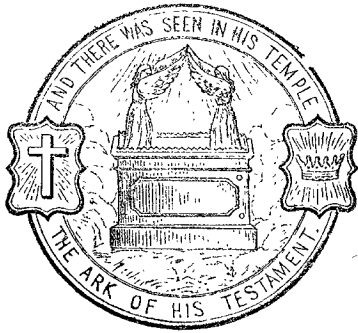


ADVENT



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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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER SIX—NOAH'S TIME AND OURS.

BY ELDER JAMES WHITE.

"But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be." Matt. 24: 36, 37.

The prophetic discourse of the twenty-fourth and twenty-fifth chapters of Matthew was given by our Lord in answer to the inquiry of his disciples, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Chap. 24: 3. Here are two questions; one relating to the destruction of Jerusalem; the other to the second coming of Christ. The text relates to the latter.

We solemnly believe that the day and hour, and even the year, of the second advent are purposely hidden. Some of the prophetic periods reach to the time of the end, while others extend still further down very near the end itself, yet none of them reach to the coming of the Son of Man. The prophecies clearly point to the period of the second advent, but do not give the definite time of that event.

But many suppose that the text proves that nothing may be known of the period of the second advent. In this they greatly err, as may be seen in the following reasons:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says:

"Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33.

No language can be more direct. No proof can be more complete. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of Man be. Said God to Noah, "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Gen. 6: 3. The time of the flood was given to the patriarch. And under the direct providence of God he prepared the ark and warned the people. So the fulfill-

ing prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message has gone forth.

3. Those who claim that the text proves that nothing may be known of the period of the second advent, make it prove too much for their own unbelief. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son is to be kept in the same ignorance till the event takes place, and our Lord finds himself in this world! This position proves too much, therefore proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand.

An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know*, is used in the same sense here that it is by Paul in 1 Cor. 2: 2. "For I determined not to know [make known] anything among you save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *haphil*, that is, *to make known*. . . His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*. 1 Cor. 2: 2. I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ."

Albert Barnes, in his notes on the gospels, says, "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as 1 Cor. 2: 2."

The Father will make known the time. He gave the time of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great Advent movement of 1840-44.

And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." So when the patient, waiting, watching, warning, weeping, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time.

As we look back to the great Advent movement, to

the bitter disappointment in 1844, and to the numerous efforts to adjust the prophetic periods by Adventists since that time, and the numerous disappointments which have followed, we can but feel the force of the words of the prophet: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it saith the Lord God." Eze. 12: 22-25.

"I will speak," saith God, "and the word that I shall speak shall come to pass." The voice of God will be heard from on high in the midst of the awful scenes just preceding the second advent. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of Heaven, from the throne, saying, *It is done.*" Rev. 16: 17. See also Joel 3: 16; Jer. 25: 30.

The burden of the prophecy of Ezekiel, quoted above, evidently is time. "The days are prolonged, and every vision faileth." God will make this proverb to cease, by speaking himself. In this way the Father will make known the time, a work not given into the hands of men, angels, nor even the Son.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. In definite time we should find relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus:

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 35-37.

One of the fatal consequences of not watching is distinctly stated in Rev. 3: 3: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The consequence of not watching will be ignorance of the time. What will be the consequence of watching? The inference is unavoidable, that it will be a knowledge of the time.

In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven, saying, "I have both glorified it, and will glorify it again." The disciples understood these words from Heaven, while the people that stood by said it thundered. John 12: 27-29. So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand the voice. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

In comparing Noah's days and ours, the Lord continues: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took

them all away; so shall also the coming of the Son of Man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like that before the flood, while the ark was preparing. Noah preached and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, they grew more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark. And by the hand of Providence the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier. But the day arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. It is a day of unusual feasting and sports. The farmer is planting and sowing, and the mechanic is heard pursuing his work of building. On this very day some are being joined in marriage. And while all are looking over long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. They think of Noah, and as they turn to look toward the ark, the windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they too are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah! Ah! safe in the ark, borne upon the billow. Safe from the flood, safe; for God "shut him in."

By most people the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But behold the evidences which come pouring in upon us that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness like a flood covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would they have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner, as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have found a wide field in which to doubt, and a broad road to

perdition. While those who have wished to believe, have ever found everlasting rock on which to rest their faith. "When the Son of Man cometh, shall he find faith on the earth?" Luke 18:8. He will find but little. It will be as in the days of Noah. A few will believe, and stand complete in God amid all the perils of the last days. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warnings of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel race will be eating, drinking, marrying, building, planting, and sowing. It is right to eat and drink to sustain nature; but the sin is in excess and gluttony. The marriage covenant is holy, but God's glory is seldom thought of. Building, planting and sowing, necessary for convenient shelter, food and clothing, are right; but the world has gone wholly after these things, so that men have no time nor disposition to think of God, Heaven, Christ's coming and the judgment. This world is their god, and all their energies of body and mind bow down to serve it. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. xiii, 6-9.

Most dreadful day! And is it near, and hastening on as fast as the rapid wheels of time can bring it? Yes, it hasteth! It hasteth greatly! What a description given by the prophet. Read it, and as you read, try to feel how dreadful will be that day. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i, 14-18.

Now we hear the "peace and safety" cry from the pulpit, and all the way along down to the grog-shop. "Where is the promise of his coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor hurried; they shall be dung upon the ground." Jer. 25:33.

The last plagues, in which is filled up the wrath of

God, now bottled up in Heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, nevermore to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, Let them alone. The groaning, weeping, praying church on earth, who, in the last message, uses every means within her reach, and employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

Now the ministers of truth have a message for the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, hoping that a few may be reached, gathered into the truth, and saved. But then they will have no message. Now their prayers and strong cries go up to Heaven in behalf of sinners. Then they will have no spirit of prayer for them. Now the church says to the sinner, Come; and Jesus stands ready to plead his blood in his behalf, that he may be washed from his sin and live. But then salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

It will be a day of mourning, and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:8-12.

Now, the word of the Lord may be heard; but sinners, in and out of the churches, with few exceptions, do not prize it. Then it will not be heard; for the watchmen, set to watch and sound the alarm of danger, will be called down from their high stations. Now, the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or drives the humble servant of Christ from his door. But then will they go in search for it. They shall wander from sea to sea, and from the north even to the east, but they cannot hear it. They shall run to and fro to seek the word of the Lord, but shall not find it. From city to city, from State to State, from one country to another, will they go to find a man commissioned of high Heaven to speak the word of the Lord, but such an one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? is heard in every land. One general wail—The word of the Lord! goes up to Heaven, but the heavens are brass. Then will the people turn and rend the false shepherds, who deceived them with the cry of "peace and safety." Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money, and holds it with an iron grasp. But it will be said in that day, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas. 5:1-3. Now, silver and gold may be used to God's glory, for the advancement of his cause. But in that day they shall cast their silver into the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity. Eze. 7:19. Now they may lay up treasures in Heaven, bags that wax not old. Now they may deposit in the bank of Heaven, and deliver their souls. Then, overwhelmed with terror, they will cast their wealth into the mire of the streets; but "neither their silver nor their gold will be able to deliver them in the day of the Lord's wrath."

HEAVEN.

Those words, "no tears," will look so blessed
To eyes grown dim from weeping;
Those words, "no death," will come so glad
To bodies grave-ward creeping;
"No sorrow," wakes a thrill in hearts
Long dead to other thrilling;
"No crying," sounds so soft to ears
Earth's moans have long been filling.

"No night there," seems so bright to those
Whose sun sank back at dawning;
"No sea," sounds calm to those who sail
Long tempest-tost and mourning;
"No pain," drops bless'd on aching breasts
Which face their deepest dreading;
That rest falls sweet on weary feet
Unchosen pathways treading.

But chiefly not for these, O Lord,
I would most long for Heaven;
For these bless'd gifts not mostly prize
The home thy grace has given;
But rather that there enters there
No thing which can defile;
That there my daily life shall be
The sunlight of God's smile:—

Less that my eyes are wiped from tears,
Than that they rest on thee;
More that my heart shall love thee right,
Than free from pain shall be;—
That there I shall love holiness,
And sin shall be abhorred;
Less for the woe it hath brought me,
Than that it grieved my Lord:—

That there my will abidingly,
Shall be at one with His,
Not fitfully and changeably
As here it always is;
That there no sin shall ever spot
My blood-washed soul again,
I shall be pleasing in his sight,
Because I have no sin:—

There ever at his feet to sit,
And wonder at the grace,
So large, so free, that it hath found
In Heaven for me a place.
Oh! not myself, but God shall be
The center in that day;
The blessed gifts of Heaven will be
The putting self away.

—S. S. Times.

A Movement for the Union of Church and State.

From the first it has been the faith of S. D. Adventists, that Church and State would unite in this Government, and make oppressive laws in religious matters which would finally culminate in making the image to the beast. Rev. xiii, 11-18; xiv, 9-12. All along, indications of this have been growing stronger and stronger. Many now are thinking and talking much about it; much more so than is generally supposed. A few days since a number of the friends of this movement met at Oskaloosa, Iowa, a few miles from here, and organized a State National Reform Convention. The facts developed by this Convention are very interesting to Sabbath-keepers. I have them from Prof. Carpenter, who attended it, and also from the *Progressive Conservator*, a paper of that city, from which I copy the following, of Nov. 10, 1869:

"The recent Iowa State National Reform Convention, held in the city of Oskaloosa, Iowa, Nov. 3 and 4, 1869, was one of the most important fanatical demonstrations ever held on the American Continent. The depth and extent of the tendency towards a union of Church and State, is not conceived by innocent millions, who are already within the clutching grasp of the demon Fanaticism. At the aforesaid Convention, many of the leading sectarian divines were in attendance, and the proceedings of their deliberations developed the fact, that many of the leading Radical Republican politicians of the country are already friendly to the move, and have unequivocally committed themselves in favor of a religious amendment to the Constitution of the United States."

Again: "Few of our people are aware of the depth and extent of the current of fanaticism which is drifting us towards a union of Church and State." "The *Christian Statesman*," published at Philadelphia, is one of the leading organs in the movement. In a pamphlet emanating from that office we find the following:

"The National Association whose object is to secure a recognition of Almighty God and the Christian religion in the Constitution of the United States ask for the substance of the following amendment: We, the people of the United States, (acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as

the ruler among the nations, and his revealed will as of supreme authority, in order to constitute a Christian government,) form a more perfect union," &c.

The above amendment to the Constitution is what this party now aim at. But it does not intend to stop here, as is plainly declared. But to obtain even this, a previous step is necessary, viz., the churches themselves must unite. This they are trying to do. Says the *Conservator*, "The *Church Union*," (another paper in favor of this movement) published at the head of its editorial column, the following:

BOND OF UNION.

"We, the undersigned, believers in the doctrines of the holy Scriptures as set forth in the *Apostles and Nicene Creeds*, do hereby pledge ourselves to secure, under God, an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits; thus to make visible the unity of the church. And we furthermore solemnly pledge ourselves to stand by each other in securing these ends."

"Now the indications are, that a union of Church and State is intended to follow a union of churches."

In 1829 petitions were sent to the Senate of New York, to have the mails stopped on Sundays. A committee was chosen to consider the matter. They reported against the petition, and their report was finally adopted by the United States Congress. This report truthfully says, "Extensive religious combinations effect a political object." "All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences." These are solemn truths, and it would seem almost prophetically uttered as to the course of this country.

On this the *Conservator* remarks: "Hence the proposed union of the churches must first be effected before we can have the proposed amendment. Hence, 'Church Union' is only another name for 'Church and State.'" This is certainly true; hence we can see the significance of all this effort that is so generally being made to unite the different churches. None of them propose to lay aside their respective creeds; but simply to act in harmony wherever they can find a point on which all can unite. When they do this, they can influence the politics of the country as they please. The following from the *Church Union* shows what is aimed at: "If we are Christians let us make no hypocritical pretension of founding our government on Christian principles. If we are, and believe they should govern our whole life, let us have them incorporated in the basis of our government, and the national policy shaped to them. Let no one hold an office of trust or profit whose life has not been conformable thereto."

Here we have it in plain English. No one but Christians to hold any office. But who shall determine who are Christians? Why the ruling churches of course. All others will be branded as heretics, and all rights denied them. This is where we are surely drifting.

Among other resolutions passed by the above Convention, was the following, which shows that "the stability of our Christian Sabbath" is one prominent object with them: "Resolved, That we as a Convention petition Congress to take the necessary steps for the amendment of the Constitution so as to contain an explicit acknowledgement of God and his law, and of Jesus Christ as governor amongst the nations, in order that thereby as a nation, we may commit ourselves to the guidance and safe-keeping of Him from whom comes all promotion, and that thereby also there may be a definite warrant for the stability of our Christian Sabbath and national Christian observance."

When this shall be accomplished, then, woe to those who do not regard the "Christian Sabbath." The law of the land will supply what the law of God has omitted—a law for the first-day Sabbath. On this point the Congressional Committee truthfully said: "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what the government denominated the law of God."

This party already stigmatizes its opposers as infi-

dels, atheists, &c. A prophecy of all this uniting and confederating together is found in Isa. viii. May the Lord save his people.

D. M. CANRIGHT.

Monroe, Nov. 14, 1869.

"O Chloroform!"

I HEARD a funeral discourse. After touching upon several things indicative of human progress in the affairs of our world, and calculated to glorify the inventive genius of humanity, and especially of the men of our own time, the speaker referred to the wonderful discovery of chloroform, a thing that cures pain by killing sensibility, upon which he grew eloquent, and broke out in an apostrophe to it in the words of our heading, in which he extolled it as a great benefactor of our race, in language beautiful, and strains, but one step from the sublime.

What suggested it upon the occasion I could not venture a guess, unless that the wonderful medicine had been used in behalf of the deceased, to smooth the way to, and hasten the progress of, death. Otherwise I could not imagine what fitness it had for the occasion, or what there was about it that could illustrate a gospel sermon. But not choosing to expose my ignorance by asking questions, I have let it rest, only as it has come up in my own mind occasionally, and I have wondered how the kingdom of Heaven, or the gospel of that kingdom, could be likened to chloroform.

Recently reflecting upon it, it was suggested to my mind that it was the preaching of the present day that bears a striking resemblance to chloroform. That as this poison, administered to the physically ill, releases from pain by taking away sensibility and life, so the preaching, or rather reading of rhetorical compositions upon themes calculated to divert the mind from the fact that men are sinners and need pardon in order to meet a coming Judgment and obtain eternal life, has the effect to destroy moral sensibility, put the conscience to sleep, and smooth the way of the sin-diseased soul down to the gates of eternal death.

R. F. CORRELL.

SPARE MOMENTS—"Spare moments are the gold dust of time." When Queen Elizabeth lay upon her dying bed, she cried, in the deepest sorrow and anguish, "Millions of money would I give for an inch of time." At that moment he who would have offered her gold, diamonds, or power, more than she ever before possessed, who would have borne to her news of a splendid victory, or paid the most delicate compliment, would have been thrust aside to make room for any one who could have prolonged, even for an hour, the life of the dying queen. Time is a priceless gift of God to weak humanity. We are placed in this world for a purpose, and time is given us to fulfill our allotted task. If we act in unison with the Almighty, we find that not one moment need be unemployed. The service of God, the improvement of our talents, and the bestowal of charity upon those less favored than ourselves, will fill up every inch of time. As the minute particles of which gold dust is composed glitter in the light of the sun, so shall the apparently insignificant actions, which occupy but a moment, brighten the page of our lives, when the powerful light of the dissolving elements shall expose it to the scrutiny of the all-seeing Judge. In view of such a time should we not gather up the fragments, the minutes—aye, the seconds? As short a time will suffice to say that which may save another from committing sin, as would be occupied in momentarily gratifying ourselves. We cannot calculate the ultimate value of hours and minutes, but we know that, as gold-dust carefully gathered becomes valuable, so we may expect to become the happy reapers of an invaluable treasure harvest, if we faithfully garner and cluster time's golden fragments.—*Kansas Farmer*.

Just make up your mind before you start out for home, that you will look on the sunniest side of everything, enjoy yourself as much as you possibly can, and use every endeavor to make the journey as pleasant to those around you, and it will be very singular if somebody isn't the better for it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 28, 1869.

J. N. ANDREWS, EDITOR.

The New Volume.

WITH this number, the REVIEW AND HERALD enters upon its thirty-fifth volume. We may well pause for a moment and reflect. Our record is being made up for the judgment. Those connected with the REVIEW may well regret its failure to fully meet the standard of moral worth which the sacred cause of Christ requires us to meet. And those who have perused its pages, though they have seen its faults, have perhaps nearly all failed to fully practice the good which they have found in its columns.

But our regrets for past faults will only be of benefit to us by different action in time to come. With the new volume, let us attempt in earnest to redeem the past by the faithful fulfillment of the duties now before us. The REVIEW should give no uncertain sound. "The commandments of God and the faith of Jesus" are still the theme of its teaching. We mean that it shall more perfectly fulfill its exalted mission. We ask the earnest co-operation of all its friends and patrons. We request those who have hitherto written for the REVIEW to continue their favors. And others who have never done this are also invited. We cannot publish all that may be written. Articles excellent in themselves may not be adapted to our columns. The REVIEW is small. We will do the best in our power to make the wisest choice in that which is offered. Do not be offended by the fact that your articles are not always inserted. Write again. It will profit you to do it. Give us your experience in the school of Christ. Seek the plainest language and the least possible display of self. Do not forget that you must give account, and that you will be judged concerning that which you write, as well as with reference to every other act of life.

We ask all the readers of the REVIEW to pray for the blessing of God upon its pages. We also ask your co-operation in extending its circulation. As a new volume commences so near the opening of the year 1870, will you not, all who are able, send it as a New Year's present to some valued friend as a source of instruction for the year to come? And will you not all regard its solemn admonition in preparing for the judgment?

Circulate the Review.

WE call upon our patrons to help in the work of giving the REVIEW a wider circulation. At present, its circulation is nearly 5,000. It should be increased to 10,000. No labor nor care is spared to make the REVIEW instructive and edifying. Our friends need have no fears to introduce the REVIEW anywhere. We therefore recommend,

1. That all our churches, and scattered brethren, immediately search out the poor among them, and send us their names and addresses, and \$1.00, which is half price, and the REVIEW shall be sent to them one year. The Association will give one half, if the brethren will give the other half.

2. That the brethren everywhere obtain the REVIEW one year for their unbelieving friends, poor or rich. Let them send us their names and addresses, and \$1.00, and we will send the paper one year.

Now is a good time to subscribe. Begin, friends, with the new volume. To all new subscribers, whether they pay \$2.00 a year, or \$1.00 a year, we will send the last six numbers of the last volume, which contain the first numbers of a series of articles on "Our Faith and Hope," which will probably extend far into the year 1870. We shall be glad to furnish those back numbers free. We urge all to subscribe for themselves, and for others as soon as possible.

JAMES WHITE.

The Order of Events in the Judgment.

NUMBER EIGHT.

WE have learned that there is a space of time at the beginning of the voice of the seventh angel, which is employed in closing up the work of human probation. During this period the living righteous conclude their probation, and are accounted worthy to stand before the Son of Man. Luke 21:36. This is the time of the dead that they should be judged, *i. e.*, the time when the righteous dead are accounted worthy of a part in the first resurrection. Luke 20:35, 36; Rev. 11:18. It is when the Ancient of Days sits in judgment that Christ is crowned king; and this same event takes place under the sounding of the seventh angel. Dan. 7:9-14; Rev. 11:15-17. This shows that the judgment scene of Dan. 7, is in the days of the seventh angel, and that the judgment of the dead here brought to view is at the Father's tribunal. Two things next claim our attention. 1. The mighty proclamation which heralds the investigative judgment at the beginning of the voice of the seventh angel. 2. The opening of the most holy place of the heavenly temple for the session of that judgment.

The second and third woes come in consequence of the voices of the sixth and seventh angels. Rev. 8:13. There is a short space of time between the second and third woes, and hence such space must exist between the close of the sixth angel's voice and the commencement of the seventh. Rev. 11:14. The termination of the hour, day, month, and year of the sixth angel, marks the conclusion of the second woe, Aug. 11, 1840, Rev. 9:15. See the work on the "Seven Trumpets," published at the ADVENT REVIEW OFFICE.

At the close of the sixth angel's voice a mighty angel descends from Heaven to herald the sounding of the seventh trumpet. He has a little book open in his hand; and he places his right foot upon the sea, and his left foot on the earth, and cries with a loud voice, as when a lion roareth. Then seven thunders utter their voices, but John is forbidden to write what they utter. The angel having made proclamation to the inhabitants of the earth, lifts his hand to Heaven and swears that time shall be no longer; but that in the days of the beginning of the seventh angel's voice the mystery of God should be finished as he hath declared to his servants the prophets. Rev. 10:1-7.

His act of placing one foot upon the sea, and one upon the land, implies that his proclamation pertains to all the dwellers upon the globe. He cries with a mighty voice like the roar of a lion; but it is a voice that gives instruction and warning to mankind. For he has a little book open in his hand; a fact which indicates that its contents form the subject of his proclamation. When he has finished his announcement, he confirms it with a solemn oath. The words of this oath give a definite idea of the nature of his proclamation.

1. That it relates to the definite time of some grand event.

2. That this event is the sounding of the seventh angel.

3. That this proclamation is based upon the prophets.

The book of Daniel contains the prophetic periods which mark the very events of the seventh angel's voice. Among the earliest of these events are the opening of the second apartment of the heavenly temple (Rev. 11:19); the judgment of the righteous dead (Rev. 11:18); the finishing of the mystery of God (Rev. 10:7); and the coronation of Christ for the destruction of his enemies. Rev. 11:15-19; Ps. 2:6-9. The prophecy of Daniel reveals this very session of the investigative judgment, at which Christ is crowned king upon his own throne (Dan. 7:9-14); and the final work in the Sanctuary of God for the closing up of human probation (Dan. 8:14); and marks the very time for the beginning of this grand work.

The book of Daniel must therefore be that book out of which the angel makes his proclamation of definite time; for this book alone contains the prophetic periods, unless, indeed, we add the book of Revelation,

which is but a second edition of the prophecy of Daniel. Now it is a remarkable fact that the book of Daniel was by divine direction *closed up* and *sealed* till the time of the end, when the wise were to understand. Dan. 12:4-10. The same power which placed the seal upon it must be employed to take it off. It was by the agency of the angel of God that this book was closed up; and it is by the same means that the seal is removed. And hence when the angel descends to herald the work under the seventh trumpet, that prophecy which reveals the very events of that trumpet, and mark the time of their commencement, is *open in his hand*. Having made his announcement therefrom, he swears that time shall be no longer, *i. e.*, that the events predicted shall transpire where he then stands at the end of the periods contained in the little book.

The time to the finishing of the mystery of God must be the burden of the proclamation of this mighty angel; for the oath which he utters to confirm his proclamation plainly indicates its nature. He swears that time should be no longer; but that the mystery of God should be finished in the days at the beginning of the seventh angel's voice. But if there were a space of time between the oath and the voice of the seventh angel, the words of the oath could not be true. The time to which he swears must be the time contained in the little book, which reaches to the events of the seventh angel's voice.

That this oath uttered by the angel with the *open* book relates to prophetic time, is farther evident from the record of the oath which was uttered at the time when that book was sealed up; for the man clothed in linen, standing at a time when the prophetic periods all lay in the future, solemnly attests with an oath the time contained in the sealed book. Dan. 12:6, 7. But the angel of Rev. 10, having the book open in his hand, first proclaims their termination and then swears to the truth of his announcement. His oath marks the end of the time in question. It certainly does not mark the end of time considered as *duration* measured by days, or years; for the closing words of the oath speak of days yet future under the seventh angel. Nor does it mark the end of human probation; for the words of the oath place this also yet future under the sounding of the seventh angel. Verse 7.

Moreover after the eating of the book by John, who in this personates the church at the time of the fulfillment of this prophecy, he was bidden to prophesy again before many peoples and nations; a clear proof that there is a message of mercy and of warning to men after the oath of the angel that time shall be no longer. Verses 7-11. We must therefore conclude that this oath has reference to the time which the angel had announced from the book open in his hand. This oath is the complement of that in Dan. 12. In that, the man clothed in linen swears to prophetic time yet to be; in this, the angel, having made solemn proclamation from the open book, lifts his hand to Heaven and swears to the accomplishment of the time.

There is indeed a criticism on the original which gives it a very different meaning. Instead of "there should be time no longer" some render it "the time shall not yet be." See Barnes' Notes on Revelation, p. 290. Those who give this translation involve the action of the angel in great absurdity. They understand that the descent of this mighty angel symbolizes the reformation of the sixteenth century. And as the most prominent reformers taught that the end was not far distant (See Barnes' Notes on Revelation, pp. 292, 293), these expositors assert that the angel swears to the error of their teaching. But this cannot be, for it makes this symbolic angel utter a solemn oath in contradiction of his own testimony.

What has been said is quite sufficient to show that the work of the mighty angel of Rev. 10 is of the same nature with that of the angel of Rev. 14:6, 7. His message is uttered while the living are yet in probation. It is termed the everlasting gospel because it is that which contains the good news of the coming kingdom of God. Like the mighty proclamation of the angel of Rev. 10 which pertains to all the dwellers upon the globe, this also is addressed to every nation, and kindred, and tongue, and people. As the angel of

Rev. 10 proclaims definite time connected with the seventh angel's voice, so this angel says with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." There must be definite time to mark the proclamation of this angel; and as men are addressed while yet in probation, that time must be the prophetic periods of the Bible. And herein have we a parallel to the case of the angel of Rev. 10 with the open book in his hand, swearing to the fulfillment of time. That relates to the sounding of the seventh angel and the finishing of the mystery of God; this relates to the session of the investigative judgment, which, as we have seen, is the same work. As a further work of prophesying remains after the angel of Rev. 10 swears that time shall be no longer, so in Rev. 14 after the angel has announced that the hour of God's judgment is come, the like work remains to be performed.

The period designated as the hour of God's judgment, or the days when the mystery of God is to be finished, is not therefore ushered in by the advent of Christ, for its work is preparatory to that event. But it is announced to the inhabitants of the earth by solemn proclamation, based on definite time and confirmed by an immutable oath. The time must therefore be given rightly. Whenever, in fulfillment of Rev. 14: 6, 7, the announcement is made, "The hour of his judgment is come," the time must be truthfully given. And certainly when the angel of Rev. 10 swears to the fulfillment of time, that time must there expire. Yet in each case there is a further work of prophesying or proclaiming truth to the children of men.

These scriptures can never have their fulfillment by a succession of time messages, each disproving the truth of its predecessor, and each being in turn disproved by the one which succeeds it. When God gives these announcements they will be rightly given, though they are to be followed by the proclamation of other truths before the coming of our Lord Jesus Christ.

Those time-movements which follow the genuine, and which repeat themselves again and again in the persistent effort to fix the time of Christ's advent, may possibly have some connection with the thunders which John was forbidden to write, but they never can be in fulfillment of the solemn announcement, "The hour of his judgment is come," or of the solemn oath that time should be no longer. For these later time-movements are but a succession of efforts made to fix the definite time of Christ's advent, though that is not revealed in the Bible, and though each movement is based upon the failure of all which have preceded it. But the genuine is given for the purpose of announcing the investigative judgment, and its truthfulness being attested by the oath of the angel, it will never be retracted to make way for successive announcements of the time of Christ's revelation. The opening of the heavenly temple and the final work therein will be next considered.

The Closing Messages.—No. 20.

The third and last message consists of a warning against the worship of the beast and his image, and the reception of his mark, accompanied by a threatening of wrath, without mixture, against those that do these things. It then states the effect resulting from this warning, namely, a people appear at this point of time, at this stage in the fulfillment of the prophecy, that keep the commandments of God and the faith of Jesus. The harvest of the earth now being ripe, the Son of Man appears, the earth is reaped, and the vine of the earth is cast into the winepress of the wrath of God—a figurative representation of that unmingled wrath threatened in the message of the third angel.

Now this people that are manifested upon the proclamation of the last message, of whom it is said, "Here are they that keep the commandments of God," &c., are either the worshipers of the beast, threatened in the message, or the saints of God who heed the message, and, by obedience to it, are ripened for the harvest, and prepared for translation to the heavenly granary.

It is not difficult to discern that they are the saints in their patience, who, having done the will of God, are waiting to receive the promise; Heb. 10: 36, 37; for in the immediate connection it is said, "Here is the patience of the saints." They are in a state of trial; for it is tribulation that worketh patience. They have been "purified, made white," and are being "tried." Dan. 12: 10. Again, they are believers in Jesus Christ; for they not only keep the commandments of God, but they also keep "the faith of Jesus." They are Christian commandment-keepers. They are not, therefore, the worshipers of the beast, but the opposite party—those who obey the message. The keeping of these commandments is right; and this is a point wherein they differ in practice from the worshipers of the beast. It is, then, a matter of deep interest to inquire, What are the commandments of God—the commandments which those who obey the last message, keep, and that those who do not obey it, but follow the dictates of the beast, break?

There are the "ten commandments," particularly distinguished and highly honored by the facts that God gave them, and only them, directly, and in his own voice, to the people; and that he wrote and engraved them in stones, with his own finger; they being the only precepts ever given to mankind in the handwriting of Jehovah. Of these commandments it has been truly affirmed that not only in the Old Testament, but in all revelation they are most emphatically regarded as the synopsis of all religion and morality. And they are held by every orthodox Christian denomination as the moral law of God.

Now, whatever besides the ten commandments may be regarded as the commandments of God, as, for instance, the ordinances of the church, the ten, certainly, are his commandments, and, as we have seen, have a pre-eminent claim to the title. And since the people mentioned in the text, keep, not only the commandments of God, but the faith of Jesus, which must include the ordinances of the Christian church, it is reasonable to conclude that the term, commandments of God, refers exclusively to the moral law. They keep the requirements of both the commandments and the faith—both the moral law and the gospel.

But we will settle the question by an appeal to the scriptures of the New Testament. Every Christian must abide its usage in the application of terms. What are the commandments of God according to the New Testament?

In Rom. 7: 7-12, the terms, law and commandment are used interchangeably, as follows: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin taking occasion by the commandment deceived me, and by it slew me. Wherefore the law is holy; and the commandment holy, and just, and good."

Here the apostle states that it was the law and the commandment that convicted him of sin. The particular commandment which he quotes is one of the ten commandments: "Thou shalt not covet." He refers to the law comprising that precept, which is no other than the ten commandments.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." Matt. 19: 16-19.

What are the commandments, the keeping of which makes a condition of eternal life? They are the code from which he quotes five precepts. These five all relate to the duty of man to man, and are founded on

the great principle expressed in the precept: "Thou shalt love thy neighbor as thyself."

"Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 1-3.

What are recognized as the commandments in the apostolic teaching? Those which include the precept, "Honor thy father and thy mother." According to Paul, this precept still retains its ancient place in the decalogue, being "the first commandment with promise."

"Then came to Jesus, scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest he profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 1-9.

Now he that will let the Scriptures explain themselves, must see that the phrase, "the commandments of God," in the New Testament, refers to the ten precepts of the moral law; and it includes them all. When Jesus said, "Keep the commandments," the phrase includes them all. The apostle James (chap. 2: 8-12,) teaches Christians that they will "do well" to keep this entire code, and that if they violate it, they "commit sin." Says he, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." What law does he mean? He explains: "For He that said, Do not commit adultery said also, Do not kill." When any other than the commandments of the moral law are referred to, the context shows it, as: "The law of commandments contained in ordinances;" Eph. 2: 15; referring to the ordinances of the Jewish church which have been blotted out.

When, therefore, we read that the saints, under the last message of the gospel, keep the commandments of God, we may conclude with certainty that they keep nothing less than the ten precepts of the moral law—a law recognized, taught, and revered, as the supreme standard of right in both Testaments.

R. F. COTTRELL.

The Late Discussion.

It was my privilege to attend the discussion on the Sabbath question between Elds. Grant and Cornell. Of this discussion, I have refrained from speaking, as we have just issued a report in pamphlet form, and I think the best way is to let the parties speak for themselves, presuming it will reach many who are competent to judge, and need not be told beforehand what to think of it. Eld. Hiram Munger has, however, thought it best to make certain comments in the *Crisis*, on this discussion, which it is proper for me to notice.

Friend Munger is known to be a man of rare good humor; were it not so, we should be at a loss to account for some of his expressions. His argument begins with a reference to physiology, as illustrating "the spinal cord of the body of the Scripture." He says, "Life is only discovered in the spinal column from the feet to the head, which was Christ." His physiology is as good as his theology; we shall find no fault, only we would like to inquire, if his "spinal column" reaches to the feet, which limb does it follow after it leaves the vertebrae? Please project your system, friend M. If it does not take in the schools it will doubtless be a decided success in the museums.

Now for his theology. He says:

"Now as Bro. Cornell repeatedly run the law back to

Adam we saw both the law and the gospel typified in his two sons: Abel, by the blood of his sacrifice, which pleased God, as it pointed to the spilling of the blood of Christ, the new law given; and Cain carried out the old law for the first time, by killing his brother."

There, if that is not equal to running the *spinal cord to the feet*, than we challenge you to find a parallel. The "old law," mark, was the ten commandments; that law said; Thou shalt not kill; and Cain first carried out that law by killing his brother! Surely. We suppose, according to Eld. Munger's views, the men who most nearly carry out the law of Massachusetts may be found in the Penitentiary at Charlestown; while New Hampshire has no man now living who carries out her laws completely, having recently hanged the last one of that class at Concord!

And following the same strain, he says again:

"Now following these two sons, we can follow the two dispositions down to Christ. Who killed Christ? The old law-keepers."

There it is again: the true way to keep the law is to break it, as sure as Eld. Munger's doctrine is true. Is it necessary to quote the words of Jesus to disprove such ranting? It seems almost irreverent to place them beside such expressions as those just quoted. One verse will suffice. John 7:19. "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" And so it appears that the "Cain family" are the law-breakers. Now, Eld. Munger, do you really think that Cain and the Jews who crucified Christ, kept that law which says, Thou shalt not kill? If you do, then, I would request that, when you issue your system of physiology, you would give us a work on theology also.

But what theology is this? What wonder that infidelity prevails, and men scoff at the Bible and Christianity, when "ministers" are found to preach, and "religious papers" publish to the world that God gave a law to man that could only be carried out by the foulest murder? Well may we exclaim with the Psalmist, "It is time for thee, Lord, to work, for they have made void thy law!"

He then goes on gravely to inform us that "the law never justifies for sins." No; the law is holy, and just, and good;" of course it condemns sins. But why is this complaint so often uttered against the law? Are we to understand that those Adventists, who so often find fault with the law in this respect, would like the law better if it did not condemn sin? Would they approve the law if it approved of sin? So it would appear, from the tenor of their talk. For our part, we do not think it is any defect in a law that it opposes and condemns wrong. We know it is not the province of law to forgive sins. About the means of forgiveness, there is no dispute between us. But what about the need of forgiveness? Paul says, "By the law is the knowledge of sin." Why do our opponents so dislike the law? Do they dislike to have their consciences troubled? Paul also says something about being "judged by the law." That is surely reasonable. We shall be judged by the same instrument that proves us sinners. Jesus alone can justify; but Jesus says, "Go, sin no more," and John says, "Sin is the transgression of the law." And so the "Cain family" are in danger of the judgment as law-breakers.

The charge that Bro. Cornell denied any part of our teaching on the subject of the Sabbath, is simply untrue. The story is going far and wide. All right, friends; read the discussion, and see what was said on both sides.

But the closing part of his article is a clincher; hear him:

"It appears to me that most of the adherents or promulgators of the seventh-day Sabbath are of very small calibre, or they could not be so duped as to believe that silly, out-of-date, visionary, unscriptural stuff palmed off in community for prophecy. But nothing will affect a bigot, nor a mesmerized dupe."

We do not copy this to reply—it does not admit of a reply—but to show what large "calibre" the men have who oppose the Sabbath. Their range of knowledge must be vast, and their reasoning powers great, the article before us being a specimen.

J. H. WAGGONER.

Labors in Indiana.

SINCE my last report I have closed my labors where I then was, except a standing appointment for Sabbath. Some thirty have embraced the truth here and seem to be getting into the work. I am now engaged lecturing in the village of New London. I came here by urgent request of the citizens of this place, who have freely opened their house of worship, and say, "Occupy as long as you wish." Notwithstanding bad weather, my congregations have been large, with interest on the increase. At the village of Russiaville a large Methodist meeting-house has been opened to hold a course of lectures there, and two or three urgent requests to come there as soon as I can leave here. Thus the way seems to be opening on every side to hear the truth. My prayer is that much good may be done in the name of the Lord Jesus. My brother Sands has joined me in my labors in the cause.

Dear brethren, pray for us that we may walk in the counsel of God, that the truth may prosper here under our labors.

E. B. LANE.

New London, Ind., Dec. 9, 1869.

Sigourney, Iowa.

THURSDAY, Dec. 16, I returned to Sigourney, after an absence of nearly two months. Had to come thirty miles from Oskaloosa on horseback. Stopped at the good home of Bro. McCoy. Found him and his family growing in grace, and in confidence and knowledge of the truth. So it was with all the friends here. I could see a marked improvement in all. This is encouraging. Some have begun to keep the Sabbath since I was here. All our old friends are still interested in the truth, and come out to our meetings. I preached in the Court House to good congregations. Six were added to the church, and the s. b. was raised some. I think the cause never stood better here. A few weeks labor here now would be very profitable. I was sorry that I was not in a better condition to help them. I returned to Monroe.

D. M. CANRIGHT.

Perilous Times.

IN examining the present time, it is not difficult, even for the careless observer, to notice that many nations are now being shaken, not only by internal, but also by external difficulties.

The increase of earthquakes, terrible storms and hurricanes, and accidents by sea, and by land, has been so great within a few years past as to indicate that some great event is near at hand. But this is not the only sense in which the world is shaken. Is it not true that the nations have been and now are angry? And are not "men's hearts failing them for fear of those things that are coming on the earth"? It is true that the winds of political strife have been held by the angel who has charge of the closing message. This angel said, "Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads." We may infer from these words that when the sealing work is accomplished, the winds will again be let loose. The sealing time may soon be over, and the winds will again blow with awful fury upon the guilty inhabitants of earth. This event may be much nearer than even Adventists are aware, and prophecies which we may think will be years in being fulfilled, may be fulfilled in a short time. Do not the present signs of the times indicate that even more perilous times than we have yet seen are coming upon the nations, and that no one can consistently cry, "Peace and safety"?

The following is the conclusion of an article entitled "England's Difficulties," taken from *Harper's Weekly*, of Nov. 27, 1869:

"In looking at the present aspect of things, it would seem that Providence is furnishing the world with additional proof that but little true happiness and repose may be found, at least, when just conditions are neglected. Spain and Cuba are convulsed with revolution. France is disturbed with fear of such an event in case of Napoleon's death. Some of the South American republics are in arms. China, full, insists on overflow upon others, and England for the first time

abandons her colonial policy, fearing that its continuance may embroil her with other powers."

The United States affords evidence in many portions of it, that our republican system is afflicted with such deep corruption as to produce the apprehensions which draw from the English premier his guarded but ominous admissions. The times call for wisdom, virtue, and prudence there and here, or wide-spread confusion may follow. England must summon all of her resolution to overcome the serious difficulties which threaten her industry and her government.

WM. PENNIMAN.

How Consistent.

HOW ALARMINGLY true is the latter part of the following which appeared not long since in the *Missouri Republican*:

"History records an age of iron, an age of brass, and an age of gold, and it would seem that America in the present day is destined to complete the catalogue, and crown it with infamy by adding an age of corruption. The most careless observer of men and things, in this country, cannot fail to discern a very decided change for the worse in the last ten years."

The writer then goes on to show by reference to acts and deeds that crime is on the increase to that extent that it is embraced in the orthodox creeds, which few have moral courage enough to question or dispute.

In taking the article together, we are forced to give the writer a measure of credit for his candor in publishing these omens of the last days; yet how ridiculous Daniel's image looks standing on its head, and wearing a crown of infamy. In viewing the above, how striking the conclusion that although the symbols and figures are inverted, transposed, or otherwise mutilated, yet the signs of the times are so plain that all are forced to see it. The writer further shows that the "almighty dollar" occupies a large part of the affections of orthodox churches. Ought there not to be a greater mark of distinction between the professed people of God and their persecutors in this respect?

ALBERT D. RUST.

Solemn Questions to Professing Christians.

ARE you reconciled to God? Can you approach him as a Friend? Do you love him as a Father? Do you obey him as a Master? Do you love his word, his people, and his day? In vain do you profess to love him, if you do nothing for him.

Are you, like Jesus, going about doing good? Do you visit the sick, pity the poor, and seek the salvation of all around you?

Do you daily live under the impression, "I am responsible; I am responsible for my time, talents, and opportunities to do good"?

Are you growing in grace? Is the heart hard, or soft? Is Christ precious? Are you willing to receive all he has, and to do all he bids? To make a complete Saviour of him, imitating his example, as well as trusting in his blood?

Are you prepared for death? You may soon be summoned; how much better to be summoned from the field of labor than from the bed of sloth. "Work while it is called to-day; the night cometh when no man can work."

Are you looking for the glorious appearing of the Lord Jesus, who will come to be glorified in his saints, and to reward every man according to his works?

COST OF INTOXICATING LIQUORS.—When the late war was at its height, the expenses per day reached the sum of about two millions of dollars. Another destroyer is at work in the land, which consumes the enormous sum of four millions per day, or nearly fifteen hundred millions per year—half our national debt. From the late published statistics of Mr. Wells, special commissioner of the revenue, are made up the footings of the retail sales of intoxicating liquors in the several States for the year 1867, which reach the enormous aggregate of \$1,483,491,865. Reader, have you any share in this business?

TRUE sensibility leads us to overcome our own feelings for the good of others.

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. Crandall.

DEAR BRETHREN AND SISTERS: I have felt for some time that it is my privilege, and perhaps duty, to say a few words through the REVIEW. Those of you who attended the Camp-meeting at Lancaster, Mass., in September last, will perhaps remember the brother from Athol, who, at that meeting, decided for the truth, and publicly made a stand, identifying himself with those denominated Seventh-day Adventists. And some might ask, if they could, How goes the battle? Well, sometimes through grace, I am the victor, sometimes through self, the vanquished. But thank God, I love the truth, and long to be sanctified through it. God gives me liberty in speaking the truth, and the more I handle it, the brighter it grows. I meet with some opposition from my "no-law" friends, and oh! such a twisting and perverting of the truth to get around the cross. Such reasons and excuses for Sunday keeping, and that from intelligent men and women. Well might Jesus say, "Full well ye reject the commandment of God, that ye may keep your own tradition." Soon after my return from the Camp-meeting, my companion decided to go with me to mount Zion; also two other ladies, friends of ours, decided to exchange error for truth; but both have left town, and we are left alone to keep the Sabbath. And yet we are not alone, for Jesus is with us, and has promised to be with us to the end. We are longing and laboring with God, we trust, to bring others to see, believe, and obey the truth. Some are investigating. Oh! that some one would come over and help us. We long to see a living Christian of like precious faith. How highly you are favored who have meeting privileges and can hear the word preached. God help you to prize and profit by it.

I have recently been looking through the prophet's eyes, to the little company on Mount Zion, and I see that they are a faultless company; no guile in their mouth. I want to stand among them after the translation, and the question comes, Are you ready? are you getting ready? Brethren and sisters, let me repeat the question to you, Are you getting ready? May God help us to make haste, while mercy lingers, that we may be prepared to hail with joy the dawning of that blessed day that wakes the dead to life. I find that my heart is not right in the sight of God. I am not ready. I have resolved and re-resolved to do right, only to break my resolves, and I see it is useless to try to reform the outward man, when the heart is not right. We need not expect sweet water to run from a bitter fountain, or, to find good fruit on a corrupt tree. Jesus says: "Make the tree good and its fruit good," cleanse the fountain, and the stream will be pure, and it leads me to cry, "Create in me a clean heart, O God, and renew a right spirit within me." I long to be, and beg of God to make me, an overcomer; and when my heart is right, I shall have no need of resolves, for if the heart be right, the life will be all right. O God, create in me a clean heart. Who will join me in this cry, in view of the perils of these last days, the dangers to which we are exposed, the chilling influence of the world? I cry, O Jesus, thou great Pilot across life's rough sea, come on board my ship and guide me safely over to the other shore.

Yours in love,
Worcester Co., Mass.

From Bro. Martin.

BELoved BRETHREN AND SISTERS: I would say to you that my poor heart is often cheered by reading your epistles in the REVIEW. I would bid you all God speed, may the good Lord bless you all, and prepare you by his rich grace, for what he is preparing for you. For one, I do not realize the time in which

we live as I should. I have been a believer in the Advent doctrine twenty-six years or more. I still believe that we have the truth, and I do desire to feel the force of it more than I do. Surely, this is a solemn time. No doubt some of you expected to see me at the camp-meeting at South Lancaster, Mass. I intended to be there, but my health was so poor that I did not feel able to go so far. I wanted very much to go, expecting to see many of the old, tried friends of the cause. I am one of the lonely ones. My health is poor; still I do feel like pressing forward. I hope and trust that you will remember me and mine in your prayers, and may we meet at last in the everlasting kingdom of God to part no more for ever. In love and hope.

LEWIS MARTIN.

From Bro. and Sister Olive.

EVER since our return from the Minnesota tent-meeting, we have desired to express through the REVIEW the great gratification and pleasure, and we hope profit, that we received there. It was the first meeting of Seventh-day Advent people we had ever attended. We had only met a few scattered ones before, and we were very anxious to see how they looked, and talked, and acted. Our impressions were on the whole favorable, though we were forced to conclude that as a whole they were by no means perfect, and like ourselves, had much work before them of self-denial and purification before they should be fitted to "enter in through the gates into the city." They mostly seemed earnest, and active, and as though they loved the truth of God more than the fashions and ceremonies of the world, which fact seemed like manna to our souls.

Some asked us, "How are you enjoying the meeting?" Brethren and sisters, a tent-meeting is not a very good place to examine yourselves, and obtain a deep consecration of heart. There is so much that is new and strange to attract your attention. To those who could not go, we would say, The meetings can't give you a pure heart. Ministers, or their preachings cannot do that. But waiting on the Lord will; so take courage. To those who could go, but did not, we would say, You do not know how much you missed, of instruction, and help, and encouragement. Do not stray away again if you can help it. To all those who kindly cared for us, we return thanks. Especially do we remember the Mantorville, and Maiden Rock friends, and many others. We were pleased to see a note lately from Bro. Sulliffe, whom we met there. May the Lord bless them all. J. AND J. S. OLIVE.

Wis.

From Sr. Warren.

DEAR FRIENDS IN THE CAUSE OF TRUTH: I love to read your letters in our dear paper. My heart goes out in sympathy for you, as in lonely places, here and there, you are trying to live out unpopular truth and let the light from Heaven reflect upon others. Oh! if we keep very close to Jesus, so that we drink in his loving Spirit, our associates will feel that we have something precious, the light will reflect from our faces, and the truth be seen in the very expression of our countenances. It is worth everything to have this life within, then when we speak to others it seems to enliven their hearts.

How can we move the hearts of others unless our own hearts are first moved by the power of truth?

But have you labored in love for others, and seen no hopeful signs? Do not be discouraged. Begin to have faith. Faith is not sight.

When the REVIEW first came to our house, I would not read it. I had been told of the disappointment of the Adventists in 1844, and supposing them to be errorists, decided not to have anything to do with their publications. Of course it was the suggestion of Satan in order to keep the truth from me.

For several years I carried this out pretty strictly, and when the rest of our family had finally yielded, my mind did not change. I thought they were going back into formalism, and did not wish to follow.

Dear friends, if you knew how your lives are taken by unbelievers as specimens of your "doctrines carried

out!" Oh! if, in every way, we represented truth rightly, with how much greater power would it tell upon others.

My father kept the Sabbath alone several years, but, though I had considerable confidence in his piety, I knew there was something deeper. Now when I think what a tide of opposition he met, I am grateful that he held out at all against our combined efforts. Finally our family obtained "Spiritual Gifts," and I read Vol. 2. There was the spirit of the Master, and I became convinced that Seventh-day Adventists had truth with them. Since then I have enjoyed reading their writings.

Thank the Lord that he did not let me perish in shutting my eyes to the light. How merciful he is. I desire to be sanctified through the truth; I want the inner life. I want to be Jesus' little child, that he may feed me daily from his own hand.

What of pleasure do they know, who never meet with Jesus?

I have written this sketch by request of one who first sent the REVIEW to us.

May it encourage some one, who has labored seemingly in vain, still to hope, that the seed may yet spring up.

E. M. WARREN.

From Sr. Holford.

DEAR BRETHREN AND SISTERS: I am striving to enter in at the strait gate. For a year past my trials and afflictions have been very sore. My sufferings have been beyond description, with a pain in my head and eyes, till I have almost lost my sight; and it is a great trial to me that I cannot read the Bible nor the REVIEW; but I can hear them read, and oh! how sweet they are to me. But I am almost through, and I can say to-day that I know my Redeemer lives. Blessed be his name! I long for that land where the inhabitants shall not say they are sick. Yes, my heart leaps for joy at the thought. Then these eyes that are so often weeping, will be immortal, and all tears be wiped away. Then I shall behold my Saviour in glory, and eat and drink with him at his table in his kingdom.

I often say in my heart, How can I stay in this dark world? I rejoice that a rest remains for the people of God. Pray for me, brethren and sisters.

Yours, in affliction, hoping to overcome through the blood of the Lamb,
HULDAH HOLFORD.
Jackson Co., Mich.

From Sr. Hillard.

DEAR BRETHREN AND SISTERS: I have been greatly encouraged by reading the testimonies that appear in the REVIEW from time to time. I dearly love the present truth, and am trying, in the strength that I receive from the Lord, to live it out. Never have I experienced so much of the love of God, and realized his blessings to such an extent as I have the last four years since I embraced the present truth. I was baptized by Bro. White one year ago last April, and I have felt to praise God for all his watchful care and tender mercies shown toward me. The truth never looked more precious to me than at the present time. I believe the unmingled wrath of God will soon be poured out upon the wicked. Shall we be able to stand in that day? My prayer is, that I may have the Holy Spirit to guide and help me at all times to overcome all the temptations, trials, and cares of this world. I desire to press forward with my heart fixed on Christ. I ask your prayers that I may be faithful unto the end, and receive the crown of life which the redeemed shall wear.

Yours in the truth,
Ottawa Co., Mich.

MARY HILLARD.

Obituary Notices.

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

DIED, of consumption, in the town of Otisco, Ionia Co., Mich., Sr. Elvira M. Keeney aged, 27 years, 3 months and 22 days. Her funeral was held at the Christian meeting-house in Vergennes, and attended by a large congregation of friends and relatives, who listened with marked respect and attention to remarks by Bro. Philo, of Stanton, Montcalm Co., Mich.
E. VAN DEUSEN.

