

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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### The Review and Herald

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TERMS: - - - - - See Last Page.

#### THE OVERCOMERS.

"And after this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

Not all who enter on the strife,  
With foes unseen, and doubts, and sin,  
Seeking for everlasting life,  
Will fail the glorious prize to win.  
The holy seer, on Patmos bound,  
In visions of the world of light,  
Beheld, the throne of God around,  
A countless throng in robes of white.

And in their hands they bore on high,  
While glory beamed from every face,  
Majestic palms of victory,  
As conquerors in the heavenly race.  
Whence came this bright, triumphant throng?  
They came through trials keen and sore;  
Through tribulation deep and strong,  
They struggled to the heavenly shore.

Floods swept them from the scene of strife,  
Flames stifled their exulting cry,  
Dungeons wore out their lingering life,  
And deserts saw them droop and die.  
The keenest tortures fiends could frame,  
The keenest mortals could endure,  
They met; and through them all they came,  
By suffering made white and pure.

Then, fellow-pilgrim, lose not heart,  
Though Satan and his hosts assail;  
For others well have borne their part  
'Gainst foes as strong, with arms as frail.  
The world, the flesh, their foes within,  
They battled long with bated breath,  
They triumphed, and kept the faith.

Oh! never let the struggle cease,  
While time is left, while life remains;  
The end is everlasting peace,  
On Canaan's fair and sinless plains.  
A glorious throng will surely stand  
Upon Mount Zion, glad and free;  
And you may join, at God's right hand,  
The peans of their victory.

—Ed.

#### OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER ONE.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.  
"When ye shall see all these things, know that it is near, even at the doors.—JESUS. Matt. 24:3, 33.

CAN anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry; and, from the nature of the subject, is worthy of close investigation and a candid answer. It is a matter of painful regret that many, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Almighty. While these may scarcely be reached with this subject, as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these that we write.

We accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the vain search for proofs of his soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

When the disciples inquire, "What shall be the sign of thy coming, and of the end of the world?" Jesus does not reprove them

for inquiring into that which was purposely hidden from all men; but he answers that question in the most definite manner. He even states that there should be signs of that event in the sun, in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting men and nations with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ, were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that God will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

Probably no one chapter of the Bible speaks more fully, and more definitely, upon the subject of the second coming of Christ, than Matt. 24. And we invite the attention of the candid reader to a brief explanation of the entire chapter.

Verse 1. "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings

of the temple." Jesus had been addressing the multitude, in the presence of his disciples. He had reproved the scribes and Pharisees for their sins, and had declared the doom of the Jews, their city, and their temple. Chap. 23. The disciples supposed that the temple would stand forever. And they called the attention of Christ to its magnificence and strength, as if to convince him that he was mistaken.

Verse 2. "And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." This statement from the Master could but deeply interest the disciples. And whether they supposed that the destruction of the temple, the coming of Christ, and the end of the age, would all occur at the same time, or at different periods, it matters not; since Christ, in his answer in this chapter, has distinctly spoken of each separately, and has given each its place in the prophetic history of events.

Verse 3. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, 'Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?'" These questions relate, first, to the destruction of Jerusalem; and, second, to Christ's second coming at the end of the Christian age. They were distinctly answered by our Lord, not, however, before the promiscuous multitude; but on the occasion of a private interview with his disciples. Christ here speaks to his disciples; hence his words are addressed to the church ever after. Mark the caution given by our Lord as he commences to answer these questions.

Verses 4, 5. "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Jesus knew the heart of man, and that many impostors would arise, and deceive multitudes. He here warns his disciples, and guards them against the deceptions of corrupt and ambitious men. Such was the general expectation of the appearance of the Messiah among the Jews, that many would set up the claim that they were the Christ, to carry out selfish purposes. Buck, in his "Theological Dictionary," gives a list of false Christs as they have appeared during the Christian dispensation.

1. Casiba, who set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. To facilitate the success of his bold enterprise, he changed his name to that of Barchocheba, alluding to the Star foretold by Balaam. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow that, during this short war against the Romans in defense of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Ethiopian general.

4. In the year 529, the Jews and Samaritans rebelled against the Emperor Justinian, and set up one Justin for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571, was born Mahomet, in Arabia. At first he professed himself the Messiah who was promised to the Jews. By this means, he drew many of that unhappy people after him. In some sense, therefore,

he may be considered in the number of false Messiahs.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138, the Persians were disturbed with a Jew who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up for the Messiah, and pretended to work miracles. When search was made for him, his followers fled.

12. Not long after this, a Jew, who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Albusar. He pretended that he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon his brethren the Jews.

14. In the year 1176, another of these impostors arose in Moravia. But the reign of delusion is short, and his fate appears to have been similar to that of his predecessor.

15. In the year 1199, a famous cheat and rebel appeared in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned.

16. We are told of another false Christ in this same century, by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success. Here we may observe that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterward affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles the fifth, of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who were scattered over that country.

22. In the year 1624, another in the Low Countries pretended to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish Empire.

23. In the year 1666, appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but after-

ward, with a view of saving his life, turned Mahometan, and was at last beheaded.

24. The last false Christ that had made any considerable number of converts, was one Rabbi Mordecai, a Jew of Germany; he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life.

Here, then, we have a record of twenty-four false Christs who arose at different periods during about thirteen hundred years of the Christian age, and deceived "many," as the Lord had said.

#### The Wicked Spirits in the Skies.

THIS, I think, is the exact translation of the phrase in Eph. 6:12, which in the English version is rendered *spiritual wickedness in high places*. In the same epistle, 2:2, the apostle speaks of the *prince of the power of the air, the spirit that now worketh in the children of disobedience*. The wicked spirits, with their chief, pervaded the atmosphere. The apostle says, "Our struggle is not against flesh and blood, but against the principalities, against the powers, against the rulers of the darkness of this world, against the wicked spirits in the skies." Let those who can read the Greek Testament, and happily there are many such, examine the passage in the original, and judge whether I am right. One would think, considering the circumstances of the apostle, as he himself describes them, 2 Cor. 11:23-28, "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches."—I say, after reading such an enumeration as this, one would think that the conflicts and struggles of the apostle against flesh and blood were something worthy of notice and consideration. But no, says the apostle; all this is nothing, nothing at all, in comparison with our struggles against the great spiritual power of evil, against the wicked spirits so strong, so numerous, so constantly fighting against us. In fact, it is from these wicked spirits that our earthly adversaries, in great measure, derive their strength, their hostility, and their power of annoyance. The same ideas are frequently put forth by the other apostles, and also by our Lord himself. They all recognize the existence of a great spiritual adversary, the chief of the devils, and a host of subordinate evil spirits, intensely hostile to the kingdom of Christ, and constantly working most mischievously and effectively against it. The first Christian teachers used the language, they expressed the ideas, they cherished the opinions, of their Hebrew cotemporaries on the subject of the existence and agency of fallen spirits. If this was a superstitious error on the part of the Hebrews, it was an error which Christ and his apostles never corrected; but, on the contrary, they sanctioned, confirmed, and established, it.

But why is it to be regarded as an error and a superstition? What proof is there against it, as a matter of fact? None of the analogies of what we actually know are against the idea, but all in favor of it.

The once celebrated Dr. Paulus, of Heidelberg, more than thirty years ago, then old, lean, cadaverous, with eyes of piercing brilliancy, like glowing coals of fire in a heap of dead ashes, and with a high, shrill voice, said to me, in a tone of the utmost self-confidence: "I reject entirely the idea of a devil, though Christ and the apostles undoubtedly received and taught it; but the idea of a being purely evil is in itself self-contradictory, impossible." Well, who cares for the idea of a being purely evil? Tiberius, Caligula, Philip II., Alva, Torquemada, and hundreds of others who have actually existed on earth, and whose histories are well known, are devils enough for me. I want nothing more or worse to fill up my whole idea of devil, as given in the Bible.

The most exact picture of a devil, that has ever been drawn by human pencil, is the Mephistopheles in Faust; and who, that is acquainted with men, can say that that character is self-contradictory—impossible? He is simply a mean, selfish, unfeeling, cruel, nasty fellow, of great adroitness, knowing the right, and deliberately choosing the wrong, like many human creatures whose lives have disgraced mankind and made the world miserable.

But God, it is said, would not create an evil being. It is quite inconsistent with any idea of his power, wisdom, and goodness, to suppose so. The Bible does not say that God ever created devils as evil beings. It says they are angels who kept not their first estate, and forsook their original habitation, and made themselves the enemies of God. See the Epistle of Jude. God created them in the same sense in which he created Tiberius, and Caligula, and Philip II., and in no other sense. Tiberius, Caligula, Philip II., and hundreds of others like them, have actually

existed in God's creation, and many such still exist; and God is just as much responsible for their existence as he is for the existence of the devils, and no more so.

"But it is impossible," say some, "that a wise and good God should let loose a pack of devils among poor, weak, frail, human creatures, to tempt them and lead them astray."

Impossible or not, making due allowance for the phraseology, this is exactly what is now done among men, and always has been done ever since men have existed. An innocent, well-trained young man goes from the country into a city, and immediately he is beset by a crowd of depraved wretches, who urgently and persistently tempt him, and in a short time lead him to utter ruin. No devil ever does anything worse than this, or in a worse way. If God ought to kill the devil, he ought, by the same rule, to kill all these unprincipled fellows. If God had no right ever to allow a devil to exist, he has no right ever to allow any of these scoundrels to exist. It is worse; hundreds and thousands of simple-minded, well-meaning girls are every year, all the world over, seduced by heartless and licentious men, and forced to a fate a thousand times worse than any form of speedy death; and God does not interpose to prevent it, and many men think it rather a pleasant joke than otherwise. If the devil ever does anything so bad as this, he certainly never can do anything worse. Mephistopheles plans the seduction of Margaret, not for his own gratification, but for the gratification of Faust, and to work out his own designs against the self-conceited philosopher. If the Faust be not a true history, it is truer than history itself, as history is generally written.

Finally, the only class of intelligent creatures, of whom we have any personal knowledge, is mankind; and among men we find some few who are good, many who are bad, and not a few who are wholly and most assuredly bad—worse, if worse be possible, than Mephistopheles himself. If, then, there are in God's creation other intelligent creatures besides men, why may not some of them be bad too? Please tell us why.

In truth, the whole argument from Scripture, the whole argument from fact, the whole argument from all that we really know, is in decided proof of the existence and agency of fallen spirits; and there is no argument against it. The only thing against it, is the mere subjective presumption of some men, that God cannot do, and permit to be done, in his universe, what we do most certainly know he is every day doing and permitting, all around us, in the world which we inhabit.—C. E. STOWE, D. D., in *Christian Union*.

#### Dialogue at the Gate of Heaven.

SHOWING THE BEWILDERMENT OF PROTESTANT SUNDAY-KEEPERS AND ANTI-SABBATARIANS.

A FEW years since, a small tract fell into my hands, entitled, "HOW SIN APPEARS IN HEAVEN."

The author of this tract tells us that in order to know how sin appears there, we must go to that holy place, and carry our sins with us; or, somehow, have them brought and laid before us in that place of infinite holiness and glory. He has taken considerable pains to inform us respecting the road that we must take, to climb through the regions of ethereal space and at last enter the gate of Heaven. He says we must first bring forward some of our grosser crimes, and see how they look there. He particularly names some of these crimes, among which he mentions the transgression of that command which says, "Remember the Sabbath-day to keep it holy." In reading this sentence, my mind was struck with a very solemn shock, and I was ready to say, Is it the surmise of imagination? or do I actually hear the examination of the author (by the Judge of the universe) on his arrival at the gate of Heaven? Do I not distinctly hear the Judge begin the examination in the following manner?

Judge. What do you want here, Mr. Payson?

Payson. I want you to open the gate and let me in.

J. Are you a Christian?

P. Yes, sir, I hope so, indeed; I have long been a member of the church, and a preacher of the gospel.

J. All that may be, and yet you not be a Christian; did you ever have true repentance of all your sins?

P. Yes sir, long ago.

J. Well, how have you been living since? have you been living in the same sins that you thought you had repented of?

P. I have tried to live as free from sin as I could, but it may be I have missed the point in some things.

J. Have you paid any regard to that command that says, "Remember the Sabbath-day to keep it holy?"

P. Oh! yes; I have been very particular in that; I go to meeting every Sunday, and spend the rest of the day in some religious duties.

J. Every Sunday!! what day of the week do you think that is?

P. Why, the first, to be sure; the day that Christ rose from the dead.

J. Well, what if he did; did that make it the Sabbath? Did you ever read the command that says, "Remember the Sabbath-day to keep it holy?"

P. Yes, many a time.

J. Well, what day did that command say was the Sabbath?

P. I think the commandment says the seventh day is the Sabbath.

J. Why, then, did you not keep the seventh day, as the command directed?

P. Why, sir, I was brought up to keep the first day, and it would have been extremely inconvenient for me to keep the seventh day, when all the church where I belong, and almost everybody else, kept the first.

J. Did you think it a sufficient excuse for you to disregard my word, because it would subject you to some temporal inconvenience? did you suppose that I could relinquish my law to suit your worldly convenience?

P. No, I did not expect you to relinquish your government over men; but I was told, when I was young, that the first day was the Sabbath, and I have always kept it as such.

J. Have you been young ever since? have you not had time to read for yourself, and learn from the Bible that no such thing is written in that book?

P. Yes, I have read enough to know that no other day is commanded to be kept as the Sabbath but the seventh; but I have been told that the apostles kept the first day, and certainly they would not have done it without some instructions from Christ to that effect.

J. Who told you that the apostles kept the first day?

P. A great many ministers, and some of the best Christians in the world have said so.

J. Well, what if they did say so; did you think their say so was more sacred, and more to be regarded, than my word? How could you be made to believe that the apostles kept the first day, while not a syllable to that effect was to be found in all their writings? If an angel from Heaven had told you so, you had the solemn admonition of St. Paul not to believe it unless it is to be found in the Bible.

P. I confess I never could find any warrant for the practice, in the Bible; and I have often wondered how it came about; and have even wished that all the world kept the seventh day, so that I might keep it, too.

J. So, then, it seems you would sooner disobey my law, than single yourself out from the rest of the world. Have I not commanded you to come out from among them, and be separate, and touch not the unclean? and that in so doing I would receive you? How, then, could you expect to be received otherwise?

P. To tell the plain truth, I thought it was no matter which day I kept, so long as I kept one day in seven as it ought to be kept.

J. Do you not see that in this you have acted just as king Saul did when he was commanded to destroy the Amalekites and leave nothing alive? It seems that he thought it was no matter about being so very particular to do just exactly as he was commanded, especially if he sacrificed to the Lord what he did not kill; and can you think that he deviated more from that command than you have from this? And is there any more apparent evil in it? And do you not know how it fared with him? And are you not informed by the apostle that those things were written for our admonition? but how little notice you have taken of it. You ought to have known, by such circumstances, that the law of God could not be bent or twisted.

P. But I have heard that time had been lost, so that we could not tell which was the seventh day.

J. If that was the case, how did you know which the first day was? That, now, is mere folly.

P. Well, I have one thing more to say about it, and that is, I thought that we were not under the law, but under grace; and I think that Paul said so.

J. Did you suppose from that that you were absolved from all the obligations of the "royal law?"—"Law of God?"—Syriac.)

P. I have always been taught that Paul recognized but one law in his epistles; consequently I supposed that when he said, "Ye are not under the law," he meant we were absolved from all obligations to it.

J. That is true concerning the law which he was speaking of; but who taught you that Paul recognized but one law in his epistles?

P. All the ministers I ever heard of subjects of the law took that view of it, and most of the theological works that I have read take the same.

J. Well, suppose they did so teach; did you think their teaching was more worthy to be regarded than that of Paul's?

P. I thought it was in harmony with Paul's teaching.

J. How could you think so, when it was impossible for you with such a view to harmonize Paul's writings? For he emphatically said, in his epistle to the Romans, "For not the hearers of the law are just before God, but the doers of the law shall be justified." And again he said, in his epistle to the Galatians, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Now if Paul recognized but one law in his epistles, did you not see that these two texts could not be harmonized, but that they arrayed Paul against Paul, and made him a teacher of absurdities and contradictions? Was it not? yea, it was, perfectly plain to every candid mind that Paul did teach obligation to the law after "the law of commandments contained in ordinances" was blotted out. And you must know that he said, "By the law is the knowledge of sin;" and, "I delight in the law of God." And it is perfectly plain that he was speaking of the "ten commandments"—"the law of God," in Rom.

2:13, saying, "The doers of the law shall be justified;" and in Gal. 5:3, 4, he was speaking of the ordinances of the Jewish church—"the law of commandments contained in ordinances," having introduced the subject with circumcision. Ah! when men thus plead non-obligation to the law because it is "inconvenient" to keep the "Sabbath of the Lord thy God," they betray a want of love to God; "for this is the love of God, that we keep his commandments."

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And besides, if you thought that Paul had reference to only one law, in his epistles, and that you were absolved from the obligations of even that, because you were under grace, how came you to call on sinners to bring the crime of Sabbath-breaking into Heaven to see how it would look there? Out of thine own mouth will I judge thee, thou hypocrite. Thou knowest that I commanded thee to keep the seventh day; and yet you indulged in disobedience because other folks did so, and because it was more convenient on that account. You ought long ago to have carried this case into Heaven (in thought, at least), and seen how it would look there. In this dark and sinful world, where God is unseen, and almost forgotten, such transgressions appear trivial; but do they appear so to Him who gave this command? do they appear so in Heaven! Be ye assured that no sin can be admitted into his holy place. And if you had read your Bible as you ought, you must have known that the very least deviation from the royal law, is sin; and the least sin, unrepented of, will forever bar the gate of Heaven against you.

P. O! Lord! what shall I do! I was told, over and over again, that I should not be asked in the day of Judgment which day I had kept. I really thought I was going to Heaven, and the very thought of it made me leap with joy when I lay on my death-bed; and my friends which I left behind were comforted with the belief that I had made a happy change. And now here I am in this wretched condition; and what shall I do?

J. I advise you to go back and do better, and pray for pardon for what you have done, and tell every one you see that the transgression of the law is sin, and that every one who lives in any known transgression of the law, is a sinner, and cannot be admitted here without repentance; and that repentance includes forsaking, as well as confessing. It is but mere mockery to pretend to confess your transgressions while you intend still to continue in them.

Dear reader, however inappropriate or disingenuous these remarks may at first sight appear, I think it will do you no harm to look seriously at the picture, and honestly endeavor to realize how sin appears in Heaven. And should it be the means of stirring up a single sinner to repentance, the author would be amply repaid.—*Scripturalist*.

#### The Coming of Jesus.

"The Lord himself shall descend from Heaven." 1 Thess. 4:16.

I. *Testimony of Patriarchs.* ENOCH, Jude 14. JOB 19:25-27. Num. 24:16, 17.

II. *Testimony of David.* Ps. 1:3-6; 102:16; 96:10-13; 98:7-9.

III. *Testimony of the Prophets.* Isa. 25:9; 26:21; 35:4; 40:10; 42:13; 62:11; 66:15; Jer. 23:5, 6; Eze. 21:25-27; Dan. 7:13, 14; 12:1; Zech. 14:3, 4.

IV. *Testimony of Apostles.* PAUL: 1 Cor. 15:22, 23; Phil. 3:20; 1 Thess. 1:9, 10; 2:19; 3:13; 4:16-18; 2 Thess. 1:7-10; 2:1-8; 3:5; 2 Tim. 4:1; Titus 2:13, 14; Heb. 9:27, 28; 10:37; PETER: Acts 3:19, 20; 1 Pet. 1:13; 5:4; 2 Pet. 1:16; 3:14; JAMES 5:7-9; JOHN: 1 John 2:28; 3:2; Rev. 1:7; 6:16, 17; 19:11-16.

V. *Testimony of Angels:* Acts 1:9-11; Rev. 1:7.

VI. *Testimony of Jesus Christ Himself.* Matt. 16:27; 24:30, 31, 39, 42, 50; 25:13, 19, 31; Mark 8:38; 13:26, 34-36; Luke 12:36, 40, 46; 17:24, 30; 21:27; John 14:1-3, 18, 28; Rev. 16:15; 22:7, 12, 20.

Here are seventeen witnesses:—two Patriarchs, Balaam, David, four Prophets, five Apostles, three Angels, and our Lord himself.

BELEEVEST THOU THE PROPHETS?—THEY DECLARE THAT CHRIST WILL COME:—

1. *Personally.* Acts 1:9-11; 1 Thess. 4:16; Heb. 9:28; John 14:1-3.

2. *Visibly.* 1 John 3:2; Matt. 24:30.

3. *Gloriously.* Matt. 25:31; Mark 13:26; Luke 9:26.

4. *With His Holy Angels.* Matt. 13:39; 25:31; 2 Thess. 1:7.

THE OBJECTS OF HIS COMING ARE—

1. *To raise the Dead.* 1 Thess. 4:13-16; 2 Tim. 4:1-8.

2. *To Judge the World.* Acts 17:31; 2 Tim. 4:1-8; Matt. 25:31-46; Ps. 1:1-6; 96:13; Rev. 20:11, 12.

3. *To Save His People.* Heb. 9:27, 28; Isa. 25:9.

4. *To Destroy the Ungodly.* 2 Thess. 1:8, 9; 2:8; Isa. 11:4.

5. *To Reign Forever.* Dan. 7:13, 14; Matt. 25:34; Rev. 5:10; 21:5; Luke 1:32; Isa. 9:6, 7.

THEREFORE MEN ARE COMMANDED:—

1. *To Repent.* Acts 3:19-21; 17:30, 31.

- 2. *To Live Soberly and Watchfully.* Titus 2:11-14; 1 Pet. 4:7.
- 3. *To Abide in Christ.* 1 John 2:28.
- 4. *To be Diligent.* 2 Pet. 3:14; 1 Cor. 15:58.
- 5. *To be Patient.* James 5:7, 8.
- 6. *To Watch and Pray Always.* Luke 21:36; Matt. 24:42; Mark 13:35, 36.—*The Christian.*

**A Visit to Jupiter.**

I WAS just congratulating myself, that bright wintry morning, as I sat by the cosy fire, and thinking what a pleasant situation I had, as I industriously commenced preparations for the day's work. A happy group of faces surrounded me, and the opening door admitted more, from the keen air without. But cold noses and rosy cheeks only provoked jests from their owners, and "all went merry as a marriage bell." I might have been perfectly happy; but—whose happiness was ever so perfect that a "but" or an "if" was not in the way? I had glanced out of the window, and had seen old mother Gawkins coming up the school-house walk, and that little fact disturbed my peace of mind exceedingly. Not that the venerable lady had done me any personal injury of which I was aware; but I dreaded her presence. She always made me feel disagreeably conscious of every petty sin of my life, with her sanctimonious "I-wonder-if-you're-all-you-pretend-to-be" face, and her "I-am-holier-than-thou" manner. But I met her with as good grace as possible. Mrs. Gawkins was very reserved and dignified this morning, and I knew something unusual had happened, when she called for her children and took them away. You must bear in mind that whatever my feelings were toward her, she was considered, by her particular "set," "dear, good, pious, motherly," and all that, and I really could not account for my feelings; of course they were wrong, and they were the sins, perhaps, for which my punishment was given.

2. Some of my young-lady pupils entered just then. Was it fancy, or did they greet me less cordially than usual? At any rate, I turned to my work, which I had begun so cheerfully, with a heavier heart than I had carried there that morning.

3. Two or three days afterward, when I had ascertained that their coldness was not fancied, vague rumors and ill-natured tales came floating to my ears that had had their circulation started by the gossiping set of which old mother Gawkins was head; tales in which I figured, not in a very advantageous light either; and each precious bit of slander fell, a heavy blow on my innocent head.

"Oh! what a dreary, weary life to lead," I murmured to myself, as I opened the door of my lowly boarding place, tired and discouraged. "I almost wish I may never see the light of day again;" and picking my way among cats and children to my room, I threw myself upon my little patchwork-covered bed. I gazed out of the window the slowly and drearily falling snow, becoming more and more dreary in the increasing darkness and gloom. But that was poor comfort, and I turned and studied the pattern of my patchwork quilt till my brain whirled. "Oh! why must I," I thought, "I, who have ever walked in the path of virtue, and been strictly obedient to the calls of duty and right, be thus persecuted and shunned? It is not to be endured! What can I do?" Slowly formerly-fancied visions of fame and happiness faded away, and I saw myself standing alone—innocent and alone.

5. "Schoolma'am here? Thought I'd come in and warm a bit, and see her. In the front room? Well, I'll step in a minute." And in stamps Liddy Huld, the fastest talker, and the owner of the most ingenious brain, in the neighborhood. Well, I resigned myself, since I must be persecuted one way or another.

6. "Good evening, Miss Hunt. Purty stormy! Hope you did n't catch cold last evening, standing talkin' with Mr. J——? Eh? He, he, he. Well, well; I know how that is. I met old mother Gawkins down here. Sanctimonious hypocrite! You must n't worry, schoolma'am, 'bout them stories as she's told; for she's no better herself; not a whit better than—"

7. "I thought she could n't be perfection itself, she knows so well how to describe a bad character," I interrupted.

8. "He, he; well, she does, now; but I can tell you that there's bad things, what's true, said about her—ever hear? Did n't? Well, how't she's been pocketing coffee in Mr. E——'s store; and everybody knows how she can—"

9. But with a feeling of revengeful satisfaction at hearing my enemy so described, I dropped my head; the sharp voice of Liddy Huld died away, the colors of my patchwork quilt faded from my sight, and I was in darkness. Presently a feeble touch fell upon my shoulder. I looked up. A dark, withered little object, something like a human being, excepting it owned a pair of wings, stood by my side. Ah! I knew him—my former guide, my little friend! "I have come," he said, "at my master's bidding, to lend you my wings."

10. Welcome, welcome, good genii," I cried, "both you and your wings. Where may I go?"

11. "Your choice?"

12. "Jupiter! yes, to Jupiter!—bright, calm, silvery star!" And instantly I felt myself floating, floating—that same sweet, soothing motion I had known once before. Far, far away I sped through utter darkness, wishing I might ever rest on the soft safety of those wings, and never come

back to troubled earth again. Suddenly, floods of light, glorious, golden, mellow light, opened before me. Nothing else was to be seen, nothing but soft light, above, around, below. But my elbow friend was ready to guide me.

13. "Come with me," said he; and I followed. Presently a magnificent silver door swung open before us, and I saw visions that the wildest flights of my fancy had never pictured. There was a large hall reaching back almost out of sight. The walls were hung with finest purple silk, embroidered with gold, or studded with diamonds and pearls, and other glittering stones. Ranged around the room were chairs of golden frames and downy velvet cushions. Soft carpets buried the sound of the footsteps. Beautiful ornaments decked the room; and over all rested that same soft, lovely light, like the last, golden rays of a sunset in our world, only softer; giving a strange glory and beauty to the already-sparkling scene.

14. And I saw, through the many doors of silver, beautiful young maidens come flitting in, and throng around the richly-carved and gem-sparkling tables and ornaments, chatting and laughing, while the rich glow pervading the room lit up each face with a beauty never seen on earth. Tall, brave-looking men soon followed, elegantly dressed, in velvet, crimson silk, and diamonds, and staid, proud old ladies and gentlemen rustled into the yellow light, in rich, sober attire, till, looking down the hall as far as eye could reach, thronged the rich and beautiful.

15. Preparations for a feast seemed to be going forward with all dispatch. The tables were spread with sparkling glass, crystal, and silver, dishes filled with savory meats and tempting morsels. An exceedingly-tall man, in flowing white robes, gave thanks to our Heavenly Father, and the banquetting commenced. And how they seemed to enjoy it all! No selfishness was displayed—each seemed anxious that the other should enjoy any choice morsel he may have found, and I saw that a tempting bit was often handed from one to another in great delight. And strange, too, as each took his share, it seemed to increase instead of diminish the portion. But—oh, horrors! Even while I was admiring, to myself, their generosity, enjoyment, religion, and refinement, it became apparent that they were cannibals! Darkness, dizziness, an almost deathly faintness, came over me at this intelligence. I turned to my guide. "In the name of Mercy, what does this mean?"

16. He only smiled—a dark, mysterious smile, and said: "You could never tell which of those happy, innocent damsels will be the next victim."

17. When I recovered my strength, I came forward and said,

18. "Friends! fellow-beings! In the name of that Being who rules both our planets, listen to me! I have seen your wealth and splendor, admired it as something we have not on earth; I have approved of your religion, appreciated your refinement. But in the midst of all this, I have discovered a crime so horrible that only the most savage and uncivilized of our globe are ever known to be guilty of so black a one. It is never heard of, even among the most ignorant, half-civilized people, without a deep thrill of horror. And here I find you, perhaps the most enlightened people of your globe, you who have every chance to know better, killing, and actually eating, with apparent delight, a human being taken from your very midst! You can have no true religion where such diabolical practices are countenanced."

19. Here the priest came forward and begged leave to interrupt me.

20. "Allow me to assert, traveler from another world, that, horrible as you seem to think our habits, (which by the way we never thought so much about,) you have a practice as horrible and irreligious, on your own planet."

21. I stopped him with a cry of dismay and contradiction. "Yes, it is true. We look down with wonder on you, refined, educated, pious, though you may be apparently, carelessly pursuing this practice. It appears as horrible to us, as our 'black crime' may appear to you. It is this: Sometimes busy persons, in your world, will pounce upon some poor girl's reputation, feast upon it, ask every one to partake, and seemingly take the greatest delight in it. We know of nothing so horribly wicked and degrading as slander."

22. "But, sir! slander is not encouraged there, as cannibalism appears to be here."

23. No; you smoothly condemn the practice in a manner which gives not one smiting pang to a guilty conscience. You make a show of reproving scandalers, yet still their crime is a popular one. Now I advise you to go back and spend the remainder of your life in showing your own people the wickedness of this habit; and when the earth is free from it, visit us again, and if our crime yet exists, do your best to banish it. What were you doing just before you came here, but tasting a choice morsel of somebody's reputation? I have no more to say."

24. I bowed my head in shame. And when I looked up, the beautiful light had gone, the vision of splendor had faded away, and nothing was to be seen but a window through which the white snow gleamed, and Liddy Huld's voice was clattering fast as ever:

25. "Yes; I was just saying, There ain't the beat of that woman for meanness—"

26. "Liddy, I'll hear no more of that. I'll tell you what I've been dreaming when you thought I was listening, and I hope you never will slander again." I had commenced my life-work.—*School-Day Visitor.*

**WATCHING FOR THE MORNING.**

I'm a stranger and sojourner,  
A pilgrim on the earth,  
A sick and lonely mourner;  
Few own my noble birth.  
But I'm watching for the morning;  
Oh! when will morning come,  
And I change the world's rude scorn  
For the fellowship of home?

They call me strange and gloomy,  
But oh! they little dream  
Of the hopes that fill my bosom;  
For I am not what I seem.  
I am watching for the morning  
When He who for me died,  
In triumphant state returning,  
Shall take me to his side.

They often find me weeping,  
When I cannot tell them why;  
For they know not the deep meaning  
Of my spirit's sympathy.  
But I'm watching for the morning  
Of a bright and glorious day  
That shall hush creation's groaning,  
And wipe her tears away.

The earnest expectation  
Of all nature is abroad,  
Waiting the revelation  
Of the real Son of God.  
I am watching for the morning  
That shall set the captive free,  
And will change the chains of bondage  
Into glorious liberty.

I will get me to the mountain,  
Till the shadows flee away;  
I will ask me of the watchmen,  
For the tokens of the day.  
I am watching for the morning;  
The night is almost gone;  
I hear the note of warning,  
I will hie me to my home.

—Sel.

**Trust in God.**

"Casting all your care upon Him; for he careth for you." 1 Pet. 5:7.

Few things are more calculated to prevent us from serving God effectually than carking care. Yet, there is much in the world that is fitted to beget such a feeling in the mind of the Christian. The corruption of his own heart is often a source of unhappiness to him; and even if, by the grace of God, all his inward foes are not only subdued, but are utterly driven out of his bosom, there is still enough to weigh down his soul. And the temporal circumstances of the child of God are often such as to beget anxiety. His home is often the abode of poverty. Frequently he watches, day after day, at the couch of a loved one, and sees the light go out from eyes that have beamed softly upon him. Or he has stood by the lifeless form of the companion of his childhood, or followed to the grave her who had been the "angel of his household." Under such circumstances, we are in danger of being swallowed up with over-much sorrow. But the text recommends a better course of action; namely, casting our care upon God.

The text does not recommend a trust in God that allows its possessor to neglect any duty. Many live as though they supposed they had nothing to do in regard to their salvation. They act as though they expected to be wafted to Heaven without exercising any watchfulness in avoiding the dangers that beset the voyager upon the sea of life. Such carelessness as this has no warrant from the Scriptures; but they everywhere teach the necessity of watchfulness. They represent the Christian as a warrior. If the soldier fails to be on his guard, he is likely to be surprised by his foes, and to suffer loss. Is the careless professor likely to "fight the good fight of faith?" We will never wear the victor's crown until we have fought many battles. But after we have discharged our duty, we should then leave the result with God. We are to rely unflinchingly upon his promises, even when, to the eye of reason, all appears dark and hopeless. The man of strong faith is careful for nothing. Though his bark is out upon the stormy sea, and the clouds gather darkly around him, he does not despond; for faith shows him Christ standing at the helm.

Many are the reasons why the Christian should cast his care upon God; but the one given in our text, that "he careth for him," is sufficient. There is a heartless philosophy in the world that seeks to rob man of the watch-care of God. It asks, scoffingly, whether the Sovereign of a million worlds will condescend to take any notice of so insignificant a creature as man. But it has never yet been proven that man holds an inferior place in the scale of being; and whatever false philosophy may teach, the believer in revelation knows that God watches over the interests of his children with the greatest care. The infidel may tell us that—

"To Him, no high, no low, no great, no small;  
He fills, he bounds, connects, and equals all.  
\* \* \* \* \*  
He sees with equal eye, as God of all,  
A hero perish, or a sparrow fall;  
Atoms, or systems, into ruin hurled,  
And now a bubble burst, and now a world."

But Christ said to his disciples, "Ye are of more value than many sparrows." As long as it is admitted that "God so loved the world that he gave his only begotten Son to die, that whosoever believeth on him should not perish, but have eternal life," it will be impossible to deny that he takes a deep interest in the welfare of his children.

The character of God is such as to afford a firm foundation for trust in him. He cannot fail

to supply the wants of his children on account of ignorance of those wants. The child may die for want of the comforts of life, which its earthly parent would rejoice to supply, was he not ignorant of its condition; but the eye of our Heavenly Father is ever upon us—his ear is open to our faintest cry. How cheering to the humble Christian is the language of Christ, "Lo, I am with you always, even to the end of the world."

And his power is equal to his knowledge. Many an earthly parent has wept over the misery from which he was unable to shield his child. Often has the earthly monarch seen the happiness of his faithful subjects destroyed by a ruthless invader, whose progress he had not the power to stay; but no being in Heaven or earth has the power to pluck His children out of the hand of God.

Shall he be cast down who has such a protector? Shall he repine over the petty sorrows of life, whose privilege it is constantly to look up and say to God, "What time I am afraid, I will trust in thee"? Shall he not rather rejoice in the fact that God has assured him that "his light afflictions, which are but for a moment, shall work out for him a far more exceeding and eternal weight of glory"?—*Rural New Yorker.*

**Cruelty of Foreign Residents in Heathen Lands.**

MR. RAPHAEL POMPELLO, in a recent work entitled, "Narrative of a Tour across America and Asia," speaks as follows of the cruelty of foreigners to the natives of the East:—

"I will give here one of the many instances which I saw, illustrative of this line of conduct. A steamer, which had been undergoing repairs, made a trial trip, crowded with most of the leading foreigners of Shanghai, all, like myself, invited for a pleasure excursion up the Wusung River. As we were steaming at full speed, we saw, some distance ahead of us, a large scow loaded so heavily with bricks as to be almost unmanageable by the oars of four Chinamen who were propelling it. They saw the steamer coming, and knowing well how narrow was the channel, worked with all their force to get out of it, and let the boat pass. As we stood watching the slow motion of the scow, which we were rapidly approaching, I listened every instant for the order to stop the engine. The unwieldy craft still occupied half the channel, the coolies straining every muscle to increase her slow motion, and uttering cries which evidently begged for a few instants' grace. There was yet time to avoid collision, when the pilot called out, 'Shall I stop her, sir?' 'No,' cried the captain; 'go ahead.' There was no help for it. Horrified at hearing this cold-blooded order, I waited breathlessly for the crash, which soon came. The scow, striking under the port bow, veered around lengthwise, and was instantly under the paddles. A shriek, a shock, and a staggering motion of our boat, and we were again steaming up the channel. Going to the stern, I could see but one of the four Chinamen, and he was motionless in the water."

The Professor remarks that no one seemed to be at all moved by the circumstance, and that, on an average, one Chinese vessel a day is recklessly sunk by foreigners!

When facts like the above are borne in mind, and when it is remembered that nearly all these same foreigners are engaged in the opium traffic, need we wonder that many of the leading Chinese are anxious to shut foreigners entirely out of the country? or that the success of missions is not more rapid than it is? Or, need we be surprised that when missionaries leave these seaports to begin interior stations, and before the character of their lives and work is known, they should be molested by the natives, to whom the evil reports of the doings of foreigners have come?

**Harmony in a Family.**

1. We may be quite sure that our will is likely to be crossed in the day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the temper of each individual.
4. To look upon each member of the family as one for whose soul we are bound to watch, as those that must give account.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take the cheerful view of everything, and encourage hope.
11. To speak kindly to the servants, and praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same, and been forgiven?"
15. In conversation, not to exalt ourselves, but bring others forward.
16. To be very gentle with the younger ones, and treat them with respect.
17. Never to judge one another, but attribute a good motive when we can.—*Christian Treasury.*

If a seaman should turn back every time he encounters a head-wind, he would never make a voyage. So he who permits himself to be baffled by adverse circumstances, will never make headway in the voyage of life.—*Sel.*

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 20, 1870.

URIAH SMITH, EDITOR.

### Will You All Take Hold?

THE REVIEW this week enters upon a new era of its history. As now enlarged, it presents about double the space for reading matter that it contained before this change. Correspondents will see at once the field there is before them, and realize, we trust, its importance. We want all this space filled with living, flaming words of truth; something that will arrest the attention of the unthinking, instruct the ignorant, convince skeptics, establish the wavering, stir up the backsliding, comfort believers, strengthen the weak, cheer the desponding, and bring us all nearer to Christ, and more into sympathy with his will, and into the spirit of his work. Give us your choicest thoughts, your richest experiences, in the briefest and most forcible words. Will you all take hold, and do what you can in this direction?

With an increase of matter, and an improvement in tone, the REVIEW should enlarge its sphere of usefulness. It ought shortly to visit double the number of homes which it now enters. Will you all take hold to help in this direction also?

And while we try to have a paper worthy of the cause, we want a cause worthy of the paper. A living cause is worthy of a living paper. But the paper cannot long retain its life, if the cause is in a feeble, languishing condition. The improvements undertaken in behalf of the REVIEW, therefore, bring an increased responsibility upon all, to work for the cause in all its departments and in all directions. Wrestle with the Lord till your hearts are all aglow with love to God and man. Seek for a double portion of the Holy Spirit. David with his sling, and Jonathan with his armor-bearer, were able to route the armies of the Philistines, because God's Spirit was with them; while the whole host of Israelites, unconsecrated and afraid, with all their pomp and show of power, could accomplish nothing. Thus equipped with effectual power, go forth, the few remaining moments of time, to labor for the salvation of souls. We can do all things through Christ strengthening us. Will you all take hold of the work, and let your *leading interest* be for the precious cause of present truth?

### The Present Burden of the Advent Movement.

WITH ever-increasing assurance of the correctness of our position, we re-peruse those prophecies which point out the work and position of the people of God in the last days. It is our privilege to understand our mission. John the Baptist, the forerunner of Christ at his first advent, and the type of those who go forth proclaiming the second coming, understood his work. It is only thus that a people can concentrate their energies upon the work to be done.

Those engaged in the great Advent movement of 1840-1844, generally understood that they were fulfilling the work symbolized in Rev. 14: 6, 7, by an angel flying through heaven with a special proclamation of the everlasting gospel. They were also satisfied at the time that the second message, verse 8, was likewise meeting a fulfillment in their experience; for they saw that work partially, at least, accomplished. The great disappointment of 1844 shortly ensued, which threw them into doubt and confusion. It was evident that a mistake had somewhere been made, and their views must be modified accordingly. In seeking to recover from the shock of that disappointment, to correct their reckoning and ascertain their true position, what would have been more natural than for them to follow right on in that line of prophecy, the first portion of which they had seen so plainly fulfilled in their own history? For there is a third message, as well as a first and second, brought to view in Rev. 14. And this would have shown them a further work to be accomplished, and new truths to be introduced, and urged upon the people. It would have led to an explanation of the great disappointment, shed light on what was dark, brought order out of confusion, and strengthened them mightily for their closing work.

But, strange to say, this was not done. Most of them clung tenaciously to the view which was the cause of their disappointment, and which, upon examination, is found to be without proof. Clinging to this, they were obliged to surrender,

in its stead, the main and most strongly fortified points of the Advent faith. Human speculations took the place of scriptural arguments, division and confusion have reigned in their midst, and we now hear nothing from them respecting the first, the second, or the third, message.

We ask the careful attention of the reader, especially that of all Adventists of every class and name, to this point. There is a work to be accomplished under the symbol of a proclamation by a third angel. Rev. 14: 9-13. Immediately following this, the Son of Man appears on the white cloud. All must be agreed on this. Then the work of the third message is the last to be accomplished before the second coming of Christ. Every one must acquiesce in this conclusion also. But all who call themselves Adventists teach that the coming of Christ is at the door, being but a few years, at most, before us. Then we ask them where, and by whom, this work of the third angel is being fulfilled. We ask them to point it out to us. This work is to be done before the Lord comes. A body of people must give to the world a warning against the worship of the beast and his image, and the reception of his mark. They must be able to give an explanation of these terms, that their warning may be intelligible and effectual. According to the position of all Adventists, the present is the time for this work; for this is the last great movement to be made previous to the appearing of the Son of Man, which they hold to be just before us. Again we ask, Where shall we look for this work? They do not claim to be doing it; nor can they so claim, unless they can show that a special message may be proclaimed, and yet nothing be said about it. But they cannot consistently teach the immediate coming of the Lord, unless they can point to a fulfillment of this work.

There is, however, a large body of Adventists, who claim to be giving this message. We claim this on reasons which are entirely satisfactory to our own minds. We give an explanation of the beast, his image, his mark, and the commandments of God, which are plain, harmonious, consistent, and so far as we can appreciate the force of argument, impregnable. The message we claim to be giving, the work we profess to be doing, is a fixed fact in prophecy. It is therefore entitled to consideration. And we think we can consistently claim one of two things in reference to our position; namely, that any one who professes to be looking for the soon coming of the Lord, shall either give a better exposition, and point out a more consistent fulfillment of the message than we are able to show, or else accept of ours and take his stand upon it. This subject demands attention, and it will have a hearing.

It may be objected to our view of these messages, that it makes them too unequal in duration; the first being proclaimed but a few years, the second only some six months, and the third already about twenty-six years. Such mistake, in supposing that one message ceases on the introduction of a subsequent one; that the first ceased when the second was introduced, or the second when the third commenced; whereas, the second was only additional to the first, and the third, to the first and second. The second bated no jot or tittle from the importance of the first, but only for the time became the leading message; so of the third with respect to the first and second. The first message commenced a few years before the second, but did not cease when the second was introduced; and the second commenced some months before the third, but still continued though another was added; and since the introduction of the third, it would be proper to say that we have three messages all being fulfilled together; the leading proclamation, the burden of the work, being now the truths contained in the third and last.

The third message is in the order of prophecy, and will certainly be fulfilled. It is a part of that word which is less liable to fail than the heavens and the earth are to pass away. And it will go with a loud voice; for the mouth of the Lord hath spoken it. The time has come for its fulfillment; and God never suffers a false fulfillment in the time that should have been occupied by the true. He does not thus permit error to thwart his plans. Then why not believe, believe with all the heart, and not cripple the work by our hesitancy and lukewarmness!

RELIGIOUS LITERATURE.—Says the *Churchman*, under this head, "The religious literature of our day exhibits a tendency that we deeply deplore. We are sorry to see a want of reverence in speaking about even the *minor* matters of religious service. But we confess that we are often revolted at the way in which the *most sacred* topics are handled in religious writing.

### Thoughts on the Book of Daniel.

(Continued from REVIEW Vol. 36, No. 16.)

#### CHAPTER X.

VERSE 1. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

This verse introduces us to the last of the recorded visions of the Prophet Daniel, the instruction imparted to him at this time being continued through chapters 11 and 12, to the close of the book. The third year of Cyrus was B. C. 534. Twenty-one years had consequently elapsed since Daniel's vision of the four beasts in the first year of Belshazzar, B. C. 555; nineteen years since the vision of the ram, he-goat, little horn, and twenty-three hundred days, of chapter 8, in the third year of Belshazzar, B. C. 553; and four years since the instruction given to Daniel respecting the seventy weeks, in the first year of Darius, B. C. 538, as recorded in chapter 9. On the overthrow of the kingdom of Babylon by the Medes and Persians, B. C. 538, Darius, through the courtesy of his nephew, Cyrus, was permitted to occupy the throne. This he did till the time of his death, about two years after. About this time, Cambyses, king of Persia, the father of Cyrus, having also died, Cyrus became sole monarch of the second universal empire of prophecy, B. C. 536. This being reckoned as his first year, his third year, in which this vision was given to Daniel, would be B. C. 534. The death of Daniel is supposed to have occurred soon after this, he being at this time, according to Prideaux, not less than 91 years of age.

VERSE 2. In those days I Daniel was mourning three full weeks. 3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

The marginal reading for "three full weeks," is "weeks of days;" which term Dr. Stonard thinks is here used to distinguish the time spoken of, from the *weeks of years*, brought to view in the preceding chapter.

For what purpose did this aged servant of God thus humble himself and afflict his soul? Evidently for the purpose of understanding more fully the divine purpose concerning events that were to befall the church of God in coming time; for the divine messenger sent to instruct him says, "From the first day that thou didst set thine heart to understand," &c. Verse 12. There was then still something which Daniel did not understand, but in reference to which he earnestly desired light. What was it? It was undoubtedly some part of his last preceding visions; namely, the vision of chapter 9, and through that of the vision of chapter 8, of which chapter 9 is but a further explanation. And as the result of his supplication, he now receives more minute information respecting the events included in the great outlines of his former visions.

This mourning of the prophet is supposed to have been accompanied with fasting; not an absolute abstinence from food, but a use of only the plainest and most simple articles of diet. He ate no pleasant bread, no delicacies nor dainties; he used no flesh nor wine; and he did not anoint his head; which was with the Jews an outward sign of fasting. How long he would have continued this fast had he not received the answer to his prayer, we know not; but his course in continuing it for three full weeks shows that, being assured his request was lawful, he was not a person to cease his supplication till his petition was granted.

VERSE 4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel, 5, then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. 6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. 7. And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. 9. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

By the river Hiddekel, the Syriac understands the Euphrates; the Vulgate, Greek, and Arabic, the Tigris; hence Wintle concludes that the prophet had this vision at the place where these

rivers unite, as they do, not far from the Persian Gulf.

A most majestic personage visited Daniel on this occasion. Who was it? The description of him is almost parallel to that given of Christ in the Revelation, chapter 1: 14-16; and the effect of his presence was about such as was experienced by Paul and his companions when the Lord met them on their way to Damascus. Acts 9: 1-7. But this was not the Lord; for he is introduced as Michael in verse 13. It must therefore have been an angel, but one of no ordinary character. We therefore inquire, What angel will bear the description here given? There are some points of identity between this and other passages which plainly show that this was the angel Gabriel. In chapter 8: 16, Gabriel is introduced by name. His interview with Daniel at that time produced exactly the same effect upon the prophet that is described in the passage before us. At that time, Gabriel was commanded to make Daniel understand the vision; and he himself promised to make him know what should be in the last end of the indignation. Having given Daniel all the instruction he was able to bear on that occasion, he subsequently resumed his work, and explained another great point in the vision, as recorded in chapter 9: 20-27. Yet we learn from chapter 10, that there were some points still unexplained to the prophet; and he set his heart again, with fasting and supplication, to understand the matter. A personage now appears whose presence has the same effect upon Daniel as that produced by the presence of Gabriel at the first; and he tells Daniel, verse 14: "Now I am come to make thee understand what shall befall thy people in the latter days;" the very information Gabriel had promised to give, in chapter 8: 19. But one conclusion can be drawn from these facts. Daniel was seeking further light on the very vision which Gabriel had been commanded to make him understand. Once, already, he had made a special visit to Daniel, to give him additional information when he sought it with prayer and fasting. Now when he is prepared for further instruction, and again seeks it in the same manner, in reference to the same subject, can it for a moment be supposed that Gabriel disregarded his instruction, lost sight of his mission, and suffered another angel to undertake the completion of his unfinished work? And the language of verse 14 clearly identifies the speaker with the one who, in the vision of chapter 8, promised to do that work.

### To Correspondents.

G. T. SMITH, of Ind: A perusal of the tract entitled, "The Two Laws," will, we think, help you on the principal points introduced in your communication.

J. PHILLO, of Mich: The distinction between the moral and ceremonial laws, is well set forth in the tract entitled, "The Two Laws." You will find a good argument on *Sabbaton* in last week's REVIEW. The opponents of the truth have "heaps of teachers," while the truth itself has but few. It is impossible for them to meet personally all the attacks made upon us. Do the best you can with books; and perhaps the providence of God will so order that you may have help when most needed.

ANNA H. HALE: The only exposition of 2 Cor. 5: 8, to which we can now refer you, is that found in "Which? Mortal or Immortal?" pp. 61, 62.

F. HALL: We think Luke 9: 27, is spoken in reference to the transfiguration which is introduced in the next verse. In that scene was presented a miniature representation of the kingdom of God. Peter understood it so; for he speaks of it as a representation and pledge of the "power and coming of our Lord Jesus Christ," in his kingdom. 2 Pet. 1: 16-18.

J. SHIVELY: We believe there are sufficient physiological reasons for rejecting the use of pork, independent of any considerations which may be drawn from the Scriptures. These reasons are set forth in all the health works which treat particularly upon the subject of diet. Address *Health Reformer*, Battle Creek, Mich., for further information.

F. RATHBUN: The lines are good; but as poetical tributes to the memory of departed friends are of special interest only to their immediate relatives or associates, it is not thought best to take up space in the paper with them. Unless the person has occupied a public position, and is generally known, it is sufficient to put such lines into the hands of the bereaved, to whom they would be of interest, and by whom they would be highly prized.

**The Most Murderous Machine.**

THE *Gaulois*, of Paris, publishes a paragraph stating that "the man who shall invent the most murderous machine, and the one easiest to use and handle, shall receive from the French nation a prize of 500,000 francs. One of our exchanges also states that M. Lawrent, a distinguished civil engineer of Paris, has invented a rocket which can be directed with accuracy over any desired spot within a distance of three miles, and which on exploding discharges a sheet of burning petroleum upon whatever objects may be below. Experiments were made with this instrument of death, in which in less than ten minutes a large space of ground was covered with a sea of fire. "A committee, composed of superior officers of artillery, presided over the experiments, and the general at their head was appalled by the terrible nature of this engine of destruction." This implement has been very appropriately named by the inventor, "Fusée Satan"; for if the Satanic is anywhere manifested, it is in the continual invention of these horrid implements for taking human life. The demand of this age is not for Bibles, and truth, and light, and religion; but for implements of death, war, murder, and destruction.

**The English Language.**

THOSE who have thought upon the subject, have seen the providence of God in making the United States the theater of that work which should be accomplished, just before the end, for the salvation of men. It is here that the great movement on the Advent doctrine has especially taken place, and has done, and is still doing, its work. It is well; for here is freedom of speech and religious liberty, such as exist in no other nation. Here are representatives from all peoples, through whom the truth can be sent to all the nations of the earth. But it appears also, from the following item, that the English language possesses advantages over all others, which would render it very appropriate that the great gospel work for the last days should be accomplished by an English-speaking people. It says:—

There is no other spoken language so cheap and expressive by telegraph as the English. So the electric wires are becoming teachers of our mother tongue in foreign countries. The same amount of information can be transmitted in fewer English words than French, German, Italian, or any other European language. In Germany, and Holland especially, it is coming to be a common thing to send telegrams in English, to save expense and insure precision.

**Evangelizing the World.**

If a believer in the world's conversion were asked upon what nations the hope of this great work of evangelization principally rests, he would doubtless reply, England and America. But what has England done for those countries where she has acquired a foothold, and extended her influence? What has she done, for instance, in India? Too often the same vessel that carries out a missionary, carries out also a cargo of whisky! and all who dare look at the statistics, know that civilized vices spread faster in heathen lands than civilized religion. Baboo Chunder Sen, the man who is now in England as a missionary from India to the English people, in a recent address at the Crystal Palace, charged upon the British government the crime of fastening intemperance upon India, in the following language:—

"I represent a nation remarkable for sobriety, temperance, and abstemiousness. If you desire to see homely and conclusive illustrations of the golden principles of temperance, go to India. Go from village to village, and from town to town, and you will see with your own eyes what wonders have been achieved in that nation by the power of temperance, and temperance alone. But alas! if you wish to see the effects which have resulted from the interference of a Christian nation and a Christian government with those principles and practices of temperance, you must go to India. There you will see how hundreds upon hundreds, aye, thousands upon thousands, of enlightened, energetic, and promising young men and young women are dying month after month and year after year, as the necessary and inevitable consequence of that iniquitous system of liquor traffic which the British Government to its shame has introduced into India.

"Christianity is a mockery, and civilization a solemn sham, when I see the tide of intemperance, drunkenness, and demoralization, carrying away in its violent and impetuous stream, thousands of men and women in this great country. It profoundly distresses my heart to see this."

He not only shows its terrible evil, but points to its only cure:—  
"Do not religious books tell you that you should not place stumbling-blocks in the way of your brethren? Do not your religious books teach you to keep yourselves, your countrymen, and all those who are near and dear to you, from temptation? When we look into the records of our jails and hospitals, should we not at the

same moment say that there is enough of appalling evidence in them to convince us of the dangers of intoxication, and of the evil effects of encouraging, directly or indirectly, by legislative enactments or by personal influence, demoralization and drunkenness?"

**The Sabbath.**

THE following remarks in regard to the Sabbath, in a recent number of the *New York Tribune*, are too good to pass unnoticed. We gladly comply with the request of a friend to insert in the REVIEW. In answering a correspondent, the *Tribune* says:

SAMUEL W. LANGLEY.—We accept the Bible as a whole, the Old and the New Testament. Jesus Christ says, "The Sabbath was made for man, and not man for the Sabbath." From this divine utterance we conclude that the Sabbath is not a Hebrew or Mosaic institution, but was given to the whole human race; and whatever religious or civil reasons made its observance obligatory on the Jews, make it equally so upon all human beings. This day of rest was given to our domestic animals as much as to us; and what does the ox or the ass know about a change of dispensations? You ask where is the command to keep the first day as a Sabbath, in the New Testament? There is no command with reference to the first or the seventh day; but Christ distinctly, in the utterance we have quoted, recognized the Sabbath a day of rest, and was wont to go into the synagogue on the Sabbath-day. He also said, "I came not to destroy, but to fulfill." The Mosaic dispensation was displaced by the Christian dispensation; but various traces of a Sabbath previous to Moses may be found in the sacred writings, and the very first word of the fourth commandment contains proof that the observance of this day existed before the giving of the decalogue. "Remember the Sabbath-day." It thus appears that the Saviour recognized the Sabbath both in his example and in his teaching. When a Christian parent, as our friend from Kentucky appears to be, wishes to lead his family in the footsteps of the great Teacher, does he wait for an express injunction? Is not the example of the divine Pattern a sufficient guide? Besides, we would ask our Christian friend Langley, in what regard society will be injured if the influence of this column should be thrown on the side of Sabbath-keeping? Will his children, or will ours, be any happier or more virtuous if instructed by us that the Old-Testament Sabbath is a dead Judaism? The Puritan Sabbath is one thing, the Bible Sabbath is another; but in protesting against the grimness of one, let us not bate a jot from the blessed rest of the other.

**"For our Learning." Rom. 15:4.**

**OFFERINGS TO THE LORD.**

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make." Ex. 36:5.

To appreciate this example of cheerfulness in giving, several points must be noticed:

1. The gold, silver, and other precious articles they were required to bring, must have been that which they received of the Egyptians when they left Egypt. Ex. 12:35, 36. It was all they received for their life-long, cruel bondage.
2. They were as yet homeless—journeying to a land of which they knew nothing, and of which they had little or no idea, except that derived from the promise of God.
3. And of course they had then no means of gain—no income upon which they could depend for the future.
4. Reasoning from probabilities, they would greatly need many of the articles they were required to offer, when they took possession of their new homes in Canaan.
5. An entire uncertainty hung over them in regard to the length and vicissitudes of the journey upon which they had entered.

And the order given to Moses was, to take only of such as offered willingly with his heart. Ex. 25:2.

We often read, with great surprise, of the many instances of their distrust of God, and their murmuring against his providence. Yet, according to their circumstances, their trust and consecration will compare very favorably with ours.

1. We have had evidence constantly accumulating, of the faithfulness of God's promises concerning our future inheritance.
2. The things which we are required to offer here, will be of no use whatever to us when we enter the promised land.
3. On the contrary, all the benefit we can derive from our worldly substance *there*, is secured only by our consecrating and devoting it to the cause of God *here*. Luke 12:33, &c.
4. If we are correct in our expositions of prophecy, (and who can doubt it?) much of that which is counted of most value now, will cease to be of any value to us before the time of deliverance comes; that is, before our future inheritance is given to us. Rev. 13:17.
5. And much of the substance now in the hands of the church of God, has come into their possession with comparatively little effort on their part; some, by inheritance or other providences over which they had no control, or in which they had no direct agency.

Had the children of Israel been situated as we are, in these respects, we should doubtless be

quick to detect a wonderful lack of "the spirit of sacrifice" in their offerings. And yet, when we consider all their "tithes and offerings," under all their varied circumstances, we must admit that if our recognition of divine authority, and of divine blessings, is to be measured by our obedience and consecration, we fall far behind the Israelites, whether we view them as wanderers in the desert, or as dwellers in the land of Palestine. Many who think the Bible system of tithing is oppressive, and regard it with as much distrust as if it were a compulsory tax, seem to forget the many offerings in addition to their tithes.

Reading the Bible, and looking at the past and present, we must confess to a great change somewhere, on these subjects; if it is not in God, (see James 1:17,) then it must be in man. Will the teachings of the Bible sustain the change?  
J. H. WAGGONER.

**Heathen Festivals.**

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11.

THE festivals here referred to, are those instituted by the heathen in honor of their gods. The context clearly shows that they were celebrated in memory of, or pertained to, their idolatrous worship. The apostle cannot refer to days of divine appointment, or that had reference to the worship of the true God, such as the Sabbath of the Lord, which was a memorial of the God that created all things.

Paul was afraid that the continued observance of those Roman festivals would prove a snare to them, because it would perpetuate in them a respect for human customs and idolatrous ordinances.

**CHRISTMAS.**

The festival of Christmas is regarded by Roman Catholics and Episcopalians, and many in other sects, as a religious festival. Millions have lived and died in the faith that Christmas was a divine festival occurring on the very day of the birth of our Saviour. Protestants wonder at the credulity and superstition of the Romanist in regard to Ash Wednesday, Holy Thursday, Good Friday, St. Patrick's day, etc., yet at the same time regard, as sacred, days that have no better reason, nor any higher authority, for their observance.

There may be no evil in the use of the Christmas holiday as a day of recreation and good cheer; but it is well to understand that there is neither reason nor Scripture authority for its observance as a sacred festival.

1. There is no proof that Dec. 25 was the day of Christ's nativity; but the probabilities are strongly against it.
2. If it could be certainly proved that the 25th of December was the day of Christ's birth, even then we should only have human authority that it ought to be observed.

We find no Scripture authority for keeping a festival day in honor of Christ's birth, crucifixion, resurrection, or ascension. Yet men, in their proud presumption, have invented festival days in honor of all these events. In support of the first proposition above, we quote the following high authority:—

"The day, however, now kept as Christmas, cannot be that of the nativity of our Lord, for the reason assigned long ago by Shaw and others; viz., that in December, which is the height of the rainy season in Judea, neither flocks nor shepherds could have been at night in the fields of Bethlehem, which we are told was the case at the nativity of Christ. As to the antiquity of this festival, the first traces we find of it are in the second century, about the time of the Emperor Commodus."—*Encyc. Brit.*

Sir Isaac Newton remarks: "The times of the birth and passion of Christ, with such like niceties, being not material to religion, were little regarded by the Christians of the first age."

An unknown author, speaking of Christmas, says: "Its institution is attributed by the Decretal letters, to Telesphorus, who died, A. D. 138. At first, it was one of the most movable of the Christian festival days, often confounded with the Epiphany, and celebrated by the Eastern churches in the months of April and May. In the fourth century, the urgency of St. Cyril, of Jerusalem, obtained, from Pope Julius I., an order for an investigation to be made concerning the day of Christ's nativity. The result of the inquiry by the theologians of the East and the West was an agreement upon the 25th of Dec. The chief grounds for the decision were the tables of the censurs, in the archives of Rome; and although, in the opinion of some of the Fathers, there was not authentic proof of the identification of the day, yet the decision was uniformly accepted."

**ORIGIN OF THE NAME.**

The *Christian Spectator*, of 1821, says: "Our English appellation of 'Christmas' originated in the mass at this season being called Christ's mass. It was usual, at this season, for the Romish priests to offer up masses to the saints, imploring forgiveness for the people, for their debaucheries or backslidings at this festival."

**PAGAN ORIGIN.**

We find it generally admitted by the best authors, that the Christmas festival was of pagan and papal origin.

The following is from the *New Monthly Magazine*, by Thos. Campbell: "Many of the anniversaries solemnized by the Christian church were

transplanted into it from the heathen soil. Whilst Easter has succeeded to the 'Feralia' of the Romans, there can be little doubt that Christmas has taken the place of their 'Saturnalia.' This festival, instituted in honor of Saturn, was celebrated by them with the greatest splendor, debauchery, and extravagance.

"The Christian church was anxious to abolish the celebration of these Saturnalia, in which she blushed to see her own disciples partaking; and, therefore, appointed a festival in honor of her divine Redeemer."

**CHRISTMAS PRESENTS.**

"The custom of making presents on Christmas eve is derived from an old heathen usage, practiced among the Northern nations at the feast of the birth of Sol on the 25th of December, to which it succeeded, and retained the name of *Yule* or *Inul*, i. e., the 'wheel,' or revolution of the sun."—*Relig. Cyclo.*

**NEW YEAR'S.**

This festival, like Christmas, may be harmless as a recreation day; but that it is properly the commencement of the year, is to be questioned. The year is naturally divided into four seasons; viz., 1. Spring; 2. Summer; 3. Autumn; 4. Winter. How unnatural, to begin the year in the middle of the fourth season! The winter seems to be the old age of the year; while the month Abib, or April, is the youth of the year. Abib, or April, signifies the opening flowers. Here, then, is where the year would naturally commence, and this is according to the ancient order. See Ex. 12:2: "This month shall be unto you the beginning of months; it shall be the first month of the year to you."

Men have thought to improve the original plan; and in this, as in many other things, have proved that their own wisdom was folly. And in the language of Scripture we may say, "Surely your turning of things upside down shall be esteemed as the potter's clay." Again, we read of those who "put darkness for light, and light for darkness." The wise man says that "God hath made man upright, but they have sought out many inventions."

Some human inventions are comparatively harmless; but when a human institution is put in the place of a divine, as in the case of the Sabbath, making void one of God's commandments, then we must "ask for the old paths, and walk therein."

But in regard to the January festival, the following may be of interest:—

"JANUARY.—This month is named from the Roman god *Janus*, who was represented with two faces, one toward the old year, and one toward the new. Everybody invoked him on commencing a new undertaking. From the time of Numa, second king of Rome, January began the religious year of the Romans. On its first day was presented to *Janus* an offering of wine and fruits; his idol was crowned with laurel; the consul or chief magistrate ascended in solemn procession to the capital; and small presents were made to one another by friends. The most usual presents were figs and dates covered with leaf gold. Hence the modern agreeable custom of New Year's presents."—*Goodrich's History*, p. 364.

"January, the first month in our present calendar, was also the first month in the more recent Roman calendar. It was not the first month in the year in this country till 1752, when the legislature, by an act passed in the preceding year, altered the mode of reckoning time from the Julian to the Gregorian style."—*National Cyclo.*

"It was not uniformly the beginning of the year among the Latin Christian nations till the eighteenth century, the year being in several countries reckoned from March 1, or other dates."—*American Cyclo.*

M. E. CORNELL.

**Faith of the Baptist Church in Madrid.**

DR. S. F. SMITH, in the *Watchman and Reflector*,—after referring to "the recent formation of the First Baptist church in Madrid, the capital of Spain, and the appointment of Prof. W. J. Knapp as the missionary of the American Baptist Missionary Union in that city,"—calls attention to two of the tracts, prepared for Spanish distribution, which have found their way to this country. From one of them—a "Manual of the Baptist Churches in Spain"—he presents two "articles in an English dress." Here is one of the articles—let the reader observe how it commences:

**ART. XVIII.**

"We believe that the end of the world is near; that on the last day Christ will descend from Heaven and raise the dead from their graves to receive their final award; that a solemn separation will then take place; that the wicked will be sentenced to eternal punishment, and the righteous to eternal happiness; and that this judgment will determine forever, on grounds of justice, the final state of men in Heaven or in hell."

The above is from the *Advent Herald* of Nov. 16, and is valuable as giving the faith of the Spanish Baptists on the question of the second advent.

HALL'S JOURNAL OF HEALTH says: "Sleeping in rooms long unused has destroyed the life of many a visitor and friend. Our splendid parlors, and our nice 'spare rooms,' help to enrich many a doctor."

## TRUST AND REST.

FRET not, poor soul, while doubt and fear  
Disturb thy breast;  
The pitying angels, who can see  
How vain thy wild regret must be,  
Say, Trust and rest.

Plan not, nor scheme; but calmly wait;  
His choice is best;  
While blind and erring is thy sight,  
His wisdom sees and judges right;  
So trust and rest.

Strive not, nor struggle; thy poor might  
Can never wrest  
The meanest thing to serve thy will;  
All power is His alone; be still,  
And trust and rest.

Desire not; self-love is strong  
Within thy breast;  
And yet He loves thee better still;  
So let him do his loving will,  
And trust and rest.

What dost thou fear? His wisdom reigns  
Supreme confessed;  
His power is infinite; his love  
Thy deepest, fondest dreams above;  
So trust and rest.

## Report from Winterset.

THURSDAY, Dec. 1, we returned to Winterset, after an absence of about two months. Put up at the good home of Bro. Koon. We were sorry, but not surprised, to learn that some had given up the work of the Lord, and turned back to the world. Quite a number have moved away, and some appear to be halting between two opinions; so we found plenty of work to do in strengthening the ones that remain, and instructing them more thoroughly in the message. We find most of them willing, ready, and thankful, to learn what it takes to prepare for the coming of Christ. We enjoyed a good, free meeting with them on Sabbath and first-day.

We organized Systematic Benevolence to the amount of \$106. We also laid before them the subject of organization. All heartily indorsed it; and we commenced with those who were prepared to enter into it, fourteen in number. Others were not yet prepared. Some had not been baptized; some still belonged to other churches, and others lived a good way off, and were not present, &c. We shall look after these, and gather them in as fast as is consistent.

There are some outside who are interested, in several of whom we feel a deep interest, and for whom we have much hope. The following week we spent almost entirely in hard study and writing.

Sixth-day evening, Dec. 10, began our monthly meeting. The weather was fine, and the roads as good as they have been in a long time. A goodly delegation of our brethren and sisters came in from Adel, Sandyville, Osceola, Afton, and other places. Bro. and Sr. Nicola, from Pilot Grove, were also present, to cheer us by their encouraging words. The brethren and sisters here, enjoyed the privilege of caring for those who came. Sabbath morning, we had a most excellent and sweet season in our social meeting. The Spirit of the Lord came into our midst, and many hearts were touched. We thank the Lord that our meeting commenced so well. Sabbath afternoon, we laid the subject of the ordinances before the brethren and sisters. These, of course, were new to those who had lately embraced the truth; but we chose this occasion to introduce them, because we had so many of our older brethren present to help us. It was a very solemn and impressive occasion; and we believe it did much good.

First-day morning, we again had a very solemn, searching, social meeting. All took part, and seemed to feel the sacredness of this holy work. After the sermon, we went two miles to the river, where six were baptized making, in all, fifteen that I have baptized here. First-day afternoon, I tried to give them an idea of the wants of the cause, and how to take hold in the different branches; the spirit of sacrifice we should have, &c. This message calls for workers, and for the spirit of sacrifice from both old and young. The times are hard. Most of our brethren are young in the cause, and not many of them are wealthy; and they have already had a number of calls for contributions to start the work here. They are also expecting to build a meeting-house both at Winterset and Adel; yet we wish them to have some part in all branches of this work. We expect they will.

We were especially rejoiced for the good work that was accomplished for several of our dear friends from Adel. Our prayers follow them, that they may have strength to carry out the good resolutions here formed.

First-day evening, we enjoyed good freedom in talking on 2 Pet. 3. This is a most beautiful chapter, on several important subjects. As the time came for our meeting to close, it really seemed hard to part with these dear friends. All expressed themselves as greatly encouraged and strengthened in the work of the Lord. It was thought best to have such meetings as these quite often in this section. We are sure that they do great good.

To-morrow, we go to Peru, nine miles south-east of Winterset, to commence a course of lectures. We ask the prayers of God's people. Our post-office address will be Winterset, the same as before. D. M. CANRIGHT.

Winterset, Dec. 12, 1870.

The self-exalted are always counted unworthy.

## Report from Bro. Bourdeau.

My last report, Oct. 20, 1870, was concerning meetings we held at Jericho Corners, Vt. Last week my brother wrote a short report about further labors in that place. Yet it may be proper to say that after the Methodist meeting-house, in which we had lectured for three weeks, and even the school-house, had been closed against us, because some were adopting our views, Eld. Estes, a Baptist minister in the village, gave two discourses against the seventh-day Sabbath, in his meeting-house, and the Methodists suspended services in their meeting-house, to go and hear him. We had previously requested the preachers in the place to meet us on the Sabbath question, which they refused to do. And while Eld. E. made his effort against the Sabbath, he was respectfully invited, himself, or any one that he might choose, to meet us in public discussion, and was asked to read the request to the congregation. This he would not do. And as the truth was trampled under foot, and no other way opened for us to defend it, my brother took the liberty of briefly answering Eld. E.'s main position in tract form, for general circulation in that section. This little tract of thirty-two pages, which has just come out under the direction of Bro. White, will be of use, not only in Jericho, but also in adjoining towns where we design to labor, the Lord willing, this winter. Letters recently received represent that the friends there are having fortitude to endure the pressure from without, and are becoming stronger in the faith, and that others are favorable to the truth.

On Sabbath and first-day, Nov. 5 and 6, while my brother and Bro. Bean met with the friends at Jericho, I held meetings with the church at East Richford, Vt. Bro. Stone was present, and assisted in preaching the word. Two were received into the church. Had some success in restoring reconciliation between those that were in difficulty. And, though the brethren there had become discouraged because they did not feel able to proceed further in finishing their house of worship, which is in process of building, and were inclined to deed over the meeting-house, as it was, to the Vt. State Conference; yet, at the business meeting we held, they took new courage, and more than \$225.00 were pledged to help complete their meeting-house. We deeply regret that some of the wealthy in that church have been slow in coming up to the figures on Systematic Benevolence, and in donating to various benevolent enterprises. We may believe that if we freely and promptly bring "all the tithes into the storehouse," and bestow of our means for the furtherance of the cause, to help the needy, etc., the Lord will pour us out "a blessing, that there shall not be room enough to receive it," and our "health shall spring forth speedily." The God who forgetteth not the sparrows, and who feedeth the ravens, cares for his faithful, sacrificing children, and even "the very hairs of your head are all numbered."

During the past few weeks, we have had some profitable meetings with the church in this place. The work of the Lord is reviving in our midst. Our quarterly meeting last Sabbath was a refreshing season to all present; especially in the evening following, when we attended to the ordinances of the Lord's house. Upwards of \$400.00 have been pledged by the members of this church, here and abroad, in response to the calls for the book fund, the library, and to defray expenses to Kansas.

Since the 12th of November, we have given fifteen lectures in a school-house, in the east part of Bakersfield. Two families are keeping the Sabbath there, and others are inquiring after truth. Last evening, Mr. Wright, the Congregationalist preacher of Bakersfield, gave a discourse against the seventh-day Sabbath, in the school-house where we are lecturing. My brother reviews him this evening. An interesting Baptist family in a French settlement at Richford, has recently embraced the Sabbath. We continue to have urgent calls to labor among the French.

A. C. BOURDEAU.

Bordoville, Vt., Dec. 5, 1870.

## Report of Labors in Maine.

THURSDAY, Nov. 17, in company with Bro. Waggoner, I left Manchester, N. H., for Skowhegan, Maine. Sabbath and first-day following, we spent at Norridgewock. The brethren here have been passing through some trials, but manifest a desire to come up in the work. This was shown in re-organizing Systematic Benevolence on first-day. Quite a number were not present, yet those that were present raised the figures from what they were last year, about \$160.00.

At this meeting it was decided that I should accompany Bro. Goodrich in assisting the brethren in re-organizing their s. b., while he would go to New Sharon. Accordingly, I met Bro. Goodrich at Cornville, Monday night. A considerable interest had been awakened here by Bro. G.'s efforts. Here their Systematic Benevolence figures were increased between forty and fifty dollars.

Wednesday and Thursday we spent at Athens; Sabbath and first-day, at Hartland. Three here united with the church, and a good degree of interest is felt among the brethren.

The following Monday and Tuesday, I was in Canaan. The friends in Canaan and Athens have not had that amount of labor that the other above-named churches have; therefore they did not manifest that interest in the work. Yet in every place there was an increase in their s. b. figures; which showed an increasing confidence

in present truth. The interest on the subject of Systematic Benevolence, in a church, depends very much upon the spiritual condition of its members; therefore I conclude that the contents of a man's wallet lie near his heart; for, as the heart opens for the reception of the gospel of Jesus Christ, just in that proportion his wallet opens for its maintenance.

Dec. 2 and 3, I spent alone with the friends in Richmond. Perhaps there is no company in Maine where they are more earnest to come up to all the teachings of the Bible, as far as they understand them, than here. Systematic Benevolence had never been organized here. But there was no lack on the part of any who were present at the meeting. One man who was not keeping the Sabbath, after hearing the Bible system explained for sustaining the gospel, expressed his hearty approval of it, and wished to take stock in it, which he accordingly did.

I thank God for a faith that is a unit, every part of which may be read from the word of God; a faith which is so harmonious that it commends itself to the minds of the candid.

The brethren in Maine feel encouraged since the camp-meeting. But there are some things that should be realized by brethren and sisters everywhere, if they would see the cause of God prosper.

1. There is a work to be accomplished by the churches, which will give them an experience that no minister can ever do for them.

2. There is salvation in present truth, and nowhere else; hence the necessity of being sound in the order and work of God.

3. The reward and joy of the child of God is, the salvation of souls as the result of his influence in this life. 1 Thess. 2:19, 20. Hence, those who have a reward in the kingdom of God, must do something here; they must let their light shine, that others may see their good works, and be led to glorify God.

4. No labor put forth with a selfish motive, will God accept; therefore, consecration and devotedness to God and his blessed cause is absolutely necessary.

At times, my whole being yearns for an unrestrained consecration to God and his cause. It is not a blind, bigoted zeal that is wanted; but a consecration of all our powers, a thoroughly-sanctified judgment, a heart that will ever beat true to God and his truth, under the most trying circumstances. S. N. HASKELL.

Boston, Dec. 6, 1870.

## Meetings in Delta, Mich.

MEETINGS were commenced at this place, Friday evening, Oct. 21, 1870, and were continued until Monday, Nov. 21; during which time, twenty-six lectures were given, on the various points of present truth. The interest increased, from first to last. Many were stirred deeply to see if these things were so, and such an overturn in the study of the Scriptures was never known at Delta before. People came quite long distances, sometimes through storm and rain, to listen to the word spoken. The last meeting of the series was better attended than any other.

Although, at this time, none were fully decided to keep all God's commandments, yet many admitted the truthfulness of the positions taken, and very deep feeling was manifested on the part of some. Providentially, Bro. Cornell attended the monthly meeting at Pottersville, and, hearing of the condition of things, urged that the interest be followed up, he agreeing to join in the work. Meetings were re-commenced Thursday evening, Dec. 1, and thirteen additional lectures were given. The interest has been intense, and no little opposition manifested. The house has been unable to hold the crowd; and last evening, the last of the series, although very stormy, people came in from miles around, and filled the house to overflowing.

The meeting on the Sabbath was well attended, and as many as fifteen have signified their intention to keep all the commandments. Seven have subscribed for the REVIEW. The interest is still good. Bro. Cornell left this morning for a new field of labor. I remain for a few days to visit, and to try to strengthen those who have started in the good way. Meeting is appointed for Thursday evening next, to hold over Sabbath and Sunday. Bro. Byington is expected.

Two weeks from yesterday, Eld. Glidden, of Grand Ledge (Congregationalist), speaks on the Sabbath question. We shall, Providence permitting, be present to hear, and, if necessary, reply. My heart has been very much encouraged during the progress of these meetings. God's Spirit has been here to give edge to his truth. Doubts as to present duty have vanished, and I feel to consecrate my all to the service of the Lord. May he not only help me, but all the dear people who thus separate themselves from the world, its allurements and pleasures, to consider that whatever our trials or afflictions, they shall work out for us a far more exceeding and eternal weight of glory. So shall we wear the spotless robe and crown, and drink of the sparkling waters that flow from the throne of God.

D. H. LAMSON.

No ROOM FOR HIM.—Even yet, Christ Jesus has to lie out in waste places very often, because there is no room for him in the inn—no room for him in our hearts, because of our ungodliness. There is no room in the inn, and we put him in the manger, and he lies outside of our faith, coldly and dimly conceived by us.

## Cattaraugus Co., N. Y.

WE have enjoyed another encouraging monthly meeting. It was held at Randolph. Brethren were here from East Otto, and from Cottage. Providence favored us again with excellent weather, and some interest was manifested from without. Satan has fought fiercely against the cause here, in various ways. And he has wounded it worst in his favorite way—by creating dissension between the believers. Had they had confidence enough in the work of the Lord to be prepared to receive advice, they might have been saved much trouble. But a gathering spirit is now growing, and the prospect is brightening. If they press together, keeping the eye upon the present work of the Lord, they will yet see it triumph. May God bless them, and add to their number such as shall be saved.

I am to begin in an entirely new place to-morrow. My address will be, Cattaraugus, N. Y.

R. F. COTTRELL.

Dec. 5, 1870.

## Report From California.

OUR meeting in Green Valley commenced with the Sabbath, Friday evening, Nov. 11, in the new meeting-house, and was quite well attended on Sabbath and first-day by our people from Santa Rosa and Bloomfield, as well as by the community around. As some interest was awakened, we continued our labors there, in public and from house to house, until Nov. 23, holding, in all, seventeen meetings.

This effort was not without fruits, as it proved a source of encouragement to the church, and two commenced to keep the Sabbath, and to serve the Lord. Measures were also taken to secure a library for the Sabbath-school, as well as to make the school more interesting. We trust the work will advance there, if all take hold to attend the meetings, and do their duty in meeting and out, and manifest, at all times, that zeal which has characterized the effort made in erecting a house of worship.

Nov. 29, commenced meetings again in Bloomfield, in the hall which has been bought and fitted up for a chapel for the use of S. D. Adventists in that place. This hall is 25x40, is on the first floor, there being another hall above it occupied by the Masons and Good Templars. Each hall is entitled to one half of the lot on which the building is erected. The lower hall was first built as a Methodist chapel, and since they left it, has been occupied for various purposes. This hall and half the lot were bought for \$250.00; the hall has been newly papered, painted, whitewashed, and fitted up with stove, &c., for meetings. The principal expense of this was shared equally by two men who were infidels when the tent was first pitched in Bloomfield last summer; but they now have confidence in the Bible. One of these is keeping the Sabbath, and so are the wives of both of them.

We have had five meetings here during the last week, which have been well attended, with good interest, notwithstanding it has been rainy most of the time. We hope to see some good results from this effort, and that matters will soon be in such shape that we may strike for new fields. Although we are now in the midst of the rainy season, we shall be active, and do what we can.

Pray for us, that we may so sow the seed, that the Lord can water it by his Spirit, that abundant fruit may appear.

Bro. Kellogg was to be at the Healdsburg quarterly meeting, last Sabbath and first-day, and designs to enter the field again soon.

J. N. LOUGHBOROUGH.

Bloomfield, Dec. 5, 1870.

## Meetings in Michigan.

NOV. 11-17, I held five meetings in St Charles, and one in Chesaning, and celebrated the ordinances. The sudden death of their elder, Bro. J. Dudley, was a cause of deep feeling to the church. Their meeting-house is constructed to accommodate some three hundred worshippers, and is being finished in a neat, workmanlike manner, and will soon be ready for dedication and divine service.

Nov. 17-22, I was in Tittabawassee. Since we were there some two years ago, some of the then prominent members have been set aside because of their unwillingness to go forward in the third message. Rev. 14:12. our meetings with those that were struggling for eternal life, were interesting and profitable. A man visiting his brother in T., from New York, decided that the seventh day is the Sabbath of the Lord.

Nov. 22-29, with the church in Vassar, Tuscola Co. Here the brethren were bringing materials together to build them a house for worship in the spring. Our eight meetings with them, and the celebration of the ordinances, were of deep interest. Many of the brethren from Tuscola and Watrousville, united with them. We also visited the church in Tuscola village, where we held a meeting of much interest with the church and their neighbors. We should have been glad to prolong our stay there but for other appointments.

Nov. 29 to Dec. 5, I spent with the church in Watrousville. Here the scattered brethren from all parts of the county came together and manifested much interest to sustain the meetings on Sabbath and first-day, and celebrate the ordinances. Sunday evening, many of the citizens were in, and gave good attention. We also held two encouraging meetings with our scattered brethren and friends at the Tapen school-house, some three miles from Watrousville. In all these

meetings we have endeavored to furnish our religious tracts to those who did not buy, and also to others in the several stations as we passed around. These silent messengers fail not to repeat the same truths wherever they are examined.

Yesterday, I was invited to attend the funeral of sister Gorham, who had been keeping the Sabbath about eight months, in Hamilton, or Rabid River, Allegan Co. Here I found a number anxious to read our publications, and also to hear preaching to explain our position.

JOSEPH BATES.

Monterey, Dec. 11, 1870.

To the Brethren and Sisters of the N. E. Conference.

DEAR BRETHREN AND SISTERS: I have for some time felt that I would like to visit every family in this Conference, and impress upon you the importance of especial personal effort in drawing nearer to God, and of spreading present truth. There is no time to lose. Much, very much, is to be done; and there is but little time in which to do it. There are thousands of families whose attention must be called to the subject of present truth. Our preachers are very few; but we have tracts wherein the truth is clearly set forth, and a God who will bless every effort put forth in the spirit of meekness, however humble may be the instrument. Now, what is wanted is zeal, consecration, and a devotedness to this work. Who, among all the friends of the cause, will consecrate themselves to God in order to become missionaries in this work? Who will obtain one or more subscribers for the REVIEW and Reformer? Who among the youth and children will become agents for the Youth's Instructor, and obtain one or more subscribers before the next quarterly meeting?

Afflicted families should be visited and prayed with, and such works introduced to them as will interest them. No person of any profession of piety can object to the "Sufferings of Christ." Almost any reading individuals who are religiously inclined will become interested in the "Atonement." If faith in the soon coming of the Just One has ever taken hold of the heart, "Life Incidents" will touch a chord that will vibrate. The "Eleven Sermons" are always good. And from the variety of publications we have, something may be found that will interest all who will read.

The Tract Society recently formed, is designed to give an opportunity for every individual who has the cause of present truth at heart, to do something. In every church, tracts can be had. Brethren of experience can be counseled concerning their distribution. We invite all to heartily co-operate with us. We call for consecrated hearts. We appeal to you, dear brethren and sisters, to seek that nearness to God that will enable you to feel the burden of this work.

There are also families among us who are inquiring for the truth, where the help of sisters is needed. Are there not young sisters among us who can fill such openings, not so much for pay, as to do good? But they must be those who possess such a degree of consecration that their influence will gather, and not scatter.

The idea that we must engage in some light, fashionable employment, with pleasant surroundings, is calculated to wither up all that noble generous-heartedness which is so prominent in the gospel of Jesus Christ. The curse which fell upon Meroz was because he came not up to the help of the Lord. It was because he neglected to do what he ought to have done.

I fear there is too much case-seeking among us. May God give us, individually, so much of his Spirit that one united effort may be put forth for the spread of present truth.

S. N. HASKELL.

The Cause in Woodburn, Ill.

ELD. CANRIGHT closed, this week, a very successful meeting in this place, and I feel like adding a word of testimony in respect to what the Lord has done for us. The preacher of the M. E. church, who challenged any of our preachers to debate, and who was so intent on preaching the "funeral sermon of S. D. Adventism" in Woodburn, now knows that it is yet alive, and that the number of those who advocate the "pernicious doctrine," as he would term it, is doubled, and the friends of the cause more than doubled.

We can only exclaim, "This is the Lord's doing, and it is marvelous in our eyes!" Truly, the Lord has caused "the wrath of man to praise him." Previous to the advent of the Methodist minister above referred to, to this place, we did not dream of sending for Bro. Canright; but the circumstances were such that we thought it necessary to send for help. The way was opened, and Bro. C. came, and was a powerful instrument in the hands of the Lord, in demolishing objections to the Sabbath, and in overthrowing the Akerian system, that refuge of lies under which so many are vainly striving to find shelter. How clearly the truth shone out over that chaos of inconsistencies!

How much grace and wisdom our preachers need when defending our faith against the attacks of men who seem to be urged on by the enemy of all righteousness to overthrow the truth. How fully did I realize the force of the words, "Babylon is fallen," when listening to the abusive epithets of one who, though claiming to be a preacher of the gospel, and a minister of God, yet exhibited the pugilistic propensities of the prize-fighter. There must be something "rotten

in Denmark," or such preachers would not be sent out to proclaim the gospel.

The calm, Christian spirit which Bro. C. maintained throughout the discussion, and that when he was even mocked, and the most unchristian language used against him, gave him many friends among those without.

We had the pleasure of listening to several very interesting and profitable discourses before and after the debate. One of them, on the coming of Christ, very forcibly impressed me in regard to the nearness of his coming, especially when Bro. C. alluded to the wasting away of the man of sin; and that even now they have taken away from him the last foot of ground.

We all feel encouraged and strengthened from the result of the meeting, and praise the Lord for what he has done for us.

WILLIAM PENNIMAN.

Woodburn, Ill., Nov. 23, 1870.

Who Was Michael?

THIS is a question of some interest, upon which there has been a difference of opinion in the religious world, and which the Scriptures alone can settle. We propose, therefore, to notice each passage where his name is mentioned. There are five in number. We will first notice Rev. 12: 7: "And there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." Here are two great hosts brought to view, and their respective commanders at their head. Michael leads the angelic host; Satan, his rival, leads the other. Who, then, is represented in the Scriptures as the commander of the angelic host? I answer, Christ. 1 Pet. 3: 22: "Who is gone into Heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." The Scriptures bring to view, in many places, one being between the Father and the angels, the agent through whom all his high commands were given, our Lord and Saviour. Evidently he is the same as Michael referred to above.

The next passage I will quote, is Jude 9: "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses," &c. Here the same parties are again represented as contending, evidently in regard to the resurrection of Moses. And it is further evident that Michael was successful; for the next account of Moses we have, he is seen upon the mount with Elijah and Christ. He is there, not his disembodied spirit. Evidently, then, Michael had power to resurrect him. Who is it that brings the dead to life? John 5: 25: "The dead shall hear the voice of the Son of God, and they that hear shall live." "All that are in the graves shall hear his voice, and shall come forth." Verse 28. Here we see again that Michael and Christ are the same.

Jude calls Michael the archangel. This is a compound word. According to Webster, arch means "chief, eminent;" angel means "a messenger of God." So Michael is the chief, or first, messenger of God; the first in authority under him. This answers exactly to Christ. Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. The shout proceeds from Christ; the voice of the archangel goes forth from Christ; the trump of God is with Christ. Is it therefore evident that the archangel is no other than Christ? This word is never used in the plural.

The next instance we quote from Dan. 12: 1, 2: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time shall thy people be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake," &c. Who is the great prince whose standing up results in the coming forth of the dead, and the terrible destruction of his enemies? We have but to read the scriptures quoted from 1 Thess. 4: 16, and many others, to be satisfied it must be Christ. He is the "great prince" who is so often set before us in the word of God; "the chiefest among ten thousand," and "the one altogether lovely."

The next instance I quote from Dan. 10: 13: "But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia." One of the heavenly messengers was evidently the speaker. There was an important work to be done. There were certain purposes to be revealed in the past through God's prophets, to be brought about and fulfilled. These purposes involved the agency of the kings of Persia. Daniel had been earnestly praying to God, and had been chastening his soul, partaking of no pleasant food for three full weeks. Daniel's heart was set to see that work wrought for his own people, that God had promised. His faith took hold upon God's promises, and we see its effects. The heavenly messenger says to him, "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me," &c. Here we not only see the way God works among the nations of the earth,

but the power of fervent prayer when the soul is really chastened before God. Satan, no doubt, was doing all he could to hinder the fulfillment of God's purposes, bringing his influence to bear upon the mind of the sovereign. The king himself, it seems, was loth to carry out the design of God. It became necessary for a greater and more powerful influence to be brought to bear upon his mind; so Michael is sent. In the text, he is said to be "one of the chief princes." The margin says, "the first of the chief princes." I think in view of the other scriptures I have quoted, this is evidently the correct reading; and here plainly this refers to Christ, the head over all the angelic host.

Michael is mentioned in just one more instance. Dan. 10: 21: "There is none that holdeth with me in these things, but Michael your prince." We read that angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14. We see, then, that they occupy a very important and intimate relation to the salvation of men. But Michael is a heavenly messenger, and one to be entitled emphatically, "your prince." One of the heavenly beings is our prince. I trust none of us can have any doubt who that is: the "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." How thankful we may all be, if we love him, that our "prince" is so soon "to stand up." May the Lord hasten it in his time.

GEO. I. BUTLER.

Lowell, Iowa, Dec. 1, 1870.

Afflictions.

AFFLICTIONS are designed to wean our affections from things of an earthly and decaying nature, to call us from our evil ways, and lead us to place our affections upon those things which pertain to our eternal interests. Perhaps some kind-hearted Christian, whose daily walk and conversation show to all that he is truly born of God, may be severely afflicted. All this is designed for some good purpose. We may be addicted to some evil habits, which our kind Father is trying to wean us from, by calling us, or some of our dear friends, even to the brink of death.

The Saviour is ready to receive us, and is calling to us by his all-powerful word. The angels in Heaven are watching with anxiety for our return to God. How can we think of remaining in the society of cold-hearted sinners, which will only have a tendency to draw us away from the path of duty, and finally rob us of all lasting joys? Let us make haste to return to Jesus before probation shall close. We are truly living in perilous days. Satan is trying his utmost to turn us from the truth. May the Lord in much mercy help us to overcome all our sins, that when Jesus shall come we may be prepared to meet him in peace, and to share in the reward that awaits the overcomer.

LUCINDA LAWSON.

Illinois.

Another Movement.

A NEW movement has been lately made, headed by the Methodists, and seconded by other denominations, for a reform party in political affairs. They do not propose to start an independent party, but only to cast their vote and influence with that party which shall nominate what they think is the best candidate. Methodist papers and ministers are urging their members to be on hand at nominations and elections, and to take a zealous part in it. The following, from *The Methodist*, will give a good idea of what they are doing:

CHRISTIAN CITIZENSHIP.

A noticeable feature of the proceedings of the recent Pennsylvania Methodist Convention, was the thorough discussion, of the "Duty of the Christian Citizen to the State." Three capital essays upon this theme were read, one of them by a minister, and the others by laymen. The ground was broadly taken that the ends for which the State exists are moral, and that the duties of the citizen are moral duties. The first essayist, Hon. H. S. Richmond, of Meadville, took the position that "every Christian should be an active and energetic politician," using the term "politician," of course, in its purest sense. In this opinion, the Convention evidently concurred.

The *Christian Statesman* hails this movement with joy, as indicating that it will soon have help in its great object of making this a religious government, with none but religious men to hold office. Certainly it is a good index of where the church is drifting; viz., into the vortex of political strife. Then will come up religious questions, and the Sabbath will manifestly be among the first. Things are slowly but surely adjusting themselves for the great and last contest. May it come soon.

D. M. CANRIGHT.

Importance of Singing.

"OH! for hearty, unanimous singing in all churches! Napoleon's army came to a pass in the Alps where the rocks could not be surmounted by the ammunition wagons. He went to the leader of the band, and asked for his portfolio; then, leaving over till he came to an inspiring march, he said, 'Play that.' The whole band struck the air with their instruments, and over the rocks went the ammunition wagons. And I tell you that over all obstacles, and over all superstitions, the church of Christ will march triumphantly when we can gather the great host of the living God, and hurl them against the battlements with some grand uplifting of Antioch, Woodstock, Mt. Pisgah, or Old Hundred."

The Fire of the Bible.

"ONE fragment of His blessed word  
Into thy spirit burned,  
Is better than the whole half heard,  
And by thy interests turned."

Improve your style of composition, will it? Wonderfully—nothing like it. It is fire, fire, all the way from Genesis to Revelation—the fire of beauty, the fire of sublimity. The Psalms are full of it, Isaiah is full of it, Jeremiah is full of it, Ezekiel is full of it, David is full of it, Hosea is full of it, Micah, Habakkuk, Zechariah, and Malachi, are full of it. "The blessed Jesus spake as never man spake"—beautifully, beautifully. Every word, all he said and did, are "apples of gold in pictures of silver"—gold, seven times purified. Paul is full of this holy fire, pentecostal; Peter, James, and John—fire on fire! Every thought is condensed, brought to a burning focus. Reader, do you wish your composition, your editorials, your public addresses—fire—on fire? first? midst? last? always? Editors, bookmakers, epistolary writers, what is your wish? fire? fire? "things beautiful? majestic? glorious? sparkling? bright as the noonday sun? full of fire? pure? virtuous? heavenly? Go to the Bible, the book of books, read it, search it, pray over it, meditate on it, drink in of its spirit, hide it in your heart, commit it to memory, go over it and over it, till you can say, "Oh! how love I thy law! it is my meditation all the day." "How sweet are thy words to my taste! yea, sweeter than honey to my mouth."

"This precious food our heart revives;  
What strength, what nourishment, it gives!  
Oh! let us evermore be fed  
With this divine, celestial bread."

Students, go to the Bible. Little folks and great folks, go to the Bible. Form your taste for reading, form your style of writing and speaking, from the sacred oracles—the inspiration of Heaven, "quick and powerful, sharper than any two-edged sword" and every word from your pen and your lips will be fire, fire, tell on the conscience, the heart, the life—be a barbed arrow to the guilty one in the church, and out of it. Sinai's thunders will crash, its lightnings flash. Oh! for this Bible fire! the fire of the Bible!—the Lord sent it. Thy word,

"Where'er it enters in,  
Is sharper than a two-edged sword,  
To slay the man of sin."

Search the Scriptures to form your style, your taste, to know how to preach, how to write. There is no book like the Bible to kindle the soul, fire it with holy fire. Why is there so little energy, life, power, holy boldness, heart-searching, heart-singing, off-hand business, in the pulpit? in the editorial chair? so little of the prophetic and apostolical? the baptismal fire? and the tongue of fire? Is it not measurably owing to a lack of Bible knowledge? the fire of holy inspiration? the thunders and lightnings of Sinai? the marrow and fatness of the gospel? the flint? the hammer? the burning lava of God's word? the electrifying power, issuing directly from Heaven's magazine? What kindled seraphically the souls of Isaiah? Jeremiah? Daniel? Paul? Peter? James? and John? What fired the souls of Luther? Wesley? Whitefield? Bunyan? Edwards? and other reformers? enabled them to stand firmly against the hosts of hell? cry aloud? spare not? lift their voices like trumpets fearlessly against every sin? lay the gospel ax at the root of the Upas tree? What made those holy men of God eminently successful in winning souls to Christ? strong in the Lord and in the power of his might? Was it not chiefly owing to their having drunk freely at this living fountain? to their making God's word the alpha and the omega, the first and the last, meditating, like David, day and night, on the Book of books, pouring out their whole souls on their bended knees before God for light, life, and salvation, through this blessed medium?

Here lies the secret of pulpit eloquence, editorial eloquence—eloquence that burns, flashes out, cuts like a razor or a two-edged sword, slays on the right and on the left, causes Satan to tremble—fall as lightning from Heaven. It is by searching the Scriptures that we receive wisdom from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy—the only true wisdom that makes the man for the times—the emergencies of the day, the minister, the editor, the watchman on Zion's top. This secret of secrets, this secret of hiding God's word in the heart, burning, scorchingly treasuring it up, is like the stone cut out of the mountain, like Moses' rod that swallowed up all rods.

Minister of Jesus, editor of Jesus, servants of the most high God, desire ye this gospel power? Heaven's electricity? the tongue of fire? the baptism pentecostal? eternity's life-giving flash? Take the Bible, read it, search it, pray over it, hide it in your heart—your inmost soul; let the word of God dwell in you richly in all wisdom—purifyingly—sanctifyingly; meditate in it day and night; rise at midnight for closet duty; walk softly before the Lord, as David did, saying, "I have refrained my feet from every evil way, that I might keep thy word." Psa. 119: 101.

"Oh! how I love thy law! it is my meditation all the day."

"This is the Christian's trusty sword,  
And shall his sword unburnished be?  
Shall rust corrode the blade?  
For want of practice shall he flee  
When Satan's hosts invade?"

—D. F. Newton.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 20, 1870.

The Review and Herald.

It is with no small degree of satisfaction that we send out the REVIEW and HERALD this week, enlarged, and in many respects, improved.

In consequence of unavoidable delays in making changes, the REVIEW is late this week. We design to mail it regularly on third-day of each week.

Bro. Smith returns to his editorial duties, restored to usual health, with renewed consecration and courage in the work. Before him is a wide field of usefulness, and an important work.

With this number of the REVIEW, we commence another series of articles, in which we resume the work of giving the reasons of our faith and hope.

LONDON, DEC. 13.—A correspondent at Versailles makes the statement that, in a conversation on the political situation, Bismarck said that strong efforts were being made for the restoration of the Emperor Napoleon; that a congress on the Eastern question would not be held without a French plenipotentiary; that France had no authority to appoint one just now; and that he would not recognize the authority of men of the pavement to sit among their betters.

Those who are in arrears must settle up in some way. They should pay all, or a part, at once; or should state their inability to pay, without delay, and we will forgive the debt.

Churches, and scattered brethren, should see that the worthy poor are furnished with the REVIEW. To such, when paid for by others, we will send the REVIEW for \$1.50 per year.

One year since, we received about five hundred subscribers at half price. Friends of the cause sent us the names and addresses of their friends, with one dollar for each, that they might receive the REVIEW for one year.

THE PRUSSIAN SCHEME. LONDON, DEC. 15.—Proofs of the Prussian scheme for the restoration of the French Empire come from every quarter. Bismarck says this is the only way that the war can end; that the republicans of France will fight forever; that the fall of Paris can produce no effect, and that the only course is to make terms with the empire, go home, and leave the French to fight it out between themselves.

THE ENGLISH GOVERNMENT has given a contract for sixty batteries of eight guns each, of Gatling's mitrailleuses, to be made in America.

THE PRESENT is a good time to furnish the candid with our publications. The season of the year is favorable, especially in farming districts.

WE HAVE DECIDED to send our books, pamphlets, and tracts, by mail, post paid, at the prices given in our list in this number.

WE MAKE THIS liberal offer in expectation of liberal patronage. We have more than twelve tons of books, pamphlets, and tracts, on hand, and clerks ready to forward them by mail, express, or by railroad.

Our Building

IS STILL crowded, after we have moved a portion of the property into another building, and ten thousand dollars' worth into our ample cellar. In the spring, God willing, we will put up another building, the size of the one now occupied, where we shall find room, for a time, to work to better advantage.

NEW AND IMPORTANT PAMPHLET.—"History of the Doctrine of the Immortality of the Soul." By D. M. Canright. Good judges regard this little work as one of great value. Price 25 cents, post-paid.

As the Christian denomination, who occupy our hall half of the time, have an appointment for quarterly meeting at the same time with ours, we have postponed our appointment to Jan. 7.

News and Miscellany.

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

PERA, DEC. 10.—Gen. Ignatieff's interview to-day with Adli Pasha, was unsatisfactory. The demands of Russia were strongly pressed, and the proposed conference was virtually ignored.

LONDON, DEC. 13.—A correspondent at Versailles makes the statement that, in a conversation on the political situation, Bismarck said that strong efforts were being made for the restoration of the Emperor Napoleon; that a congress on the Eastern question would not be held without a French plenipotentiary; that France had no authority to appoint one just now; and that he would not recognize the authority of men of the pavement to sit among their betters.

LONDON, DEC. 13, 4 P. M.—The Russian forces are rapidly concentrating near the Turkish frontier.

LONDON, DEC. 12.—The Eastern question is again agitated, and the Russian Minister to Constantinople is asking a further annulment of the Paris treaty, and England is taking precautionary means to guard against surprise.

VIENNA, DEC. 13.—All the journals denounce the course of Prussia toward Luxembourg as arrogant. The press implores the powers which guaranteed the neutrality of Luxembourg to rise and repress the insolence which makes all treaties valueless.

It is stated, with more and more positiveness, that Bismarck has given notice that Germany will no longer respect the treaty of 1867, guaranteeing the neutrality of Luxembourg, and that a German army is about to seize that province. This seemed incredible at first; for, beside the jealousies too large an expansion of German territory might excite, it looked like bad policy for Bismarck to force Belgium, just now, to join France against Germany.

ST. PETERSBURG, DEC. 15.—A levy of six men in every 1,000 throughout Russia is ordered, to replace the men lost in consequence of the shortening of the term of service of the conscription.

BERLIN, DEC. 14.—The Prussian Government declares that the great powers of Europe have concerned themselves in the Luxembourg matter, in the face of her plain violation of neutrality in the interest of the French, and Prussia therefore reserves to itself a full freedom for her future course.

LONDON, DEC. 15.—Proofs of the Prussian scheme for the restoration of the French Empire come from every quarter. Bismarck says this is the only way that the war can end; that the republicans of France will fight forever; that the fall of Paris can produce no effect, and that the only course is to make terms with the empire, go home, and leave the French to fight it out between themselves.

THE ENGLISH GOVERNMENT has given a contract for sixty batteries of eight guns each, of Gatling's mitrailleuses, to be made in America.

Appointments.

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

THE NEXT quarterly meeting of the S. D. Adventist church of Allegany County, will be held at the Niles settlement, commencing Jan. 6, 1871, at 2 o'clock p. m., with a covenant meeting.

THE NEXT quarterly meeting for the Pilot Grove, Washington, and Iowa City churches, will be at Washington, Iowa, Sabbath and first-day, Jan. 7 and 8.

THE next quarterly meeting of the Memphis, La-peer, Oakland, and Holly churches, will be held at Holly, Mich., commencing Jan. 7, 1871.

THE next quarterly meeting of the Hundred Mile Grove church, Wisconsin, will be held, Jan. 7 and 8, 1871. We hope all our members will report personally, or by letter. Brethren from other churches are invited to attend.

THE next quarterly meeting of the Fish Lake church, Waushara Co., Wis., will be held the first Sabbath in January, 1871, at the new brick school-house, one mile east of P. S. Thurston's.

THE next monthly meeting for the churches and scattered friends of Southern Wisconsin, will be held at Little Prairie, Walworth Co., Wis., Jan. 7 and 8, 1871. Meeting Sabbath evening. We hope all will come prepared to stay till the close of the meeting.

THE next quarterly meeting of the S. D. A. church of Waterloo, Grant Co., Wis., will be held at their house of worship, Jan. 14, commencing at 10 o'clock a. m. A general invitation is given to all the brethren and sisters who can, to attend.

CANNOT Bro. Downer be with us at this meeting, and spend a few days in this place? If so, he will please give due notice.

THE next quarterly meeting for the church of Avilla, Mo., will be held at Avilla, Jan. 7 and 8. A cordial invitation is extended to the scattered brethren. Bro. Blanchard may be expected.

PROVIDENCE permitting, I will meet with the church in Wright, Sabbath and first-day, Dec. 24, 25; Blendon and Allendale, 26-29; Alaidon, Dec. 31, and Jan. 1, 1871; Bunker Hill, Jan. 6, 7.

PROVIDENCE permitting, I will meet with the brethren in Charleston, Vt., at Bro. E. Colby's, the second Sabbath and first-day of January, 1871; the third Sabbath and first-day, at Bro. Holl's, Compton, P. Q.

THE next quarterly meeting of the S. D. A. church of Monroe, Wis., will be held Jan. 6 and 7, 1871. We extend a cordial invitation to the Albany, Avon, Rockton, and McConnell's Grove churches, to unite with us on this occasion.

WILL Peter R. Blake give his P. O. address? SOME one from Richmond, Wis., sends us \$20.00. Who is it?

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes. WILL Peter R. Blake give his P. O. address? SOME one from Richmond, Wis., sends us \$20.00. Who is it?

RECEIPTS

For Review and Herald. Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays, which should correspond with the Numbers on the Pastors.

\$1.00 EACH. Mrs O R Dalton 39-21, J P Korman 36-13, N A Lord 37-22, C L Palmer 42-1, S Thompson 39-1, M C Trembley 37-1, Wm Wright 38-1, Geo N Lee 38-1, J H Murray 37-20, A Robinson 37-1, F Gould 38-1, J Gould 38-1, Mrs E Ireland 39-1, Wm Alderdice 38-1, H Shepard 37-20, J Zirkle 39-1, I P Zirkle 39-1, Nancy Gibbs 37-8, N M Gray 38-17, Thos Huxtable 38-8, Ezra Brackett 38-1, J M Rees 38-1, M Wilson 38-1, C Dunn 38-1, C H Tubbs 38-1, Isaac N Russell 38-1, William B Palmer 38-1.

\$2.00 EACH. D McAlpine 39-1, Lillis M Fuller 39-1, C Bryant 37-17, F Robison 39-1, E Sherman 40-12, M Hackworth 39-1, I H Bramhall 39-1, O F Brookway 38-3, Wm A Geer 36-16, S Hastings 38-18, R W Freer 38-8, Enos Rew 39-1, A B Williams 39-1, A Belden 39-1, E Lobdell 39-1, Eld P C Rodman 39-1, Nason Hoyt 39-8, F Summerson 39-1, J Parmalee 39-1, F N Satterlee 39-1, A Austin 39-1, M Olmstead 39-1, N S Raymond 38-1, Jas White 38-1, Wm Waters 38-1, A Shepard 37-10, S Wright 35-1, I Dompier 36-1, Leonard Baker 39-1, S E Merrill 36-13, S J Merrill 39-1, Mrs Kate Babcock 37-1, Robert Niles 39-8, O C Spencer 39-1.

MISCELLANEOUS. O A Robinson 50c 37-10, Ann Burgess \$3.60 37-15, L A Lord 22c 36-19, O F Tripp 88c 37-1, S Beach 92c 38-1, A Worster 4.00 38-16, M F Dibble 4.00 40-1, J W Blake 1.38 38-1, P Conklin 50c 36-13, Eva E McCaul 50c 37-13, F C French 1.12 38-4, S M Booth 1.50 38-7.

Books Sent by Mail. J N Loughborough \$7.22, J B Benington 1.95, Enos Rew 3.00, Wm F Madden 92c, C M Stoddard 25c, H N McBrayet 25c, J C Bunch 50c, M Thompson 17c, J C Revell 50c, J Black 1.25, B H Hallock 75c, William S Moon 25c, C A Bennett 1.00, F R Richmond 1.00, E E McCaul 50c, O James 2.25, J H Waggoner 1.51, A Minkler 30c, A B Williams 35c, J Valentine 1.25, O F Brookway 25c, L C Hudson 25c, A Belden 1.10, D A Hartford 50c, P C Rodman 85c, M E Guilford 29c, J McGregor 17c, B G Allen 60c, F C French 88c, M C Hastings 60c, S Sophia Post 1.25, J W Blake 1.26, T Hare 1.00, M West 1.50, D I Stephens 1.40, L Winston 2.80, M Chapman 20c, S S Pierce jr 1.00, D S Plum 9.36, Wm Fenner 3.00, H Munch 35c, M F Dibble 1.00, J M Vaughan 60c, Wm Lawton 50c, I N Russell 35c, A M Mann 1.00, S Greenman 3.60.

Books Sent by Express. Sarah Beach, Grand Rapids, Mich., \$4.08, O F Guilford, Clyde, Ohio, \$1.70, W H Littlejohn, Allegan, Mich., 15.84, B F Merritt, Duncan, Stark Co., Ill., 10.00.

Cash Received on Account. M E Steward \$10.00, J N Loughborough 28.00, H G Buck 5.00, C W Olds 16.00, P A Myner 1.50, D W Milk 8.10.

General Conference Missionary Fund. A friend 50c, O Robinson 50c.

Michigan Conference Fund. Church at Newton \$25.00, church at North Liberty 50.00, church at Allegan 24.00.

Library Fund of the S. D. A. P. Association. C S Glover \$10.00, D H Gould 10.00, D F Smith 10.00, John Parmalee 10.00, F N Satterlee 10.00, W M Stillman 10.00, R Niles 5.00, E Boyer 10.00.

Western Camp-Meeting Fund. C S Glover \$5.00, John Parmalee 5.00, J Chapman 1.00, T P Finch 1.00, O M Finch 25c, M S Finch 25c, O M Patten 25c, M A Cole 25c, S Hallock 25c, A Stone 25c, A Thomas 30c, R Conly 20c, R Cole 50c, S Patten 50c, E Hallock 5.00, Henry Main 5.00, T T Wheeler 5.00, Wm S Moon 5.00, C Tosh 5.00.

Michigan Camp-Meeting Fund. Wm Carpenter \$10.00, D W Milk 5.00.

Foreign Mission. A Worster \$5.00.

Donation to the Publishing Association. S J Merrill \$2.00.

Books, Pamphlets, Tracts, &c.,

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

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

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

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

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

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

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

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

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

Appeal to Youth; Address at the Funeral of Henry N. White; also a brief narrative of his life, experience, and last sickness, with his mother's letters, &c. 96 pp., muslin, 40 cts. Paper covers, 10 cts.

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

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

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

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

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

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

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

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Review of Objections to the Visions. 20 cts.

Discussion on the Sabbath Question, between Elds. Grant and Cornell. 20 cts.

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

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

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

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

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

The Review and Herald.

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