannot now be in force.

Reply. Last evening, my friend Faurot engaged to show that nine of the ten commandments were still in force. Now if he succeeds in this (as I have no doubt he will), I ought to receive it kindly, for he will have established nine-tenths of my proposition. I bid you a hearty God speed, my brother; and while you are searching up the nine, I will have an easy time finding the fourth, and in this way we shall get the whole truth. Let it be borne in mind that all I have to do, is to find the fourth commandment recognized in the New Testament as definitely as any one of the other nine which I may choose to select. Now let him find the first and second, and see if we do not find the fourth as plainly referred to.

Here then came the "tug of war." For his first commandment, he brought Rev. 19:10: "Worship God." And for his re-enacted second commandment, Matt. 15:9: "In vain do they worship me, teaching for doctrines, the commandments of men." Thus not only was he driven to the necessity of offering for proof, far-fetched inferences, but he quotes from Christ's teaching before his crucifixion, thus getting the commandments re-enacted, before they were abolished.

For the Sabbath commandment, we showed that Christ expressly recognized it in his teachings. Matt. 12:12: "Wherefore it is lawful to do well on the Sabbath days." He taught his disciples to pray not to violate it. Matt. 24:20: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Jesus taught that we must keep every one of the commandments. Matt. 5:19; 19:17. He also said, "The Sabbath was made for man." Matt. 2:27. He kept the Sabbath. Luke 4:16, 31; 13:10. The disciples kept the fourth commandment. Luke 23:56. The Sabbath was Paul's regular preaching day. Acts 13:14, 42, 44; 16:13; 17:2; 18:4, 11. The seventh day is distinctly mentioned and called the Sabbath fifty-nine times in the New Testament. No other commandment is referred to half as many times. Thus it is clearly manifest that all ten of God's commandments are still binding upon mankind.

THE KINGDOM.

The kingdom of Christ, mentioned in Luke 1:33; Dan. 2:44; and Isa. 9:7, is now set up in fact.

Faurot affirms.

Cornell denies.

It was argued, on the affirmative, that the kingdom was set up at Pentecost; that the church of Christ and kingdom of Christ were identical; that it was to be set up in the last days of those governments, and hence before A. D. 71.

In reply, we proved:

1. That when that kingdom is set up, Christ will reign on David's throne, without end. He will never vacate it. Isa. 9:7; Luke 1:33.
2. The Two Thrones.
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. In A. D. 96, then Christ occupied his Father's throne, hence the reigning on his own throne was future at that time.
3. Further proof that Christ now occupies his Father's throne. Ps. 110:4, 5; Zech. 6:12, 13; Heb. 8:1; 12:2; Rev. 12:5.
4. Christ is now a Priest-King after the order of Melchisedec, whose lineage could not be traced. But this could not be on David's throne; for when he takes that throne he does it as David's son according to the flesh. (Rom. 1:32;) 2 Sam. 7:12, 13; Ps. 132:11.
5. The throne now occupied by Christ, never was in any sense David's, but is the throne of the universe, and is in Heaven. But David never was there. Acts 2:34.
6. David's throne was to be overturned during the Jewish captivity and dispersion, even unto Christ's second coming. Eze. 21:26, 27.
- The throne Christ now occupies, will be delivered up. 1 Cor. 15:23, 24, 28. This cannot be David's throne on which he is to reign endlessly. Luke 1:33.

8. The kingdom according to Dan. 2:44 and connection, is to be set up "in the days of these kings," the divisions of the Roman Empire, and could not therefore be till after A. D. 356, when the first of these divisions commenced.

9. When it is set up in fact, God's will shall be done on earth as in Heaven. Matt. 6:10.

10. It is deferred till the Judgment. 2 Tim. 4:1.

11. It will be when the nobleman returns. Luke. 19:11-15.

12. It was still a matter of promise when James wrote his letter. James 2:5.

13. When Christ takes David's throne, the saints will also reign, Matt. 19:28; and this will be when he comes and gathers all nations. Matt. 25:31-34.

14. It will occur under the sounding of the seventh angel. Rev. 11:15-18.

15. When the kingdom is established in fact, the least saint in it will be greater than John the Baptist, and none ever born of woman were greater than he. Matt. 11:11. This cannot apply to the church kingdom; for it cannot be that the most ignorant and weak one ever converted and in the church, was greater than John, Abraham, David, and many others. According to his position the most miserable Hottentot that could believe in Christ and join the church, would be greater than any of the ancient worthies, the father of the faithful not excepted.

Eld. Faurot. The time will come when there will be no throne but God's. Christ and the holy Spirit will be swallowed up and cease to have a distinct existence!

Reply. This flatly contradicts the Scriptures which declare that Christ's reign is "everlasting," "without end," &c.

Eld. Faurot. The kingdom was set up at Pentecost, and in Rev. 19:11-16; Dan. 7:9, 10, we have the coronation of Christ described.

Reply. These Scriptures refer to the Judgment scene; for the Judgment is mentioned in both places, and the whole connection positively forbids its application to Pentecost.

Eld. Faurot. The keys of the kingdom were given to Peter, and he opened the door of the kingdom or church at Pentecost. There never was any church till Pentecost. The future tense is never used after that time in reference to kingdom, &c.

Reply. But there was a church in the wilderness with Israel. Acts 7:38. Was not that before Pentecost? Also he is mistaken about the future tense not being used after Pentecost. 2 Tim. 4:1. "Who shall judge the quick and the dead at his appearing and his kingdom." And James, long after Pentecost, speaks of the kingdom as a matter of promise, of which he and his brethren were only heirs; so the actual inheritance must of course be future.

But the kingdom or church taken from the Jews and given to the Gentiles at Christ's first advent (Matt. 21:43) could not have been the kingdom of David; for that had been in ruins more than five hundred years. See Eze. 21:26, 27. The apostles preached the gospel of the kingdom, or spoke the things "pertaining to the kingdom." And the believers entered into the kingdom by faith, hope, and promise; but they no more had it in reality than they were saved in reality. See Rom. 8:24, 25. But Peter had the keys of the kingdom, and saw it, &c. Yes, he beheld a miniature view of the power and coming of Christ and his kingdom. Compare Mark 9:1-3 with Matt. 16:28 and 2 Pet. 1:16. He saw a vision of the future glory of the kingdom when it shall be set up. But was there any such scene as Peter describes manifest on the day of Pentecost? We know there was not. Then it must be future. If he believes that Peter has the keys of the kingdom, he must think him a competent witness. Will he abide by his testimony, that the coming and kingdom of Christ is yet future?

Eld. Faurot. In Matt. 25:34, we learn that the kingdom was prepared from the foundation of the world or age. This shows that it began with this age.

Reply. Another serious mistake. For it was already prepared when Christ spake those words, not would be prepared in the future at Pentecost. But the "world" in that text is not "age." It is not *aiwn*, "age," but *kosmos*, "the habitable earth." Hence the kingdom to be inhabited is not *ἐκκλησία*, "church," but *χρημος*, or earth as prepared at the beginning. But why continue to struggle to save the life of his proposition? The scripture referred to in the proposition declares that when the "everlasting kingdom" is set up, the kingdoms of this world will be dashed to pieces and pass away like the chaff of the threshing floor, &c., as declared in Ps. 2:7-9. Did Christ dash the nations to pieces at Pentecost? When his kingdom is established, "all people,

nations, and languages, serve and obey him." Dan. 7:14. Has this been so since Pentecost?

After the first evening on the kingdom question, Eld. F. told his brethren he had lost his question, and he would have to give it up unless he could fill up his time with poetry and exhortation. His last speeches were mere poetic effusions in protracted meeting style. No candid person, either professor or non-professor, of all the multitude pretended to claim that he had sustained his proposition. The most prominent of his own brethren freely admitted that he had failed. One of their preachers stated in this place that the kingdom question was the foundation of their system; that if that was overthrown, their whole system was a failure. This statement was in the presence of credible witnesses. I have heard them admit as much in several different States. It is a subject of remark here that the disciples were never known to be so quiet in this place before. Boasting is excluded for the time-being at least.

STATE OF THE DEAD.

Are the Dead Unconscious?

Cornell affirms.

Faurot denies.

"Unconscious. 1. Having no mental perception. 2. Not knowing, not perceiving."

"Conscious. 1. Possessing the faculty of knowing one's own thoughts, or mental operations. 2. Knowing from memory."—Webster.

All we have to do, then, to establish this proposition is to show that those who are dead have no thoughts, mental operations, or memory, in the state of death. The task is an easy one. The dead are "asleep," and sound sleep is a state of unconsciousness.

"In death there is no remembrance of thee." Ps. 6:5.

The dead are in the "land of forgetfulness." Ps. 88:12.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"Their thoughts perish." Ps. 146:4.

"For the living know that they shall die; but the dead know not anything." Eccl. 9:5.

"Also their love, and their hatred, and their envy, is now perished." Verse 6.

On the text, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," Eccl. 9:10, Luther comments as follows: "Another proof that the dead are insensible. Solomon thinks, therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but when awakened, will seem to themselves to have slept scarcely a moment."—*Bayle's Hist. and Crit. Dict.*

Dr. Adam Clarke describes the state of the dead as, "a place where death rules, over which he projects his shadow, intercepting every light of every kind of life."—*Christian Theology*, p. 370.

Dr. Priestly, in Religious Enycy. p. 784, remarks, "If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment."

Eld. Faurot. What sort of a witness is Solomon? Did he always do just right? We are not to look to such a man for light on such a question as the one before us.

Reply. Solomon's testimony is so square against him, he sees no other chance of escape but to try to impeach the witness. But David's testimony is just as pointed. Why not reject him? He did not always do just right. We must mark this Faurot vs. the Bible. No 1.

Eld. Faurot. The spirit of man is a distinct conscious entity and we know it does not die, for it "returns to God who gave it." Eccl. 12:7.

Reply. He now indorses Solomon, because he thinks he favors his side of the question. Thus we have Faurot vs. Faurot, No. 1. But if the spirit is a distinct entity which cannot die, the question in debate does not relate to it. The question relates to that which is "dead."

Again, he has not given any proof that the spirit is a conscious entity. If it is conscious after it returns, it must have been conscious before it came from God in the first place. Can he remember where he was or what he was doing before he came into this body?

Faurot. I will now prove that the heart of man never dies. Ps. 22:26: "The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live forever."

Reply. When will the heart of the meek live forever? The text says when they are "satisfied." Now let David tell when that is. Ps. 17:15: "I shall be satisfied, when I awake, with thy likeness." Of course those who shall be made immortal in the resurrection will have immortal hearts. But is the heart of man immortal in this life? Speaking of Nabal in 1 Sam. 25:37, "His heart died within him, and he became as a stone."

There was one man's heart that did not live forever, surely! Was he conscious when he became as a stone? But suppose we should admit that the heart of man does not die, what would it prove? The question has reference to the *dead*, not to that which cannot die! But why this change of position? Does he find he is routed on his "spirit" argument, and think it best to try it on the heart? Here we have Faurot vs. Faurot No. 2.

Faurot. Solomon's testimony relates entirely to things in this life—that which is "done under the sun," hence it can prove nothing in this question.

Reply. What work men will make when trying to follow the serpent windings of error! After quoting Solomon to prove the spirit conscious after death, he now denies that Solomon refers to the dead. This is Faurot vs. Faurot No. 3. But does not Solomon speak of the dead? Let us look again. "THE DEAD KNOW NOT ANYTHING." Here is Faurot vs. Bible No. 2. But if, as he says, this witness has said nothing to the point, why has he labored so hard to impeach him? Faurot vs. Faurot No. 4.

Faurot. He has been laboring to show that immortality is not given until the resurrection. Of course it is not. The term immortal does not apply to the conscious part of man.

Reply. This is giving up the entire ground of all he has said, for he has constantly affirmed that the conscious part of man could not taste of death. That which is exempt from death is immortal. This makes Faurot vs. Faurot No. 5.

Faurot. The dead are pronounced "blessed" or happy, but an unconscious thing could not receive a blessing.

Reply. "Jesus took bread, and blessed it," &c. Matt. 26: 26. "Blessed are your eyes," &c. Matt. 13: 16. Are these things conscious entities that cannot die? Faurot vs. Bible No. 3.

Faurot. The righteous at death "rest from their labors." Hence they must be conscious.

Reply. Where do the dead go to rest? "They shall go down to the bars of the pit, when our rest together is in the dust." Job 17: 16. Is that which dwells in the dust of death conscious? Now we have Faurot vs. the Bible No. 4.

Faurot. The moment they die, they go down to sheol or hades, which is a place of consciousness. The rich man and Abraham were talking in hades, &c.

Reply. Now he has the conscious part of man go down at death, whereas before he had it return to God who gave it. Is God's dwelling-place down in the darkness and corruption of hades? This makes Faurot vs. Faurot No. 6.

Faurot. I have not denied that the divinity of Christ died. I believe in a divine sacrifice.

Reply. If the divine part of Christ died, is there any part of man that will escape death? Man is exposed to death, soul and body, hence Christ must die, soul and body, to redeem him. But was the soul of our divine Lord made an offering? "Thou shalt make his soul an offering," &c. "Poured out his soul unto death." Isa. 53: 10, 11. "My soul is exceeding sorrowful, even unto death." Matt. 26: 38. "His soul was not left in hell (hades or grave), neither his flesh did see corruption." Acts 2: 31. This should silence all talk of man's having a soul or conscious part that must die.

Faurot. When the gentleman brought forward his council of doctors, my heart grew sad. It is a sign that he has a desperate case on hand.

Reply. His heart grew sad when he saw the doctors all agreeing on his case. Many a dying man's heart has grown sad when he saw the doctors pronouncing against him, besides my friend. I do not wonder at his distressed feelings. It is generally so when there is no hope.

At last Eld. Faurot makes the *soul* the conscious part, and affirms that it must die, but that it goes into hades, a place of consciousness.

Reply. 1. The spirit. 2. The heart, and 3. The soul, is that which cannot die. But here he fails again. Ps. 78: 50. "He spared not their soul from death." This is Faurot vs. the Bible No. 5.

The question is now narrowed down to a point. Whatever it is of man that does not die, goes down to sheol. What kind of a place is *sheol*? This word is translated grave thirty-one times. Korah and his company went down into sheol alive and bodily. Num. 16: 30, 33. Jacob's gray hairs were going down into sheol. Gen. 42: 38. Sheol is a place of corruption and worms. Job 17: 14. All this proves that sheol is the grave. But whatever it may be, and wherever it may be located, the Scriptures declare it a place of unconsciousness. Proof. Ps. 6: 5. "In death there is no remembrance of thee; in the grave, [sheol] who shall give thee thanks?" Eccl. 9: 10. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, [sheol] whither thou goest."

All of which prove that the "dead" are "unconscious," and the proposition is fully sustained. M. E. CORNELL.

Can a Mother Forget?

CAN a mother forget? Not a morning, noon, or night, but she looks into a corner of the kitchen where you read Robinson Crusoe, and thinks of you as yet a boy. Mothers rarely become conscious that their children are grown out of their childhood. They think of them, advise them, write to them, as though not fourteen years of age. They cannot forget the child. Three times a day

she thinks of those absent from the table and hopes the next year at farthest she may just "have her own family there." Did Hannah forget Samuel? A short sentence full of household history, and running over with genuine mother's love, is telling and beautiful: "Moreover his mother made a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."

A mother mourning at her first-born's grave or closing the eyes of a child in death, displays a grief whose very sacredness is sublime. But bitter, heavier than the stroke, is the desperation of a son who rushes over a crushed heart, into vices which he would hide even from the abandoned and vile.

Napoleon was once asked by a lady what France needed for the education of youth? and the short, profound reply was, "Mothers."

A Feast of Fat Things.

WHAT a feast of fat things is spread out in society to all who enjoy talking about their neighbors! All men are ridiculous in spots, and some men are ridiculous all over. If one enjoys the sight of moral weakness, and has an eye for deformity, and a tongue sharp as a dissector's knife, he need not lack for happiness. Every household is full of material malicious fun. Every neighbor, every friend (and the more intimate the better), has a world of amusement in him, if one only knows how to squeeze him.

Men are always saying things which, if laid up, may be used upon them as whips. It needs only a sharp watch, and every man will be found doing things inconsistent with his former conduct, and for that matter, with his own avowed principles.

If a man be good-natured, and unwilling to see or report upon these thousand weaknesses, he loses a great deal of satisfaction—such as it is! Oh, it is so refreshing to "take off" a man behind his back; to lower him in the sight of all his friends by bringing sharply into light the faults and foibles of which he is guilty! The only pity is that men should ever be restrained in the luxury of such amiable work!

Unfortunately, one meets with prejudices. Society seems to have fallen into straight-laced notions about the liberty of criticising faults.

It is held to be wrong to make private matters public. If this notion is to rule, some of the richest sports of life will be untouched and unused. What, not allowed to repeat what one hears in a private family? not use what we chance to overhear? not allowed to repeat confidential conversation? not permitted to publish private letters? By such rigid notions of honor and right, one's liberty of enjoyment is greatly restrained.

Then, also, it is deemed dishonorable for a man to assail a friend. Why not? Friendship promotes intimate acquaintance, and accurate knowledge of human nature. Where else can one find such minute studies of the human heart, as in the hours of confidence when a friend opens his most sacred thoughts? Goethe used his dearest friends and friendships as material for his drama. Why should not men copy his example?

It is still further forbidden us to injure men by exposing their faults and errors—when they are on our side. The world seems to have been superstitious on this subject. There have been ungainly proverbs, such as "It's an ill bird that fouls its own nest," and such like sayings, all founded upon this notion of honor toward one's party.

But, as if all this interference with the liberty and malicious wit were not enough, men thrust the Bible in our faces, and declare that, upon its testimony, it is wrong to have a good time over men's sins, and enjoy their iniquities. There is to be found somewhere or other in that book—so it is said—that charity "rejoiceth not in iniquity," "and thinketh no evil." Indeed, away back in the Old Testament, hundreds and hundreds of years ago, it is said, "Love covereth all sins," and there is an echo of the same in the New Testament, "Charity covereth a multitude of sins."

Even more embarrassing to the natural ability of the tongue is the sentence, "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." If these notions are to rule, pray how are we to enjoy ourselves over a dish of tea, discussing our neighbors' faults.

And still further, it has been laid down by learned and good men, and by many it is still believed to be true, that we have no right to speak evil of any man, or to report any harm of him, no matter how true it may be, unless we have a just and benevolent end in view. It is taught that we cannot justify ourselves for talking evil of neighbors by showing that we "only speak the truth!" We have no right to make any man uncomfortable, or make him appear ridiculous in another man's eyes, or diminish his influence, or impair the respect of the community toward him, or in any manner to harm his good name by reporting true things even about him. In short, it is held by many that Christianity requires us to do good to men, to make them happy, to conceal their faults, to publish their excellencies, to rejoice in their prosperity, and sympathize in their troubles, and in all things to treat them as we should, in like circumstances, desire ourselves to be treated.

If this is the right doctrine, two things are to be said:

1. That there are very few men who have become Christians in their tongues; and,
2. That there never was a time when the gos-

pel of an honorable and Christian tongue more needed to be preached.—H. W. Beecher.

She has Destroyed Herself.

PARIS has fallen! The causes that led to its overthrow will be studied with careful interest by statesmen and philosophers. It may be too soon to seek to trace them to their source. Still there can be little doubt that it has been fostering the seeds of its own degradation and decay. Prominent among these has been the prevalent frivolity, leading its citizens to seek in amusement the chief end of life. Even during the progress of the siege, the theaters have been open and crowded. It was a significant remark lately made by a thoughtful Frenchman to the editor of one of the journals, as they were witnessing the performance of one of the vile dances which the Parisians crowd to see, "There is the reason why we are beaten by the Prussians."

The influence of the corrupt literature so widely circulated, in eating out the vitality and virtue, physical and moral, of the people, has also been most marked. A recent letter by balloon to the New York *Examiner*, from Prof. Shepard, who has remained inside Paris during the siege, gives a fearful picture of the almost incredible depth of villainy and corruption to which the popular literature has descended.

He states that, though Paris has been noted for its luxury and vice, the strong hand of power under the empire compelled it to observe a certain amount of retirement. Now, however, vice stalks abroad unabashed. The most grossly obscene and indecent books and caricatures, such as would not be tolerated in Turkey or India, are unblushingly sold in the open streets by young women and even little children. Well-dressed men and women crowd up to gaze upon and to buy. Books and engravings which formerly were concealed, are freely exposed in the windows of the shops, which would have been closed by the old authorities for such exposure, and their proprietors punished. Vice, under the empire, he says, "could go just so far and no farther. Now it goes its utmost length. We may well shudder as we imagine the Paris-Sodom of the future. As vice is promoted by publicity, it must, I fear, expand apace in Paris. Private vices intensify with indulgence, but public vices have an appalling power of self-multiplication."

To these fearful revelations must be added the plots of the communists to gain control. "Day by day," says a correspondent of the New York *Times*, "the communist writers denounce the church, religion of all kinds, and even God. One of them wishes he could ponard the Supreme Being upon his throne. All openly declare themselves atheists, and the sworn enemies of Christianity. They are proud of calling themselves free-thinkers." They are opposed to free-suffrage and to a deliberative assembly. They have no creed, no religion, no party or political faith; their principles can only be resolved into the one word—self.

Poor Paris! What a comment is her present condition upon the sure connection of folly and vice and godless infidelity with social effeminacy and political ruin. Her seeming prosperity was but seeming and baseless; for when the trial came, there was no strength to resist it. The whole heart was decayed, and was powerless to send out its life-giving currents.—Am. Messenger.

Mrs. Deacon Gray's Bonnet; and What It Cost.

POOR little Lettie, how tired she was; and yet there was no break in the stream of ladies all the afternoon. Madame La Vert has just returned from the East with a superb stock of millinery; and Lettie was so pretty and obliging, and withal was noted for such excellent taste and skill in combining and blending, that her counter was constantly thronged with ladies, whose pretty, explosive comments over the fresh beauty of each new love of a bonnet, or hat, had grown so tiresome to the tired nerves of the weary little milliner, that she felt desperate enough to rush forth into the bright, free sunshine, and leave the chattering group to help themselves. But a glance at the tired face of her kind mistress gave her new endurance. And so all the bright afternoon she stood upon her tired, aching feet, and talked over and over, to each successive group, the same weary nothings.

But at length the gathering night brought a lull, and she was permitted to run home to her tea.

"Madame, need I come back to-night?"

"Why, yes, to be sure, Lettie; just see that pile of goods; they must all be marked before we sleep, for the rush to-morrow will be much greater than to-day."

Poor Lettie went home with a heavy heart, and the way seemed longer and more dreary as she reflected upon her speedy return, so that not even the nicely prepared tea or gentle endearments of her kind mother could coax a smile upon the sad little face.

"You staid late, Lettie; don't you intend going to church to-night?"

"Oh! mother, I did want to go so bad, but Madame says I must go back to the shop. The new goods have just come to-day, and as usual we will all have to work night and day."

"I'm real sorry, daughter; but I hope, dear, you will not lose your serious impressions in the midst of so much talk and fashion."

"I hav'n't a moment to think, mother; it's just fashion, and flowers, shade and color, laces and ribbons, over and over, until I'm so tired I can hardly stand upon my feet."

Lettie hurried back to the shop, and as she was the only one of the shop girls who was familiar enough with the business to assist in marking, she and the Madame had the room to themselves.

Lettie was a great favorite with Madame, and she ventured in the course of the evening to speak of the meetings that had been in progress during her absence.

"Yes, Mrs. Deacon Gray was speaking of it. She says a great many of our young people have united with the church. I was surprised that such girls as Delia Shaw and Hattie Holcomb were among the converts; they were so fond of dress and society, I didn't think they ever gave a thought to their souls."

"If you had been to the meetings, dear Madame, you would wonder how any one could come away without feeling that eternal life is the only thing in this weary world worth striving for."

Madame turned and looked into the earnest face of the young speaker, and then, with a queer little sigh, said, "I see you, too, are thinking about these things, and I'm glad of it. I'm no Christian; but once, when I was about your age, I was deeply impressed with my state as a lost sinner; and looking back now I believe, if I had been permitted to remain under the Christian counsel of my sainted mother a few weeks longer, I should have led a different life. But suddenly placed in a crowded shop, with no companions save the thoughtless, giddy girls, I lost the true path, and have ever since been too constantly in this busy whirl to find time to change. Ah, me! I shall have to take time to die, some day, and what then? I wish I had my life to live over again, Lettie."

"Oh, Madame, our pastor said Sunday, that while it was better, safer, and easier, to come to Jesus while we were young, yet that it was infinitely better to come late than never."

A silence fell upon the two, each busy with her own thoughts. Lettie looked up from her work after a while, and asked Madame if she thought she could spare her to-morrow evening to go to the inquiry meeting.

"I hope so, Lettie, if we can finish marking to-night. There will be a great deal to do to-morrow, but we will crowd pretty close rather than have you miss another night."

Lettie went home feeling more hopeful and less tired than she was at tea-time, and as she listened to her mother's glowing account of the good meeting she thought, To-morrow night, ah, to-morrow night, I, too, may find peace and joy in believing.

Poor Lettie, like too many others, felt that she could make but little progress outside of the meetings. She never dared to pray, "Lord, save now; right here may I believe in thee;" but as she would bend busily over her work, her thoughts would be, "Perhaps God will hear his people pray for me to-night. Perhaps I shall be the next to be blessed. Oh, if it would be; but I'm so wicked."

The next day matters moved on in the old groove at the shop. There was more trimming and showing, but Lettie comforted her tired little self with the soft whisper, "To-night, yes, to-night, the good pastor is going to tell us so plainly just how to go to Jesus. And then, it seems to me, I'll not care for hard work and the many things that worry me so now. I wonder if Christians ever do feel real sad, or if they ever hate folks, or want to do any wrong thing. I guess not, for mother says to be a Christian is to be like Christ." Just here her reverie was broken off by the entrance and hearty greeting of Mrs. Deacon Gray.

"How do, Lettie? Busy as a bee, as usual, but where is the Madame?"

Lettie pointed to the work-room, and Mrs. Gray hurried on. "Oh, Madame La Vert, I've just taken a letter out of the office that has put me in a perfect flurry. You see the folks down at Lee have heard about our good meetings, and Doctor James and wife, and Deacon and Mrs. Stoakes are coming on the evening train to stay over Sunday. You know how stylish those ladies are, and I wouldn't have them see me wear that old spring bonnet I fixed over myself for anything. I was reading in 'Madame Demorest' of the sweetest thing, and I want you to get it up for me."

"But my dear Mrs. Gray, do you know this is Saturday afternoon, and 'opening time,' too? Why, bless me, it's quite impossible."

"Now, don't say so, Madame. I know you can crowd it in some way. Now, do pray, oblige me, and you shall lose nothing by it, I assure you."

Madame bent her head over the pattern presented by Mrs. Gray, and took in, item by item, the pretty, French design for a spring bonnet.

"Sweet, isn't it?"

"Yes, very; it will make up elegantly," said the demure little artiste, mentally estimating the effect such a novel, yet beautiful, design would have upon her reputation. "Mrs. Gray, I'd say we would attempt it, if it were not for one thing. You know Lettie is my only dependence for such work, and I have promised that she may go to the meeting to-night; and I have as much and I fear more promised than I can finish by midnight."

"Oh, if that's all that's in the way of my wearing the handsomest bonnet that ever entered Graysville chapel, I'm sure to do it. I can coax Lettie to give up one meeting, I know."

"But, Mrs. Gray, you know Lettie is among the anxious, and really I don't feel as if it could be right to place a straw in her way."

"Oh! pshaw; what difference can one meeting

make? Why, Madame, one would think there were to be no more meetings, to hear you talk!"

"Well, Mrs. Gray, we do not know that there will be, for her, or us."

"Fiddlesticks! you are as gloomy as a tomb-stone to-day. I'm not expecting to die, and you never looked better. Come, say I may try my powers of persuasion on Lettie."

"Well, perhaps I am foolish; it certainly don't become me to lecture one so long a Christian upon matters of conscience."

"I'll do the fair thing by Lettie, you see now, if she will give me this evening. They're poor, are they not?"

"Yes; Lettie is her mother's only dependence."

"I thought so," and Mrs. Gray hurried over to Lettie, and laid her proposition before her in such an enticing manner, that Lettie from the first did not see how she could refuse. But, when Mrs. Gray added, "If you will do this for my sake, I will show you how well I appreciate your little sacrifice, by allowing you to take your choice from the very best of Madame's new hats," alas for Lettie! Satan had prepared the way for this by causing her to contrast her old hat (which she must still wear) with the fresh, bright ones, borne off so triumphantly by one after another of her young friends. And Sadie Lee had just asked her what kind she had got; and when she replied that she had not got hers yet, Sadie said, "Oh! but you must take time to select one to-night, for we want you to come to church to-morrow;" and now here was the offer of that beauty that she had thought upon first, saying she would be willing to work her fingers to the bone to possess, and here it was, laid at her feet for one evening's work. But the meeting, ah, the blessing in store, was worth all the hats in the universe.

"Come, Lettie, I didn't think you'd be so long about deciding to oblige me," said Mrs. Gray. "You know you'll have all day to-morrow for meetings, and will look as smart as any of the girls in your new hat."

"I guess I'll stay."

"That's a darling," and the stately figure bent to kiss the white brow, then hastily selecting material for her bonnet, she left with the injunction, "Be sure and send it up to-night, Madame. I wouldn't have it come in the morning for anything."

How busily Lettie's fingers plied in and out of the costly material, and yet it was eleven o'clock when she took the last survey, and then held it up for the inspection of Madame and the girls.

"Why, Lettie Lathrop! you have far excelled the pattern," cried Madame. "You should have been born in Paris; such genius is seldom met here. And now you must go so far out of your way to carry it home. I wish Mrs. Gray was not so particular about Sunday."

"Oh, I'm not afraid, and the walk will do me good, after sitting so long."

Mrs. Gray bestowed as much praise upon the skill of the tired girl as the most exacting could demand.

"I'm afraid it is going to storm by morning; chilly, isn't it? I hope it won't turn cold, and spoil our calculations for to-morrow."

Yes, it was chilly, and very dark. On, and still on pressed the weary little feet, and it seemed twice the distance it ever did before. The little window, with the cherry gleam of welcome, smiled upon her. Her mother met her at the door with many anxious inquiries, all of which Lettie answered in such a cold, constrained manner as to quite alarm her.

"Lettie, you've worked yourself most to death. I did not think Madame La Vert would push you so."

"She didn't, mother;" and then the whole story came out. "Mother, I'm just as bad as Esau. I wish I could have spoken to you about it. Oh, dear, how my head aches thinking of it, and of that other text about 'gaining the whole world and losing your own soul.'"

"My dear Lettie, you are tired now; in the morning you will feel differently."

"Oh! mother, this morning I thought I should go to meeting to-night, and some way I felt as if I should meet Jesus there for certain, and that to-morrow I could go to church, feeling that I was in my 'Father's house,' and that I would be so happy that I should never grieve again."

Near morning, Mrs. Lathrop was awakened by the loud, wild tone of Lettie's voice. Hastily lighting her lamp, she was terribly alarmed at the change a few hours had wrought. As soon as it was light, she sent a neighbor for the doctor, and when he came and examined the restless, tossing form, he said, "This is a singular case. Your daughter, Madame, must have been overtaken, physically and mentally, to be so completely prostrated so soon."

He was soon informed of all the mother knew concerning her daughter's state, and shook his head gravely as he was told of the mental excitement and over work.

What was Mrs. Gray's surprise, upon seeing her two friends come into her room, prepared to accompany her to church in their last spring bonnets! It spoiled half her delight in hers, to think that all her worry was far worse than a whimsical fancy.

"Oh! What a beauty of a bonnet! Why, it is a perfect little gem!" cried the ladies, with true feminine appreciation of the beautiful.

"You have not ordered yours yet," said Mrs. Gray, surprised to hear no word of apology offered for the old hats.

"Oh! yes," said Mrs. James; "but in the city it is so different from these country places. There, when the season opens, there is such a rush,

everybody wants their bonnets and hats, and in consequence, the poor, pale girls are worked day and night. So I told my milliner not to hurry any one for me, as I could wait very well. You see, I don't care for these things as I used to," said Mrs. James. "Nor I," said Mrs. Stoaks, "for myself, although I enjoy seeing them on others; but I try to keep my body under, and to never let worldly matters shut me out from higher and holier duties."

Poor Mrs. Gray! how she wished her bonnet back again upon the quiet page of Madame Demorest, as she thought, "I do wonder if they saw or heard Lettie last night? but no, they went to their rooms full two hours before she came. Poor little thing, how tired she looked! I hope she'll enjoy wearing her new hat better than I do mine."

Many were the admiring glances cast upon the new bonnet. "Why," said little Tillie Wood, at the dinner-table, to her mother and sister, "it was all the beauty of a whole springtime compressed into one little mite of a bonnet."

"Yes, my dear, and I fear more than that. I greatly fear that your little Lettie's life will be the price nature will demand for this love of a bonnet;" and the good doctor told the pitiful story, and how Lettie raved continually about selling her soul for Madame La Vert's nicest pattern hat.

Mrs. Gray was overwhelmed with grief when she heard of Lettie's illness, and strove in every way to atone for her want of thought; and while every word from the blue lips of the young sufferer went like a dagger to her heart, she prayed that the blood of the precious soul might not be found upon her skirts. Her prayer was answered.

Out of the soft brown eyes, Lettie's own quiet self looked once more, and the old smile, with an added brightness, lighted up her dying face. "Madame—mother, I am going home. Jesus loves me, and is calling me to come. Don't cry, mother. Just think I'll never sin any more; never, never get tired again. Forgive me, Mrs. Gray? Ah, yes, gladly and freely. You intended no wrong; but, oh! I ask you to watch and help those who are trying to find the way to Jesus. Madame, dear Madame, I love you. You have always been good to me. Oh! be good to yourself. Come to Jesus. Mother, kiss me. I'm going. Don't—don't cry. You'll come soon."

They covered her coffin with pale spring flowers, and laid her away in the quiet churchyard. * * *

The curious eyes of Graysville were never again gladdened by the finery of Mrs. Deacon Gray. In sober, neat, but plain, attire, she went about her Master's work, striving to redeem the time spent in pursuing the fickle goddess Fashion; and if she ever feels a desire after any of life's vanities, she goes to her room, and takes down a handbox, she opens it, and takes out the soft, fleecy fabric, over which Lettie's white fingers so dilligently wrought. Pinned to one of the ties is a paper; and while she reads with streaming eyes, we will look on:

"This trifling vanity cost a young life, and but for the infinite mercy of God, I should to-day have to answer for a lost soul—a poor, trembling, seeking soul, from whom my selfish pride had almost hid the cross."—*Standard*.

Managing Children.

OUR children are our mirrors. If we would know ourselves, we have but to study them. They give back a true reflection. Can there be a sadder sight than the one so often seen, of a worn and anxious mother, scolding, and shutting up, and whipping, aye, and praying over, her bright, wayward child; when, were she but to turn a clear look, unblinded by self-love, inward, she could see that almost, if not quite all, which causes her so much anxiety and annoyance, and her child so many punishments, is her own fault. But children are not mere reflections. They have inquisitive little minds, and warm little hearts, and if we, through weariness or thoughtlessness, withhold information from the one, or sympathy from the other, they are genuine sufferers.

I was once visiting a home, of which a dear little girl was the light. One afternoon, she was crying quietly. Her mother's conversation was interspersed with, "Hush, I tell you," "Stop crying," "Do hush," "I'll send you off by yourself," "Hush."

"Mother, what ails the little girl?" I asked at last.

"Nothing at all; she is just a naughty little girl, and I shall have to punish her. I've let her bring all her playthings into the parlor, and is n't she bad to annoy and mortify me so?"

But that little, low, half-suppressed, sobbing cry, and those great, round tear-drops, told another story, and I asked,

"May I talk to her?"

"Certainly, I wish you would."

"Come here, darling," I said, and taking her on my knee, kissed her. "What is the trouble, my little pet?"

"I does n't means to be bad. I does n't wants to plague mamma; but Dolly is very sick, and I can't get nobody to do nothing for her."

"Bring dolly to me." Feeling her pulse, "Why, she is in a high fever; bring me some paper, and I will make her some powders. There are three powders, all folded up nicely; now bring me a baby cup and a tiny spoon. I've filled it with air mixture, and you must give her a tea-spoonful every time she cries. Now undress her, and rub her with a flannel, and then rock her to sleep."

The little girl was happy and singing all the afternoon, occasionally bringing Dolly to me, to see how she was, which I enjoyed as much as the child did. At night, she kissed me again and again, with, "I does love you."

"But the child was crying for nothing."

I beg your pardon; the child was crying for love and sympathy, just what you and I cry for, even yet.

"But her troubles are imaginary."

So are most of yours and mine; yet we bore all our friends and weary God with them.

Children not only imitate our faults, and suffer by our carelessness, but govern us through our weaknesses. A friend came to visit me, and brought a generous, frank, and manly boy, of four years old. But he disturbed our whole circle by his constant crying. This habit was not in keeping with the brave, proud, independent character of the child. I therefore felt a curiosity to find the cause. My first discovery was, he never shed a tear.

His mother wished to take a trip, but could not take her boy.

"Leave him with me."

"He'll torment the life out of you."

"I do n't think so."

"I will, indeed, be most grateful. You may whip him as often as you please."

"I should not strike a child, except in a most extreme case."

"Then you can do nothing with him."

She was gone. The next morning after breakfast Willie asked:

"May I go and play in the yard?"

"It rained last night, and it's too damp now."

You may go at ten, not before."

"Boo, whoo, whoo," rest. I kept quietly sewing.

"Boo, whoo, whoo," bass. "Boo, whoo, whoo," tenor. I sewed on.

"Boo, whoo, whoo," double bass. "Boo, whoo, whoo," falsetto—rest.

"Now may I go?"

"You may go at ten o'clock."

Concert repeated—I silently sewing the while.

"Ain't your head most ready to split?"

"No."

"May n't I go out now?"

"Not until ten o'clock."

Concert resumed; rest.

"Ain't you most crazy?"

"No, not at all."

Concert resumed, with the addition of throwing himself on the floor, and knocking his feet up and down. After a while:

"Ain't you most crazy yet? Why don't you shake me, and call me the baddest boy ever was, and send me out doors?"

"Because you are not going out until ten o'clock."

Concert resumed, with the addition of bumping his head as well as his toes; rest; a pause. Then, picking himself up, he stood erect before me, with his hands in his pockets.

"Why don't you whip me, and send me off, to get rid of my noise?"

"Because you are not going out until ten o'clock."

He stood a moment.

"If I bump my head, ain't you afraid it will kill me?"

"Not in the least."

"But it does hurt me awfully."

"I am happy to hear it."

He drew a long breath.

"What can I do next? I've done all I knows how."

"See if you cannot think of something else."

"May I take my blocks?"

"Certainly."

At nine he started up:

"Now may I go?"

"That's nine."

He went back to his blocks without a murmur.

At ten he went out.

He had been used to kneel by his mother, say his prayers, and hop into bed. I wished him to kneel with me, by the bed, and say his prayers slowly, and then I would make a short prayer for him. The arrangement did not please him; so, the third night, he gave battle. Being tired, my head did feel as if it couldn't, or rather wouldn't, bear it. Out of all patience, I determined to give him a good whipping. But never having struck a child, I was not quite hardened enough to take my slipper, and couldn't see anything else. As I looked around, a voice—my God, speaking through my conscience, asked: "What! whip, in anger? whip a little boy, because he cannot govern his spirit, when you cannot govern your own? Another than the boy needs to be prayed for." And kneeling, I asked my Father to give me his strength, his grand patience, with a disobedient, self-willed child. As I knelt, Willie crawled under my arm, and commenced to say his prayers very slowly, and kept still while I prayed a few words, and then asked:

"Now, may n't I pray, my own self?"

"Yes, darling."

And these were his words: "I's a real mean little boy. She won't do nothing ugly a bit, and I's made her head most split. O God, do n't let me be a mean little boy any more at all."

The splendid little fellow had had a fair trial of strength, and was conquered, and surrendered manfully; and I had no farther trouble or annoyance during the seven weeks he stayed with me.

But how nearly I had lost my vantage ground! If we would rule our own spirits, how easy it would be to rule our children and our servants.—*Congregationalist*.

To be happy, you must be good.

Faith.

THE first beams of the morning sun streamed into the wretched attic where Nettie, a little five-year-old maiden, knelt at her morning prayer. She had stolen out of bed softly, so as not to waken her invalid mother, and hungry and cold, knelt down beside her to repeat the Lord's prayer: "Give us this day our daily bread." The sacred words sounded like a mockery as they fell from the lips of a starving child, but not a shadow of doubt dimmed the wasted little face. When she had finished, she rose and looked around her; not a crumb was to be found in the cold, comfortless room, and "mamma" had told her if she asked her Father who lived up in the beautiful blue sky for bread, he would give it to her. Her heart sank for a moment, but suddenly a bright thought struck her; she must go and look for it. To hurry on the shabby little cloak was the work of a moment, and patter, patter, went the little feet down the long stairway, through the dark court and dingy alley, out into the crowded street. It was a lovely morning; the promise of a perfect day was shining in a cloudless sky; the wind blew fresh from the sea. It brought a tinge of color to Nettie's pallid face. She had been frightened a little at the throng of strange people, at first; but God would take care of her, and she struggled bravely on. Presently her eyes fell on a baker's window, and the child's heart leaped for joy. Plenty of bread for hungry wayfarers there. Oh, how nice they looked, the crisp rolls, dainty cakes, and fresh pastry, that lay behind the crystal panes. She did not know how famished she had been. It was early yet, and the baker, a big man, with rosy face and keen gray eyes, was alone in the shop when she entered. He glanced smilingly at the little waif standing there, with the sunlight shining softly on her tangled, golden hair.

"I've come for it," said she, confidently.

"Come for what?"

"My daily bread," pointing at the snowy loaves temptingly displayed on the counter. "I'll take two if you please, one for mamma and one for me."

"All right," said the baker, folding them up in a brown paper and handing them to his little customer, who started at once for the door.

"Stop you little rogue," he cried roughly, "where are your pennies?"

"I ha'n't got any," said the child, simply.

Ha'n't got any?" he repeated impatiently.

"You little baggar, what brought you here, then?"

The angry words frightened the child; the poor little mouth quivered, the blue eyes filled with tears.

"Mamma's sick, and Nettie's so hungry," she sobbed piteously, "and mamma said God would give us our daily bread, and so when I got up this morning I asked him for it, and then I came here."

Simple, trusting faith of childhood! No wonder that the rough baker was softened by it, and sent the little maiden back with light heart and well-filled basket to her mother's side. No wonder that to the poor sufferer "her face was the face of an angel," and as she listened to the simple story, she murmured softly: "The God of the fatherless answereth prayer. I should have called you faith, my child."—*Self*.

Where are We?

In April, 1865, the military power of the Rebellion was finally broken, after a four years' struggle. In the six years following, how far have we carried the greater work of restoring order and peace to one half of the nation?

The contradictions of the partisan press can no longer obscure the existence of the gravest evils throughout the South. It is established, past all reasonable question, that there prevails an uncontrolled spirit of lawlessness, which continually breaks out into the worst violence and outrage. By floggings, expulsions, and murders, a large part of the community in the South are kept in constant terror. These outrages are not the occasional and incidental outbreaks of an imperfectly civilized section. Their vast number, the character of their victims, and the tolerance or concealment given to them by a very large class, mark them as belonging to a political persecution. Nor, further, is it to be denied that at some times and in some sections—as Tennessee and North Carolina—the persecuted party, gaining power, have retaliated with almost equal lawlessness and bitterness upon their foes. But far the greater burden of these sins of violence falls on the enemies of the negro.—*Christian Union*.

WHAT are others' faults to me!

I've not a vulture's bill,
To peck at every flaw I see,
And make it wider still.
It is enough for me to know
I've follies of my own,
And on my heart the care bestow,
And let my friends alone.

God did not take up the three Hebrews out of the furnace of fire; but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him a sufficiency of grace to sustain him.

SOME men need a tempest to save them from a wreck.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 18, 1871.

URIAH SMITH, EDITOR.

Sabbath Agitation.

WE saw a remark from some one in an eastern paper a few years since, "We shall never have done with this Sabbath question." We felt at that time to respond, and now feel to reiterate, a hearty Amen; that is, so let it be. Let the agitation never cease, so long as men trample the sacred institution under their feet, and draw excuses for their conduct from the dictionary of folly. "First pure, then peaceable," says the apostle. If there was no error in the world, truth would not need to battle for its rights; the opinions of men would not need to be disturbed; the sword which the Lord came to send on earth, would not need to be unsheathed. But so long as error, hydra-headed, is striving to thrust its hideous form into every nook and corner of the land, truth must repel its advances, though men of pewter and putty everywhere lift up their hands in holy horror at the agitation, or give up the field. No peace, unless the soldiers of the cross are recreant to duty, while there is impurity in life, and corruption in doctrine.

"We shall never have done with this Sabbath question." Amen, again. In no better cause can a man engage than in vindicating an institution of our Father in Heaven, which has fallen into the spoiler's hands. Cease to agitate? Never. Cease to urge the claims of God's holy law? Not while men disobey it. Let this great reform stop or go backward? We have not so learned duty. Be less zealous in the work? We shall be more so. Contract the limits of our operations? We shall enlarge them. Let the agitation die away? We shall increase it. A truth of unparalleled clearness is given us. God has a controversy with the nations in this respect. He has set his hand to vindicate the claims of his law, against the corruption and presumption of the Man of Sin. A counterfeit Sabbath soon to be made a civil test in the law of the land, as the true one is now a moral test in the law of God, the people must be enlightened on the subject. And they will be—so enlightened, that when they decide against the right, it will be in obedience to the claims of self-interest, in opposition to clear convictions of duty.

Justified Without the Law.

It is considered a very foolish fish that will bite a bare hook; and there are some kinds of game so easily taken as to excite only the contempt of the trapper and hunter. With some such feelings, it seems to us, must the enemy of all truth regard those whom he can lead to oppose the law of God, on the ground that Paul says that we are justified by faith.

A person who has been taking the REVIEW in a distant State, writes to have his paper stopped, and quotes this text: "Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 3:28." Then he adds, "As we see the day approaching, why cause a division among those who are looking for his second personal coming?"

The utter misapprehension, both of our position, and the meaning of the apostle's language, revealed in these lines, is marvelous to behold. Who claims that we are to be justified by the deeds of the law? We certainly do not. Justification by faith is our sole dependence, and ever has been. But, on the other hand, who can take so superficial a view of Paul's language as to suppose that when he says "without the deeds of the law," he means that we are at liberty to do those things which the law prohibits. Friend, do you believe you have liberty now to commit any of the sins forbidden by the ten commandments? You do not; neither do we. Would you expect to be justified by faith while living in the commission of those sins? You would not; neither would we. This is the real question in this matter; and in this we are agreed. The difference arises from your misapprehension of our position.

Why make division? What a question is this to come from an Adventist! It might be used to gag down any truth that was ever introduced into the world. The Jews opposed our Lord himself with it; and he met them by saying that he came not to send peace on earth but a sword, not union but division. Romanists tried to block the wheels of the Reformation in the same manner. Away with such a question when raised in opposition to the truth. Truth has claims paramount

to all others in this world; and the divisions which the truth makes are not to be laid to its charge. The trouble is not with the truth, but with error which has led men away from God and the right path. Don't make God the author of the work of the enemy. Ahab charged Elijah with being the troubler of Israel, but Elijah, under the impulse of a divine indignation against the insult thus offered to the truth of God, retorted "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." So now the trouble is not with the truth, but with error which has drawn men away, and rendered it necessary that there should be division if any would be saved; for the masses are going down to ruin; and they who would gain eternal life must tread another path from that which they are following.

Why, then, make division among those who are looking for the Lord? Because but few who profess to be looking for him, are ready for his coming. They are in error on a vital point of that law of liberty by which we are all to be judged. Their practice must be reformed. The idea that God's people in the last days are coming up to the second coming of Christ to be translated, while not conforming to the whole law of God both in theory and practice, is preposterous. No; the distinguishing characteristic of these, as compared with other religionists, will be their keeping of all the commandments of God, as brought to view in that message in Rev. 14, which last precedes the appearing of the Son of Man on the great white cloud.

Very indifferent views must he have of the importance of truth, the danger of error, and the value of eternal life, who can complacently fold his hands and say, The coming of the Lord is near; so let us not have division, but if we are wrong, let us all go to hell together.

The Reign of Peace.

AFTER the reader has perused the following article, he will be ready to agree with the writer that the reign of peace is not very near at hand. People are to raise the cry of peace and safety in the last days; and the surprising part of it is that they do it at the very time when the earth trembles with the tramp of armies and bristles with bayonets, which are ready for the fray. There is not, to be sure, as the writer says, the least cause for war; and this makes it all the greater anomaly that there is no hope of peace. Let us pray for the long-promised reign of righteousness soon to begin.

When one reads of the elaborate preparations which even the most civilized of European nations still continue to make for attacking their neighbors, or, as they all pretend, for defending themselves against their neighbors, one can hardly help feeling a good deal disheartened about the probability of our being able to find a substitute for war, as a mode of deciding international disputes. All the Continental Powers have greatly increased their armaments within the last thirty years. France increased hers greatly in 1867; Russia has greatly increased hers; and now England, the most peaceful, and best protected by nature of them all, is engaged in greatly increasing hers. What renders all this the more remarkable and the more depressing is, that it is the great triumphs of peace, such as the railroad and the telegraph, which make this increase necessary. The railroad and telegraph having rendered the transportation and concentration of troops easier, it has followed that every Government must have more troops to transport and concentrate. The result is that every Government has either put its whole male population under arms, or is in a fair way to do so, and we are having war after war in rapid succession, and wars as bloody and cruel as any the world has seen in any age.

The prospect looks all the gloomier when we come to consider what these wars and rumors of wars are all about. There is no more conflict of interest between the different European States than between the various States of the American Union. France has just as much reason, so far as money and comfort are concerned, for living in peace with Germany and Italy, as New York has for living in peace with New Jersey and Pennsylvania. No Frenchman or German would deny this; and there is no Frenchman or German who knows anything about the matter who does not think the American Confederation a blessing to all who live under it, if for no other reason, because it enables the political communities which compose it to do without standing armies, and reduces their disputes to the modest dimensions of lawsuits, capable of settlement by bill and answer. Why, then, in the name of common sense, one naturally asks, do not the European States let each other alone? If they have nothing to gain, as regards wealth or comfort, by fighting each other, why do they fight, and keep constantly ready to fight each other?

To this there is only one answer, and it is an answer which makes the prospects of Courts of

arbitration look very gloomy; it is that they dislike each other, sometimes even hate and envy each other. Each wants to see the other humiliated. They do not speak each other's language; they do not like each other's manners, or cookery, and have a very low opinion of each other's character. Each thinks the others are constantly up to some kind of mischief. In short, the state of feeling between them is that which one often sees prevailing between neighbors in private life, and it is one which admits of no formal settlement. If Smith and his wife hate and envy Brown and his wife, and cannot bear to see them driving a carriage or putting up a green-house, what can any third party do to reconcile them? If they differ in opinion on some subject, on which exact knowledge is attainable, they may be set right; if they quarrel over a piece of property, or the construction of a contract, or the tracing of a boundary-line, nothing is easier than to call in an arbitrator, and apply either the rules of positive law or the principles of abstract justice to the decision of the controversy. But what can be done when Brown simply says he can't bear Smith, that he is an odious creature; or when Smith says that Brown's airs are a little too much, and that what he wants is to be taken down a peg or two? On such troubles we cannot arbitrate. When we meet a case like this in private life, we turn it over to a minister, as something to be prayed over, and are thankful if the parties keep their hands off each other. When such a state of things arises between nations it would seem as if there was nothing for it but to fight. For sixty-four years Prussia has hated France on account of Jena; now France will probably hate Prussia for sixty-four years more on account of Sedan and Paris—and so it goes on. If you tell them they ought not to hate each other, that the Bible says it is wrong, each will reply that that is very true, but that nevertheless the first chance it gets it will give the other a drubbing, to take the pride and impudence out of it and teach it how to behave. In short, in the matter of charity and forgiveness they feel very much as the poet Heine said he felt about forgiving his enemies. What he asked of Providence was, a modest cottage, with half a dozen of his enemies hanging to a tree in front of his door. He was ready to forgive them, but not till they were hung. The Prussians are ready to love Frenchmen, but only after having given them a severe beating, and after the Frenchmen have acknowledged themselves to be a vain, fickle, vicious people, in every way inferior to the Germans. The French, on the other hand, are willing to love the Germans after having captured Berlin, and after the Germans have acknowledged themselves to be coarse, stupid and gluttonous barbarians, in every way inferior to the French. Both will agree, too, to love and forgive the English, but only after having seized London, and levied a handsome contribution on it, and obtained from both Houses of Parliament a formal acknowledgement that a more perfidious, heartless, canting, and hypocritical nation than England never existed. This being the state of things, the reign of peace is evidently not very near at hand.—*New York Paper.*

To Correspondents.

D. McCALLUM: Nebuchadnezzar was raised to the throne of Babylon, and reigned two years in connection with his father, before receiving the sole government of the empire, on the death of his father; hence there are two computations of his reign, one dating from the former event, the other from the latter. It was in the second year of his sole reign that he had his dream of the great image. It was four years before this that he took Jerusalem, and carried Daniel into captivity. Hence Daniel had passed his three years' schooling in the Chaldean language before interpreting Nebuchadnezzar's dream.

H. G. BUXTON: We forward your letter to the Illinois Conference Committee.

WM. COTTRELL: Should a person apply for membership in one of our churches, who was engaged in the business of selling tobacco, set before him the inconsistency of such business with our profession as religionists, and our views and practices as health reformers. If this is clearly presented, he will see it, and either drop that branch of his business, or withdraw his application. If not, we think it would be well to give him time to consider it further before taking any action on the case. S. D. Adventists, who have been in the grocery business in this place, have never sold tobacco, and have never, so far as we are aware, found it any detriment to their business.

Mrs. E. MILNE: It seems to us the more consistent view to suppose that God in the beginning made no provision for the existence of evil in this world; and that the plan of salvation through the gift of Jesus Christ, was devised to meet the circumstances of the case, after the introduction of sin. If it be asked how this can be reconciled with the idea of God's foreknowledge, it may be said in reply that to make it absolutely necessary for God to foreknow everything would

be putting him under the power of a fatality altogether inconsistent with our ideas of the freedom of his position. Must there not be freedom in omniscience, as in all other things? And while God has power to foresee all things, and to extend his vision even to the limits of his own eternity, has he not also power to restrain, at pleasure, the operation of that attribute? God is omnipotent. He has power to do all things; but there are many things he does not do. Or, to limit it still further, there are events happening continually, those even which are not in accordance with his will, which he has power to prevent altogether, or turn in another course, if he should choose so to do; but in reference to which he does not see fit to exert his power at all. Therefore as his omnipotence is thus subject to his will, may not his omniscience be also?

J. WILMOT: The P. O. address you inquire for, is Troy, Oakland Co., Mich.

Mrs. J. A. NOBLE: None of the "Thoughts on Daniel" are yet published in book form. Whether they ever will be or not will depend upon the decision of the Publishing Committee, after the examination of the book of Daniel is completed; and their decision will probably be governed by the call for the work. If there is sufficient call for it, we should be happy to revise it for book form.

S. E. EDWARDS: We think a Christian parent could do no less than to require all his children under age to keep the Sabbath. If they conscientiously think it their duty to keep the first day also, we would say, by all means give them the privilege. When they arrive at more intelligent years, it is to be presumed they will be able to see that in keeping that institution, they are obeying only the commandment of men.

SUSAN ELMER: See exposition of John 3:13, in REVIEW of May 25, 1869, Vol. xxxiii, No. 22.

How Shall I Vote?

THE question of a religious amendment of the Constitution will soon be before the people, and we shall have the privilege of giving our votes for or against. The call for this amendment is virtually a call for the formation of the image, as prophesied of in Rev. 13:14. How shall I vote?

1. I cannot vote for an image of the papacy—an establishment to enforce the worship and mark of that power, and to persecute those who refuse, because they feel bound in duty to keep the commandments of God.

2. But if I vote against the measure, it will be claimed, with much plausibility, that I array myself against Christianity, and take sides with infidelity, irreligion, intemperance, and every evil work. One party will be considered the Christian party, the other, of course, the Anti-Christian. Shall I encourage unnecessary prejudice against myself, in a fruitless effort to stay the fulfillment of prophecy?

I am not aware that there is any moral wrong in voting, where I have the undisputed privilege. Neither do I see it to be wrong to vote against a measure that will lead to the persecution of the people of God; because that God has foreseen and foretold that it will carry. It was doubtless right for Joseph of Arimathea, in the Jewish council that condemned Christ, to withhold his vote or even vote against the measure, though Christ was to die for the sins of the world. Luke 23:51. Yet doubtless he prudently forbore unnecessarily to provoke their rage.

All can see the dilemma. Who can help me out of it?

R. F. COTTRELL.

The Difference.

It is a warm, lovely spring day, and I have just been out on the prairie for recreation. Passing a delightful brook of clear, sparkling water, I stopped to admire it and to cool my face with its waters. The channel was narrow and the water ran rapidly. I put my hand in and passed it down stream with the current. How smooth! how gentle! it felt like oil to my touch. Then I passed my hand up the stream against the current. What a change! The gentle waters seemed to become angry in a moment. They dashed and foamed and roared, and gave all the evidence of opposition and anger of which such a brook was capable. Then I fell to meditating. This stream is just like the great current of humanity. When you fall right in with it, go the same way it goes, do as it does, then all goes on as smooth as oil. But just face about, and go in the opposite direction from the current, go up stream, and what a tumult is immediately raised! Shall we therefore give up, fall in with the current, and go down stream to perdition? God forbid.

Again, how much easier to go down stream than up stream. Drift wood, sticks, straws, any worthless thing can go down stream, with the current. But do you see anything going up stream, you may be sure there is life and will and power there. When a person undertakes to go contrary to the mass of the world, it immediately cries out, Fool, weak-mind, shallow-brain, drift-wood, &c. But if there is any truth or force in our illustra-

tion, these qualities belong on the other side of the house. Who ever saw drift-wood going against the current? Let no one be frightened by the use of these terms.

D. M. CANRIGHT.

Plan and Dare to Do Right.

AN old proverb says, "If you would rest well at night, you must previously prepare your resting-place." This proverb contains a principle that applies in religion, as well as to natural rest. There is a rest that the soul enjoys in faithfully serving God, which is sweet, recuperative, and passeth all understanding. This is the rest that those enjoy who are at peace with God. We prepare to enjoy this rest by meekly bowing to God's requirements, and accepting Christ as our sacrifice and great burden-bearer. But this rest may be broken by a careless neglect of duty and a guilty conscience. One common way in which this is done is to heedlessly break the Sabbath. Some may do this in laboring for themselves or for others half an hour or longer, after the sun sets Friday night. We do not see why it is not as bad to work the first half hour of the Sabbath, as it is to work thirty minutes Saturday in broad daylight; for God sanctified the entire seventh day. If we are laboring for ourselves, we can arrange our affairs so as to commence the Sabbath on time; and so if we labor for others. We should let them understand, as we hire out to them, that we cannot infringe on the Sabbath; and then there will be no after-clap, no disturbance, no guilty conscience, and no bad example set before those who may be watching us to see if we carry out our profession.

In serving God we must have moral stamina, and courage to say, No, to temptation; be men and women of God, and never yield a hair of our faith to keep friendly with others, and for fear that we may lose financially. It is dear friendship that is obtained by displeasing God. And if we yield on one point to please others, they will labor the harder to have us yield on other points; and there is no stopping place. We lose our manhood and our influence for right. But if we are inflexible, and dare to do right, our consistency and moral courage will be respected by those whose friendship is worth having; and we shall let our light shine, and get along better in our worldly matters than we would if we were creatures of dough, yielding to every impression.

D. T. BOURDEAU.

An Improper Use of Terms.

MEN in all ages have attached more or less importance to names. Some have even seemed to think that the appellation given to a place, an individual, or a class, has much to do in determining its history. Without falling in with this view altogether, we believe that there is a propriety in these things, the regarding of which can produce no evil, and, naturally result in good.

So far as our own denomination is concerned, the designation which it shall bear through its coming history is one of those things which has been decided in the past. Nor have we any fault to find with the selection which has been made. Some may object that the title is not a scriptural one. This fact, however, to our mind, does not present a serious difficulty. To cling to the term Christian, disciple, saint, &c., &c., with the tenacity which leads some who bear them to be continually resting an argument for their orthodoxy upon the fact that they are thus designated, at times presents an appearance of exclusiveness which lays them liable to the charge of claiming as their own not only the name, but also a monopoly, of the saintly virtues.

It would be an undertaking of no small magnitude to find for the more than the six hundred and sixty-six different sects in Christendom Bible appellations; and yet it is not unfrequently necessary to be able to discriminate between them. In order that this can be done in the clearest and shortest manner possible, they have generally fixed upon some designation peculiar to themselves. The more perfectly descriptive, therefore, of the various points of faith held by these different denominations, the more proper and significant are the titles by which they are known.

Judging from this standpoint, we, as a people, should be well pleased with the name, Seventh-day Adventists, since it presents the prominent parts of our faith in a manner too clear to allow of our being confounded by an individual of intelligence with any other body of Christians.

1. It sets forth the fact that we are Adventists; or believe in the near coming of the Lord.
2. As a consequence, we are Christians.
3. That we are commandment-keeping Christians; since we observe the seventh day.
4. That in this last particular we differ from the mass of first-day Adventists, who in common with the Christian world, observe Sunday.

Having said thus much respecting the name which we find ourselves providentially wearing, and about which there are clustering in the past too many pleasant reminiscences to admit for a moment of the thought of change, I wish to call attention here to an improper use of terms which seems to have become nearly universal with those in the world who speak of us, and which is encouraged, to a very large extent, by the practice of our own people. It is this: Very many of our brethren and sisters are in the habit of styling themselves Seventh-day "Advents," from which fact this custom has become general with those who do not belong to us. A moment's reflection will satisfy any one acquainted with the laws of

language, that this form of expression is not correct. We are not Seventh-day "Advents," but Seventh-day "Adventists." If you would feel the force of this criticism, turn to Webster's dictionary, and under the word "Advent," you will find the following definitions, viz., 1. "A coming; approach; visitation. Specifically, the first or second coming of Christ."

Now we can in no sense represent the coming of Christ; but we are firm believers in its near approach, and are therefore properly styled "Adventists," which signifies not the event itself, as does the word "Advent," but those who believe the personal coming of Christ to be near at hand.

Let us, therefore, who have been guilty of encouraging the error in question, manifest that teachable spirit which is always ready to improve in everything that relates to the cause of God, and thereby afford good evidence of that humility of heart which must ever attend the name, in order to constitute us genuine Adventists.

W. H. LITTLEJOHN.

Why Don't They?

MEN are strange beings. They reason so strangely. Sometimes they are sound on some points, but on others are perfectly insane. I will give an illustration: Here is a brother who heard, carefully weighed the evidences for, and finally embraced, present truth. Certainly that was consistent. He now tries to get his neighbor to come and hear, or at least to read a tract. But no, his neighbor will do neither. He does not care to investigate. He says he is satisfied to live and die as his father and everybody else does. Our brother pronounces him a very unreasonable man, and has little hopes of him. Very well. Now go carefully up to this same good brother and introduce to him the health reform, and ask him to take the *Reformer* a year, and investigate the subject. What a change comes over him! He has no interest in it, he does not care to read, he does not want to hear anything about it, he is satisfied with his way of living, he wants nothing better, he and his family have good health, he don't want the *Reformer*, &c.

Where did he learn such profound argument? Of that neighbor probably. Now a man in this condition is no better judge of the merit of the health reform than that neighbor is of the present truth. To such we say, Be consistent, and do not condemn this thing till you have investigated it and tried it. We have no fears if you will do this.

The *Reformer* this spring comes to us with new life and interest. It is greatly improved in many respects. We are sure that every family would be benefited by it. Try it friends. Don't delay. Take it now. It costs only one dollar. It may save you fifty in the coming year. Are the leaders in our churches doing their duty in this matter? Do they take an interest in extending the circulation of this valuable journal? Why don't they? D. M. CANRIGHT.

Is Protestantism True to Itself?

THIS query was suggested while comparing the proposed religious amendment of the Constitution of the United States with the following from D'Aubigne's History of the Reformation, in which he speaks of the two branches of the work: that in Switzerland, which leaned upon the civil arm, and that in Germany, which relied solely upon the arm of the Lord.

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world was the great fact which signalized the entrance of Christianity among the nations. But what its Founder has separated had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was unfaithful to God and to itself.

"Henceforward its decline was at hand.

"It is impossible for a society to prosper if it be unfaithful to principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth should be inscribed on every threshold of the temple he was then raising in the world; and a striking contrast was to make this truth stand gloriously forth. One portion of the Reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith, secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and solemn a lesson."

The above speaks for itself; and who, but those drunk with the "wine of Babylon," cannot see that the proposed religious movement is contrary to the spirit of the gospel, either as taught by its Founder or illustrated by its effect upon the hearts of men, whenever and wherever received. And do we not in this, have additional evidence of the fall of Babylon, and that the time is near for the formation of the image to the beast and the issuing of "unrighteous decrees" in the interest of those who substituted the traditions of men for the commandments of God?

May God help us to "discern the signs of the times," and prepare for the solemn test.

S. B. WHITNEY.

The Sin of Sabbath-Breaking Condemned Under the Gospel.

It is thought by some that because the sin of Sabbath-breaking is not directly mentioned or reprobated in the New Testament, the obligation to keep the Sabbath does not exist in this dispensation. But this mode of reasoning is certainly defective. It overlooks those scriptures in the New Testament which show that the Sabbath law is binding in the gospel age. Matt. 5:17-19; 12:10, etc.; that Christ took special pains to show what is lawful on the Sabbath day, Matt. 12; Mark 2; Luke 13, etc.; that Christ and the primitive Christians kept the Sabbath, Luke, 4:16; 23:54-56; Acts 13:42, 44; 16:13; 17:2; 18:4, 11; and that there is a day in this dispensation which belongs to the Lord. Rev. 1:10; Ex. 20:10; Isa. 58:13. These scriptures are sufficient to show us our duty in regard to the Sabbath, and to prove that the Bible is a sufficient rule of faith and practice on the Sabbath question.

The fallacy of the above reasoning may be illustrated by a son, who, knowing the rules of the family of which he is a member, would wait until his parents should reprove some member of the family for breaking them, before deciding to obey their requirements. It would be wiser to obey before reproof is administered. But if the law of the Sabbath remains in force, it as strongly reprobates sin as it did when Jehovah proclaimed it from Sinai; the example of the Saviour and primitive Christians in keeping the Sabbath is a standing rebuke to those who knowingly break the Sabbath; and we should learn from the threatenings of the Lord against Sabbath-breaking under the old dispensation, as though they were uttered against the violations of the Sabbath under the new.

The fact that no special mention is made in the New Testament of the sin of Sabbath-breaking in the times in which it was written, is good evidence that those preaching and writing in those times were not under the painful necessity of saying as much upon this subject as we are called upon to say. In other words, the Sabbath was observed by the Christians of those times. And how could it be otherwise? The Hebrew Christians in Palestine and elsewhere kept the Sabbath; and the Hebrew Christians who were dispersed among the Gentiles generally formed the foundation of the churches which were established in the countries of the Gentiles. These pious Jews had already exerted a salutary influence in favor of the Sabbath. And as the practice of Christians was uniform on the subject of the Sabbath; as they kept one and the same Sabbath, the Gentiles who received the gospel would also receive the Sabbath without contestation. Hence we see them at Antioch inviting Paul to preach to them on the next Sabbath day. This request was made on the seventh day Sabbath with reference to the next seventh-day Sabbath, showing that there was no first-day Sabbath between. We also see the Gentiles in the popular city of Corinth, joining themselves to Paul and other Jews in the worship of God "every Sabbath." Acts 18:4, etc.

We are sometimes asked why the apostles said nothing about the Sabbath on the day of Pentecost and on other occasions. We answer, that the Jews were commanded to repent of having killed Jesus. This was their great sin at that time. But all this vast multitude assembled from sixteen different countries, and composed of Jews and proselytes, or Gentiles converted to Judaism, kept the seventh-day Sabbath. Acts 2. What a mighty influence they must have exerted in favor of the Sabbath! and how providential it was that the Jews should thus be scattered in about every nation under heaven!

Take also as an illustration the eunuch of Ethiopia, of which it had been written by an inspired penman: "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. He came to Jerusalem to worship, Acts 8, and returned converted to Christianity, and keeping the seventh-day Sabbath. Doubtless some of the apostles were soon sent to help him. Is it therefore strange that we should find the churches of Ethiopia keeping the ancient Sabbath? So of the numerous churches of Central Asia; and, in short, so of all the churches in early times, who received the pure gospel and did not come under pagan and papal influence.

It is unreasonable to select an isolated scripture that does not mention the Sabbath, and conclude therefrom that the Sabbath is not binding. By this mode of reasoning men can disprove all the doctrines of the Bible. The book of Esther does not mention the name of God. Must we hence conclude that there is no God? We may if the reasoning of some on the Sabbath question is correct.

But it is a remarkable fact that when we come to prophecies relating to our times, we not only see

the Sabbath enforced as the seal, sign, or mark, of the living God, and a Sabbath reform pointed out, Rev. 7:2; Ex. 31:17, etc.; Eze. 20:12, 20; Isa. 56:12; 58:12, 13; but we also have a solemn warning against deliberately receiving the mark of the beast, papacy, as opposed to the commandments of God and the true Sabbath. Rev. 14:9-12; 7:1, 2. Here we see the sin of knowingly profaning the Sabbath, reprobated.

In conclusion we would call your attention to Acts 13:38, 39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." All the things from which they could not be justified by the law of Moses, or typical law, which prefigured the true means of justification in Christ, embraced not less than the transgression of all the commandments, not less than all the sins against the moral law of which the Jews had been guilty. Therefore the necessity of obtaining remission of, or justification from, the profanation of the Sabbath exists under this dispensation.

D. T. BOURDEAU.

"There Remaineth a Rest." Heb. 4:9.

How precious to the weary and wayworn pilgrim, is the assurance that "There is resting by-and-by." How it cheers and encourages the heart, amid the toils and dangers of the way. That there is danger to be encountered, and toil to be endured, we learn from Heb. 3:4. Hear the apostle: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Chap. 4:11. "So we see that they (the Israelites) could not enter in because of unbelief." Chap. 3:19. The same apostle, in alluding to the same subject, has informed us that "all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10:11.

How important that we heed the admonition: "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

How truly has the poet said:—

"This life to toll is given,
And he improves it best
Who seeks by patient labor
To enter into rest."

Are toil and wearisome labor our portion? They but afford us the discipline we need. Rightly borne, with cheerfulness, they prove a means of grace. Do perils and dangers thicken? Rejoice. They are but omens that the goal is nigh. Do temptations, doubts, and fears assail? Look away to Him who has been tempted as we are, our great High Priest, who can be touched with the feeling of our infirmities. Take courage. "Come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need." See Heb. 4:15, 16.

"Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness;
Take it to the Lord in prayer."

If by patient continuance in well-doing, we seek for glory, and honor, and immortality, we may have eternal life—share in the rest that remaineth to the people of God. See Rom. 2:7.

If we are steadfast, unmovable, always abounding in the work of the Lord, our labor shall not be in vain in the Lord. 1 Cor. 15:58.

Soon, if faithful, the last battle fought, the final victory won, we shall rest. Blessed assurance.

I shall rest, I shall rest,
When time's tempests all are o'er
I shall rest, I shall rest,
When I reach the heavenly shore.
I shall rest from woe and sorrow,
In that bright, eternal morrow.
I shall rest from tears and sighing;
I shall rest from pain and dying.
I shall rest, I shall rest,
When all mortal toils are past;
I shall rest, I shall rest
With the ransomed host at last.

N. ORCUTT.

Earthly Glory vs. Religion.

CHARLES V., emperor of Germany, king of Spain and lord of the Netherlands, born in the year 1500, fought sixty battles, in most of which he was victorious, conquered four kingdoms, added eight principalities to his dominion, and was almost unparalleled in worldly prosperity and the greatness of human glory. Yet before his death he became convinced of the emptiness of earthly magnificence, and decided to spend the rest of his days in religious retirement. Voluntarily he resigned all his dominions, luxuries, and pleasures, and chose a retired home in a small valley in Spain, where he spent the rest of his time in religious exercises and innocent employments.

Here he enjoyed more solid happiness than all his grandeur had ever yielded him, which he expressed in the following short but comprehensive testimony: "I have tasted more satisfaction in my solitude, in one day, than in all the triumphs of my former reign. The sincere study, profession, and practice, of the Christian religion, have in them such joys and sweetness as are seldom found in courts and grandeur."—*Power of Religion*, p. 63. This is truly a good testimony from one who tried both ways.

JOHN MATTESON.

BY-AND-BY.

WHAT rewards await the just,
By-and-by, by-and-by,
Who in Jesus put their trust,
By-and-by:
Far above this world of care,
In a land that's bright and fair,
And we'll all be gathered there
By-and-by, by-and-by,
And we'll all be gathered there,
By-and-by.

Of that city who can tell
By-and-by, by-and-by,
Where the holy ones will dwell
By-and-by?
No pain or death shall enter there,
No gathering gloom, no harrowing care,
But joy shall reign supremely there,
By-and-by, by-and-by,
But joy shall reign supremely there,
By-and-by.

We shall sing redemption's song,
By-and-by, by-and-by,
We shall wear a glittering crown,
By-and-by.
Soon our conflicts will be o'er,
And on Canaan's happy shore
We shall meet to part no more
By-and-by, by-and-by,
We shall meet to part no more,
By-and-by.

EMILY L. CANNIGHT.

Battle Creek.

Progress of the Cause.

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

Woodburn and Knoxville, Iowa.

UPON my arrival home from the North, after an absence of nearly four months, I found urgent invitations to visit several places. So I remained at home one day only, and visited Woodburn, Iowa, where I organized a church last fall. There seemed to be quite an interest to hear among the people. I continued holding meetings for a week, twelve in all. There have been several taking hold of the Lord's Sabbath here, of late. Some of them have never made a profession of religion before, and are of that class of people who give promise of being permanent. I have not seen a greater readiness on the part of the people for a long time to attend meeting while business was driving. There seems to be a zeal in the work that is truly refreshing on the part of many.

Tuesday morning, I baptized ten, and thirteen were admitted into the church. The church now numbers thirty-six members. I could but contrast the present state of things with what I found there about two years since, when I first visited the neighborhood. There had formerly been a small company there, but they had mostly become discouraged and given up the truth. We thought the place had been *burned over*, as the saying is, and that there would be little use in trying to do anything there. But the few friends hung on so hard for lectures, that to gratify them, as much as anything, Bro. Morrison went there. One man said that this was the fourth time he had heard these things; and now as the result, we have a live church of thirty-six members, and others interested. I feel that I need more faith.

From Woodburn I went to Knoxville, partly to assist in selecting a site for the Southern Iowa camp-meeting, and partly to labor for souls. After hunting part of three days, we found a pretty fair place two miles north of Knoxville, on the farm of Mr. Garretson. Sabbath morning, we found quite a good congregation assembled in the house of prayer, though the notice of the meeting had been short. Our meetings were good. Monday, I baptized seven; the same number were received into the church. Most of these were persons in the active period of life, and some of them I have felt a deep interest in for a long time. Some had been hesitating for two years. They now took their stand. I felt much encouraged. This church has been coming up within the last two years. I hope yet to see further advancement. The people in this section are anxious for the Southern Iowa camp-meeting to be held in their vicinity. We trust good will be accomplished by it. GEO. I. BUTLER.

Mt. Pleasant, Iowa, April 5, 1871.

Minnesota.

AFTER my meeting at Riceland, as given in my last report, I met with the Brush Creek church, who had arranged to have their meeting at Wells, on Sabbath and Sunday, March 18, 19. There was quite a general attendance of the friends of the cause of present truth, and we enjoyed a good meeting. Some discouragements rested upon the cause here; but the Lord gave liberty in declaring his truth, and a good degree of freedom was manifested in our social meeting. But the best meeting of all was our business meeting on Sunday morning. Here we learned the cause of their discouragement. Some difficulties existed; but they were all happily removed, and then the blessing of the Lord rested upon us. Confession followed and much weeping. A uniting influence came into the meeting. The way was opened, and eight united with the church. I left them a happy people.

Sunday afternoon, Bro. Kelsey took me to his home six miles, and in the evening, according to appointment, several of his neighbors came through a severe sleet storm to his house, and I

spoke to them with freedom. A good impression was left on their minds.

The next morning, Bro. K. took me with his team about eight miles to Bro. Schram's. They suggested that we have meeting in their neighborhood that evening. I consented, and soon two men were on horseback going from house to house giving out the appointment. Quite a good number came together, and the Lord gave freedom to speak to them. It was manifest that here was a good opening for the truth. The people were very anxious to hear more.

Tuesday, the 21st, we rode twelve miles, and at 2 P. M. met with the Jo Davis church. We held six meetings with them. Our business meeting resulted in much good. Courage arose in the hearts of all. Their interest to carry out the truth was renewed. There was a good interest to hear the truth on the part of the people where the meetings were held. Some wrongs were made right here also, and we left them in better condition than we found them.

Our meeting with the church in Tenhassen, Sabbath and Sunday, the 25, 26, resulted in much good. We found them much discouraged and divided by severe trials. The Lord guided in the selection of subjects, and the straight testimony told with good effect on all. We had two business meetings, the last of which continued in session four hours. We struggled hard with the enemy; but he gave way, and the free Spirit of the Lord came in, and there was a breaking down and melting of hearts before it. Many confessions were made. Washington Morse, though he does not belong to this church, made confession, and took some stumbling-blocks out of the way of others. This let Bro. Merry free, and he began to confess. With many tears he regretted his rashness in his having thought of withdrawing from this people. He asked the church to bear with him a little longer and try him again. By a unanimous rising vote they accepted his confession. Other wrongs were settled. A complete victory was gained for the cause. If now they will seek counsel of the Lord, and learn wisdom by the things they have suffered, they may be a happy people and enjoy much peace. We left them enjoying the blessing of God.

The 28th and 29th, we enjoyed a good meeting at Shelbyville. There are but a few living in this place, and there is no organized church. We could do but little more here than give them courage to continue on in the good way. They were not prepared to enter into organization.

Sabbath and Sunday, April 1, 2, we had an excellent meeting at Pleasant Grove. The disciples kindly granted us the use of their house of worship. They have our thanks. At our public meetings, the house was crowded with attentive hearers. They seemed hungry for the truth. Our business meeting here also, proved to be the best of all for the church. There were some difficulties in the church, and as far as they could be, they were removed. The reason of there not being an entire settlement, was that some of the disaffected ones refused to attend the meeting. How sad it is, at such times as this, for some to be so controlled by the enemy as to stand in the way of the work of the Lord. But a good work was done, and our labor with this church told with good effect on the community around. I have no doubt that an effectual door is open for the truth. But there is so much to do, and the laborers are few. May the Lord keep their hearts till they can hear the truth.

This meeting completed my round of appointments. I found some good brethren and sisters who had the cause at heart in every place, but they were much in need of help. I was astonished to find that in no church was there an ordained elder, except the Riceland church. Some have not celebrated the ordinances for two years and more. This ought not so to be. We hope the way may open for a more full setting of things in order in every place. We shall try to labor to this end. We would seek the Lord for wisdom, and be guided by his hand.

I. D. VAN HORN.

Rochester, Minn., April 4, 1871.

Meetings in Michigan.

MARCH 11, 12, with Sabbath-keepers in Greenbush and Duplain. At the latter place, met with Bro. Cornell, who was giving the people a course of lectures. A Disciple minister was sent for, who came from St. Louis, Gratiot Co., in haste, to see what could be done. God's law-abiding people, and others in the community, were becoming deeply interested to hear. The Lord bless and set home the truth. We closed our meetings at Greenbush Sunday evening.

March 14-21, visiting from house to house, and holding meetings on the Sabbath and first-day in Ithaca. This church is struggling to hold themselves in the message, and seemed very glad to have us come and see them where they were almost hedged in, at their homes, on account of their deep muddy roads.

Spent one week with the church and brethren at Alma. Here the Methodists were laboring for revival meetings. We held eight interesting meetings with the church and people. The visiting Methodist minister attended all our meetings but one. He said it was a new chapter to him. Three other persons in Alma professed to believe the Sabbath. The brethren were encouraged and strengthened.

March 28-31, with the church in Spring Brook. Some who had been almost discouraged, and unwilling to keep up their stated meetings, and walk together in love, were revived in their minds, and

encouraged and resolved to labor on and overcome. Our meetings were encouraging.

March 31 to April 3, with the church in Matherton, Montcalm Co. Sabbath and first-day, held four meetings. The church was encouraged, and resolved to press forward. Some from other churches and outsiders attended, and manifested much interest to hear, and receive tracts to read, as also they did in other places we have named, and many railroad passengers, who often take them many hundreds of miles, where the living preacher has not been privileged to go.

Sabbath, the 8th, with the church in Monterey. The Lord strengthen and bless his people.

JOSEPH BATES,

Monterey, Mich., April 10, 1871.

Work of the Tracts.

ONE year and a half ago there was only one Sabbath-keeper in this vicinity. She was convinced in regard to the Seventh-day Adventist doctrine under the labors of Eld. Sanborn, several years ago, in Wisconsin. She moved soon after to Iowa, and has lived up to her belief ever since.

About one year ago, through her influence, we received books treating on the second advent and third angel's message. My husband was of the Presbyterian belief, but by throwing aside all prejudice, and by reading and comparing passages of Scripture, we became convinced on the Sabbath and second advent questions, also in regard to the immortality of the soul. About one year ago I commenced keeping the Sabbath of the Lord, and soon after another woman in our neighborhood commenced keeping the day. About four months ago we had the pleasure of having our husbands join us in taking a stand to keep the ten commandments, the fourth one not excepted, that making six of us. We have for four months met alternately together on Sabbaths at our homes to read and pray, and praise God. Mrs. E. M.

Otranto, Iowa.

Sharpsville, Ind.

THOSE who meet at this place for worship are much scattered, living in three different counties, Howard, Tipton, and Clinton. Some have to travel seven miles to attend meeting; yet we hold our meetings every Sabbath unless the going is extremely bad. We are not organized yet, but hope to be this spring or summer. I am happy to say that not one of our number has given up the blessed hope so dear to the Christian; but one more has concluded to go with us to the Father's house. Our social meetings are precious seasons.

Bro. Waggoner preached a few sermons at this place about twelve years ago, and the seed sown at that time is springing up yet. The brethren and sisters generally are anxious that he shall attend our next camp-meeting.

We feel like expressing our thanks to God and the brethren of Michigan for the timely aid sent us in the persons of the Brn. Lane. May God keep them humble and energetic in his cause.

W. C.

Sharpsville, Tipton Co., Ind.

Good News.

My heart was much cheered this morning by reading the testimony of Bro. Kellogg in REVIEW No. 15, and like the man who had found the lost sheep, I can truly say, not only, "Rejoice with me," but say, Let us all rejoice with Bro. K. in his great victory. May this not only prove a good lesson to him, but to all who are striving to overcome. Let our united prayers ascend to Heaven in behalf of the cause everywhere, and especially that none of God's servants called to proclaim the third message should fall out by the way.

A. H. VANKIRK.

Minnesota.

Truth Embraced.

WE are rejoicing in the Lord, that he has opened our eyes and led us to see the true and right way, and given us grace to enter the path which we must follow, to reach that heavenly home which is promised to those only who keep his commandments. We are convinced that we were not keeping the Sabbath of the Lord when we kept the first day of the week. We have no proofs that God ever changed the Sabbath. Now we are striving to live the lives of good and faithful Christians.

MARSHAL ENOCH,
FLORIMON DEPAS.

Brown Co., Wis.

Light Found.

It is with pleasure that I relate a little of my past experience, and what I now enjoy. I have, for the last fifteen years, been a member of the Methodist church, trying with them to serve my divine Lord, but making many crooked paths. I ever tried to be a Christian; but there seemed to be something between me and God, between what I was and what I desired to be, a devoted Christian. What it was I now think I can tell. About six weeks ago I was conversing with a neighbor of mine on scripture subjects, and in our conversation she explained some passages of Scripture that I had studied upon, but could not understand; and now I am happy to say that in place of the first day of the week, I have embraced the Lord's holy Sabbath. And although opposition may arise, and foes may oppress, I am determined to stand up

for the truth, and ever be found in the path of duty. We are comparatively few here, there being only five of us, who are Sabbath-keepers; but God is with us, and he will help. We are doing all we can to spread the truths of the gospel, hoping in the prayers of our friends elsewhere.

JOHN S. MONTGOMERY.

Barry Co., Mich.

Lapeer, Mich.

I COMMENCED meetings in Lapeer, March 25. There was a good attendance on the part of the church. But few in from without. There was very good interest manifested by most of those that attended. We closed first-day, April 9. The church was much encouraged. Two were baptized. The ordinances were celebrated. Systematic Benevolence was renewed, and an elder and deacon elected. They have the means provided to finish paying for their house, and are quite spirited and united in providing means to pay for the additional lot they were obliged to buy to save their house. We anticipate better days for the church in Lapeer.

R. J. LAWRENCE.

April 9, 1871.

Ausable, N. Y.

DURING the last quarter I have spent but about three weeks in active labor in the field. Most of this time was spent at Ausable Forks, where there seemed to be an interest on the part of some to hear, but without special result.

The remainder of the time I have devoted to reading, writing, studying and visiting, when home duties did not require my attention.

Our quarterly meeting is just past, during which we had a good season attending to the ordinances. The brethren and sisters are taking their stand on all the truth as fast as the light shines, and receiving the blessing of the Lord in return.

S. B. WHITNEY.

From Bro. Staples.

I WISH to confess my sin in wandering and backsliding from the Lord, for the last two years or more. Like the wicked and slothful servant who hid his Lord's talent in the earth, I buried mine, and it became dim, and increased not. I laid down my testimony, omitted duty in meeting and out, in my family and among my neighbors. But through the goodness and mercy of my kind Heavenly Father, I have been permitted to see my true condition, and have been led to cry, as did the publican, "God be merciful to me, a sinner." My prayer still is that the Lord will have mercy and forgive, and I want all my dear brethren to forgive me, and aid me by their prayers to pay unto the Lord my vows. I will try in the future, the Lord helping me, to bear my testimony for the truth, which I have never doubted. The Lord has borne with me long; and while I have merited nothing but wrath, I have obtained nothing but mercy. And while the Lord has been abundant in mercy to me, he has remembered my dear companion; and she is now a helpmeet indeed with her prayers and kind offices. And still another, our oldest daughter, thirteen years of age, has been awakened to a sense of her true condition without a Saviour, and has been led to confess her sins and fly to the arms of her Redeemer, and we trust has found pardon. Truly, the goodness of the Lord is wonderful. Love and harmony are now the inmates of my little family. Bless the Lord, O my soul.

D. B. STAPLES.

From Sister Wisel.

I HAIL with gladness the weekly visits of the REVIEW. It is all the preaching we receive; but its stirring, pointed articles, it would seem, might arouse the most stupid soul to action.

A few of the scattered members of the S. D. A. church in Salem meet every Sabbath for prayer and social meeting, which is a blessed privilege.

I often think of the lonely ones who have not even one of like precious faith to commune with. Such indeed need our sympathy and prayers. But they have what is far better; Christ is especially near to those who have forsaken all for the truth.

No doubt many of the dear sisters who are struggling alone to obey the third angel's message, have often felt that if they could only have their husbands to go with them in the observance of the Sabbath, and help them train their children in the nurture and admonition of the Lord, their burdens would be light. Dear, lone sisters, look to Christ for sympathy. Cast all your burdens on him. His eye reads the secrets of the heart, and his sympathy readily adapts itself to every want. We have thoughts, moods, feelings, joys, and sorrows, that we could not impart to any but man's friend, however near and dear; but Christ comes down to us in the secret chambers of the heart, and breathes life and sweetness there. He applies the balm with infinite skill, never irritating and wounding. He knows the full power of human infirmity, and he is ever ready to deliver the tempted and tried ones. Only let us hold fast to his strong arm by faith and prayer. The warfare, though severe, will not last long; and if we can at last stand with the redeemed on Mount Zion, and hear that welcome, "Well done," we shall feel that it is enough.

JERUSHA WISEL.

If your hands cannot be usefully employed, attend to the cultivation of the mind.

BRO. M. J. DUELUND writes from Poy Sippi, Wis.: Our meetings here are lively and interesting. We are very much edified in using our new hymn book. Those who came out last winter, when Bro. Matteson was here, are all firm in the truth. Yet we very much need some help in this place, being surrounded with so many dangers and difficulties. If we can only once get well started, I trust we shall never stand still till the Master appear. My prayer to God for his people is, that we may all learn more to live in the fear of the Lord and depart from evil, that we may be victorious and rejoice with exceeding great and heavenly joy at the glorious appearing of our own blessed Lord.

The Poor.

BY ELLEN G. WHITE.

SOME who are poor in this world's goods are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He requires of them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straightened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to help them out of trouble.

Many lack wise management and economy. They do not weigh matters well, and move cautiously. Such should not trust to their own poor judgment, but counsel with their brethren who have experience. Those who lack good judgment and economy are often unwilling to seek counsel. They generally think that they understand how to conduct their temporal business, and are unwilling to follow advice. They make bad moves and suffer in consequence. Their brethren are grieved to see them suffer, and they help them out of difficulty. Their unwise management affects the church. It takes means from the treasury of God which should have been used to advance the cause of present truth. If these poor brethren would take a humble course and be willing to be advised and counseled by their brethren, and then are brought into straightened places, their brethren should feel it their duty to cheerfully help them out of difficulty. But if they choose their own course and rely upon their judgment, they should be left to feel the full consequences of their unwise course, and learn by dear experience that "in a multitude of counselors there is safety." God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea, and coffee.

SPECULATIONS.

I saw that some have excused themselves from aiding the cause of God because they were in debt. Had they closely examined their own hearts they would have discovered that selfishness was the true reason why they brought no free-will offering to God. And some will remain in debt. Because of their covetousness, the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God.

If a new patent passes through the country, men who profess to believe the truth have found a way to raise means and join the enterprise. God is acquainted with every heart. Every selfish motive is known to him, and he suffers things to arise to try the hearts of his professed people, to prove them, and develop character. In some instances the Lord will suffer men to go on, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundred-fold in this life, and in the world to come life everlasting. But all will not receive their hundred-fold in this life, because they cannot bear it. They would, if intrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be secure. How much better is such an investment as this! The desire that some of our brethren possess to earn means fast, leads them to engage in a new enterprise and invest means, and their expectations of making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so

many times, and the example of others is before them who have made investments and have met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself, as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which could have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day.

Sabbath Reform.

FROM the first it has been the faith of Seventh-day Adventists that clear prophecies were recorded in the Bible of a Sabbath reform; and in harmony with this belief they are proclaiming the evidences upon which their faith is based. In Isa. 56:1, 2, we read: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the Son of Man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

From this testimony we learn that when God's salvation is near to come, and his righteousness to be revealed, then a blessing is pronounced upon the man that lays hold of the Sabbath, and keeps it. From the testimony of Paul in Rom. 13, we learn that when the long, dark night of sin is far spent, then God's salvation is near to come. Then will his righteousness soon be revealed. And when this time fully arrives, we learn from the prophet that a blessing is pronounced upon the man that lays hold of the Sabbath. We think that here a Sabbath reform is evidently and clearly pointed out; a coming back to the true Bible Sabbath; the Sabbath of the fourth commandment; for how else could it be said, Blessed is the man that layeth hold of it? Had we always observed the Sabbath, it could not properly be said of us that we had laid hold of it; but having embraced it as the truth of God, and trying to shape our lives in accordance thereto, it can be very properly and truthfully said that we have laid hold of the Sabbath. And we can testify that to us the Sabbath is a delight, the holy of the Lord, and honorable; and while we have tried to keep it as such, the promised blessing has been verified unto us.

But while we are among those who believe in a Sabbath reform, we greatly deplore the movement which is now in progress to maintain the observance of the first day of the week. The "Young Men's Christian Associations" are rapidly becoming a power in the land, and they declare that "the Christian Sabbath must and shall be preserved." In union with this association, the evangelical churches all over our country are raising an alarm that the Christian Sabbath, which they denominate one of the free institutions of our country, is being endangered. Time has sufficiently demonstrated that these combined efforts in the past to sustain this so-called free institution by the word of God, have all proved fruitless; until now they see and feel the necessity of an immediate and combined effort to preserve this darling institution by the strong arm of the civil law. This movement of itself is sufficient proof of the sandy foundation upon which the observance of the first day of the week is based. But very few of our people are aware of the depth and extent of the movement which is now in progress to secure a religious amendment of the constitution. It is proposed that the Christian principles of the people be incorporated into, and become an integral part of, the constitution, and that these principles shall form the basis upon which our government shall rest; and then it is proposed that the national policy be shaped according to them, so that no person can hold an office of trust or profit whose life has not been conformable thereto. Who can fail to see that such a condition of things would be a virtual union of church and State—a going back to the religious despotisms of the dark ages? No one but Christians to hold any office. But who shall determine who are Christians? Why, the ruling churches of course. All others will be branded as heretics, and all rights denied them. So far has the agitation already progressed that public documents are everywhere circulated, a national association has been formed to carry forward the movement, and national conventions are being called in all parts of the country, and all American citizens are called upon to unite heartily in the work proposed. The success of the "proposed amendment" virtually destroys one of the first principles upon which our government was founded; viz., "All men shall have the privilege of worshiping God according to the dictates of their own conscience." When the time shall come that the constitution of our country enforces the observance of the first day of the week as the Sabbath, what will be the fate of those who conscientiously believe and lay hold of the Sabbath of the fourth commandment, and dare to keep it? They will be considered outlaws, and branded as heretics. This is where we are surely drifting. The time is evidently near when an image to the beast will be formed. A time of trouble and persecution is before us, but the saints of God will be delivered out of it. "Wherefore take unto you

the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

CHARLES P. WHITFORD.

Berkshire Center, Vt.

Convinced, but Not Persuaded.

WHILE laboring this winter in Oceana Co., Mich., one that attended my meetings used the above expression. He had attended nearly all the meetings, and raised many objections against the Sabbath; but as the meetings progressed, his objections were all taken away. Will he break away from former associates, and obey the unpopular truths of the word of God? Let his testimony answer; and undoubtedly it is the answer of many in our land that have heard, and do not obey.

He gave his testimony in covenant meeting to this effect: I have tried to live a consistent life before God, and he has blessed me; the objections in my mind against the Sabbath are all taken away. I am convinced that God's law is binding. I am convinced that the seventh-part-of-time theory is not correct. I am convinced that time has not been lost. I am convinced that those texts which are brought forward to prove the Sunday Sabbath, do not prove it. I am convinced that the seventh day was blessed in the beginning, and is for all to obey. I still intend to investigate, and if I am persuaded to keep the Sabbath, I then shall change. Paul says, "Let every man be fully persuaded in his own mind." I am convinced, but not fully persuaded.

It is a saying that all things being equal, the smallest atom will change the scales. If this is true in worldly things, it is also in spiritual. If we allow our prejudices and the profession of the mass to govern us, we never shall be persuaded to obey any truth that causes a sacrifice.

Paul speaks of a class that will be convinced, but not persuaded, because they do not receive the "love of the truth, that they might be saved." 2 Thess. 2:10. Such evidently see a harmony in the truth, but the applause of the world would have to be forfeited to obey it.

It is a fearful thing to be persuaded into a wrong cause. Jehoshaphat was persuaded to join affinity with Ahab, which came near costing him his life. 2 Chron. 18:1. The true prophet of God warned them not to go to battle. Verse 16. But the four hundred false prophets prophesied success, and they were persuaded, but Ahab lost his life.

Again, when Jesus was resurrected, the soldiers were persuaded by the priests to tell a falsehood, and say he was stolen. Their judgment was convinced by unanswerable evidence that he was raised; but the love of a good name and money persuaded them. Paul almost persuaded king Agrippa to be a Christian. He was convinced; but in lifting the cross to win an eternal crown, his earthly crown was in danger. The atom in the scales was on the side of the world, and we have no evidence that Agrippa was ever fully persuaded to be a Christian.

It is a good thing to be fully convinced and persuaded to obey God. Why? "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

Oh! that all men would be persuaded to practically apply David's prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. All then would be united on the day to worship.

P. STRONG.

Our Blessed Hope.

WHAT a subject for thought to the mind of the Christian is the coming of our blessed Saviour. What a thought that the dead shall be raised and those that are alive and remain shall be caught up in the air to meet the Lord, be changed from mortal to immortal; to be free from sickness, sorrow, pain, and death, the troubles, trials, and privations, of this sinful world, and the infirmities of age; to be ever young, ever happy, and forever live in the presence of God and the Lamb; to join the holy angels in songs of praise around the throne of the Most High! How careful ought we to live! How prayerful, how zealous, should we be, lest we come short of the reward promised to the faithful.

M. F. CLARK.

Watch.

"WHAT I say unto you I say unto all, Watch." Mark 13:37.

How much pain and anguish we should all avoid did we but heed these words of Jesus, and watch. Satan watches with a constancy that knows no flagging. Shall we be less watchful than our enemy? Do we realize that we are living in the perils of the last days, when our adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour? Then let us watch and be sober. Watch constantly day and night. Soon our cases will be passing review in the court above. Solemn thought! In Experience and Views, p. 59, sister White says, "I saw that none could share the 'refreshing,' unless they retain the victory over every besetment, all pride, selfishness, love of the world, and over every wrong word and action." How careful we should be to watch every thought, word, and act. We are admonished to keep our hearts with all diligence; for out of it are the issues of life.

Shall we come up to the time of refreshing unprepared to share the rich blessings? Will the star of hope then go down in utter darkness?

O brethren and sisters, it must not be so. Let us arouse and gird on the armor anew, and keep our watch, that when the Lord comes, we may be found of him in peace, without spot, and blameless. Time is short, and what we do must be done quickly. Eternal life is ours if we endure to the end. May we all remember and heed the word of our Saviour when he says, Watch.

A. H. B.

Vermont.

The Origin of Writing.

IN the *Printer* for February, 1864, there appeared an able article on the "Origin of Printing." In it the writer makes use of the following language, which is interesting, to say the least.

G. W. A.

According to the chronology of Archbishop Usher, which, as it is that attached by authority to the English Bible, may be esteemed the standard system of this country, Babylon was founded by Belus, whom the learned have identified as the Nimrod of Scripture, about 2,233 years before Christ; and the tower of Babel was built by his successors about sixteen years after the founding of the city. Many authors have ascribed the origin of alphabetic writing to the Chaldeans; some have given to the Phœnicians the honor of the invention. Herodotus, Pliny, Plutarch, and others, signify that Cadmus, a Phœnician, settled in Bœotia about 1,500 years before Christ, where he built the city of Thebes; and that he was the first who taught the Greeks the use of alphabetic symbols. Here, perhaps, it may be well to suggest that Cadmus was cotemporary with Moses; and the time of his migration into Greece, making a little allowance for the discrepancies of chronologers, corresponds, as near as need be, with the time when the Israelites came into the possession of the promised land. Now Moses, we are fully assured, had been qualified to write the commandments of God at Sinai; and it is but reasonable to suppose that an art so valuable as writing would, when once learned, rapidly circulate among the most learned of the Hebrews. The inference, therefore, from these premises, is, that before he left Asia, Cadmus had, by an intercourse with some of of the Hebrew people, learned the use of letters; and when he emigrated to Greece, he carried the art with him, in which country it was unknown until he taught it.

Maurice on this subject, says: "I cannot, however, avoid owning myself very much inclined to join in opinion with Mr. Bryant, and other genuine sons of science, not infected with the French skeptical philosophy, that so divine an art could not have its origin in the unassisted powers of the human mind." And the same author, after having adverted to a number of arguments relative to the first application of letters to the purposes of human correspondence, concludes his dissertation with the following energetic language: "In this state of uncertainty the mode of conduct for us to pursue, at once the most consistent with reason, the most conformable to true science, and the most agreeable to sound religion, is to conclude that though some sort of characters, as before observed, formed by the ingenuity of man, or founded upon the basis of the ancient hieroglyphic system, was occasionally used in the early ages of the world, that so divine an art—an art apparently so far surpassing human powers to invent, as alphabetic writing, in the perfection in which it has descended down to us from an Asiatic source, through the medium of the Greeks and Romans—could have its origin in *inspiration only*, and was at first revealed to man amid the awful promulgations at Horeb; amid the thunders that shook the basis of Mount Sinai!"

Obituary Notices.

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

DIED, in Townsend, Sandusky Co., Ohio, March 27, 1871, sister Sybil Greenman, in the eighty-eighth year of her age, after an illness of three months. She leaves six children to mourn her loss. For upwards of seventy years, she has observed the Sabbath of the Lord, being connected with the Seventh-day Baptists until some seventeen years ago, when she embraced the doctrine of the near-coming of Christ under the proclamation of the third angel's message, and united with the S. D. Adventists.

She has lived a consistent Christian life, always punctual in the performance of duty. She bore her sufferings with Christian fortitude and resignation.

"Asleep in Jesus! Soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom."

O. F. GUILFORD.

DIED, March 31, 1871, in Albany, Green Co., Wis., of inflammation of the bowels, Ann, daughter of Wm. and Margaret Francis, wife of William Reece, aged 21 years, 8 months.

A chain of nine links is broken by the cold hand of death, thus taking away the youngest of the number. Shall this chain be an unbroken chain in the morning of the resurrection? Shall we all be there, where husband and wife and children meet to part no more? Words of consolation were spoken by Eld. Meredith, from Luke 20:35, 36.

THOMAS FRANCIS.

The Review and Herald.

Battle Creek, Mich., Third-day, April 18, 1871.

A Bad Report.

It is humiliating to be compelled to report that the bills sent out to delinquents in last week's REVIEW sum up \$4,193.19. And this sum is by no means all that is due on the REVIEW, as we have sent bills to none who have paid up to the present volume. There are probably \$2000 due on the current volume which would swell the entire sum due on the REVIEW to \$6,193.19.

The sums of the bills sent to different States, Territories, &c., are as follows:—

Michigan, \$1,198.51; Ohio, \$222.64; Pennsylvania, \$77.68; New York, \$496.82; Maine, \$254.91; New Hampshire, \$41.50; Vermont, \$127.02; Massachusetts, \$60.60; Rhode Island, \$60.27; Connecticut, \$63.88; Alabama, \$2.00; Arkansas, \$4.32; West Virginia, \$4.86; Canada, \$76.70; Indiana, \$78.13; Illinois, \$209.74; Wisconsin, \$378.99; Iowa, \$404.85; Minnesota, \$188.54; Missouri, \$149.47; Kansas, \$40.20; Oregon, \$2.66; Nebraska, \$26.80; Colorado Terr., \$3.22; Washington Terr., \$7.48; California, \$11.40; Total, \$4,193.19.

It is time that this matter should be taken hold of in earnest. We earnestly recommend

1. That all who can command the money, pay up past indebtedness, and, at least, one year in advance.
2. That each State take measures to settle those accounts that are not immediately settled.
3. That the REVIEW be discontinued to all unworthy delinquents.
4. That the liberal and able of each State make donations for the worthy poor in their State, and pay for all papers sent to such at the rate of \$1.50 per year.

JAMES WHITE.

We have received two numbers of "The Prophetic Key," a monthly magazine, edited and published by P. S. G. Watson and A. F. Baker, Versailles, Ky. The object of the publication seems to be to show that the Abomination of Desolation, or, the Antichrist, the apostasy, and the Man of Sin (all meaning the same thing), is yet future, to be fulfilled in a single person, and be continued 1260 literal days. We may presume the proprietors have embodied their ideas in the illustration on the cover, which shows us the interior of a domed temple, a giant standing on a pedestal, and receiving the admiration of the crowd, the table of show bread at the right, the altar of incense and golden candlestick at the left, and in beyond a partition curtain, the ark of God's testament. But how is this? Is the Jewish temple and sanctuary to be rebuilt on this earth, and the abomination of desolation to consist of what is here represented? Of course to adopt such views would be to give up all the more prominent fulfillments of prophecy in the past, and surrender every principle of interpretation which has heretofore been considered sound and reliable. It would be an attempt to see how far the Bible could be made to appear to mean what it does not mean, or how far that could be made to appear reasonable which has no foundation in reason. We think the language of an exchange is applicable here. Speaking of the strange views now promulgated, it says that these things would "a few years since have startled sober people out of their propriety—only now-a-days we are so used to outrageousness that the faculty of wonder is worn threadbare."

ELD. M. E. CORNELL will speak on Spiritualism at the S. D. Adventist house of worship, in Battle Creek, Sunday evening, April 23, at 7 o'clock.

Money Received for Ohio Tent.

Irwin Edgerton, \$15.00; John Mears, 15.00; D. N. Fay, 10.00; Henry Hodgson, 5.00; A. H. Clymer, 5.00; I. B. T. Nichols, 5.00; Samantha S. Crouse, 5.00; S. Simonds, 2.00; Lottie Kasson, 1.00; George Bissel, 5.00; J. G. Smith, 5.00; J. B. Mook & wife, 5.00; P. F. Fercoit, 5.00; Wm. R. H. Avery, 5.00; C. S. Clarke, 5.00; James Barden, 4.00; Samuel Tafferty & wife, 4.00; Eliza Phillips, 3.00; E. Penn, 3.00; Belle Wright, 2.00; John Clarke, 2.00; L. T. Dysert, 2.00; S. A. Green, 1.00; Elizabeth Hum, 1.00; L. I. McFarren, 1.00; Jane Shafte, 40c.

O. F. GUILFORD, Ohio Conf. Treasurer.

News and Miscellany.

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

The Struggle at Paris.

The horror excited by the fraternal strife which is going on around the walls of Paris is mitigated by the steady advance of the troops of the Assembly and the gradual crushing out of the insurrection. The Reds are slowly retreating within the city, where they vow they will continue the fight, and are making what resistance they are able. But they cannot successfully cope with the well-served artillery and the forts in possession of the regular troops.

Within the city, if we may trust the accounts, the terrible days of the French revolution are repeated. The awful picture which we have been accustomed to look upon through the distance of more than half a century, and shudder as we gaze, is now unrolled before our very eyes. Yesterday and to-day they are doing, to some extent, at least, what they did when the prisons were crammed with the condemned, and the tombs emptied scores of human beings into the slaughter-pens of the guillotine. The rich men and the priests are the victims of the same wild passions which rose against all law and order and authority in the desperate effort of an oppressed and brutalized people to free themselves from degradation and de-

spair. If the guillotine has not been erected yet, it is because the insurgents have all they can do, and more than they can do, to resist the progress of the regular troops. The spirit which animates the mob is apparently the same which ran riot in the days of Danton, Robespierre and Barrere.—*Det. Post.*

The Civil War in France.

NEW YORK, April 13.—Special dispatches confirm the foreign news already sent, and give the following additional intelligence from Bolougne, Wednesday night: Yesterday morning the garrisons of St. Omer and Arras left for Versailles.

PARIS, April 12—7 P. M.—There was an artillery duel, lasting through the day. The nationals, refusing to fight, have been disarmed. The insurgents are in high spirits over the results of last night's fighting. An attack is expected to-night.

Dombrowski telegraphs that he is in possession of three-quarters of Neuilly, and hopes to get the bridge to-night.

Shells are falling in the rue Chailott. The firing continues.

VERSAILLES, April 12—P. M.—The coup de main arranged for last night is deferred until to-night. Thiers is so anxious to avoid bloodshed that it is doubtful if it will take place.

The Assembly are enraged at the inactivity of the troops at Valerien. There was excellent practice last night.

Two new guns have been erected at Chatillon to bombard Issy.

At the last moment I learn that the attack inside and outside of Paris will take place certainly to-night.

PARIS, Wednesday Evening.—Porte Maillot has been shattered by the guns of Fort Valerien. The cannonade previous lasted all day, numerous shells reaching the Arc de Triomphe. It was intended to disperse the bodies of Communist troops. The latter were advancing from Choisy le Roi.

The condition of Paris is unchanged. The Commune grants passports liberally.

The Archbishop has written to Thiers begging gentle treatment for prisoners.

A Tribune special, from Versailles, Wednesday, says there was tremendous firing from the direction of Vanvres and Issy heard last night and this morning, but no important news has reached Versailles.

Cathelineau is forming a Cretan legion at Compiegne.

The Crown Prince of Saxony, at the same place, declares that district to be in a state of siege. Communication thence with Paris continues to St. Denis.

LONDON, April 13.—The Times' special at Versailles, says that a column of the insurgents advanced to Clainart without meeting opposition.

Thiers is opposed to bringing on any decisive action until 50,000 additional troops shall have reinforced the Versailles army.

A letter from Guizot, on the state of affairs in France, was published to-day. He approves of the conduct of the Assembly, trusts that the struggle will be short, and expresses confidence that the result is both certain and decisive.

VERSAILLES, April 13.—Thiers, in a circular bearing date of the evening of the 12th, describes the situation as in the main unchanged, and says the government will act at the proper time. The Commune accounts of a victory at Paris are as false as they are unprincipled. Our victory will come bloodlessly.

The Paris delegates have arrived, and were received, not because they are Communists, but because they are Republicans. The answer to them was that no one menaces the Republic but assassins. The lives of the insurgents will be spared, but the workmen temporarily subsidized in Paris must return to their labor, and secession will be suppressed as it has been in America.

A dispatch from Marseilles says the city is quiet, and that the police force is being reorganized.

The delegates from the party of conciliation have returned to Paris. The condition of peace proposed to them by President Thiers were that Paris shall first lay down arms, and then that the municipal franchise shall be granted to the city.

It is officially announced that the alleged Communist victories are entirely without foundation. No engagement took place Tuesday, and on Wednesday there was merely an insurgent fusillade, followed by a cannonade. There has been no engagement this forenoon. All the roads leading to Paris are occupied by the Versailles troops.

PARIS, April 13.—The plate seized in the Bureau of the Minister of Foreign Affairs is being converted into specie.

The Commune, considering the column in the Place de Vendome a barbarous monument, a symbol of brute force and false glory, and a negation of the people, have ordered its demolition.

Shells from Fort Mont Valerien are falling in the Champs Elysees. Cannonading is heard south of the city.

LONDON, April 14.—It is the intention to make a supreme effort for the capture of Paris. The Maillot gate is an utter wreck.

A dispatch from Paris, dated to-day, states that 12 shells have been fired into Paris and caused great damage. The shell are continuing to fall, and it is supposed that house property valued at 2,000,000 francs has been destroyed already. The government is endeavoring to obtain the use of Prussian guns against Belleville and Montmartre.

VERSAILLES, April 13.—Immense quantities of gunpowder, connected by a wire with torpedoes, have been laid down in many streets.

LONDON, April 15.—2:30 A. M.—BEFORE PARIS, April 14.—Evening.—There was fighting last night and this morning at Neuilly and Anseries, but it did not result in appreciably modifying the relative positions of the belligerents. The Versailles forces still occupy the vicinity of the bridge of Neuilly, and a detachment which the insurgents are endeavoring to force to recross the Seine remain on the Island of Grande Jatte and wait reinforcements. The buildings in the neighborhood of the ramparts are badly damaged, and nearly all the inhabitants have moved away. The situation on the south side of the city is unsettled. All are waiting for the grand attack by Marshal MacMahon, who is reported to be at Reuilly.

LONDON, April 12.—Napoleon is ill at Chiselhurst, and has been confined to his room for several days.

A young preacher in Tennessee several years ago believed in slavery; preached it as Biblical doctrine, and saw a divine plan in the whipping of men, the selling of women, and the separation of families. When the war broke out, he was honest enough to fight for what he believed to be the truth. He felt so deeply the wickedness of the final triumph of freedom that he could not remain in this country, and went to Brazil with other Southern malcontents. He soon became a naturalized citizen, and then a bankrupt. Ac-

cording to the Brazilian law the children of a bankrupt citizen may be sold in payment of his debts. This man's two children, one of them nearly grown to womanhood, were sold for twelve hundred dollars. He does not now believe in the divine origin of slavery.

The Power of Railroad Corporations.

THE New York Nation, in a recent article upon the tyranny of railroads, declared that "the right of locomotion and transportation has to-day passed away from the citizens of the United States just as absolutely and entirely as if they had never possessed it." "It has been taken away so gradually and insidiously that we did not become conscious of the process until now, when we seek to remove some petty or odious restriction, and find ourselves suddenly confronted with the alarming fact that we have, by law, statute, enactment, or charter, whatever the device may be called, actually, fully, and absolutely surrendered our rights to an irresponsible, unscrupulous tyrant, whose power is, for the time being, absolute, who laughs to scorn our claims for redress, and sets our efforts at remedy boldly at defiance."

This is strong language, but its purport, at least, is justified by the daily development of facts. The control which the Erie Railroad has obtained over the courts and legislation of New York; the power which the Pennsylvania coal railroads have got and abused in regulating the production and price of coal, simply by changing their schedule of freights; and the general disregard on the part of the large companies of the rights of the merchants and the people generally in fixing the cost of transportation, prove that the creature has grown independent of the creator, and that the servant has become the master.

Within the past few weeks a series of articles have been issued by Mr. Rufus Hatch, a Wall street broker, exposing the situation, and warning the country against the despotism which is overshadowing it.

The circular concludes as follows:—

"The people's representatives cannot refuse to grant protection against this usurpation by individuals of a power to tax and oppress the public for private gain, which even the Federal and State Governments would not dare exercise. We are told by one of our most prominent and widely-known public speakers that we have no Legislatures; that our legislators are bought and sold by the railway corporations as mutton is bought and sold in the market, and that the time will soon come when the controllers of the great line that spans the continent, connecting New York and San Francisco, will have acquired such wealth and influence that Congress will sit merely as a committee to register their decrees."

THE officials and executioners of Ku-Klux law in Mississippi have within a short period burned forty school-houses and churches, and whipped and banished several school teachers.

Appointments.

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

Iowa State Conference.

NOTICE is hereby given that the Iowa State Conference of Seventh-day Adventists will hold its next annual session in connection with the Southern Iowa camp-meeting, to be held near Knoxville, Marion Co., Iowa, June 1-5, 1871. It is expected that all our churches in the State, so far as practicable, shall elect delegates to represent them according to the following ratio: Twenty members or under, one delegate; and one delegate for every additional fifteen members. It is expected that every church shall send to the Conference a written report of their standing, their losses and additions during the year, and the yearly amount of their Systematic Benevolence fund.

Geo. I. BUTLER, } Iowa State
J. T. MITCHELL, } Conference
H. NICOLA, } Committee.

No PREVENTING providence, I will meet with the brethren at Rockton, Ill., Sabbath and first-day, April 22 and 23, and where Bro. Brown may arrange, Sabbath and first-day, the 29th and 30th. Hope to see all the friends of the cause from Nora, Greenville, Winslow, and McConnell's Grove. Will Bro. B. meet me at Lena the 26th?

I expect to meet with the friends at the Marsh school-house, west of Aledo, May 10, and stay over the 14th. Will Bro. Dungan see that the appointment is made public? Brethren, pray that we may have the blessing of God at these meetings.

R. F. ANDREWS.

MONTHLY meeting for the churches of Oakland, Little Prairie, and Johnston, Wis., at Johnston, May 6 and 7, 1871. Will not one of the ministers who may be near us come over and help us? Let every member of the Johnston church be present if possible. And brethren and sisters, let us come together in the fear of the Lord. Come with our hearts overflowing with love and good works. Come determined to make this meeting a profitable season. Come prepared to stay until the close. Beseech often the throne of grace, and importune the Lord to meet with us, and pour us out a blessing. Let us come together with a spirit of confession and humiliation. Let us pray for wisdom to direct, and a sanctified judgment, and hearts that shall beat in unison in the transaction of such business as may come up before the meeting. If we come in the right spirit, the Lord will certainly bless us.

D. B. STAPLES, Clerk.

MONTHLY meeting for Oswego County, at Roosevelt, the 24 Sabbath in May. I hope there will be a general attendance, that all will come prepared for a two days' meeting, and that all concerned will look over the subject of a Missionary Book and Tract Society, and be prepared to organize such a society at that meeting.

Meeting at Happy Valley, the 3d Sabbath in May. The ordinance of baptism will be administered. Come all.

C. O. TAYLOR.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows: Waterloo, May 13 and 14; Victory, Vernon Co., May 20 and 21; Liberty Pole, May 27 and 28. Meetings at all these places will commence at 9 and 11 A. M., and at 2 P. M. I hope to see a general rally. There will be opportunity for baptism at all these meetings.

I. SANBORN.

THE next series of quarterly meetings for Minnesota will be as follows: Clark's Grove, April 22 and 23; Brush Creek, 29 and 30; Tanhassen, May 6 and 7; Blue Earth City, 13 and 14; Deerfield, 20 and 21; Pine Island, 27 and 28; Malden Rock, Wis., June 3

and 4; Greenwood Prairie, 10 and 11; Pleasant Grove, 17 and 18.

H. F. PHELPS.

PROVIDENCE permitting, I will attend the monthly meeting at Parma, Mich., the first Sabbath in May.

J. H. WAGGONER.

QUARTERLY meeting for the church of Avilla will be held at Avilla, Mo., May 6 and 7. A cordial invitation is extended to the scattered brethren. Bro. Blanchard may be expected.

E. W. RICE.

Church Clerk.

PROVIDENCE permitting, Bro. Lamson will commence meetings with the church in Memphis, Mich., Thursday evening, April 27, to continue over Sabbath and first-day.

H. S. GURNEY.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

J. C. BAKER: How shall we appropriate the one dollar sent for Summer Labree?

JOSEPH BATES: See J. Pierce Sr. credited \$2.00 in REVIEW No. 8, Vol. 37.

D. HODGES: Yes. Their credit stands 37-1.

Who is it? Some one in Marion, Iowa, sends us \$10.00, nine of it to be applied on his indebtedness, and one for Reformer to be sent to Amelia Shireman. No name given. To whom shall the \$9.00 be credited?

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. C Edwards 39-18, S Norcross 39-1, W White 39-13, R C Wellman 39-1, W E Graham 39-18, Mrs D Sterling 39-18, E P Below 39-14, E O Jones 39-13, E E Mitchell 39-18, A C Smith 39-1, G W Burnham 37-1, R Cochran 39-18, Emory G Rust 38-1, Wm Pease 39-18, R S Duffee 39-8, T Stringer 39-18, E Carpenter 39-1, M Follan 39-24, D B Leighton 40-1, Wm Slocum 39-9, E P Holly 39-13, J B Scovill 39-18, John Taylor 39-18, Wm Potts 39-18, J G Wood 39-1, N Ruble 37-13, L O Stowell 38-20, Mrs E W Jones 39-20, M M Aldrich 39-1, S B Sturges 39-18, Henry Holcomb 39-18, W Greenlee 38-9, Wm Evans 39-9, J M Bond 39-16, Wm Harmon 39-17, G Miner 39-9, J Baker 39-12, F Oyen 39-18, Sallie E Wells 39-1, Betsey Hall 39-13, J Tenny 40-1, T Lowry 38-17, N Hodges 39-20, A R Henry 39-11, J Kronkbitte 39-1, Amelia Ryman 39-1, E C Penn 38-9, R D Henderson 39-22, E G Hill 38-1, Soldiers Home 38-1, K Gibbs 37-21, H H Weld 37-17, Wm Weaver 39-5, T G Pierce 39-18.

\$1.50 EACH. John A Barnes 39-18, Geo. M Cook 39-18, F Harmon 39-18, David Pough 39-18, Mrs. L J Ross 39-18, Mrs. H M Wallace 39-18, John Bond 39-22, Daniel Fry 39-18, Jane E Hills 39-18, Albert T Hilton 39-18, Darwin S Sutton 39-18, Joshua Skinner 39-18, A H Fairbanks 39-18, G H Smith 39-18, A S Cowdry 37-1, E H Frederic 38-13, George H Frederic 39-18, Ethan Lanphear 39-18, Hannah Lanphear 39-18, Henry Arnold 39-18.

\$1.00 EACH. C Rhodes 38-4, L M Alexander 39-1, John Trotman 38-18, J C Cogswell 37-15, L M Davis 38-1, Levi Martin 38-18, Mrs. A Reed 38-18, Luther Robinson 38-1, S Sumner 38-10, E H Seaward 39-18, S T Lafever 38-14, Mrs. Beagle 38-18, H Young 38-13. MISCELLANEOUS. M M Scott 50c 37-18, Walter Evans 75c 38-18, N G Evans 75c 38-18, R Riche 60c 37-15, E L Bascom \$2.50 37-13, H W Musser 3.00 38-12, James Wall 3.00 37-1, E Hornaday 3.00 39-1, E Higley 2.84 39-1, J A Ives 50c 37-15, H Holt 5.00 40-13, D Hodge 3.00 38-17, Wealthy McNeill 1.25 37-13, E Van Deusen 2.25 39-13, M H Brown for D St. John 75c 38-18, Wm Hutchinson 75c 38-18, O K Parker 75c 38-18, W B Hawes 3.00 39-15, P Palmbla 2.68 39-17, P Palmbla for John Lunn 2.32 39-9, L M Bodwell 5.00 41-14, T Lindsay 3.00 40-14, W S Higley 4.00 38-16, J J Perett 1.10 37-1.

Books Sent by Express.

H M Kenyon, Grand Rapids, Mich., \$19.70, John C Middaugh, Aledo, Mercer Co., Ill., 27.98.

Michigan Camp-Meeting Fund.

H F States \$2.00.

Western Camp-Meeting Fund.
L W Locke \$3.00, Peter F Perciot 12.00, P Luke 3.00.

Michigan Conference Fund.

Newton \$20.00, Genoa 2.00.

Cash Received on Account.

T T Brown \$4.25, Geo. I Butler 15.00, J N Loughborough 50.00, D R Leighton 1.95, Lucy Rathburn 1.00.

Review to the Poor.

J C Sutton \$1.00, L W Jones 1.00, R A Worden 3.20, T Smith 2.50, H E Martin 3.50.

Books Sent by Mail.

T J Grover \$1.00, H C Miller 1.00, Lydia M Locke 12c, J B Goodrich 1.00, Thos H Wright 13c, O A Twist 1.35, J C Bunch 1.00, N Babcock 10c, Annie H Hale 4.00, Geo Foreman 2.00, B F Bradbury 3.00, Lydia V Heller 10c, C Thomas 15c, Mrs R M Tilestone 17c, E Stevenson 2.00, S Means 40c, Robert Morrison 45c, Thomas Huncutt 25c, Mrs S E Wells 25c, Eliza Cleveland 50c, Mrs M B Pierce 1.00, R S Duffee 15c, H H Weld 40c, J Messersmith 30c, Frank McDonald 35c, G H Smith 10c, D R Leighton 55c, Jane Ball 90c, John Williams 40c, J W Learned 12c, A T Oxyley 75c, E J Connet 1.00, R Cochran 2.50, R D Guild 17c, D T Shireman 2.25, D E Cash 20c, R Collier 10c, D Downer 30c, R Sawyer 1.95, S Wright 25c, C P Whitford 50c, G R Owen 50c.

General Conference Fund.

Recd. from W L Jaycox \$9.00.

Donation.

Jackson and Mary Banks (thank-offering) \$1.00.

General Conference Fund.

C. M. C., \$5.00.

Book Fund--\$10,000 Wanted.

Amount received heretofore, \$3200.90.
Thirty-five Dollars Each.—T. Smith.
Ten Dollars Each.—I. Fullmer.
Five Dollars Each.—R. D. Guild.
Miscellaneous.—A. H. C. Z. \$2.00.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year.
If not paid in three months, \$2.50 a year.
When ordered by others for the poor, \$1.50 a year.
When ordered by friends, for their friends, on trial \$1.50 a year.
Address REVIEW & HERALD, BATTLE CREEK, MICH.