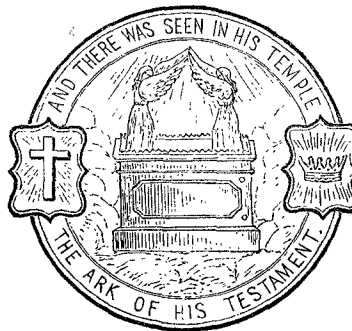


# ADVENT



# REVIEW

## And Sabbath Herald.

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

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#### COME LORD JESUS.

HASTEN, O Lord, my Saviour, the time of thy return;  
The time foretold by prophets old, which from thy  
word we learn;  
Delay not; lest thy waiting ones shall faint and weary  
grow,  
And set their weary hearts to seek for treasures here  
below.

O send thy mighty angels, with all thy matchless power,  
And sound aloud the joyful cry to close the Judgment  
hour;  
Lest Satan with his subtle art shall triumph and de-  
ceive  
E'en those who would keep all thy law, and all thy  
word believe.

Delay not; lest our foes rejoice, and say, Where is thy  
God?  
O where are now the promises of thy returning Lord?  
Or who will now deliver thee, since we a legion are?  
O Saviour, intercede for us that God will hear our  
prayer.

O Lord, we trust thou wilt preserve and keep us to  
that hour,  
And show thyself on Israel's side, with signs in migh-  
ty power.  
We know thy word is true, O Lord, thy promises are  
sure,  
Yea and amen, to those who will firm to the end endure.

And thou hast said, I quickly come. Amen, so let it be.  
Thy kingdom, Lord, with all its joys, we waiting long  
to see.  
O speed thy glorious chariot, Lord, in flaming fire to  
come,  
And through thy meritorious blood, receive us to our  
home.

M. WILCOX.

Watrousville, Mich.

### The Sermon.

Preach the Word. 2 Tim. iv, 2.

#### THE THREE MESSAGES OF REV. XIV, 6-13.

BY ELD. D. M. CANRIGHT.

TEXT. "Because He hath appointed a day, in the which he will  
judge the world in righteousness, by that man whom he hath or-  
dained; whereof he hath given assurance unto all men, in that he  
hath raised him from the dead." Acts xvii, 31.

By this we are assured that God has set a day for the  
final judgment of this world. Things will not always  
remain as they now are. The last day will come, the  
wrath of God will be poured upon the wicked, sinners  
will be punished, and the righteous will be rewarded.  
This fearful day is thus described by the prophet:  
"And I saw a great white throne, and Him that sat on  
it, from whose face the earth and the heaven fled away;  
and there was found no place for them. And I saw  
the dead, small and great, stand before God; and the

books were opened; and another book was opened,  
which is the book of life. And the dead were judged  
out of those things which were written in the books,  
according to their works. And the sea gave up the  
dead which were in it; and death and hell delivered  
up the dead which were in them; and they were judged  
every man according to their works." Rev. xx, 11-13.

All who believe the Bible, agree that this fearful day  
will come. But will the world have no warning of it  
before it does come? Will neither saint nor sinner  
know anything about its coming till it bursts upon  
them in a moment? When God purposed to destroy  
the world by a flood, he revealed it to Noah and sent  
him to warn the world many years before it came.  
When it did come, the righteous were ready and the  
wicked were without excuse. He likewise warned the  
people of Sodom and Gomorrah of the destruction which  
was coming upon them. He warned the city of Nine-  
veh, and gave them a chance to repent of their sins.  
The Jews were warned by John the Baptist of Christ's  
first advent. Jesus also warned them of the overthrow  
of their city, and told them how they might escape.

The judgment day will be greater by far, more ter-  
rible in its consequences to the world, than all other  
days have ever been. Will God bring that awful day  
upon the world without giving either the righteous or  
wicked a chance to prepare them for it? No; he has  
never done so in the past, and the Bible assures us  
that that day shall not come without a solemn warning  
being first given. "Blow ye the trumpet in Zion, and  
sound an alarm in my holy mountain; let all the in-  
habitants of the land tremble; (why? because, or) for  
the day of the Lord cometh, for it is nigh at hand." Joel  
ii, 1. Here is a command by the God of Heaven to  
blow the trumpet and give an alarm to all the world,  
when the day of the Lord is nigh at hand. Will this  
command be obeyed? Will this prophecy be fulfilled?  
Yes, though God has to raise up men from the very  
stones of the earth to do it. The same thing is more  
clearly pointed out in Rev. xiv, 6, 7. "And I saw an-  
other angel fly in the midst of heaven, having the ev-  
erlasting gospel to preach unto them that dwell upon  
the earth, and to every nation, and kindred, and tongue,  
and people, saying with a loud voice, Fear God, and  
give glory to him; for the hour of his judgment is  
come," &c.

Here is a message recorded by inspiration that *must*  
be given to all the world *at some time*. What is this  
message? It proclaims to the world that the hour of  
God's judgment, so long delayed, has at last come. It  
sets the very day when it will begin. When this mes-  
sage is fulfilled, God will raise up a man, or set of men,  
who will proclaim to the world—what? Ans. That the  
very day for the final judgment of the world has  
come. They will set the time. All nations will hear  
it. This cannot reasonably be denied by those who  
believe that this prophecy is of God and will be ful-  
filled.

Now has it been fulfilled? has the world heard such  
a message? Scarcely a school boy in North America  
is ignorant of the fact that between 1840 and 1845, a  
class of people, called the Adventists, with Wm. Miller  
at their head, did proclaim just such a message as this.  
They proclaimed that the last generation had come,  
that the judgment would take place on the tenth day of

the seventh month, 1844. This message was with  
power. It was exciting and soul-stirring. The peo-  
ple of God were aroused; sinners trembled; and the  
mass of the people were alarmed. Scores and hun-  
dreds left their homes to herald to the world the awful  
event. Thousands freely gave their property to send  
the warning to the world. Farms were left, and shops  
closed. This shows, at least, that they firmly believed  
it. Loud and far it sounded from hundreds of pulpits,  
"The hour of his judgment is come." It was not done  
in a corner. Messengers, papers, books, tracts, &c.,  
went to all parts of the world. All nations heard the  
cry.

Now was this all a failure, and of Satan? Yes, says  
the unbeliever, for Christ did not come. Stop! the  
message does not say that the hour has arrived for  
Christ to come. It says the hour of *judgment* has come,  
and this is in the past when Jesus comes. But if that  
proclamation was a failure, then the time must come  
when a precisely similar message will go to the world,  
or this prophecy will fail!

I will call your attention to Dan. vii, 9-14. "I be-  
held till the thrones were cast down, and the Ancient  
of Days did sit, whose garment was white as snow, and  
the hair of his head as pure wool; his throne was like  
the fiery flame, and his wheels as burning fire. A fiery  
stream issued and came forth from before him; thou-  
sand thousands ministered unto him, and ten thousand  
times ten thousand stood before him; the judgment was  
set, and the books were opened. . . . I saw in the  
night visions, and behold, one like the Son of man came  
with the clouds of heaven, and came to the Ancient of  
Days, and they brought him near before him. And there  
was given him dominion," &c.

Here the Son of man comes with the clouds of heaven.  
But where does he come to? Mark: it is not to the  
earth, but "to the Ancient of Days, and they brought  
him near before him." God does not dwell on the earth,  
but in the most holy place, or temple, in the heavenly  
sanctuary. When was this? At the time when the  
judgment set. So we see that when the judgment sets,  
Christ goes into the second apartment, or temple of  
God in the heavenly sanctuary. Then the books are  
opened and the judgment begins. I cannot stop to  
give a discourse on the sanctuary. But there is one in  
Heaven of which the earthly was a type. Heb. ix, 1-5;  
22-25; viii, 1-5. In the earthly sanctuary, the high  
priest, at the end of each year, left the first apartment  
where the service had been performed during the year,  
and entered the second apartment to perform the work  
of atonement or judgment. Lev. xvi. So Christ, our  
high priest, at the day of judgment, leaves the first  
apartment of the heavenly sanctuary and enters the  
second, to perform the work of the judgment just be-  
fore he comes the second time.

Thus it is evident that the judgment does take place  
before Jesus comes. The first angel in Rev. xiv, 7,  
announces the fact that this hour of God's judgment  
has come. But the Adventists were disappointed in  
1844. They thought Jesus would come; but he did not  
come. Hence some suppose it all a failure. Well, believ-  
ing as they did, and as most people still believe, that the  
judgment and the coming of Christ are the same thing,  
they thought that Christ would come in 1844, as they  
could prove conclusively that the judgment would be-

gin then. But the prophecy of the first angel does not say so, nor does the Bible warrant their believing it. Hence, immediately following the first message, is language showing that they would be disappointed, and two other messages were yet to go to the world after the judgment has begun.

In Rev. x, there is a message which corresponds to the first message in chap. xiv. "And I saw another mighty angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open." Verse 1, 2. A little book *open*. This indicates that it was once *closed*. We read of a book that was closed by this same angel. Dan. xii, 4. "But thou, O Daniel, shut up the words, and seal the book even to the time of the end." Hence we are led to think that the "little book" is the book of Daniel, which was to be opened at the time of the end.

"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that *there should be time no longer*." Verses 6, 7. This is equivalent to the message of Rev. xiv, 6, 7, "The hour of his judgment is come." When the angel proclaims that time shall be no longer, does Christ come to the earth and probation cease? No! This we see from what follows. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter."

To eat a book, is to read and understand what it teaches. Eze. ii, 8; iii, 1-3. This was sweet to the people of God when they understood by the book of Daniel that the saints would soon be delivered. In 1844 the people of God were glad and rejoiced at the prospect of soon having immortality. This is represented by the sweetness of the book while eating it. Afterward it was bitter. They were disappointed. The Lord did not come to the earth, but went in to begin the judgment. Then they were sad. The wicked scoffed and mocked. This was the bitter. Thus we see that our disappointment in 1844 was in the providence of God.

But how could it be true that time should be no longer, if Christ did not come, and men were still to live on the earth as before? It is *prophetic* time of which the angel speaks, not *literal* time. The 2300 days ended in 1844. There are no prophetic periods reaching this side of that. Hence prophetic time there closed; and there the judgment began. But this does not close the history of the world, nor man's probation; for there are other messages of warning to be given after the judgment has come and time is no longer.

In Rev. xiv, 7, the angel says, "Fear God, and give glory to him; for the hour of his judgment is come." The angel does not lie; hence the judgment does come just as he proclaims. Does that close up all things? No; for the next verse says, "And there followed another angel, saying, Babylon is fallen," &c. Mark: after the hour of judgment has come, another angel follows with another message of warning to the world. Even that does not close the history of the world, for the next verse says, "And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive the mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God," &c. The closing verse of this message says, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." Then John sees Jesus come in the clouds to reap the harvest of the earth. "And I

looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14.

Here we see that while the judgment is going on in Heaven, there is another warning to be given to the world. Does it follow the same in chap. x? Yes. In verse 6, the angel says that time shall be no longer. In verse 11, he said to John, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." He must go to the world with another message after he had proclaimed that time should be no longer. But what shall he say now? What shall his next message be? The angel does not leave him in the dark, but tells him what to do. "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." Chap. xi, 1, 2. His commission has something to do with the *temple of God*. The angel gives him a rod with instructions to measure them that worship *in the temple*. Evidently it is not their literal stature that he is to measure, but their character as professed worshippers of God. Now what rule, or rod, has the Bible given us by which to measure man's character? Ans. The law of God, the ten commandments. "So speak ye, and so do, as they that shall be judged by the law of liberty." James ii, 12. Then the prophet's commission is, to take the law of God and measure men by that. Remember that he was to begin this work immediately after the angel had declared that time should be no longer, or that the hour of judgment had come, the time when Jesus went into the temple of God to begin the judgment. Then he opened the door into the temple and, by faith, the saints followed him there and now "worship in the temple." Rev. iii, 7, 8. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it." This is at the time when Jesus says, "Behold, I come quickly." Verse 11. Here is a plain reference to his leaving the first apartment of the heavenly sanctuary and going into the second. Then he set before the people of God an open door by opening the door into the temple of God. John says that when the time came for the judgment to begin (1844) the temple of God was opened. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Chap. xi, 18, 19. This is the time that Jesus set before his people an open door; the time that they began to worship in the temple; and the time when John received his commission to measure them by the law of God. This law, or measuring rod, they found in the temple. Verse 19.

Hence, since the hour of judgment came and the first message closed, it has been the particular work of the true messengers of God to measure men by the law of God, the ten commandments. Hence, since that time, wherever you find the people who are doing the work of God, you will find those who have a great deal to say about the law of God.

Again we turn to Rev. xiv. In verse 7 the first angel proclaims the hour of judgment come; and it did come, or he proclaimed a falsehood. In verse 8, after the judgment has come, the second angel proclaims that, "Babylon has fallen." Then, in verses 9-12, the third angel, with a loud voice, proclaims to the world his message. This message is the same as the one in which John is commanded to measure men with the law of God. Does it also contain the commandments of God? Let us read it and see. The first message had a *particular burden*, and that was *time*, the hour of judgment come. The second message had a particular

burden, viz.: the fall of Babylon. The third message, also, must have a particular burden, a definite work to do. What is it? "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Yes, here, again, the commandments are introduced. It is then the mission of the third angel to proclaim the commandments of God. After this has been done, then, and not till then, Jesus comes to reap the harvest of the earth. Verses 13-16. Now, dear friends, has the world heard the first message? It has, over twenty years ago. Has it heard the second? Yes, that too the Adventists proclaimed years ago. Did the work stop there? Has there been no one found to proclaim the third message? Yes, such a people have been at work for over seventeen years. No sooner were the other messages closed, than the third began to be proclaimed. Slowly, but surely, the work has gone forward. As soon as the standard of God's law had been raised, little companies here and there began to rally around it. While scoffers have been scoffing, and opposers have been fighting, the work has moved forward. Papers have been published, books and tracts have been scattered by hundreds and thousands in all parts, and men have traveled in every direction, proclaiming "the commandments of God and the faith of Jesus." To-day, scores of men are proclaiming this message with the zeal and energy of those who are conscious that they have the truth. Every week thousands of copies of a living paper are carrying this message to as many homes of reading people; and, finally, the hearts and prayers of fifteen thousand souls are united to carry forward this last message of warning.

Now if this is all chance and a delusion, it is exceeding strange that the first, second, and third messages should have been given in just the order and manner that God has declared they shall be given, sometime! These messages are in the book of God and must be fulfilled, sometime. If they have not been fulfilled before our eyes within a few past years, then how can they ever be fulfilled?

Is not the third message just what the world needs to-day? Look a moment. The profession of Christianity is a mere form at the present time—a cloak to cover sins. All know and confess that the majority of professors lack the love of God in their hearts. They are worldly, proud, and popular. Yet there are many honest ones who mourn at this sad state of religion. It is manifest, therefore, that it needs some close, testing truth that will bring out these honest ones and discern between him that serveth God and him that serveth him not. Would not every child of God rejoice if this could be done? Again, the people of God should be united as one heart. Instead of this, the followers of Christ are all divided and split up into hundreds of sects and creeds. Hence it needs something to bring out and unite together Christ's torn and scattered flock. Will Christ come and find his people thus divided and mixed up with the world? We cannot think he will. We should look for a "gathering call" to sound preparatory to the coming of Christ. The prophet has foretold this gathering message. "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Zeph. ii, 1, 2.

Such a gathering call is the third angel's message. It contains a test in the commandments of God—the Sabbath. It plainly requires men to keep the seventh day; but they are keeping the first day. To

keep the seventh day, severs all our former associations, disarranges our business, and brings upon us reproach and derision. Will a proud, popular, formal professor ever take such a step? No, never. There is no worldly inducement to do it. Nothing but the fear of God and the love of truth will induce a person to take this step. It is a test, and a close one too. Hundreds believe it to be right who have not enough love of God in their hearts to embrace it. It also accomplishes the other important object of uniting the people of God. It brings them together in the strongest bonds of love and union. Hence it is just what the world needs to-day to prepare a people for the coming of Christ.

But there are many professed Adventists who say that the work of 1840-44 was all a failure. Hence, from that day till this, they have been setting new time. This they have done, times without number, and each time they are positive that they have the true time now! Each time they have failed. Again and again they have spliced out the prophetic periods, re-adjusted them, started them from new dates, coupled them together in every conceivable shape, discarded and denied all that they had so positively proved before;—all this they call the work of God to prepare a people for translation! If they are giving the true time and warning now, then, of course, all the past movements have been counterfeit; false fulfillments of prophecy. They have first, many false warnings of the coming of Christ, then, last of all, the true one. But I notice that the Bible order is right the reverse of this. God does not suffer sham fulfillments of his word to be made first, then give the true fulfillment afterward. This he has carefully guarded his word against. Thus, although it had been prophesied for ages that Christ should come, and just how he should come, yet no one ever came claiming to be the Messiah till after the true Messiah had come and fulfilled his mission. Then numerous false christs immediately appeared. So it has always been in the fulfillment of prophecy—the true fulfillment first, the false afterward. Men do not get up counterfeit money till the genuine has first been circulated. So with the fulfillment of the first angel's message. In 1840-44 God mightily wrought upon the minds of men; a great and powerful work was accomplished, and the world was truly warned that the hour of judgment had come. Since then the false warnings have come thick and fast. What have they accomplished? Nothing but to disgust the world, dishearten the people of God, divide, distract, and weaken them. Adventists who believe in the three messages are united. How is it with the others? They are divided and subdivided; very few of them agreeing upon anything. As one of their preachers said of their leading paper, "It speaks seven different languages." If there ever was a people who show by their course that God is not leading them, it is the Adventists who have rejected the messages. One says, "This is the way," "I have found the true time." Another says, "No, come this way," "I am the happy man who has at last found the right way." A third says, "Follow me," &c., &c. This they call the work of God! My brethren, God is not the author of confusion. Behold, we show you a more excellent way. The first great Advent movement was of God. His people were united then. They took the second step and gave the second message. Then they took another step and moved on to the third message. Every year they have advanced in this work, pressing nearer together and becoming more consolidated. While others have been setting the time for the Lord to come, as though this was all they had to do, these have been trying to fit themselves for that event. Pestilence, famine, trouble, and the seven last plagues, are coming upon the world, and this people are preparing themselves to stand through these. This is the object of the Health Reform which those in the third angel's message are carrying forward so rapidly to-day. This movement itself is a striking sign that we are now very near the end.

Then where are we to-day? The first angel closed his work long years ago; the second followed, did his work, and closed his mission years in the past; the third immediately followed, and his solemn cry has

been ringing in our ears for seventeen years. A few moments and his voice, too, will be hushed in silence; his work will be done; the last warning note will be given; God's people will be saved; the wicked will be lost; and the end of all things will at last have come. Amen.

#### MY BIBLE.

WHAT joy I find before me set in this  
The Book of books, my guide and counsellor,  
To lead me onward in the narrow way  
To yonder heavenly home by Christ prepared,  
The holy city paved with burnished gold,  
The portion of the saints. My heart doth swell  
With love and gratitude as here I read  
Of holy angels, and their deeds of love,  
By God sent out with warning messages,  
That man may know what in the future lies,  
In time for coming danger to prepare.

Not long have I this book esteemed so dear,  
A book which all may read and understand.  
Thy words to me were full of mysteries.  
To thee my love was feeble; yet thou art  
The same to-day. But lo! I see, blind guides  
Aforetime led the blind. I now behold  
The light of present truth. It brightly shines  
From all thy pages as I read; and now  
Thy words I love, God's law I love, and love  
My fellow men. Mysterious and dark  
Thou art no longer, but a comfort great,  
And counsellor, and dear companion, thou.  
Oh! let me ever by thy words be led.  
My every evil let me overcome,  
And to the tree of life at last have right,  
That when the end thou tell'st us of shall come,  
I with the joyful ransomed throng may sing  
The glad new song before the throne of God.

S. A. Doup.

Tuscola Co., Mich.

#### Future of the Sabbath.

##### Interesting Correspondence.

THE discussion between Elds. R. F. Cottrell and N. V. Hull, on the "Nature and Destiny of Man," seems to be having a long recess. Meanwhile Bro. Cottrell has been holding quite an extensive correspondence with other parties through the Sabbath Recorder, on the Sabbath question, which we transfer to our columns, for the interest it will have for our readers. Some articles on this subject in previous numbers of the Recorder, from the pen of Eld. A. H. Lewis, Seventh-day Baptist, called out the following from Bro. Cottrell, which appeared in the issue of that paper, dated Nov. 22, 1866:

#### FUTURE OF THE SABBATH.

ELD. A. H. LEWIS:

Dear Brother:—Though I am not aware that I have ever seen you, yet for some years past I have been forming an agreeable acquaintance with you through the Recorder; and therefore take the liberty of addressing you. I have tasted the fruits that the "Gleaner" has gathered, and liked the quality. I have been especially pleased with your earnestness and zeal in the Sabbath cause, and have been deeply interested in the fact that you see from the signs of the times that a great struggle on the question is just before us, which calls for all lovers of the Sabbath of the Lord to gird on the armor anew for the approaching contest. God speed you, and all others, in your efforts in behalf of his holy law!

But permit me to inquire, What do you expect will be the result of the great contest on the Sabbath question in this country, which is so evidently pending? Do you answer, Truth will triumph? It will with genuine Christians. But do you believe that our government, or the people in general, or even a majority, will be revolutionized on this subject, and keep the Sabbath of the Lord? Never, my dear friend; far from it! The clearest prophecies of the Word of God are out against it. You and I, if faithful to the law of God, will be persecuted by the government. A decree will be made to put us to death, because we will not worship the Beast, or, in other words, will not follow

the traditions of the Papacy, and receive the mark of that power that thought himself able to change times and laws, even the times and laws of the Most High. Truth will triumph, surely; for in this severe persecution—in the moment of peril to the people of God—the Lord Jesus will appear for their deliverance, and take them up to stand with him upon Mount Zion. See Rev. xiii, 11-18; xiv, 1-5. Believing the prophecy, it is not a matter of doubt how the contest will end. The little company of loyalists will be translated to Heaven, when, love and mercy having called in vain, "God puts his hand on the lever" of his wrath, and blood flows from the wine-press.

In a recent article you say, "Dull indeed must be that man who, watching the current of things around us, does not see that God is calling for defenders of Sabbath truth." To this every lover of God and his Sabbath must respond, Amen! It is also true, as you represent, that the Sunday advocates virtually ignore God's law; and hence their influence tends to "no-Sabbathism." And I believe, with you, that "the years for the resurrection of Sabbath truth have fully come." But there is a vein of hopefulness for the future of our American government, in your article, which I believe is doomed to be disappointed. As the advocates of Sunday observance ignore the law of God, so those who hope for the general prevalence of the true Sabbath, ignore the prophecies. And, although, without the aid of the prophecies, one might doubt which was about to prevail in this country, no-Sabbath or the Sunday-Sabbath, yet dull indeed must be the student of prophecy who does not see that the Sunday-Sabbath will prevail in theory, and gain the so-much-coveted support of law. This American government is the mild-appearing beast, with two horns like a lamb; but his voice, like the voice of a dragon, will assuredly be heard. Here will the image of the first or papal beast most certainly be created. The worship and mark of the papacy will here be enforced by law. Then woe to dissenters! But may you, dear brother, and your unworthy correspondent, be numbered with the dissenters, and acknowledged of God as those who keep his commandments.

The time for the resurrection of the Sabbath truth is indeed come. And besides this, God has provided in prophecy a special message for this very time, and for this very purpose. Rev. xiv, 9-12. The time having come, the message is now doing its work. To suppose that the work will be accomplished without the aid of the solemn and seasonable proclamation of this message, is to ignore and impeach this evidently-momentous portion of the word of God. And to say that the message is not being proclaimed, is to deny a present fact—a thing being done—or, to admit a failure in God's providence in not sending the message when it is due and so much needed, and permitting a false fulfillment to come in the very time and place of the true.

The work of God is never behind the season. His warnings are timely; they always come before the danger is upon us. The last deep conflict upon the commandments of God and the faith of Jesus, is right before us, as you seem to be aware. But the warning message has been rising for nearly twenty years. If you would labor effectually in the Sabbath cause, you must do it by receiving and proclaiming this message. You cannot be successful in the work of God if you refuse the use of the means he has provided for it. The Spirit of God attends this message of his word; and this is the secret of its success. Those who are truly lovers of the Sabbath truth will yet be united in this work; but such as profess to love it, and yet run their mills and transact their worldly business by proxy on the Sabbath, while they may be in their places in the congregation on the Sabbath, deacons and leaders though they be, will oppose it, and in the time of trial yield to the dictates of the image, and receive the mark of the beast in their hand.

Now is the time to venture out upon the word of God, accept of the message of his own provision, so as to work effectually in the closing struggle with the powers of darkness, and then, translated, stand with the Lamb upon Mount Zion. I repeat it, now is the time. In a little while the victors will wear the crown.



The prophecies, which are God's promises to us, cannot fail. "The scriptures cannot be broken." God's plans and purposes cannot be deranged by man. It is safe to venture our all on his providence fulfilling his word. The last message is doing its fearful work. Will you share in the work, and then in the triumph?  
Yours in love,  
R. F. COTTRELL.

#### Reply by Eld. Lewis.

In the Recorder of Nov. 29, Eld. Lewis made to the foregoing the following reply:

ELD. R. F. COTTRELL:

Dear Brother—I have for several years been deeply interested in the cause of Sabbath truth, and its future in our country. I have, therefore, watched carefully the progress of events affecting the different phases of the question. I have noted with interest the rise and movements of the Seventh-day Adventists, and their relations to this question, and the marked evidence of a new uprising on the part of the people with whom I have the honor to be connected. I see, also, outside of these two denominations, which, among the many, alone defend the true Sabbath, abundant evidences of increasing agitation. The direct conflict between God's law and no-lawism, between obedience and wild, licentious disobedience, is fairly upon us, and can no longer be ignored. Even now, many feel the surgings of the tide, and are striking wildly at supposed enemies, or clutching at the props which, breaking, only whelm them in greater confusion, while they realize neither the true causes, nor the tendencies of all this agitation.

If I seem too hopeful as to the result, it is because I have strong faith in God, and know that he will yet get to himself a great name among his enemies. I do not, however, believe that this nation, as such, will ever become a Sabbath-keeping one, nor, in any complete sense, a God-fearing one; for I remember that "many are called, but few chosen." I remember that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" that the tares and the wheat shall grow together until the harvest. I remember that the "Man of sin," the "lawless one," who has "changed times and laws," continues in his work until he is "destroyed by the brightness of His coming," who, exchanging scepter for sword, shall come as judging, conquering king. Neither do I see any reason to doubt but that the Sabbath is the representative question in the "third angel's message." Hence, I deem, with you, that the "sure word of prophecy" is enough, though we may not see when or how God's purposes will be accomplished.

There is, however, another chain of argument, showing that the United States may easily, and must inevitably, become a persecuting power as regards the Sabbath. Every principle and course of action will yield its legitimate fruit, whether among rude barbarians, or among erudite statesmen, and school-skilled divines. The outward forms of the results may be different, but their character will be identical, and practically the same. The unmistakable tendency of American society, in religion and morals, is to no-lawism, and hence no-Sabbathism. The struggle of Puritanism to sustain the sacredness of Sunday, is a struggle to maintain itself, rather than to really defend that which the age has already rejected, namely, Sunday as a divinely-appointed Sabbath. Such a platform requires that the church should legislate for herself, and having legislated, she must enforce her legislation; else it is all an unmeaning farce. As God's government is nothing, he having no power to enforce his laws, so church authority is practically nothing, unless enforced upon dissenters. History proves this by showing that the church began to grow corrupt the hour it adopted no-lawism, and in the same hour sought a union with the State, and began to develop the spirit of persecution. No-lawism in religion necessitates either a practical or an organic union of church and State. This union is no less a union *de facto* for not being a union *de jure*. Indeed, it is doubtful whether the organic union of church and State, as in Europe, in an age, and among a people like ours, can give as great aid, each to the other, as the practical

*de facto* union, which we call public sentiment. A prominent example of this was seen for a long time in the case of our great national sin, just expiated, in part, by our late civil war. Slavery would have died of its inherent weakness long before, had it not been upheld by the church and the religious influence of the American public. No national sin can long exist without this, or stand against it. It must be seen, therefore, in view of what the present public feeling is concerning the Sabbath, that so soon as the agitation reaches a point where the popular idea is disturbed or endangered by the dissenters, dissenters will be deemed worthy of being silenced; and not becoming silent, must necessarily be forced into silence, or the authority and power of the church be lost.

Some will say that there is too much intelligence and toleration to admit of legal measures. Such men are taught neither by the history of the past, nor the outcropping spirit of the present. They forget that the activity of public opinion in the South, and its apathy in the North, lately gave us the infamous "fugitive slave bill," and our corrupt politics gave hundreds of men who were eager to do its dirty, ungodly work. The protest of a few justice-loving men stayed not the tide, and so it swept us down into the maelstrom of civil discord. Such is the future of our present national sin, Sabbath-breaking. It may not develop the same phases of civil war, but it will develop bitter persecution of the faithful, and the final dreadful overthrow to the disobedient. If any one shall insist that "public opinion" is inoperative without statute law, let him remember that nearly or quite every State has now strict laws against the violation of Sunday, while Sabbath-keepers are unmolested only by virtue of certain appended provisions and amendments. Let public opinion, and the voice of the leading denominations of Christians, demand it, and these provisions will be quickly repealed, and the work is done.

There is another element which complicates the question still more, and which will for some time draw the support of the better class of community to the efforts for the punishment of Sunday violation. It is the connection between the Sunday and moral reform, especially the temperance reform. Already good men are blindly reaching in this, the wrong direction, to accomplish the right thing. They do not see that all this no-Sabbathism, and consequently immorality is the legitimate fruit of the course and teachings of the church in her long-continued Sabbath violation; and hence they are struggling with one hand to put out the fire which the other hand kindles. Earnest, consistent Sabbath-keepers are foes of the Sunday, and will be deemed abettors of Sunday immorality wherever they obtain influence; and so men will be found in plenty who will think they do God service in persecuting them. This spirit already exists wherever the influence of Sabbath-keepers is feared. It is not twelve months since a clergyman—a churchman, in the land of Roger Williams—said to me, "Had I the power to make and execute the laws, I should deem it my duty to stop your [Seventh-day Baptists] working on Sunday." That he would do it, were he able, I have no doubt. It is scarcely twelve months since a Baptist clergyman in the same village said in his own pulpit, and through the public print, words of like import, as will be seen by the following, from the *Narragansett Weekly*, (Westerly, R. I.,) of Oct. 19, 1865:

"Here it might be added, as a historical fact, that the diversity of practice in Sabbath-keeping has not only given occasion for evil report abroad, but has also given countenance to Sabbath-breaking at home, and has injured not a little the moral and religious tone of the whole community; thus proving that conscientious mistakes are not exempt from their evil consequences. The Sabbatharians are doubtless sincere, but sincerity is not a proof of truth. History has a voice in reference to the Sabbath." \* \* \* \* \*

"One thing only in the ecclesiastical observances of the town operates detrimentally to the moral and spiritual interests of the people; that is, the diversity of views and practices in regard to the Sabbath. The people of this town have never known that quiet and common respect which belong to the Sabbath, and which are known in many communities. Not a few have been so far demoralized that they sometimes profess to set apart one day and sometimes another, thus subsidizing God's Institution to their worldly pursuits. By what law of conscience is this possible? Yet this

course is pursued even by members of churches. And some observe no day at all, and so cast away the Sabbath entirely. The result of these practices is, that the public sentiment has become clouded and vitiated in respect to the nature and sacredness of the Sabbath Institution. The consciences of multitudes seem stupefied upon this highly important matter. And it is a matter of great moment to a people to have the Sabbath Institution so broken as it is among us. In this matter a very grave responsibility rests somewhere. For so great an injury to the community, there surely ought to be some great compensating good. Such good no one has been able to discover. It is a very serious matter for a class of persons to disturb the public peace, and derange the proper observance of God's Institution for the spiritual good of all men. It is plainly a question of Christian charity and Christian ethics, whether those who hold to the Sabbatarian views, being in the minority, (one church,) ought not, out of proper regard for the weal of the majority, (five churches,) to form themselves into a community by themselves. We believe in religious liberty, but not in religious annoyance of our neighbors. Our worship was annoyed this day by a steam whistle. It hardly comports with Christian philosophy for one class of men to put stumbling-blocks in the way of others.

As Sabbatarianism has had in this town a history of nearly two hundred years, during a portion of which time it professed to lead in public opinion, and has thus here had its fullest development in this country, it is due and just that certain historical facts relative to its influence should here be stated, since this will be expected of us, and the fruit of a doctrine is the proof of its character and worth. A careful survey of this history of Sabbatarian views and practice has left on my mind the following conclusions:

1. The Sabbatharians, though they have manifested constant and remarkable zeal in explaining and promulgating their peculiar views, seem not to have developed any higher type of piety than Christians of the common faith.

2. They seem not to have been favored above other Christians with intelligence in their worship, or ardor in their devotions, or consistency in their lives, or prosperity in their pursuits.

3. They seem not to have been superior to the members of other churches in their labors for the conversion of souls, or their Christian offerings for the world's evangelization.

4. It is impossible to discover that their peculiar views and practices have produced any higher results upon individuals and churches, and the community, than the faith and practice of other denominations.

5. It is plain that their views and practices have been prejudicial to the quiet, harmony, and morality of the community, and have dimmed the eyes of men around them in respect to the breadth and spirituality of the Sabbath Institution.

I state these facts reluctantly, and in the mildest phraseology. I must, however, be true to history. I might add, as doubtless I ought, that having carefully weighed the arguments of the Sabbatharians, I am unable to see that they have the support of the Scriptures, or the light of Christian history, or the defence of moral philosophy. And I begin to question how far Christian charity requires us to be silent in respect to sentiments and practices, however conscientiously held by good men, as some of the Sabbatharians are, that have no solid support, and that tend to mar the high character and happy effects of so great and important an Institution as the Sabbath—one of the highest appointments of God for our race."

What the above shows of the feelings in one locality, where the claims of the Sabbath have been but mildly pressed, is true of other localities, and will continue to be, as men hear more of the truth, and fear it.

All reforms seem to burst upon the world quickly. So this will seem to the unthinking. Nevertheless, the elements have been long at work. This is merely the ripening. Many will yet embrace the truth, and many will refuse even to hear it. When I say it will triumph, I mean to recognize the fact, that "every knee shall bow," some to the scepter, many to the sword. You and I, my brother, may "die on the field of battle," before the triumph—may only see the promised land afar off. But it is a glorious death. To die even at the foot of the citadel of error, where our bodies shall become the stepping-stones to those who, coming after us, shall scale the walls, were enough. God grant, that whether we fall in the midst of the fight, or in the full flush of victory, we may die faithful to the truth, triumphing in Him who died and rose again for our justification.

Yours for the truth.

A. H. LEWIS.

Nov. 21, 1866.

**Second Letter from Bro. Cottrell.**

IN the Recorder of Dec. 6, Bro. Cottrell made the following response to the foregoing letter from Eld. Lewis:—

ELD. A. H. LEWIS:

*Dear Brother,*—I thank you for your prompt and kind reply to the letter I addressed to you through the Recorder. I am truly glad that we are so well agreed upon "the situation" and future prospects of the Sabbath controversy. Your hopefulness as to the future triumph of the truth, I find, corresponds with my own. May we yet come to a perfect unity of faith. And we shall. As the battle grows warmer, all the faithful to the law of God will rally under one banner. That banner will be "The commandments of God and the faith of Jesus," or, in other words, it will be the present specific fulfillment of the prophetic message of Rev. xiv, 9-12. The wrath, which you foresee is coming upon the "lawless one" and his adherents, will not come till this warning message is made conspicuous—until it is proclaimed with a "loud voice." When this specific work is done, the wine-press of the wrath of God will be trodden—the seven last vials will be poured out "upon the men which have the mark of the beast, and upon them which worship his image."

I can discover no difference between your views and mine, only that I hold more definite views in regard to prophecy than you.

Yours to see the end of the conflict, and to share in the triumph.

R. F. COTTRELL.

Ridgeway, N. Y., Nov. 29, 1866.

**Letter from B. Clark.**

IN relation to this subject, as presented by Bro. Cottrell, B. Clark, in the Recorder of Dec. 13, wrote as follows:—

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 23. Here we see a prophecy that must and will be fulfilled, that not only monthly meetings, but Sabbath meetings for worship, will be universal. And the "Lord of the Sabbath-day," that said, "The Sabbath was made for man," said also that "Every plant which my heavenly Father hath not planted, shall be rooted up;" and that it is "vain worship to lay aside the commandments of God, and teach for doctrine the commandments of men," which are all to perish with their using. He that was "born king" said, after he arose from the dead, (Matt. xxviii, 17,) "All power is given unto me, in Heaven and in earth." This agrees with Dan. vii, 14, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him," &c. Please compare Matt. xvi, 28; Eph. i, 20, 21; 1 Pet. iii, 22; Rev. xvii, 14, with 1 Tim. vi, 15.

Now, I would kindly ask my dear brother R. F. Cottrell if his article in the Recorder of Nov. 22, is not rather more discouraging than otherwise, to those who labor for the true Sabbath (like those who went to spy out the land). And further, when it shall be seen that "the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ," (Rev. xi, 15,) "and the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (rulers, in the margin,) shall serve and obey him," (Dan. vii, 27,) whether the government and people of this nation will not then keep the Seventh-day Sabbath of the Lord.

B. CLARK.

**Reply by Bro. Cottrell.**

To the foregoing, in Recorder of Dec. 20, Bro. Cottrell replied as follows:—

To the Editor of the Sabbath Recorder:

Permit me to say to Bro. B. Clark, that I have no doubt the time will come when "all flesh" will keep the Sabbath, and there will be no sin of any kind. The text he quotes from Isaiah locates it in the "new heavens and the new earth." Bro. Lewis and myself

were not looking quite so far into the future. We were speaking of the Sabbath in the present world, and we are agreed that the tares will grow with the wheat till the harvest, which is the end of the world. After the harvest there will be no tares among the wheat. The government of the United States will pass into oblivion at the end of this world; but the people that are saved from this nation will doubtless be a Sabbath-keeping people in the world to come.

I do not think it "discouraging" that we shall have to bear the cross here, since so great a reward awaits us there. In this world our Saviour promised us "tribulation;" but in the world to come, life everlasting.

R. F. COTTRELL.

**Love not the World.**

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii, 15. From this language some have unjustly concluded that we must not desire or like anything on this earth. But in other places we are told to nourish our own bodies; to provide for our families; to labor with our hands that we may obtain some of the things in the world, &c. We may love every thing which God has made, for every creature that is lovely ought to be loved. Neither has the apostle left us in ignorance about the true meaning of this text.

"Love not the world." The original word for "world" is *κοσμος*, which is, defined: order; the world; from the Heb., the present age of the world, as marked by imperfection and vice. In this last sense we believe the word is here used. We should not love this present imperfect age or state of the world, brought about by sin and the Devil. Satan is the prince of this world, and the curse is resting upon it. The kingdom of Jesus is not of this world, and our home is not here. We have no abiding city here, but look for one to come. We long for the world to come, where Jesus shall reign, and earnestly pray, "Thy kingdom come."

In the very next verse the apostle tells positively what things in the world he has reference to. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." It is the sinful inclinations, carnal desires, and vain fashions of this world, which we are told not to follow after. We should not be governed by depraved appetites, useless and hurtful habits, or the corrupted manners and perverted judgment of the unconverted about us. We should stem the mighty torrent of sin, that sweeps this trifling and careless generation into the gulf of destruction. And our affections should be placed upon God. We should love and admire his lovely person, his holy and excellent character, his wonderful and mighty works.

The reason why we should not love the things in the world the apostle tells us is because *it is not of the Father*. This further proves that this is not spoken of the creation of God, such as he made it, but of the evils and corruptions brought about by sin. And it is but a reasonable conclusion that we may and ought to love that which is of the Father. We may love the fragrant flower, the happy bird, the innocent lamb, the sweet little babe, the obedient child. And we are even commanded to love our enemies. Yet this love is limited in proportion as the things in this world are more or less mingled with sin and imperfection. But on the things in the world to come we can freely place our unlimited affections. And the first commandment directs our love to the great and eternal Jehovah as the glorious center upon which our best and highest affections should be stayed. Then and only then can we love other beings and things aright.

We are of earth, earthy, wherefore we easily take too much interest in temporal things; but we cannot long, nor strive too earnestly, for the company of Jesus, redeemed saints and angels; for the eternal inheritance, the crown, the robe, the harp. And if we do this, dear reader, how precious this heart-cheering promise looks: "He that doeth the will of God abideth for ever."

JOHN MATTESON.

**The Time of Patience.**

It is manifest that the people of God will, just before the coming of Christ, have a long trial of their patience in waiting for him after they have expected him to come. Thus, Paul says, "for ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. x, 36, 37. Why do the saints need patience when Jesus is coming in a little while? Because they expected that he would come before, and have been waiting for him. James says, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James v, 7, 8.

This shows, first, that the saints will expect Christ to come before he does really come; second, that they will have to wait for his coming; third, that their patience will be severely tried by his long delay; and fourth, that he will, at length, come when their patience has been sufficiently tried. To the next to the last state of the church, Jesus says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly." Rev. iii, 10, 11. Here the time of patience is again immediately connected with the coming of the Lord. So it is, also, in chap. xiv, 12-14. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit that they may rest from their labors; and their works do follow them. And I looked and behold, a white cloud, and upon the cloud one sat like unto the Son of man," &c.

Why the need of patience here more than any where else? The reason is obvious. Years ago the people of God expected Christ to come. They prepared for it, and told the world that he was coming and warned them to get ready for it. But he did not come. Months lengthened into years, and many long years have rolled slowly by and yet he does not come. The careless laugh, the unbelievers mock, and the wicked persecute. Every true heart is forced to cry out, "How long, O Lord?" From Heaven comes the answer, Have patience a little longer, and I will soon come.

Brethren and sisters in this blessed hope, the end will come at last. Jesus will come, and we shall have immortality. Every setting sun makes it one day nearer. A few more winters and summers and it will all be over. Do not faint by the way. "He that shall endure unto the end, the same shall be saved." Matt. xxiv, 13.

D. M. CANRIGHT.

Athens, Me.

**A Word to Parents.**

I WISH to say a word in regard to the Sabbath School. Is it right for the children to come to the Sabbath School, Sabbath after Sabbath, with no lesson? Yet many of them do so. Sometimes their excuse is, "I forgot where the lesson was." And sometimes it is, "I go to school now, and mother don't want me to study so hard." If their studies are too hard, why is the Word of God the one to be laid aside? Brethren and sisters, do we not feel that it is important for us to have a knowledge of the Word of God? If it is important for us, is it not for the children also? Do you want to get into the kingdom yourselves, and see your children left out, because you neglected to instruct them in the way of salvation?

Let us have a reform in this matter. If you want to "let your light shine," let it shine at home—among the children. Let them see that you do consider the Word of God of some consequence; and when they come to the Sabbath School, let them come with well-learned lessons, instead of well-learned excuses.

H. K.

South Norridgewock, Me.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 1, 1867.

URIAH SMITH, EDITOR.

### A NEW EFFORT OF ROMANISM.

THE connection between the ten-horned beast of Rev. xiii, which symbolizes the Roman Catholic power, and the two-horned beast of the same chapter, which we regard as a symbol of Protestant America, gives special importance to any new movement on the part of Romanism, and any new development in the downward tendency of Protestantism. The following article from the New Covenant in relation to the late Catholic plenary council in Baltimore, gives some intimations of the bold and extensive move they intend to make to increase their power in this country.

"The second Plenary Council of the Catholic church has just closed its session in Baltimore. It was opened by a procession of bishops and clergy, who marched from the residence of the Archbishop to the Cathedral, gorgeously attired in sacerdotal robes, which were resplendent in the sunlight, and covered with mystic devices. This characteristic ecclesiastical pomp was not without its effect on the throngs of spectators, and is calculated to tell on the unformed and impressive religious nature of those who read of it, as well as of those who saw it. There has been no report of the sessions of the Council published, nor will there be, and the proceedings were mostly carried on in Latin.

"The Catholic clergy, always quiet, reticent, undemonstrative, and out of sight even while holding the reins of the church, have not been inattentive observers of the great events which have transpired in the world's history, during the last few years. The victories of Prussia and Italy in the late war, and the political inroads thus made upon the church, and the power of the Pope, were discussed with profound feeling and interest. As a counter-poise to these losses and humiliations, the Council pledged to his Holiness, the unreserved loyalty and attachment of the American church, in as emphatic language as the meagre Latin is capable of. The losses of the church in Europe, are to be more than made up in America. If the European Catholic nations are decaying, and the church is being gradually uprooted there, here it must compensate itself by spreading widely, and striking its roots into our social and governmental fabric.

"The freedmen of the South, and their spiritual destitution, largely occupied the attention of the Council. It regretted their 'sudden liberation' and wished that 'in accordance with the action of the Catholic church in past ages, a more gradual system of emancipation had been adopted.' An express command from Rome, as well as the inclination of the Catholic clergy, will lead the Roman church to give to this forlorn class at the South, immediate and earnest attention, and a revival of the Catholic Church South may be expected.

"Our public school system passed in review. It was not condemned except for Catholic youth, and these the Bishops insisted must be educated in Catholic establishments, where the principles of the Catholic religion shall be inculcated with the rudiments of reading and writing. Any one who will examine the statistics of our common schools, will perceive that only a very small fraction of Catholic children are now being taught in them. A protest was uttered against the state laws, which assume to regulate the manner by which church property shall be held, as 'contrary to the canons and discipline of the Catholic Church,' and it was asserted that the 'civil power might as well dictate the doctrines the church shall teach, as to say how she shall hold her temporal possessions.'

"But the grand object of this Council, the prime motive of its convocation, what more than all else gives importance to its sessions, was stated by Archbishop Purcell in a closing sermon, to be the reclaiming of the United States to Catholicity. This prelate who is

learned, and a leading representative of the church, gave a hint of the *modus operandi* to be adopted. There is to be no crusade preached against Protestantism—no offensive thrusting forward of the doctrines and practices of the Roman church—no bustle, no heralding of plans, no advertising of their purposes—but quietly, wisely, perseveringly, industriously, energetically, pertinaciously, in large and vigorous measures, the whole church, clerical and lay, are to set about the work of proselytism, and to bring about in the United States that radical change which shall render Catholicism popular, and the religion of the country.

"Here shall the Pope some day take up his abode, and outdo in the splendor of his reign, and the wealth and power of his temporalities, anything of which Rome has ever boasted—here shall the church and State be so indissolubly united, that the latter shall wait on the former to learn its behest, and then enthusiastically obey it—here shall the unaccustomed streets echo daily to the tread of processions, chanting *oras* sonorously, which shall defile along through kneeling and uncovered crowds, bowing low to receive the benediction—here shall the church regulate the details of national and social life, making all things subservient to its wishes. Such is the magnificent ambition of the Plenary Council. With the Roman Church to plan is to do—to will is to perform—and it always acts with a wisdom that insures success. Proselytism is its true business, and before that, all other considerations sink into infinitesimal proportions. The field of labor here open to it—the comprehensiveness of the scheme—the immense resources it has to draw upon in the accomplishment of its project—all point to a revival of Catholic fervor and energy, such as has never been experienced, and that will be felt throughout the extent of the country."

Having reached this point, the writer makes a turn in his article, and gives utterance to sentiments well calculated to promote the very ends the Catholics have in view. Protestants have derived from the Catholic church, some of their most darling traditions. Especially is this the case with their traditional Sabbath, the first day of the week, which makes void one of the commandments of God. This institution is also specially dear to the Catholic church, as she claims it as peculiarly her own, and a proof of her power to change times and laws. And when the foundations of this institution begin to be shaken by the power of truth, Protestants and Papists will be alike interested to uphold and enforce it. And there can be no doubt, that there will be some sort of a coalition between them for this purpose. It only needs the inculcation of such sentiments as the following to make this a matter of easy attainment. The writer says:

"We are not of those who witness the rapid spread of the Catholic church in this country, its growing number of cathedrals, colleges, hospitals, and monasteries, with alarm. If there is danger in its ambitious designs upon the State, the American people are forewarned, and so forearmed. They are beginning to learn that 'eternal vigilance is the price of liberty,' and would be found as prompt to resist the encroachments of the Catholic church, as they have been those of the slave oligarchy. Aside from its aim to ally and interweave the church with the political affairs of the State and nation so as to control them, liberal Christianity can have no greater objection to the growth of the Catholic church, than to that of any other outside of its own communion.

"There is much indeed in the Catholic church to praise and emulate. The devotion of its adherents challenges one's admiration. The heroism and self-sacrifice of its sisters of mercy and charity, who are appalled at no horror or danger, when obeying the call of suffering, and who walk unflinchingly into the very jaws of death, in the performance of their unbought, and often unsolicited charities, are beyond all praise. The founding of hospitals, the indoctrinating of their youth, the consecration of their churches, not merely to the service of the Sabbath, but to the religious uses of every day—these and many other

peculiarities of the Romish Church might be engrafted on Protestantism to great advantage. We expect to see a quickening, an awakening in the Catholic church, commensurate with the great projects it has now in hand. An enthusiasm more subtle and permeating, than that enkindled by Peter the Hermit, when he preached the Crusades, and quite as energizing and resistless, will sweep through the whole body, and carry forward its plans to completion. There will be no lack of means for the great work designed. Every Catholic, whether merchant or laborer, or servant, will contribute from his abundance or poverty, and that most joyfully. If Protestants would set about their work with the same singleness of purpose, the same robustness of will, the same untiring persistence, the same unity of action, since they are the more numerous and wealthy, they would soon distance the Catholic church in the splendor of their achievements. But split into factions, and forever wrangling over some unimportant dogma, they waste their energies, and stand still, when they should go forward. Meanwhile, their formidable rival, with its loins girt with a resolute purpose, sweeps on victorious. Every day it gains strength from fresh accessions to its ranks, and entrenches itself in positions from which it cannot easily be dislodged. It wastes no effort, it avoids side issues, it will not quarrel, but marches steadily on to its grand purpose—the reclaiming of the United States. Who does not see what great vantage-ground it has?

### IS IT SAFE TO REFORM?

A FRIEND asked:—"Can a man do as much work eating only two meals a day, and no meat, as he can eating three meals, and meat?" My way of putting it would be this:—"Can a man do as much work living healthfully as he can living unhealthfully? Is a healthy man as strong as an unhealthy one? Making all allowance for the force of habit, it is not so dangerous to correct our errors as to retain them. I know a man over 50 years of age; a worker and a thinker too; of course needing much power to keep his system up in good working order. Yet he changed his diet in the summer season, eating but twice in the long days, working in haying and harvesting, and came through feeling well. It depends much on the amount of will and consecration you bring into the work. If there be an earnest desire and a strong determination to do right, you will succeed, beyond a doubt; but if you approach it as an unwelcome, grievous, task, and fret and complain over every ill feeling as if the reform were the cause of it, it may seem to you as though it would kill you. But such a disposition and lack of consecration will be apt to destroy you anyway before the Lord comes; so you need not lay it all to the change.

But *physical labor* is not "the whole duty of man." Pray, do not look altogether at the selfish side of the question. God created you for higher purposes than merely to do a great day's work, and make money fast. Can we overcome as well with a depraved appetite as with a natural, healthy one? Can we "bring the body under and keep it in subjection" as well if we stimulate it with gross, heating, food and drinks, as we can to cleanse and purify it, and free it from unhealthy appetites? Who has not lamented his or her weakness? and want of stability in the great work of glorifying God? Who realizes that it is our duty to love the Lord God with all the heart, might, mind, soul, and strength? Who has ever conceived the measure of this love? Who counts it a privilege to "be strong in the Lord and the power of his might?" If our souls indeed "hunger and thirst after righteousness," we shall learn and realize that this reform has come in a good time and for a good purpose.

Another asks:—"Can we do without meat in a new country, where we have little or no fruit?" The question supposes that meat is a substitute for fruit, which it is not. To be a substitute it must be of like nature and effects; but it is opposite and not like. Meat is concentrated and heating; fruit is unconcentrated and cooling; therefore fruit might be used as



a corrective of meats, but meat is no substitute for fruit. There is more excuse for using meat with fruit than without it. To say we must eat meat, because we have no fruit, is no more reasonable than for an engineer to say he must put more fire under the boiler because the water is too low! He would, of course, succeed in raising a high head of steam for a short while; but the result would be a speedy exhaustion of power or a smash up. And so with the human system. If we raise steam too fast, as we do by using meats and other stimulants, we may feel strong and active for a while, but at the expense of endurance; the power is sooner exhausted, and the nice machinery gives way.

It is a well-known fact that diseases change as the country grows older; more, I think, from artificial than natural causes. As a country improves and grows older, people change their habits, and diseases change with them. But they only change bad habits; they do not correct them; hence, diseases are changed, not eradicated. It is now full time for the remnant to correct their habits, that the weak may grow strong, and the feeble be able to resist the power of the wicked one.

I thank God for the Health Reform. It is no cross; it is no hardship; it brings pleasure in pain, and gives strength in weakness. With my shattered frame, my badly diseased lung, I cannot expect to be rejuvenated, or made healthy and strong. I expect to suffer from disease, partly inherited and partly brought on by exposure and over-laboring; but still I feel somewhat its renovating power. It has come to me as a new revelation of the present truth. It has opened to my mind new views of life, and its relations and its responsibilities. It has given me victories over self for which I longed for years. When bearing heavy burdens of body and mind, when all looked dark and cheerless in this world, it has come as a messenger of mercy, strengthening the body, cheering the mind, and refreshing the spirits, and bringing the peace of the Saviour to the sorrowing soul. It is no hard cross to bear; no privation. But if it were, what then? A dinner of herbs with the love of God shed abroad in the heart, is better than a stalled ox, and leanness of soul. Bless God for the Health Reform!

J. H. WAGGONER.

St. Johns, Mich., Dec. 7, 1866.

#### INCREASING LEGAL RESPECT FOR SUNDAY.

FOR more than fifteen years, we, as a people, have held that the United States is the government described in prophecy under the symbol of a beast with two horns like a lamb, but speaking as a dragon. Rev. xiii, 11-18. And as this beast is particularly to be distinguished by his enforcing by law the mark of the first or papal beast, we have held that the enforcement of the observance of Sunday—the Sabbath of the apostasy—upon all, without exception, would here be attempted.

Every movement in favor of Sunday serves as a confirmation of this faith. A seemingly pious respect for Sunday is gaining ground. As indications of this I give the following items of news from the *Sabbath Recorder*.

"The lower house of the Georgia Legislature has just passed a bill prohibiting railroad trains and steamboats from running on the first day of the week."

"SUNDAY CAR RIDING.—A man who rides on the cars in Massachusetts, on Sunday, must do so upon his own temporal as well as eternal risk and responsibility. Judge Ames, of the Superior Court, last week gave a decision in the case of Patrick Stanton, who sued the Metropolitan Railroad Company for damages in the sum of \$2,000 for injuries received by being thrown from defendants' car on Sunday, the 10th of November, 1865, whereby one of his legs was broken, owing, as was alleged, to the carelessness and neglect of defendants' agent. The Judge decided that the plaintiff was not lawfully riding on the 'Sabbath' in question, his mission not being one of necessity or charity, but only one of pleasure; and hence he would not be entitled to recover damages."

These instances are only samples of what is being done in various parts of the Union in behalf of Sunday. The movers in these efforts in behalf of Sunday,

at least many of them, are not aware of what will be the result, when they shall succeed in their efforts. Many think that they are doing God service, but the sure tendency of it is to exalt the Sabbath of the apostasy at the expense of the Sabbath of the Lord; and the result of it will be a persecution against those who keep the commandments of God. The agitation will go on, while the light on the true Sabbath is increasing, till the matter is brought to a crisis, in the great time of trouble after the close of probation; then the decree of death will be given against all the loyal people of the Lord; for they will, by that time, be all united in one faith, and that the true faith once delivered to the saints. Blessed indeed will they be who are fully prepared to meet the trial, having their sins blotted out and their names retained in the Lamb's book of life.

R. F. COTTBELL.

#### FREEMASONRY.

"AN extraordinary celebration of the Freemasons took place at Baltimore recently, the President of the United States appearing in Masonic regalia."—*Sabbath Recorder*.

This awakens the memories of the past. The mention of the Freemasons calls to mind what was enacted here in Western New York in 1826, when Morgan was kidnapped, and doubtless murdered, for revealing the secrets of the order.

I remember, too, though many seem to have forgotten it, that while the people were highly excited upon the occasion, and anxiously desiring to ascertain the fate of Morgan, quite a number of lambs, I cannot say how many, were brought forth in different places in this part of the State, having the appearance of a fresh cut across the throat, and the tongue and under jaw entirely wanting. The apparent wound, however, was not real; no blood had been shed in making it; for it was closed over by the skin like a persons lips. Probably thousands saw these lambs while they were fresh. Some of their skins were stuffed and preserved for years. I saw two of these at a museum at the falls of Niagara, on the Canada side, nearly twenty years after. I was not here at the time; but there are many living witnesses who saw them at the time, one of whom is present where I write.

These things were ridiculed by some of the papers of the times. One editor suggested that it would be a greater improvement to have the lambs come a year or two old, well dressed and baked. Thousands called it a hoax, and did not credit it at all. Nevertheless it was true.

I remember, too, of reading Morgan's book. According to that, when a person joins the Masonic lodge, he is required to take an oath of secrecy, "binding himself under no less penalty than to have his throat cut from ear to ear, his tongue torn out by the root, and his body buried in the rough sands of the sea," &c.

Place this by the side of the miracle I have related, and what further proof do you want concerning the mysterious fate of Morgan, or what further arguments concerning the "nature and tendency" of speculative Freemasonry? When God speaks, the people ought to remember. But in a few days they seem to forget it. Scarcely does the sound of his voice die away, ere they are dancing around some molten image.

R. F. COTTBELL.

#### THE HEALTH INSTITUTE.

THE truths which have been developed within the last few years, on the subject of health, have an importance attached to them fully equal to any branch of present truth which has ever been held dear by Seventh-day Adventists. Our people, as a general thing, have yet but a feeble comprehension of this work. It has, it is true, in some form, been presented to most who are believers in the truth as held by our people; and to a very limited extent, most have taken some steps in the Health-Reform movement. A few scattered all over the country, from Maine to Minnesota, are zealous and energetic in this work, so

much so that they have full confidence in it, and believe it has come as an "angel of mercy" to relieve the sufferings of all who feel willing to be benefited by it. But it is yet in its infancy, most regarding it as problematical, querying whether indeed great importance attaches to it, or whether it will not prove a sort of failure after a few years' trial. It seems to me of great importance at the present time, to bring it before the people in a comprehensive manner, showing them the benefits which will arise from it. I have been surprised of late to listen to the experience of some who have regained their health by a strict adherence to the principles of the Health-Reform system. So afflicted and feeble were some of these, that life was almost a burden to them; but now their bodily sufferings are nearly all gone, and as one man expressed it, he has been "growing younger for the last four years."

Since the adoption of the plan, by a few at our last General Conference, to establish a Health Institution, untiring efforts have been made to carry this plan into successful operation. A very favorable site for its location, as our readers have heretofore been informed, was secured, and by much labor, perseverance, and energy a home for invalids was got in readiness by the fifth day of September last, at which time enough had come to avail themselves of its benefits to make a fair commencement; and every week since that time, others who were seeking health, have been added to the number, till now the family at the Health Institute is quite numerous. Quite a number have returned to their homes, some of whom have entirely regained their health; those, too, who were seemingly almost too far gone to have any hope. Others have returned partially restored, not feeling able to remain longer, but determined to carry on the work at home.

Six new patients arrived within the last three days, and we hear from many more who probably will be added to our numbers very soon. Good cheer prevails, and all who have a home with us are buoyant and hopeful. The determination and general feelings of all are to seek for health and learn how to preserve it, and they consider that here they have found the right place to secure these blessings.

A favorable impression exists almost everywhere concerning this method of curing disease. Letters of inquiry are received from all quarters, expressing dissatisfaction with present popular methods of treating the sick, and in favor of the means we employ. In our own city there are quite a number of zealous Health Reformers, who carry these principles into practice; some of our wealthiest merchants belong to this class. The Institute is regarded with much favor by the citizens of our own community, all wishing it success.

The present prospect is that our great difficulty will be to accommodate all who wish to avail themselves of the benefit of the Health Institute. But we hope the time is not distant when our accommodations will be sufficient to receive all who may wish to come.

Those who have invested means in this cause have aided in a good work. There are hundreds of others who, if they understood the harmony and beauty of the Health-Reform system, would lend a helping hand. We ask you, friends, to investigate it. Although at first it may seem to you of little importance, you may learn that a thorough knowledge of this system is worth more to you than all other known means, for curing the sick, and preserving health.

J. F. BYINGTON, M. D.

Health Institute, Battle Creek, Dec. 28, 1866.

#### AS WE FORGIVE OUR DEBTORS.

ONE would suppose that the human race would joyfully accept the conditions of salvation as offered in the gospel, all of them so reasonable and just.

When God offers pardon to rebellious man, on condition that the offender forgive his enemies, or those who have injured him, the condition seems so fair, and the requirement so reasonable, and the self-denial so small, that it is surprising all do not accept the offer.

Look at the position of the offender; belonging to a race in open rebellion against the Creator, a race of men actually in league with Satan against Jehovah, and by their daily practice, ratifying their first parent's act of allegiance to the enemy.

Does the sinner realize that every act of disobedience, every neglect of duty, every slight of God's goodness, every murmuring word or thought, is, in fact, an additional evidence of his loyalty to Satan, and his disloyalty to God? And when he realizes how many affronts and slights he has thus offered to God; how in a lifetime his disloyal acts have accumulated against him, and yet God is so indulgent, so condescending as to say to the convicted sinner, forgive your enemies, and I will forgive you, one would hardly expect any hesitation on the part of the offender.

Is there one of us who will harbor an unforgiving spirit a moment? Indeed, how pleasant it is to forgive those trifling offenses we have received, comparing them with ours against God.

JOS. CLARKE.

### Reputation.

THE object of the ambition of a great number is a high reputation among men. But this is not the ambition of the Christian. His highest aspiration is to please God, and enjoy his approbation. Christ is the pattern of his people; the example which we are taught by apostles to imitate. And it is said of him that he "made himself of no reputation, and took upon him the form of a servant." Phil. ii, 7. The follower of Christ then cannot seek the applause of men; if this be the object at which he aims—if he seeks to please men, he is no longer the servant of Christ. Gal. i, 10. Said Jesus to the Jews, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

The Christian should, however, "have a good report of them which are without." 1 Tim. iii, 7. This is not his privilege merely, but his imperative duty. He "must have a good report." This good report he does not obtain by seeking to please men, but by seeking to please God by obedience to his law. We can, by the favor of God, compel a good report from our neighbors. If we live up to the requirements of the law of God, they can have no evil thing to say of us. We may be slandered by false reports. This may affect our reputation with those not personally acquainted with us; but those with whom we daily associate, though they may despise us on account of our religion, will be constrained to say, They are honest people; their word can be depended upon, and you can trust them in any place.

But the friendship of the world is enmity against God. And he who seeks the applause of men, will fail to please God and to be honored of him. If he succeeds in gaining the applause he seeks, he has his reward; but he who obtains honor from God will find his reward in the world to come.

Let us be content, brethren, to follow Him who made himself of no reputation among men, but was despised and rejected. If we are misjudged by the world, or even by our brethren, the time is coming when all things will appear in their true light. "Before honor is humility;" or, in the words of our Saviour, "He that humbleth himself shall be exalted." Jesus, the Son of God, he who knew no sin, humbled himself, and was despised. Shall we, so unworthy and so sinful, refuse to drink of the cup? He laid aside his untarnished glory for our good. Shall we refuse to be humbled on account of our sins? It is all for our good—the humiliation of Christ in our behalf and as our example, and our own humiliation to prepare us for glory. Nothing is against us, but all things work together for our good.

If we are esteemed lightly, it is all right; it is as good as we deserve. And if we are so happy as to secure the favor of God, the loss of all things on earth will be our incalculable gain. He who was rich, for our sakes became poor, that we through his poverty might be made rich. And shall we, who are poor in-

deed, be unwilling to acknowledge our poverty, and accept of the riches so freely offered us? Shall we, who have nothing to lose, stand upon our dignity and demand the esteem of our fellows? Let us rather humble ourselves, count earthly reputation as nothing, and humbly hope for a portion with the redeemed in glory. Could we see ourselves in the true light, humility, and not pride, would fill our hearts. Shame and confusion of face better becomes us than our pride. But glory and honor are in reserve for those that bear the cross. The poor in spirit shall yet be rich; and those of "no reputation" here, shall be "highly esteemed" in the kingdom of God.

R. F. COTTRELL.

### The Work of Reform.

THE dearest joys of earth can ne'er  
One solid pleasure give,  
We're only blest when we can know  
That 'tis for God we live.

We love by nature what he hates,  
We shun ourselves to see,  
We love our appetites and pride,  
Ease and carnality.

The strife must come, and self must die,  
Our idols all be slain;  
How sad should they o'er us at last  
Their cruel victory gain!

Too soon we cannot overcome  
Our every sin and wrong.  
Through Jesus let us conquer self,  
And join the blood-washed throng.

Our wings of strength and zeal we plume,  
And rouse the dormant will,  
To yield our hearts to Nature's laws,  
And all their claims fulfill.

This move in heavenly wisdom made,  
To fit for trouble's hour,  
Has blessings for the willing heart,  
Of health and strength and power.

That all around may see the light,  
Let's raise our banner high,  
And be epistles known and read  
By all who may come nigh.

The platform for us now is laid,  
Reform is on the sign;  
We'll rally round, resolving each,  
Its blessings shall be mine.

R. SMITH.

West Wilton, N. H., Oct. 8, 1866.

### The Pity of the Lord.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps ciii, 13.

By comparison does the Lord often give us instruction. By the comparison in the text he teaches us how he looks upon us in our weakness. When the child, who loves his parent and tries to do his will, has, through weakness, or ignorance, done contrary to the parent's wishes, how does the father manage? As the little one in sorrow comes sobbing to its father's arms, is not his heart moved with pity and compassion? Does he not consider the child's inexperience, weakness, and youth? Does he not see the penitence and tears, and does not his heart melt? Does he not kiss away those tears of sorrow, and yield to the plea for forgiveness? And does he not patiently counsel him how to do next time? "So the Lord pitieth them that fear him."

Christian brethren, you who have tried hard to do the will of God, and have felt his love moving your heart to do his will, who have retired to your closet at night, sobbing over some failure during the day, and feeling that you would like to go to his arms and tell your sorrow, but who yet doubt your acceptance, be encouraged; let your hearts be cheered, your doubts be removed, your faith increased, by the thought that, "Like as a father pitieth his children, so the Lord pitieth them that fear him." "He knoweth our frame, he remembereth that we are dust."

H. C. MILLER.

### Passing Events.

*John Bright's* message, intended for the recent banquet to Cyrus Field, but which somehow failed of being sent in season, was in these words:

"It is fitting you should honor the man to whom the whole world is debtor. He brought capital and science together to do his bidding, and Europe and America are forever united. I cannot sit at your table, but I can join in doing honor to Cyrus W. Field. My hearty thanks to him may mingle with yours."

Mr. Bright, in a note to Mr. Field himself, says:

"The world does not as yet know how much it owes to you, and this generation will never know it. I regard what has been done as the most marvelous thing in human history. I think it more marvelous than the invention of printing, or, I am almost ready to say, than the voyages of the Genoese. But we will not compare these things, which are all great. Let us rather rejoice at what has been done; and I will rejoice that you mainly have done it."

*Gold Medal for Cyrus W. Field.*—Mr. Morgan, of New York, on the 12th inst., introduced in the Senate the following resolutions, which were referred to the Committee on Foreign Affairs:

"Resolved, That the thanks of Congress be and hereby are presented to Cyrus W. Field, of New York, for his foresight, courage, and determination in establishing telegraphic communication by means of the Atlantic Cable traversing through mid-ocean and connecting the Old World and the New, and that the President of the United States be requested to cause a gold medal to be struck, with suitable emblems, devices, and inscriptions, to be presented to Mr. Field.

"Resolved, That when the medal shall have been struck, the President shall cause a copy of this joint resolution to be engrossed on parchment, and shall transmit the same, together with the medal, to Mr. Field, to be presented to him in the name of the people of the United States of America."

In retaliation for the talk of certain leading Paris papers about the downfall of the Pope, the *Unita Catholica* of Rome has a few words to say of the fall of the second Napoleonic Empire. It says:

"Napoleon the Third has fallen back; he is lost. He has retreated from Poland from fear of Russia; he has retreated from Germany from fear of the needle-gun; he has retreated from Mexico from fear of the United States; he has retreated from Rome from fear of Orsini and Mazzini."

*Storm in San Francisco.*—A storm Thursday night culminated in a gale which has not been equaled since the memorable gale of New Year's, 1855. A number of casualties occurred among the shipping in the harbor. The steam tug Columbia was sunk, and several small sailing craft were capsized, while quite a number of large vessels were injured by the storm, waves undermining crib work the whole length. Parties interested in the lumber trade are fearful of serious losses at lumber ports north of that city, quite a number of vessels being away at present. Telegrams from Sacramento and Stockton state that quite a severe shock of earthquake was experienced at three o'clock yesterday morning, while in San Francisco the vibration was scarcely felt. A heavy fall of rain, a violent gale, wind, thunder and lightning, with earthquake thrown in, made such a night's entertainment as is rarely offered the people of San Francisco.

*Fenianism.*—Fenian preparations are progressing at headquarters here with secrecy and expedition. Contributions of funds are larger than usual and the supply of arms much greater. It is stated that Stephens has arrived at Dublin. It is a well-known fact in New York that ex-Fenian Senator Stephen J. Miany had not been connected with the brotherhood for a considerable time previous to his departure for London and recent arrest.

*The New Orleans Riots.*—The committee appointed by Congress to investigate the New Orleans riots commence their work in that city to-day. They expect to complete their labors in about two weeks.

By a dispatch received at the State Department it appears that Mr. Burlingame, our minister to China, narrowly escaped perishing in a typhoon off the coast of Japan on the 15th of September. The storm was the most violent known for years.

*Dublin, Dec. 21.*—Large seizures of arms and ammunition for the use of the Fenians continue to be made by the police in various parts of Ireland.

*Paris, Dec. 21.*—As a manifestation of the cordial relations existing between France and the United States, the dinner of Minister Bigelow yesterday was a very successful affair. Mr. Kellogg, in his speech on the occasion, declared he was glad to say that the traditional friendship between the two nations had been restored.



## News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

### The Temporal Power of the Pope.

SIXTEEN years ago, the Sardinian Premier, Massimo D'Azeglio, gave popularity to the cry of "Rome for capital;" and Cavour and his successors have followed that policy cautiously and patiently, till now the Frenchman goes home to an inglorious reception, and the Government of the Cardinals awaits reconstruction. The person most in the way is Pio Nino, whose stereotyped reply to all movements for regeneration is, *non possumus*. Two years ago, Pius IX. was thought to be near his reward, and Louis Napoleon sent to the Vatican a couple of medicine-men to look at him, who pronounced his physical possibilities to be one twelve-month. Had not the Pope defied the doctors and overstepped his term, another pontiff might have proved more tractable. But there he sits, solemn and obstinate. Never before has the papal dynasty faced such an ordeal. There have been exiled Popes, and captive Popes, and anti-Popes; Popes besieged in their own palaces, and Popes besieging free Italian cities; Popes murdering the faithful, and Popes murdered by the faithful; but never yet has the Papacy been brought to stand before the tribunal of the free public opinion of its own subjects. Baron Ricasoli, in his recent official circular, admirably puts the issue upon the inconsistency of the temporal Papacy with the modern political system which now prevails in Italy. The temporal power must be held by the sufferance of the Italian people, or the Pope must rule, like the Stuarts, by divine right, or he must give up the sovereignty. He cannot obtain the vote of the people, for they are not fond of his tyranny. He cannot hold the throne by divine right, for that claim has fallen into disrepute. The Pope must therefore, climb down from his throne.

Eminent sight-seers from all parts of the world have for some time been flocking to Rome. They are anxious to see the show. The curious Englishman went every night to see Van Amburg play with the lion, for he knew the tamer's head must be bitten off at last, and he would not miss seeing the thing done. We believe the adventurers will be disappointed. The French troops will, after much talk and waiting for the opinion of Europe, take leave of their ward; and Victor Emanuel has pledged himself not to interfere, and not allow any one else to do so. But what the Romans may do for themselves we know not. The Italian King will put a garrison over the city to preserve the peace; and if a too excitable monk quarrel with a tipsy soldier, no man can tell what havoc may prevail on the Seven Hills, and what degree of excitement may spread through the Catholic world. If the Pope were capable of viewing things from the stand-point of an ordinary human being—if he were not wrapped up in an atmosphere of infallibility, through which everything is discolored and distorted to his vision—he would perceive that his temporal power is by no means essential to his spiritual supremacy in the most numerous church in Christendom; and he would accept his fate without an unnecessary and fruitless struggle. The people of Italy are entirely willing that the Pope should be infallible, if he will desist from worrying them with his kingcraft. —*Chicago Tribune, Dec. 22.*

### Omens.

A MARKED and wonderful year is this 1866. The hundredth birth year of the most numerous Protestant church in America; the advent of the cholera and its fearful ravages in Europe and on this continent; the terrible cattle plagues in England; the laying of the Atlantic cable; the frightful and sweeping cyclones or revolving hurricanes on the sea and land; the disasters by flood in France and our own country; the prostration of over twelve hundred vessels in the same storm; the foundering of the *Evening Star* at sea, with three hundred souls on board; the drowning of

ninety-five abandoned females by this catastrophe; the shaking of the whole north-west coast of North America by an unprecedentedly severe earthquake; the rapid and fierce war of the great nations on the continent of Europe; the liberation of Italy; the singular and sudden abasement of Austria, the right arm of Popery; the dreadful famine in India, which has destroyed two-thirds of the lower and laboring class of the population; the subversion of an empire in Mexico; the consumption by fire of two very large and crowded cities on this continent, causing the burning of over four thousand dwellings and a loss of over six millions of property; storms at sea destroying over two hundred vessels in one gale; the burning up and utter disappearance of a star in the heavens, supposed to be a central sun with all its satellites; the wane of Mohammedanism in Turkey; the visible decline of Popery, and the expected downfall of the Papal temporal and civil power at Rome; the menacing attitude of Fenianism; the increasing infidelity and anti-christianism of Spiritualism; the general lack of revival everywhere; the potato rot again wide spread and ruinous; the perpetual wars and rumors of war rife in all the world; the universal foreboding of coming evil among the nations; the increasing expectation among prophetic students and pious Christians generally of the nearness of the consummation; all, all go to render this year one of the most remarkable years of our time, a year of wonders, a prophetic year, a year worth living to witness. The safe position for every soul is to be ever ready for a change of worlds. Some great event is evidently at the door.—D. T. T.—*in World's Crisis.*

### The Disloyal States.

IN regard to the terms upon which these States shall be re-admitted to the Union, and the leaders of the rebellion be permitted to again take part in our national deliberations, "The Methodist" says:—

As to the proposal of "impartial suffrage and universal amnesty," we most seriously hesitate before any measure which shall re-admit to power the leaders of the rebellion. What a spectacle it will be to see these men again in Congress, with their fiery resentments, their (at heart disloyal) violent passions, their unmitigated arrogance, their souls stained with the darkest political crime of all time, and their hands stained with the blood of half a million of their fellow-citizens! Can a people prosper, can they maintain a wholesome respect for justice (which more than mercy is the basis of a State), a popular dread of crime, with such an example in the highest places of the land? These are reflections to be entertained in view of such a possibility; but there may be other reflections, we admit, hardly less relevant, and we hope Congress will, with more than its wonted self-possession, proceed with all deliberation and dignity to settle thoroughly and finally this question, and give the country rest. Whatever it decides, in accordance with the late expression of the popular will, will be inexorably maintained by the people.

### The Papacy.

IN an article on "The Pope and his Territories," the N. Y. Tribune of Dec. 21, says:—

"We are far from believing, however, that the downfall of the Papal civil power is to be the downfall of the Roman Catholic religion. On the contrary, we have little doubt that out of her worldly losses the Church will reap spiritual profit. She has never been so glorious as when she gathered together her children in the darkness of the Catacombs, gave up her ministers to be scourged, and burned, and torn by wild beasts, labored in poverty and disgrace, and imitated the divine Master who was despised of men, and had not where to lay his head. She is nowhere so prosperous to-day as in our own country, where the State gives her no help but an equal and just toleration. There is a contamination in the atmosphere of courts which always affects religion, and the corruption of

politics spreads itself even to a State Church. Relieved from the incubus of an effete and odious political system, the Roman Catholic Church may be again in the future, as she has sometimes been in the past, a leader and guide of the people in some of their noblest aspirations."

### Stirring Times.

ACCORDING to the Court Journal, Monseigneur-Dupanloup has issued a remarkable pastoral letter. He says that the time spoken of in the Scriptures, in which there should be wars and rumors of wars, and earthquakes and famines, appears to have arrived. He denounces, with great energy, the impiety which prevails, and the atheistical teachings of many writers. "War on God and on religion becomes fiercer every day. Atheism marches with the head erect. In this respect the eighteenth century is far exceeded." As Fenelon predicted the great Revolution, so he anticipates the "gravest calamities" before the end of this century. "What is preparing in Europe is frightful to contemplate. I shall perhaps not see it, but I announce it!" The letter will certainly create a sensation on account of the high position which the Bishop occupies in the Church—he is unquestionably the foremost ecclesiastic of the day in France—of his literary renown, and of his high political character.—*The National (Eng.) Reformer.*

### Items.

Garibaldi, according to the Athens correspondent of the Levant Herald, has offered his services to the Cretans who are in revolt from the Turkish government. Six hundred rifles have already been sent, to be followed by a still larger number; and the N. Y. Tribune thinks that, if in addition to this, the General himself appears upon the scene of action, "the worst of Mustapha Pasha's troubles may yet be to begin."

London, Dec. 24.—The *Times* of to-day considers the affairs of the Holy See in a critical condition in spite of the tranquil appearances.

The 71st regiment has left Rome for France. The Pope addressed the officers of the 85th regiment on their departure from Rome. He said, Your flag left France to restore the Holy See. The flag now returns to France, but many consciences will not be satisfied. Revolution will come to the gate of Rome. Italy is not complete, as has been said, because this scrap of territory still remains. When this no longer remains, the flag of revolution will float over the Italian capital. I pray for Napoleon for his tranquility, but he also must do something. France is the eldest daughter of the Church, but it does not suffice to wear the title. The right to wear it must be proved by deeds.

The New York *Herald's* Madrid correspondent, writing on the 6th of December, expresses a conviction that the sudden appearance of Queen Christina in Spain from France may be accepted as a certain indication of the rapid maturing of the revolutionary movement, the liberal tendencies of her ex-Majesty being well known.

Telegraphic advices from Alexandria say that the prisoner Surratt has been placed on board the United States steamer Swatara, which sailed for the United States on Friday last.

A paragraph is going the rounds, which reads: "New Paris fashions: No crinoline, short gown, and large bonnets."

The Winchester rifle company of New Haven has contracted to furnish 100,000 of its weapons for the Swiss government, and to manufacture them in that country.

The Jackson Citizen says there are now 502 convicts in the State Prison, being an increase of 187 the past year.

No less than 16,000 revolvers made in England, are said to have been distributed in Ireland during the last few weeks.

Kansas cattle are dying by the hundreds of Spanish fever.

The importation of woolen goods into this country this year amounts to seventy-six million dollars, against twenty-six millions in 1865. Is it any wonder that the woolen market has broken down with such an immense amount of foreign goods?

Churchmen in Canada are beginning to be alarmed at ritualistic tendencies there. One clergyman had actually officiated at a marriage attired in a white silk gown, and another had defended the doctrine of absolution. A third clergyman has published a book called *The Priest's Prayer Book*, in which the doctrine of confession, plenary absolution, and prayers for the dead, are maintained. To make the matter worse, the Bishop of Toronto declares that he sees nothing of serious importance in these innovations, and he is suspected of being more than half ritualist himself.

A union religious convention was called at Milwaukee, Wis., on the 19th, by clergymen of several denominations, for conference in respect to practical effort against Sabbath [Sunday] desecration, intemperance, injurious amusements, immoralities in rulers, and conformity to the world among professing Christians.

The length of railroad routes in the United States is thirty-two thousand and ninety-two miles, and the annual transportation thirty million six hundred and nine thousand four hundred and sixty-seven miles. The length of steamboat routes is fourteen thousand three hundred and forty-six miles, and the annual transportation three million four hundred and eleven thousand nine hundred and sixty-two miles.

The Lynchburg *Republican* says: Tobacco manufacturers make use of a flavoring oil, known as oil of mirbane, which is said to be made of the oil of bitter almonds, angelica seed, and other ingredients. In the composition of the almond seed, prussic acid enters—a poison summary and deadly in its effects upon animal life. Some negro men working in a factory in Danville recently partook of a bottle of this liquid, two dying in consequence and the third barely escaping.

The Government have given up the steamer Bolivar, suspected as a Fenian privateer, to the Colombian Minister.

## Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the conference or social meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

### From Bro. Patten.

BRO. SMITH: I still love the cause of present truth, and am striving to keep pace with the work of God. I have chosen my part with the people who are trying to keep all the commandments of God and the faith of Jesus. I am determined to keep with them, and though trials, many and bitter, befall them here, I look forward, knowing that final victory awaits them hereafter. I have no desire to turn back; for where should I go? The pleasures that the world holds out to view, glitter in the distance, but examine them closely and they are counterfeit. They leave a sting. They are not lasting. Where shall I look? Riches take to themselves wings and fly away. Where then? Not in this world, surely; for all is fleeting. But by faith we can view the home of the faithful. There what do we see? Joy unending; pleasures that do not leave a sting. Our hopes and anticipations are not raised high, and then we doomed to bitter disappointment. Oh! no. And as I draw the contrast, my heart cries out, "Come Lord Jesus, come quickly." Deliver us from this sin-cursed earth. Take us home to dwell with thee, that we may enjoy the glories of that place. They are beyond description. My heart thrills as I think of those mansions which Jesus has gone to prepare. I long to be there, yet I would not be impatient.

"We'll wait till Jesus comes,  
And we'll be gathered home."

"Here is the patience of the saints." Then brethren and sisters, let us be patient. Let not courage abate for a moment. In a little from this we shall enjoy the reality of what we now see by faith in the distance. But I would not overlook the trials and tests of the way. At every advance step we see God testing his people. How important it is, then, that we move forward as the Lord leads, or we shall soon find ourselves enshrouded in darkness, self-deceived, and left to fol-

low our own ways, and see our mistake when it is too late. May I not take this course, is my prayer. But Satan is working, and how cunningly! I desire to keep on the whole armor of God, that I may be able to resist all his temptations, and at last be among the overcomers.

I believe the Health Reform is designed of God to bring his people up where they can serve him better; where they can have clearer minds, and more strength of body to devote to his service. I am thankful for the light that has shone upon my pathway on this subject. It has done much for me already, and I feel encouraged to persevere, knowing that I shall be well repaid in strength both of body and mind. I am determined to endure to the end; for the same shall be saved.

Yours in Christ,  
Shields, Wis., Dec. 10, 1866.

SIMON PATTEN.

### From Sister Eastman.

BRO. SMITH: I am still trying to make my calling and election sure, and I hope by the grace of God to come off conqueror through him that hath loved us. It is over thirty years since I started anew to be a Bible Christian; as yet, I never have been satisfied with myself, but I feel that God has been good to me and led me in a way I knew not. His word has been a lamp to my feet and a light to my path, and I feel to trust in Him. I can say, Blessed be God for his goodness to me in showing me the good and the right way; and I am determined to walk in it. It is my daily prayer that the Lord will help me to be an overcomer.

About a year since I heard the sound, for many days, Get ready, get ready. I thought, Lord, what shall I do? and it has been my prayer since that time that I might live in readiness to meet the Saviour when he shall come to reign on the earth.

I am the only one that keeps the Sabbath in this place, but I do not feel discouraged. If we do not keep the commandments of God we shall have no right to the tree of life, whatever; but if we suffer with him, we shall reign with him in his kingdom. I am determined to keep his commands and live a Christian life to the end; and then the promise is, We shall be saved. May the Lord help me so to live that I may be found on his right hand where I may praise God and the Lamb forever.

LORINDA H. EASTMAN.  
Corinth, Vt., Dec. 16, 1866.

Mrs. E. A. Hall writes from Marathon Co., Wis.: I do not feel that I can give up the Review although I am unable to pay the full price for it. It is cheering to me to hear what the Lord is doing for those that are trying to serve him. It has been over four years since I have heard a sermon preached; but I feel thankful that I have the Review and Bible as my guide. I desire an interest in the prayers of God's people that I may at last come off conqueror, and have an admittance into the kingdom of God.

Sister L. Presson writes from Pepin Co., Wis.: I thank God that through his abundant grace, I have been enabled to see my error in keeping the commandments of men instead of the commandments of God. When I first heard on the subject of the Sabbath I commenced searching the Scriptures with a prayerful heart, that God would open my eyes to see the truth, and guide my feet in the right way; and I believe he has done so. I feel lonely being the only Sabbath-keeper here. But I receive great strength in reading the cheering testimonies of the brethren and sisters in the Review. I shall still strive to be prepared to meet Christ at his appearing and kingdom.

Bro. Thos. Demmon writes from Port Andrew, Wis.: The enlargement of the Review meets my hearty approval, and as long as I am able to labor I expect, with God's blessing, to pay for the paper, always in advance. Were I to take up my paper and look at the paper, and find that I was indebted for it, if I was able to pay, I should not feel free to read and enjoy the blessed truths therein contained. It is food well winnowed; and I prize it highly. I can truly say, Speed on thou mighty agent in bringing God's people into the unity of the faith. Review the past, and faithfully herald the coming events of the kingdom of God.

Sister N. Hiddleston writes from Clyde, Whiteside Co., Ill.: There is still a little company of Sabbath-keepers here at Clyde, striving to be united in the faith, and live out the truths that are contained in the third angel's message. I am looking forward with blessed anticipation to that glorious resurrection morning, when those loved ones whom we have seen laid away in the silent grave will come forth with songs of praise and shouts of victory upon their tongues. Wives and husbands, parents and children, brothers and sisters, then will meet, never to part again.

Oh! that glorious morning! How my heart loves to dwell upon it; when sighs will be turned to singing, and when sin and sorrow will forever cease. It

will be then that those fathers and mothers who have been setting a godly example before their children and others around them, bearing their every cross at home and in other places, weeping on account of their own unworthiness or in behalf of some of their unconverted friends, will receive a crown of glory, having it placed upon their heads by the great King of glory himself. Brethren and sisters is not this worth renouncing all the sinful pleasures of this world to obtain?

I am sometimes led to inquire of myself, Who will be worthy of so great a blessing in that morning? I feel I am not worthy, but I still feel like putting my trust in God and striving for victory over sin.

"Brethren while we sojourn here,  
Fight we must, but need not fear;  
Foes we have, but we've a friend,  
One who loves us to the end.  
Forward then, with courage go,  
Long we shall not dwell below;  
Soon the joyful news will come,  
Child, your Father calls—come home."

Oh! I want to be ready that I may hear the welcome applaudit, Come ye blessed of my Father, inherit the kingdom. Dear reader, will you strive to be ready? Time is precious; let us work while it is day, while Jesus pleads for us that we may be of that holy company that will stand on the sea of glass having the harps of God in their hands.

Sister M. B. Ferree writes from Lexington, Mo.: My face is still Zionward, and my great object to live in this world of trouble and sorrow is for Jesus Christ, who has so loved us as to leave the glory of the Father and come to this dark world of sin, to die to redeem us from death. Jesus, that sweet name. It is sweet in every believer's ear. I love him because he is the Son of God. I love him because he is lovely. I love him because he loved us. He is worthy of all honor and praise. I feel that I cannot love him enough for the many blessings and the precious promises that he has bestowed upon all that love and fear him. "Come, and hear all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me." Ps. lxxvi, 16-20.

I do not often meet with those of like faith. I esteem it a great blessing that I am favored with the Review. I hail with joy its teachings and testimonies. It is all the preaching I have had since the fall of '61 (then I was at a Quarterly Meeting at Green Spring, Ohio). I praise God for the truth. The more I read and hear, the brighter it shines.

## Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.  
Rev. xiv, 13.

DIED, in Chesaning, Saginaw Co., Mich., Dec. 10, 1866, sister Prudence McCormick, aged 47 years 6 months and 9 days.

She was among the first that embraced present truth in this place, under the labors of Bro. Cornell and Lawrence, nearly six years ago, and has ever walked very consistently. Though dead, she yet speaketh. We shall miss her pleasant society, yet mourn not as those that have no hope. She leaves a husband and three children, besides many friends, to mourn their loss. May their bereavement be sanctified to their good. Already has the daughter decided to keep the Sabbath of the Lord. May the Lord strengthen her resolutions.

A discourse was given on the occasion by Elder Clough, Methodist, from Matt. xi, 28.

D. W. MILK.

DIED, in Monroe, Wis., Oct. 3, 1866, our little Willie, aged 1 year 2 months and 11 days.

It was very hard to part with our little one, and no more hear his sweet voice, nor have his pleasant smiles to cheer us in this world of trouble; but the hope of soon meeting him again where these partings are over, sustains us in this time of deep affliction.

H. S. and H. A. GRIDDINGS.

DIED, of consumption, Nov. 27, in the town of Vevay, Ind. Co., Mich., Abraham Diamond, aged 60 years the 15th day of Oct. last. His heart was with this people. He kept the Sabbath, and lived up to all the light he saw. Bro. Byington visited him some few days before his death. He was resigned to the will of the Lord, and fell asleep in peace. He leaves his companion, two sons, and one daughter, to mourn their loss.

Services at his house Nov. 28. Text, Rev. xxi, 4.  
J. B. FRISBIE.

## Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

### The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

### The Advent Review and Sabbath Herald

Is a twelve-page religious family paper, issued weekly by the S. D. A. Publishing Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

### The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

### The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

### The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

### The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

### Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz. Paper, 50c., weight, 10 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. In Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2 c., 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the months of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 1c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
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31. THE SANCTUARY, and 2300 Days of Daniel viii. 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 5c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was Instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILLIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 5c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

### Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

### One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. SUNDAY-KEEPING. The reasons for it examined and refuted.
50. PERSONALITY OF GOD. A popular error disproved.
51. THE LAW of God, the Ten Commandments by John Wesley.
52. APPEAL to Men of Reason on Immortality.
53. THOUGHTS for the Candid on the Nature of Man.
54. STATE OF THE DEAD, Brief Thoughts. Author unknown.
55. TIME LOST; or Old and New Style Explained.

### Two-Cent Tracts.

56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Extracts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

### Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. MILTON, on the State of the Dead.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

### Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper, 20 by 25 inches. Price 15c by mail, postpaid.

### Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind; and so on.

### Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to Eld. James White, Battle Creek, Mich. All business pertaining to the Western Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.



# The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 1, 1867.

This number of the Review bears date the first day of the new year. We wish all our readers "A Happy New Year;" and above all we wish them a year of great prosperity in spiritual things, and rapid progress on their way to Mount Zion. Not many more new years will dawn on these realms of woe and sin, ere the people of God will have the privilege of celebrating a new year and a new era, of blissful immortality.

We call attention to the article in another column in reference to the Health Institute. For the length of time it has been in operation, the Institution has been successful beyond all our expectations. Yet but a little over half of the \$25,000,00, originally called for by the committee, have been pledged, and but little is now doing in the way of pledges; and more means are needed at once to make the Institution what it may and should speedily become. We ask brethren and sisters, everywhere, to awake to the claims of the Health-Reform movement among us, and the important part this Institution is to act in spreading a knowledge of it, theoretically and practically, among the people.

The Commentary is this week omitted to make room for the interesting correspondence on the Sabbath question. We have some good items on file for next week.

We give in another column some statements concerning Mr. Field, and the Atlantic Telegraph, which are important, as showing that the credit of this wonderful enterprise belongs to an American.

In the "annual week of prayer," recommended by the "Evangelical Alliance," and quite generally observed, commencing Jan. 6, the subjects given out for Tuesday Jan. 8, are: "Prayer, for nations, for Kings and all in authority, for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath."

Who can doubt that our country occupies a providential place in history? In what other land could the proclamation of the truth reach at once so many "peoples, nations and tongues?" Rev. x, 11. People from every civilized part of the globe are here to be found, as a settled and abiding portion of our population. This is proved by the following item concerning but one of the sovereign States of this Union:

Illinois contains over 500,000 foreigners. These, with their children born in this country, constitute nearly a million of the population. In the public schools of Chicago more than forty nationalities are represented. People from almost every civilized country on the globe are found here.

It is reported that a man has recently been arrested in Pittsburg, Pa., for fitting a window-frame on Sunday.

### Time-Setting.

The following is a specimen of the bitter fruit borne by the continual time-setting indulged in by most Adventists who have rejected the true application of the prophetic periods. Floating around without chart or compass, they shift from this date to that, with apparently as little consideration and as little evidence, as they would indulge in any guess-work. Having rejected the truth, they are ready to fix upon almost any date that may be suggested, like the Jews who rejected the true Messiah, and were then ready to run with alacrity after any impostor who might show himself upon the stage of action. Probably more ears will be shut against the doctrine of the Advent by their pernicious course, than by almost any other one thing. The item we clip from the Springfield Republican:

"Rev. Dr. Cumming, who has been predicting the end of the world in 1866, has put it off to 1868, which gives him the opportunity to preach quite a number more of 'great tribulation' sermons. Quite a number of Adventists in this country expected the grand winding up at the time of the remarkable conjunction of the sun, earth, and several other planets, this month, but nothing came of it. The Louisville Journal exclaims irreverently, 'As if God couldn't judge the world without first getting the sun and planets into a straight line!'"

### Note from Bro. Lawrence.

I LEFT home Nov. 9th and joined Bro. Van Horn at the Ohio Conference, where I parted with him on Thursday following for Bellville and Fredricktown. Here I was much comforted to find those that had taken hold of the truth holding on firm. I have divided my time between Bellville and Fredricktown, alternately visiting in the villages and country those who were interested, for their encouragement. The Sabbath-keepers in these places are maintaining meetings and Bible Classes, and manifest a determination to overcome.

I commence a course of lectures Wednesday the 26th, in Appleton, Licking Co., Ohio.

Yours for the truth.

R. J. LAWRENCE.

Bellville, Ohio, Dec. 19, 1866.

### Meeting in Eddington, Me.

IN company with Bro. and sister Barns I visited the church in Eddington, Me., Oct. 27, and 28. Found them in rather a low, tried state. I held six meetings and gave four lectures, and visited from house to house. Our meetings were interesting; some of the brethren and sisters that were on the back ground confessed heartily and took hold of the work again in earnest. God will lead that little company through, if they trust in and obey their Leader.

Eight of the brethren and sisters from E., attended our Monthly Meeting in Cornville, a distance of fifty miles, and said that they were richly paid. The meeting in C. was one of decided victory. Bless the Lord.

CHAS. STRATTON.

Cornville, Me.

### Meeting in Woodstock, Me.

I HAVE just returned from a visit to the little church at Woodstock, Me. I found them quite low, but in good union. We began meetings, and the Lord was with us to revive his work. The brethren and sisters seemed greatly encouraged and strengthened. Our meetings were solemn and interesting.

I remained with them sixteen days, preaching to the people the present truth. There was a good attendance considering the bad going. Three men came forward and took up the cross, and decided to keep the Lord's Sabbath. Many others said they were convinced that we had the truth.

There has been, formerly, a great prejudice in this place against Seventh-day Adventists; but it seems to be giving way before the light of truth. Praise the Lord for his goodness. L. L. HOWARD.

Topsham, Me., Dec. 24, 1866.

The Belgian Catholics have presented to the Pope 2,000 needle guns to arm the corps of Pontifical Zouaves.

MEN had rather hear of Christ crucified for them, than be crucified for Christ.

### Appointment.

PROVIDENCE permitting, we will meet with the churches in the western district in Michigan as follows:

Greenbush,	Jan. 2 and 3.
Ithica,	" 5 " 6.
Seville,	" 8 " 9.
Alma,	" 12 " 13.
Matherton,	" 15 " 16.
Orange,	" 19 " 20.
Vergennes,	" 22 " 23.
Fairplains,	" 26 " 27.
Cato,	" 29 " 30.

Appointments for the other churches in the district will be given in a few weeks.

JOSEPH BATES.

## SABBATH - KEEPER'S CALENDAR

FOR 1867.

1867.	Sun	Mon	Tue	Wed	Thu	Frid	Sat	Sun	1867.	Sun	Mon	Tue	Wed	Thu	Frid	Sat	Sun
JANUARY	6	7	8	9	10	11	12	4.41	JULY	7	8	9	10	11	12	13	7.37
	13	14	15	16	17	18	19	4.56		14	15	16	17	18	19	20	7.32
	20	21	22	23	24	25	26	5.5		21	22	23	24	25	26	27	7.26
	27	28	29	30	31					28	29	30	31				
FEBRUARY	3	4	5	6	7	8	9	5.23	AUGUST	4	5	6	7	8	9	10	7.10
	10	11	12	13	14	15	16	5.32		11	12	13	14	15	16	17	
	17	18	19	20	21	22	23	5.42		18	19	20	21	22	23	24	6.49
	24	25	26	27	28					25	26	27	28	29	30	31	6.38
MARCH	3	4	5	6	7	8	9	5.58	SEPT.	1	2	3	4	5	6	7	6.26
	10	11	12	13	14	15	16	6.6		8	9	10	11	12	13	14	6.14
	17	18	19	20	21	22	23	6.14		15	16	17	18	19	20	21	6.1
	24	25	26	27	28	29	30	6.22		22	23	24	25	26	27	28	5.49
	31									29	30						
APRIL	1	2	3	4	5	6	7	6.30	OCT.	1	2	3	4	5	6	7	5.39
	7	8	9	10	11	12	13	6.38		6	7	8	9	10	11	12	5.25
	14	15	16	17	18	19	20	6.46		13	14	15	16	17	18	19	5.14
	21	22	23	24	25	26	27	6.53		20	21	22	23	24	25	26	5.3
	28	29	30							27	28	29	30	31			
MAY	5	6	7	8	9	10	11	7.9	NOV.	3	4	5	6	7	8	9	4.45
	12	13	14	15	16	17	18	7.16		10	11	12	13	14	15	16	4.39
	19	20	21	22	23	24	25	7.23		17	18	19	20	21	22	23	4.33
	26	27	28	29	30	31				24	25	26	27	28	29	30	4.80
								17.29									
JUNE	2	3	4	5	6	7	8	7.33	DECR.	1	2	3	4	5	6	7	4.28
	9	10	11	12	13	14	15	7.38		8	9	10	11	12	13	14	4.28
	16	17	18	19	20	21	22	7.40		15	16	17	18	19	20	21	4.30
	23	24	25	26	27	28	29	7.40		22	23	24	25	26	27	28	4.34
	30									29	30	31					

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

Harvey Luce. The P. O. address you inquire is Rockford, Wright Co., Minn.

M T Olds. There is a balance of \$3.00 in favor of Maria Tewel, of Ohio, which we hold subject to her order.

### RECEIPTS.

For Review and Herald.

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

\$1.00 each. D Huginn 30-1, B Barber 30-1, L H Briggs 30-1, B P French 30-1, A Davis 30-1, Julia A Ives 30-1.

\$1.25 each. O A Heath 30-7, W Rogers 30-11, J H Rogers 30-8.

\$2.00 each. M F Whittier 29-27, L J Shaw 31-1, D Richmond 32-1, A Bisbee 29-1, S Osborn 30-1, S F Gove 31-16, R E Fuller 29-1.

\$2.50 each. Polly I Wilcox 31-1, W S Hall 30-1, H H Page 31-14, G White 30-18, W W Delling 30-22, E B Keeny 31-1, S Myers 32-1, B Chaffee 31-1, D Curtis 31-1, M Bentley 31-1, A A Farnsworth 31-1, F Hall 30-1.

Subscriptions at the Rate of \$3.00 per year.

\$3.00 each. H Kenyon 31-14, R T Payne 31-1, M Churchhill 31-9, B G Jones 31-1, E Engels 30-21, A Whitney 31-1, Maria West 32-1, H Main 31-1.

Lewis Bean \$1.00 31-1, A Wilbur \$1.50 30-1.

Miscellaneous. I D Thompson \$1.90 30-1, H W Barrows \$3.00 30-16, M Wolf 25c 29-1, I A Blackman \$3.75 32-1, F J Bideler \$2.20 29-1, F Blinn \$6.50 32-1, C Tosh \$1.60 30-21, H Waltzer \$3.00 31-1, H Crowell \$3.00 30-1, M Jamison 50c 30-1, H Smith 50c 30-1, Grace Holbrook \$1.40 30-1, J E Hool \$1.50 30-14, H H Morgan \$3.50 31-1, I Snyder \$1.50 30-1, Sarah E Elder \$1.75 29-7, S A Proctor \$3.00 31-1, J Logan \$3.50 31-1, Nelson Clark \$3.50 31-1, T T Wheeler \$3.50 31-1.

### Books Sent By Mail.

R T Payne 50c, J W Wolf \$1.00, W Worters 50c, H White 10c, H H Cunningham 95c, B Kimball 20c, P Hoffman 20c, F M Clark \$1.10, J Palmer 25c, A Fay \$1.25, L D Ireland 30c.

### Cash Received on Account.

A C Bourdeau \$7.50, J H Waggoner 75c, John Matteson \$5.00. E S Griggs \$5.00.

### For Battle Creek Meeting House.

Ch at Owasso, \$40.00. Ch at St Charles, \$50.00.

### Michigan Conference Fund.

Church at Owasso \$38.00.

### On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

E G Doud \$5.00, T M Steward \$25.00, Eli Wick \$50.00, H C Miller \$7.00.