

# 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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ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

#### DUST ON THE BIBLE.

[Bro. Smith: A neglected Bible in a dark corner of a "Christian" home gave me occasion to pen the following lines. I pray they may have a mission for good. C. P. A. W.]

Dust on the Bible! Brush it away;  
Too long has it lingered there.  
Open the lids with a gentle hand,  
And turn the leaves with care.

Dust on the record of matchless love!  
Our guide to eternal day;  
What a fearful loss to our daily lives—  
In mercy brush it away!

Think of the father, gone to his rest,  
Who read those pages o'er;  
The mother, with eyes so full of love,  
Who reads with thee no more.

If the seed they sowed in early spring  
Bear fruit in the autumn days,  
The light their household treasure gives  
Must shed on thy life its rays.

Then brush the dust from its sacred lids,  
And read with earnest care;  
Its priceless worth was never told;  
The way of life is there.

#### OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWO.—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.

VERSES 6-8. "And ye shall hear of wars and rumors of wars. See that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom. And there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

Wars, famines, pestilences, and earthquakes, have occurred at different periods since these words were spoken. These, as they have ever existed, cannot be regarded as the especial signs of the end. It may be urged, however, with a good degree of consistency, that the Scriptures teach that these calamities would exist in the last days to that extent as to constitute a sign of the approaching Judgment. We wish to keep the important fact distinctly before the mind, that the sacred Scriptures do teach when men may not, and when they may, look for the second appearing of Jesus Christ.

The sacred writers had so uniformly associated such judgments as war, famine, pestilence, and earthquake, with the last Judgment, that the disciples would be in danger of concluding that the end would immediately follow the first appearance of these calamities; hence the caution given: "These things must come to pass, but the end is not yet." Here the disciples were clearly taught that they should not expect the end in their day.

This fact is worthy of the candid attention of those who object to the proclamation of the second advent of Christ in the form of an especial message. These sometimes assert that it was right for the disciples to look for Christ in their day. They also state that it has been scriptural and right for all Christians to look for the second appearing of Christ in their time, from the days of the chosen twelve to the present time. And they decide that no more can be learned and believed upon this subject in our time, than by the Christians of past generations. They conclude, therefore, that the public mind should not now be moved upon this great question, any more than in all past time since the first advent of Christ. We have seen that this position is incorrect so far as the early disciples were con-

cerned. They are cited to the distant future as the time when their Lord should come. They are assured that they need not be troubled at hearing of wars and rumors of wars; "for all these things must come to pass, but the end is not yet." Our Lord then guides the minds of his disciples, as we shall see in the examination of this chapter, down over the period of the great apostasy, and the long period of the rule of papal Rome, before mentioning a sign of his second advent. He does not intimate that his people during these long periods may expect the end. No, not once. But when he comes near our time, the Lord gives signs 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."

Mark this: Our Lord does not mention wars, famines, pestilences, and earthquakes, as signs of his second advent; but, rather, as events of common occurrence all the way through the Christian age, which must exist before the end. And history attests the fact that these calamities have covered at least seventeen centuries. The following is from a work of Noah Webster, LL. D., published in 1799:—

"By famine and sword, 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

"In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed 13 cities, and over 100,000 lives.

"In Rome, A. D. 169, pestilence destroyed 10,000 daily.

"In Rome, A. D. 187, pestilence appeared, and continued three years.

"In London, A. D. 310, by famine, 40,000 died.

"In A. D. 446, Sept. 17th, an earthquake shook down the walls of Constantinople, and 57 towers fell.

"In Rome, A. D. 539, in one district 50,000 died.

"In Antioch, A. D. 588, an earthquake killed 60,000.

"In A. D. 590, the plague killed 10,000 daily in Turkey.

"In A. D. 679, a severe famine in England three years.

"In A. D. 717, in Constantinople, 300,000 died of plague.

"In A. D. 1005, earthquakes three months, followed by pestilence, by which it is said one-third of the human race died.

"In A. D. 1077, in Constantinople, so many died by plague and famine, the living could not bury them.

"In A. D. 1124, in Italy, there was such famine that the dead lay in the streets, not buried; and in England, one-third of the people died of plague.

"In A. D. 1294, in England, thousands died of famine.

"In A. D. 1345, in London, 50,000 died of plague and famine, and were buried in one graveyard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in Eastern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1450, in Milan, 60,000 died of plague.

"In A. D. 1611, in Constantinople, 200,000 died of plague.

"In A. D. 1625, in London, 35,000 died of plague.

"In A. D. 1626, in Lyons, 600,000 died of plague.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitylene and the Archipelago it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople.

Verses 9, 10. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." Here is a brief description of the afflictions and martyrdom of the church. Thousands of the faithful fol-

lowers of Jesus were most cruelly put to death by pagan Rome; yet the prophecy doubtless applies more particularly to the long period of papal persecutions, in which not less than fifty millions of Christians were put to death in the most cruel manner wicked men and demons could invent. In these verses we are brought down over the long period of the martyrdom of the church of Jesus Christ, to near the present generation.

#### FALSE PROPHETS.

Verse 11. "And many false prophets shall rise, and shall deceive many." In the common use of the word, a prophet is one that foretells; but the word sometimes means simply a teacher. Prophets of God declare the future, being instructed by good angels and the Spirit of God. False prophets also foretell events, by the agency of wicked spirits and the power of Satan. And while this is true of those who are under the direct inspiration of superior beings, good or evil, consecrated teachers of divine truth may be regarded as God's prophets; and teachers of error may be properly called false prophets. True and false prophets may be known.

The prophets of God are teachers of purity, reprovers of sin, and faithful in warning the people of coming dangers. The duties of those whom God calls to speak in his great name, are clearly expressed by the sacred writers. We here quote from three of them.

Isa. 58:1. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Jer. 2:1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

2 Tim. 4:1-2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

False prophets do not reprove the people for their sins; they do not warn them of coming danger: but they proclaim peace to the sinner. Their teachings lead from God and his word, and are such as to please the unconverted mind. The inspired writers have also spoken definitely of the testimony and work of false prophets. We here give several for example.

Eze. 13:9, 10. "And mine hand shall be upon the prophets that see vanity, and that divine lies. They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

Jer. 6:13, 14. "For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one deal-eth falsely. They have healed, also, the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Jer. 14:13, 14. "Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name. I sent them not, neither have I commanded them, neither spake unto them."

After stating the duty of the faithful servant of God to preach the word, to reprove, rebuke, and exhort, with all long-suffering and doctrine, the apostle says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

That time has now fully come. The peo-

ple choose pleasing fables, which do not disturb them in their sins, rather than the re-proving, searching declarations of the word of God. They love to be deceived by the teachings of false prophets, and "say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Isa. 30:10. "Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. 5:29-31.

The ears of the people are filled with the pleasing fables of the world's conversion, a good time coming, and that we are just entering the golden age. The threatenings of God's word on the proud, the haughty, the vain, the rich, the sinners in Zion, and those out of Zion, are kept back by the false teachers of these times. Many of them even dare to teach that the moral code of the ten commandments is abrogated. And as the result of such a course, and of such teaching, we see, in the professed church of Jesus Christ, that

#### INIQUITY ABOUND.

VERSE 12. "And because iniquity shall abound, the love of many shall wax cold." It is evident that both the abounding of iniquity, and the waxing cold of the love of many, are fulfilled in the professed church of Jesus Christ. Men must first experience the love of God, and of heavenly things, before that love can grow cold. Hence, cold, unconverted sinners are not here referred to as apostatizing. And, again, the prevalence of iniquity in the unconverted world alone, would stimulate the church to greater diligence, and more godliness, instead of being a cause of apostasy. Hence the iniquity here mentioned is in the very heart of the professed church, diffusing its chilly influence through the whole body. As the result, the love of many has grown cold. With this, agree the words of the apostle:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. Here is a catalogue of sixteen sins, all resting upon those who have a form of godliness. These are not infidels and common worldly sinners, for they have not a form of godliness; but they are men and women professing to be followers of Jesus Christ. And although they make a profession of piety as high as Heaven, they are covered all over with popular sins. And by reason of their example, and their chilly influence, many are led from the humble, Bible path to Heaven, and their love becomes cold.

#### THE END.

VERSE 13. "But he that shall endure unto the end, the same shall be saved." The word *end*, wherever used in this chapter, refers to the end of the age, and to nothing else. It is the end associated in the New Testament with the second appearing of Jesus Christ. The disciples did not ask their Lord (see verse 3) when they should die; but "what shall be the sign of thy coming, and of the end of the world?" Neither does the Lord speak of death, when he says (see verse 6), "But the end is not yet." And it would be strange indeed to suppose that the word *end*, in verse 14, meant death. If any think such a position admissible, let them read it into the text, as follows: And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall death come. Absurdity!

Verse 14. "And this gospel of the kingdom shall be preached in all the world for a

witness unto all nations, and then shall the end come." This is the first sign of the end given by our Lord in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" This verse, by many, is supposed to prove that all men will be converted, and that then there will be one thousand years in which all will "know the Lord, from the least to the greatest." Some hold that the one thousand years of Rev. 20, are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years. And these very men teach that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly they would. Then they would know when it would terminate, and bring the coming of the Son of Man, and the Judgment. If those enjoying the millennium could not tell when it commenced, then we conclude that it would hardly be worth having. If they could tell when it commenced, most certainly they could tell when it would close. These men should be the very last to oppose the view that the prophetic word points to the very generation that shall witness the second advent.

But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimating that a world would be converted, and remain so one thousand years, and that those who should enjoy that happy period would know nothing of when it would terminate by the coming of the Son of Man, and the unveiled glories of Jehovah, Jesus, and the mighty angels. The text simply states:

1. "And this gospel of the kingdom shall be preached in all the world,

2. "For a witness unto all nations,

3. "And then [not one thousand years later, nor three hundred and sixty-five thousand; but THEN] shall the end come."

But if we understand the phrase, "this gospel of the kingdom," to be the gospel in the common acceptance of the word, is not the work very nearly accomplished?

J. Liteh, in his "Prophetic Expositions," p. 147, under the heading, "Signs of the Times," says:

"Rev. J. O. Choules, author of a voluminous work, a History of Missions, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question last July, and after reflecting some time, replied that he believed there was a tribe, somewhere upon the north-west coast of North America, to whom it had never been preached."

Wm. Miller, in his "Lectures," p. 288, says:

"Is not this sign already accomplished? Bible translated into more than two hundred different languages; missionaries sent among all nations known to us on the globe. \* \* \* The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west."

But if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign of thy coming, and of the end of the world?"

Campbell's translation of this verse decidedly favors this view of the subject: "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea: "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

J. Liteh, in his lecture on Matt. 24, *Advent Herald*, Nov. 23, 1850, says:

"Many supposed the wars of Napoleon were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called. But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of Christ's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work under the anonymous signature of Ben Ezra. His work fell into the hands of Edward Irving, the celebrated and eloquent advocate of the doctrine of the premillennial advent of Christ. It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated Ben Ezra, and subsequently wrote and published several valuable works on the subject. For a time, the excitement on the subject in England, under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers of all denominations, caught the theme, and joined to spread it abroad."

"Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited and proclaimed 'the gospel of the kingdom,' in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and pagans. The seed thus sown will not be lost. A work similar to that of Ben Ezra, in Spain, appeared in Germany, the productions of Bengel. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source the Russian Milkeaters, of whom an account was given in the *Advent Herald* a few years since, obtained their information on the speedy second advent of Christ."

"The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

E. R. Pinney, in his exposition of Matthew 24, says:

"As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. Joseph Wolfe, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the missionaries, and also with the Jewish and Mohammedan priests. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when Christ would come the second time. And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked 'that he thought everybody might know that, who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about A. D. 1844. The missionary wrote home a statement of the facts, which were published in the *Irish Magazine*, in 1821. The commanders of our vessels, and the sailors, tell us they touch at no point where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

"I noticed, in a late number of the *Voice of Truth*, that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him that the doctrine of 'Christ's coming, and the end of the world,' had been preached there, but was received only by the lower classes. Rev. Mr. Mansfield had an interview with a Moravian missionary, stationed in Antigua, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, and that the whole of the south of Germany was aroused upon the subject."

*The Advent Shield*, Vol. I, No. 1, pp. 86, 87, says:

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' Rev. 14:6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'this gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."

An English writer, Mourant Brook, thus remarks:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries, that in Wirtemberg there is a Christian colony of several hundreds, one of the chief features of which is, the looking for the second advent. And a Christian minister from near the shores of the Caspian Sea, has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled, 'The Millennium,' the writer says that he understands that in America about three hundred ministers of the word are thus preaching 'the gospel of the kingdom;' whilst in this country, he adds, about seven hundred of the Church of England are raising the same cry."—*Advent Tracts*, Vol. II, p. 135.

F. G. Brown, in an article published in the *Midnight Cry*, of Feb. 15, 1844, writes:

"During our conference [New Bedford, Mass.] we were favored, among other good brethren whom we love, with the presence of Bro. Hutcheson of Montreal, editor of the *Voice of Elijah*. His powerful presentation of Scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c., &c."

The *Signs of the Times*, for Feb. 14, 1844, says:

"How THE LORD WORKS.—A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen that received the truth gladly, and embraced it with all their hearts."

Eld. R. Hutcheson, *Midnight Cry*, Oct. 5, 1843, says:

"I send about 1,500 copies of the *Voice of Elijah* [an Advent paper], to Europe every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result, eternity will unfold."

"But it will be asked, Is the news that such a truth is preached a sufficient proclamation to fulfill the prophecy? Rev. 14:6, 7; Matt. 24:14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19:8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense, I have no doubt but the gospel of the kingdom is preached in all the world."

Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen, he saw a book, which he mentions thus:

"The Arabs of this place have a book called SEERA, which treats of the second coming of Christ, and his reign in glory! In Yemen, he spent six days with the Reehabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Reehab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect, in common with the

children of Reehab, the speedy arrival of the Messiah in the clouds of heaven.'"—Dr. Wolfe's *Mission to Bokhara*.

The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the advent sentiment:

"In Wirtemberg, there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of Dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars, in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telooquo people, was a believer in Christ's soon coming. James Maegregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and premillennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent, in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yeseedes, Syrians, Sabians, to Paehas, Shieks, Shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc. And of his extraordinary labors, the *Investigator* says: 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'—Pp. 342-344."

We still wait for the approaching end. But when the purpose of God in the proclamation of the coming reign of Christ shall be fully accomplished, then will the end come.

#### The Evidences of Christianity.

A FRIEND has sent us a little work containing the following extracts on this subject. We are glad to see that the honorable place which prophecy holds in the sacred writings, is acknowledged, and its importance appreciated. A fulfillment of prophecy clearly shown, is an irrefutable evidence of the divine origin of the book containing such prophecy. How many, after listening to the clear expositions of prophecy given in these days relative to the doctrine of the second coming of Christ, have been able to say, for the first time in their lives, Now we have evidence which we cannot gainsay, that the Bible is the book of God. Push on the work of spreading light on the fulfillment of the prophecies. It is the best weapon against infidelity that can be placed in the hands of the defenders of the Bible. The thoughts presented below are well worthy of being read with care, and pondered well. "Read slow, and think."

Infidelity is now growing and spreading to an extent the blindness of the church does not suspect. There are many thousands more in our land now growing up in the darkest unbelief, than is known or suspected. And more: Is not the age of infidelity approaching, along with the time of terrible judgments?

In a great part of Catholic Europe, are not large masses of the population almost total atheists?

In Great Britain, do not multitudes of the



people openly renounce God's holy volume? Is not our own nation walking down the same track?—*Nelson on Infidelity.*

Romanism is compassing sea and land to make its proselytes, even from our Protestant communities and our missionary settlements. And, on the other hand, infidelity is fearfully at work to corrupt all private morals, to overturn the social system, and to destroy the best hopes of man.—*Extract from a Brief View of the British and Foreign Bible Society, June 1, 1869.*

Infidelity is ignorance, ignorance is darkness, knowledge is light. Knowledge by reading and thinking must be won. It cannot be explained from father to son.

Give attendance to reading. A wise man will read, and will increase learning; but fools despise wisdom and instruction. Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding. The fear of the Lord, that is wisdom; and to depart from evil is understanding.—*Proverbs.*

Christianity is not the offspring of fraud or of fiction. To show that it cannot possibly be derived from human wisdom, or human imposture, is a work, I think, attended with no great difficulty, and requiring no extraordinary abilities. Prophecies are permanent miracles, whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of the supernatural origin of a religion whose truth they were intended to testify.—*S. Tenyn.*

Prophecy is one of the strongest proofs of divine revelation. I consider the prophecies relative to the destruction of the Jewish nation, if there were nothing else to support Christianity, as absolutely irresistible.—*Lord Erskine.*

No volume deserves more attentive perusal than the Bible. Our belief in the truth of the Bible must rest upon evidence, not only of the convictions of others, but the facts themselves of which truth is the summary. While millions of learned volumes, which promised immortality to their authors, have sunk into oblivion, the Bible has survived even against opposition, such as no other book ever had. The loftiest pretensions to learning, science, and philosophy; the most malignant arts of wit, satire, and scurrility, have been employed against the Bible in vain. Thousands of times it has been condemned, banished, burned. Still it survives, and will survive the dissolution of worlds. In 1274, the price of a Bible, with a commentary fairly written, was 30 pounds! That precious volume may now be obtained by most laborers for less than a single day's pay. How great are the privileges of modern Christians! How great must be their guilt if they neglect them!—*Amos Binney.*

A perusal of the most noted Bible Dictionaries, Concordances, and Commentaries, if used in due subordination, are extremely useful to obtain an acquaintance with the truths of the Bible. The argument for the truth of Christianity, derived from prophecy, and its accomplishment, is one of the most striking that can be employed in its defense. Prophecy is a miracle of knowledge, a declaration of something future, beyond the power of human sagacity to calculate.—*A. Binney.*

We may give the testimony of God, but we cannot give faith to believe it.

To enter minutely into an account of prophecies of Scripture, and their accomplishment, would fill volumes. The Bible contains prophecies of events which occurred centuries afterward, and which related to times, places, and persons, as to which fraud was impossible. The prophecies of Moses and others respecting the Jews, have been fulfilled to the letter, and are being fulfilled to this hour. The prophecies respecting Nineveh, Babylon, Tyre, Egypt, and the prophecies of our Lord concerning the destruction of Jerusalem; the rise, reign, and decline, of the Man of Sin, and some parts of the book of Daniel and Revelation, are still in process of fulfillment, and are all clearly predicted by the prophets. The life, character, work, and claims, of the Lord Jesus, and the progress of Christianity to the present time, are fulfillments of prophecies delivered many centuries before Christ was born, and have all been exactly fulfilled. All this together constitutes a mass of evidence, increasing as ages roll on, in proof of the divine authority of the Bible. And whoever will seriously consider the immense distance of time between some of them and the events they foretell, the uninterrupted chain by which they are connected for thousands of years, how exactly they correspond with those events, and how totally inapplicable they are to all others in the history of mankind,—I say, whoever considers these circumstances will scarcely be persuaded to believe that they can be productions of preceding artifice, or posterior application, or can entertain the least doubt of their being derived from supernatural inspiration. The immense body of evidence for the truth of the Bible which pours in upon the mind from every quarter, impresses the mind with a powerful conviction that God is its author.

If it should appear that the copies of the Bible now in the world have suffered from the injuries of time, and the carelessness of transcribers and printers, so that inaccuracies and discrepancies of unessential importance might be detected; still, if

the substance of the book, if the grand system of truth or duty revealed, is evidently, as a whole, the result of such divine inspiration, it is to be received, and may be entirely credited as an inspired book.

Several books mentioned in Scripture, as Jasher, of the wars of the Lord, and the annals of the kings of Israel and Judah, and a few more, are now lost; but they never had more than human authority.

To read the Bible merely, consenting and assenting to all things from a lazy indifference to their truth or spiritual value, is a very different matter from reading the Scriptures with the aid of all the lights that prophecy, history, science, learning, philosophy, and good strong common-sense, are ready to furnish if sought for.

Books on the evidences of Christianity are little read; for few of them are in circulation. Inquire in an ordinary village for ten such authors, and you will not be able to find them. We will here name some who have written on the evidences of Christianity. It is strangely true that these books are not known to many Christians. (Men love darkness rather than light, fables more than the evidences of Christianity.) The few that are in circulation are scattered and invisible. The following books are a few out of the many which are more than worth the cost of possession: Grotin's, LeClerc's, West's, Douglas's, Leslie's, Lardner's, Paley's, Locke's, Addison's, Campbell's, Sherlock's, Lyttleton's, Porten's, Beattie's, Soame Jenyns's, Jones' and Burnett's Evidences of Christianity; Faber's Difficulties of Infidelity; Newton on Prophecies; Stackhouse's History of the Bible; Scott's Family Bible; Horne's Introduction; Watson's Apology; Jew's Letters to Voltaire; Pridaun's Connections; Shuckford's Connections; Nelson on infidelity; Read's God in History; Findley's Vindication of the Sacred Books from the Misrepresentations and Cavils of Voltaire; Horne's Letters on Infidelity; Campbell on the Miracles of Christ; Scott's Answer to Paine's Age of Reason; Simson's Essay on the Authenticity of the New Testament; Jones' New and Full Method of Settling the Canonical Authority of the New Testament; Butler's Analogy of Religion, Natural and Revealed, to the Constitution and course of Nature; a work well adapted to give satisfaction to inquiring minds upon the most important of all subjects, religion. Doddridge's Three Sermons on the Evidences of Christianity, seem better suited to the understanding of common readers than almost any other. Edwards on the Authority, Style, and Perfection of Scripture, is very valuable. Gilden's Deist's Manual; Hartly on the Truth of the Christian Religion; Bryant's Treatise on the Authenticity of the Scriptures; Jortin's Discourse Concerning the Truth of the Scriptures; Pascal's Thoughts on Religion; Young's Night Thoughts, and Centaur, not Fabulous; Dutton's Cure of Deism; Foster's Usefulness, Truth, and Excellency, of the Christian Revelation; Locke's Reasonableness of Christianity; Clarke's Truth and Certainty of the Christian Revelation; Sharpe's two Arguments in Defense of Christianity; Priestley's Letters to a Philosophical Unbeliever, and Evidences of Revealed Religion; Bishop Berkeley's Minute Philosopher; Randolph's View of our Saviour's Ministry; Leland's Deistical Writers; Bishop Taylor's Moral Demonstration that the Religion of Jesus is from God; Kitto's Bible History; Binney's Theological Compend; Watt's Scripture History; Stratham's Key to the Holy Scriptures; Jacobus' Notes on the New Testament; Barnes' Notes on the New Testament; Knox's Christian Philosophy; Dr. D. Jennings' Truth of Scriptures; Dick's Christian Philosophy; Simpson's Plea for the Sacred Writings, Addressed to the Disciples of Thomas Paine; Clarke's Truth and Certainty of the Christian Revelation. Many others have written upon the same subject. Writings on these subjects of such universal importance are very numerous. It may be much questioned whether any objection whatever has been made to the great truths of religion and the sacred writings, which has not been fairly and honestly answered in one and another of the above authors. But no author has taken so much pains to state and answer objections to the Scriptures as Mr. Stackhouse, in his New History of the Holy Bible. West, Jennings, Lyttleton, Pringle, Nelson, and others, were all at one time unbelievers; all undertook, like wise men, to examine the grounds of their infidelity; were all convinced that they had been dangerously mistaken; all became converts to the religion of the Son of God, and all died, declaring their belief in him. I show you that Christianity has, in fact, a convincing evidence. Not only that it may be, but that it certainly is, true. It is certain the Bible, as now in your hands, is genuine; and with great evidence it may be argued from thence that the gospel is a revelation from God. It is very easy to find proofs, but difficult to range and dispose them in such order as best to illustrate and to confirm each other. The truth of the gospel evidently follows from the certainty of the facts, and is much confirmed by what has happened in the world since the first publication of it.

Extraordinary events, which no human prudence could have foreseen, and which have happened many years since the publication of that book, are so clearly foretold that I cannot but look on that part of Scripture as an invaluable evidence of Christianity. The truth of prophecy admits not only the clear illustration of history, but the evidence of daily experience and common observation. The present hour bears witness to its divine origin, as well as the generations that are passed. Our observation on these

predictions and events which are already past, afford us much instruction and help in respect to our calculations on the future.

The subjects of prophecy are various and extensive; indeed, so much so, as has been shown by Bishop Newton, that they form a chain of predictions from the beginning to the end of the Bible and the world. Though the evidence of prophecy be but small, from the completion of any one prophecy taken separately, yet, that evidence, being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considered like many scattered rays, which, though each be weak in itself, yet, concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more, this evidence is not simply a growing evidence; but it is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each, till, at length, the conviction rises unto a high degree of moral certainty.—*From Hurd's Sermons on Prophecy.*

In all theories, subjects, speculations, and morals, that occupy the thoughts, ideas, impressions, and investigations, of mental faculties, whether of philosophy, politics, or the arts, sciences, mechanism, or of law, government, medicine, or religion, there is a false, as well as a true, principle existing, calculated either to mislead mankind in irretrievable error, or to direct him by the eternal light of truth to the accomplishment of his most ardent wishes.

Books on the evidences of Christianity are needed, to awaken the attention of men in general. Such books present striking facts to the indifferent and skeptical, and are witnesses that the Bible is a work of inspiration.

Truth, surrounded as it is with so many errors and falsehoods, robed in the counterfeit presentations of glittering deception, can only be established on the basis of indisputable facts. Though infidelity is making its way rapidly among the nations, and among all orders of men, yet is the cause of the gospel by no means desperate. The Europeans in the East Indies are said to be almost universally infidels. The state of France is too well known. The same spirit is running through Germany, Great Britain, and America. But, though every possible effort is making to establish the reign of infidelity, there are equal efforts by good men for the propagation of evangelical truth.

"Let every man that is on the Lord's side come forward, in opposition to all the powers of hell and hell."

Read the Bible every day, if possible, and fear nothing but God.—*Rev. 14: 6, 7.*

"Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—*Christ.*

The wise shall understand.—*Daniel.*

Life, here, is but a preparation for the life beyond, to which we are all hastening; but alas! how seldom is it considered as such! Man lives and breathes a careless being, as regardless and unconcerned for the welfare of his soul, as though there were no God, no Heaven to win, no hell to shun. Missionaries have preached, and the Bible is spread throughout earth's kingdoms (see Matt. 24: 14); yet we still hear of murders, massacres, and the most revolting scenes of crime, cruelty, and war, in this nineteenth century of the world's civilization. The dark ages pretended to nothing at learning, refinement, or religion; but the world now skilled in the arts and sciences, and mighty in inventions, discoveries, and evidences of the Christian religion, wraps itself in the mantle of fashion and hypocrisy, and wears the pretense of innocence.—*F. E. Pollock, 1869.*

#### Moral Results of the Franco-Prussian War.

THERE has been no stage, perhaps, of the struggle, not even its most bloody epochs, which supplies more pathetic proof of the horrors of war than the present moment, when even the conqueror is oppressed with the prospect of the suffering his own heavy hand may have to inflict, and when the more violent passions on both sides are beginning to be checked by a desire to see a conclusion to calamities so great and varied. For France herself, no human pen can adequately describe the mingled agonies and humiliation of her position. Her manufactures and commerce have actually come to an end. The exquisite productions of her genius have all given place to the necessities of war, and the production of weapons of destruction. Not a bale of silk is said to remain at Lyons, the whole stock having been sold at a loss. The great middle class, the shopkeepers, both in Paris and in the other great towns of the empire, are, for the present, absolutely ruined. Her most beautiful towns are torn and shattered with shot and shell. Her fields for the most part remain uncultivated, while her peasants either maintain a hopeless guerrilla warfare against an irresistible foe, or toil to make the roads along which the columns of their fatal enemy are to maintain their conquering march, or construct the batteries which are to reduce their fascinating capital into ruins. Many of her villages have been burned to the ground. Far and wide a desultory warfare fills the land with blood, and makes the atmosphere heavy with the roar of distant cannonades. The aggregate amount of misery, suffering, and death, endured at the present moment in France, is beyond all human computation, and its intensity is only limited by the limit mercifully existing in our human capacity to suf-

fer. There is a point at which conscious agony ceases by the very excess of agony, and feeling is blunted for the moment by its very intensity, only to awaken afterward to the more sustained and prolonged anguish.

Nor is the suffering all on one side. There can be no doubt that Germany is bleeding at every pore, more silently it may be, more imperceptibly, but none the less fatally. Only one little step better than defeat in war, is victory in war; and in such war as modern science wages, this is especially true. The whole economic life of Germany must be at a stand-still, for the enormous forces which have been with such wonderful organization poured into France, must have drained the land of all its best and most vigorous life. This is the worst, because the army of Germany is not composed of a distinct class as in France, but is taken from the plow and the factory, the counting-house and the shop. Of these great and gallant hosts, there is a gradual but constant waste. Everywhere through France where the German armies move, there is a loss of life more or less. The sword and disease are doing their fatal work alike. Without tents, without camp equipage, without adequate stores, without effective hospital provision, every step of the German army marks more or less every day a drain of strength. The circle of the Paris fortification extends for six and thirty miles, and the circumference of the ground occupied by the investing army, or rather the investing armies, must be very much greater. All around, at every post, every work, every picket, there is loss of life; and even a victorious engagement, now that the Paris Gardes Mobile have learned to fight, only serves to swell the fatal aggregate. In the future, a prospect still worse meets the view. Mr. Russell remarked the other day that when the bombardment opens, the Paris forts would probably make it hot work in the Prussian batteries. Thus, whether in the case of bombardment, or in the case of assault, there is a frightful loss of life to be faced, only less dreadful in the sufferings borne by the besiegers than in the sufferings inflicted on the besieged.

There is even worse than this behind. The loss of life, and the crushing of domestic hope and happiness consequent upon it, are not, after all, the worst calamities of war. These may after a while be forgotten, under the healing influence of time and the consolations of religion. Nor is it war's worst disaster that it throws back national prosperity for long years and years, and tends to dry up the springs of national industry and wealth. The worst effects of war are its moral effects, and the evil habit of exasperated passion, and the mutual hatred which it leaves behind it. It barbarizes men and manners. It throws the progress of Christian civilization indefinitely back, casts its own blood-red shadow on the future,—and bequeaths a legacy of strife and revenge wrath, and sullen exasperation.—*London Record.*

#### Growth of Spiritualism.

At the State convention of Spiritualists, held in Marshall, Mich., Dec. 11, 1870, Mr. Fox made the following statements in regard to the influence and condition of Spiritualism in this State:

It had been said that Spiritualism was dying out, but he could prove that there had never been that deep interest manifest in the subject, as at the present time. Five years ago there were but five organized societies in the State; to-day there are over 150. He had traveled through every part of the State, and made close estimates as to their number, which he claims to be over 30,000 avowed and open believers, not including the hundreds that are in the churches.

He had conversed with many ministers who acknowledged the feasibility of communion with the departed spirits of men, and who were ready to work in this field as soon as an opportunity and organization afforded.

MODERN BUSINESS ETHICS.—We regard it as one of the most alarming signs of the times, that a decay and blight has fallen upon professional and business honor, to an extent that the most flagrant violation creates scarcely a ripple upon the stream. Every week we hear of some bank cashier absconding with the funds; some trusted merchant turning out a swindler; some public official, a defaulter; some lawyer of high standing, a robber; and hundreds of like events occur in the course of a year, in every department of life, yet without anything more than a temporary sensation.—*Churchman.*

"PERILS OF THE DEEP."—Says one of the leading New York papers for Oct. 26, under this head, "Seldom has it been the duty of any journal to record at one time such a catalogue of marine disasters, as our columns display this morning. The sinking of the Cambria and the Continental, the foundering of the Heeuba, the burning of the whaler, Robert Edwards, and the probable loss of the Marifora, make up an appalling story."

THE HOTTEST SUMMER FOR A CENTURY.—According to the weather records of Yale College, the past has been the hottest summer for ninety-two years. This is as far back as the Yale record enlightens us. And no centenarian who was running around barefooted during the summers of the eight previous years, remembers anything hotter; we may, therefore, safely call this the hottest summer for a century.—*Hartford Courant.*

\*It is said that London has 1,000,000 of men, women, and children, who profess no creed, and never enter a place of worship.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 27, 1870.

URIAH SMITH, EDITOR.

### The Constitutional Amendment Question.

THE next National Convention in favor of the proposed amendment of the Constitution of the United States, is to be held in Philadelphia, Pa., Jan. 18 and 19, 1871. A notice of this appointment in the *Christian Statesman*, of Dec. 15, 1870, speaks of the Pittsburgh Convention of last March, as a "grateful and surprising success;" and a "larger and more influential assemblage" is hoped for on this occasion. The committee in the call for the Convention, state that the President, the Congress, and the Courts, are coming more and more into evident agreement with what is written in the Constitution; that its molding power is more and more felt; and hence that it is the more necessary that it should not be "found wanting in any principle, or any matter of fact." They then hold up as a deficiency in the Constitution, the fact that, among other things, it contains no law against Sabbath-breaking. They say:—

"But, at the same time, it is a serious matter if that Constitution should be found wanting in any principle, or any matter of fact. The deficiency will in due time work mischief. Error in the Constitution will work as powerfully as truth, and what is left out of it may one day be formally declared un-American. And one such serious matter there is; one unnecessary and most unfortunate omission. God and Christianity are not once alluded to; although the Constitution is itself the product of a Christian civilization, and although it purports to represent the mind of a Christian people, who, in all their State Constitutions had made explicit reference to both God and religion. Hence it is that all the legislation of this country in favor of a Christian morality, are enacted and enforced outside of the Constitution. They rest only upon the basis of what is called Common Law. We have, strictly, no Oath, no law against Blasphemy, Sabbath-breaking, or Polygamy, that has any better foundation."

In the same paper is the report of a convention held at Newburgh, N. Y., on the 7th inst., in which one of the speakers, Judge J. W. Taylor, is reported to have said:

"There is not a State in the United States which does not recognize God as the supreme Ruler of the universe. All of them prohibit labor on the Sabbath-day, and by that means recognize its sacredness and sanctity. That is the practice of the people of the nation."

This language indicates in what respect it is thought that the Constitution of the United States is particularly deficient. It is behind the constitutions of the several States. Why? Because they all prohibit labor on the (Sunday) Sabbath.

Once more: The *Philadelphia Press*, of Dec. 5, stated that some of the Congressmen, including Vice President Colfax, arrived in Washington, by Sunday trains, Dec. 4, on which the *Statesman* comments as follows (we give italics as we find them):—

1. *Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation.* \* \* \*

"He who violates the Sabbath may not steal, because the judgment of society so strongly condemns theft, or because he believes that honesty is the best policy; but tempt him with the prospect of concealment, or the prospect of advantage, and there can be no reason why he who robs God will not rob his neighbor also. For this reason, the Sabbath law lies at the foundation of morality. Its observance is an acknowledgment of the sovereign rights of God over us."

Rather severe on the Vice President. But the *Statesman* continues in reference to the responsibility of the nation in this matter:—

"2. *The sin of these Congressmen is a national sin*, because the nation has not said to them in the Constitution, the supreme rule for our public servants, 'We charge you to serve us in accordance with the higher law of God.' These Sabbath-breaking railroads, moreover, are corporations created by the State, and amenable to it. The State is responsible to God for the conduct of these creatures which it calls into being. It is bound therefore to restrain them from this, as from other crimes, and any violation of the Sabbath, by any corporation, should work immediate forfeiture of its charter. And the Constitution of the United States, with which all State legislation is required to be in harmony, should be of such a character as to prevent any State from tolerating such infractions of fundamental moral law."

"3. Give us in the National Constitution the simple acknowledgment of the law of God as the supreme law of nations, and *all the results indicated in this note will ultimately be secured.* Let

no one say that the movement does not contemplate sufficiently practical ends."

From all this we see the important place the Sabbath question is to hold in this movement—the important place it even now holds in the minds of those who are urging it forward. Let the amendment called for be granted, "and all the results indicated in this note," says the writer, "will ultimately be secured;" that is, individuals and corporations will be restrained from violating the Sunday observance. The acknowledgment of God in the Constitution may do very well as a banner under which to sail; but the practical bearing of the movement relates to the Sabbath. Prophecy clearly indicates that such enactments will be passed as are here called for. When such time comes, will the people regard the divine law instead of the human? Will they obey God rather than men? This is the issue we are to meet; and it is not a great way before us.

### Sabbaton in Col. 2:16.

LUTHER LEE, in his *Theology*, p. 375, presents the following criticism on Col. 2:16. The text reads thus: "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days."

On which Mr. Lee says:—"To what sabbath does the apostle refer? It cannot be the Christian Sabbath, for he was speaking of what was enjoined by the law, and that never was. Moreover, the Christian Sabbath was called the Lord's day, and not the Sabbath. It must be, then, that the apostle refers to the seventh-day Sabbath, and he gives them clearly to understand that they are not morally bound to observe it. Nor can it be maintained, with any degree of plausibility, that the apostle speaks of other days as feast days called sabbaths. He uses the Greek word *Sabbaton*, which is everywhere used to denote the seventh-day Sabbath, without giving any notice that he means anything else; and while, by a holy day and the new moon, he includes all other feasts and rests which might be called sabbaths, he leaves nothing but the seventh-day Sabbath to be meant by the sabbath days."

Against every declaration in the foregoing extract, with a single exception, we enter an emphatic denial. When he says that the (so-called) Christian Sabbath was never enjoined by the law, he states a very apparent truth. He might have gone farther. It was never enjoined in the gospel. No injunction can be found in either the Old or the New Testament, for the observance of the first day of the week. We therefore transgress no divine requirement, when we devote it to secular employment; and "where no law is," says the apostle, "there is no transgression."

No law of any kind existed for its observance till A. D. 321, when a heathen emperor issued an edict in its behalf as a heathen holiday. A few years later, this heathen festival, and the heathen law which enforced it, were artfully manipulated by the Man of Sin, into a Catholic Christian institution. And this is all the first day of the week ever has been, and all it ever will be; the sad delusion of almost the whole Protestant world on this subject, to the contrary notwithstanding.

But to return. The arguments which Mr. Lee presents to show that Paul refers to the seventh-day Sabbath, in Col. 2:16, and that, consequently, that Sabbath is not binding on Christians, are these: first, the apostle uses the word *Sabbaton*, which everywhere denotes the seventh-day Sabbath; and, secondly, the other terms used in the text cover all other kinds of sabbaths, so that this word must refer here to the seventh-day Sabbath.

Of these two statements, one is unmitigated sophistry; the other is an unmitigated falsehood. He evidently designed to convey to the mind of the reader the idea that the term *Sabbaton*, always and in every place, means the seventh-day Sabbath; and we can see the object of this; for unless it does always have this meaning, his argument on the use of the term here, is null and void. But it will be noticed that he does not directly assert this; nor do we think he would be willing to so far risk his reputation as a scholar as to make such a declaration. He says the term *Sabbaton* "is everywhere used to denote the seventh-day Sabbath;" which is true, so far as the fact is concerned, that whenever the seventh-day Sabbath is spoken of, the term *Sabbaton*, or its synonym, *Sabbata*, is used. But it is quite another thing to say that the word *Sabbaton* never means anything else, as he evidently designed to have the reader understand. It may be used to denote the seventh-day Sabbath in every instance where that Sabbath is brought to view; and yet it may have a much wider signification, and be applied, in other places, to other objects.

What are the facts in the case? The ceremonial sabbaths of the Jews are not spoken of as such in the New Testament, unless it be in the text under consideration; but as this is the point in dispute, it cannot be brought in as proof in this controversy. And the Old Testament, where these sabbaths are mentioned, was written in Hebrew; so that from the original of that, we cannot learn the use of the Greek in this respect. Fortunately, however, we have a translation of the original Hebrew of the Old Testament into Greek, made by seventy learned Jews, persons well versed in both languages, and capable of giving to every Hebrew word its exact equivalent in the Greek. What term have they used to designate the ceremonial sabbaths of the Jews brought to view in the ceremonial law? The question to be decided, is, Does the term *Sabbaton* ever refer to the ceremonial sabbaths of the Jews? If it does, then the apostle may have used it in that sense in Col. 2:16; and the argument of Mr. Lee so far falls to the ground. We therefore refer the reader to Lev. 16:31; 23:32; and 25:2, 4, 6, as found in the Septuagint, where he will see that the term *Sabbaton* is used in reference to the day of atonement, one of the yearly sabbaths of the Jews, and is even applied to the seventh year in which the land should rest.

This is conclusive on this point. But there is in the New Testament evidence enough that the term *Sabbaton* does not always mean the seventh-day Sabbath. Every lexicon tells us that it sometimes means the whole week, the interval from Sabbath to Sabbath; and Luke 18:12, furnishes an instance where it must have this signification.

So much for his argument on *Sabbaton*. Let us now look a moment at his other statement, that the remaining terms in Col. 2:16, namely, the "holy day" and "new moon," include all other feasts and rests which might be called sabbaths, so that the term *Sabbaton* is necessarily restricted to the seventh-day Sabbath. The term translated "holy day," is *heorte*, which is defined by Greenfield, "a solemn feast, public festival, holy day; specially spoken of the passover." Robinson adds, "specially a) The passover, and the festival of unleavened bread connected with it, the paschal festival. b) The feast of tabernacles." The passover festival occupied seven days, and the feast of tabernacles eight. The first and last days of these feasts were special days. In them the people were to have a holy convocation and perform no servile work. They were sabbaths. The other days of the feast were simply holidays, and were designated by this term, *heorte*; while the solemnity and cessation from labor that pertained to the first and last days called for another title, and they were termed sabbaths. So Kitto says, respecting the feast of tabernacles, "It began on the fifteenth day of the seventh month, and continued eight days, the first and last being sabbaths." The new moon, *noumenia*, was another kind of festival, and did not include any which could properly be called a sabbath; that is, no day was a sabbath, or day of rest, on account of its being the festival of the new moon.

Thus we see that the terms "holy day" and "new moon" are not sufficient, as Mr. Lee asserts, to cover all the subjects which the apostle wished to introduce; namely, the ordinary feast days of the Jews, the new moons, and the sabbaths connected with their feasts; and these latter he designates by the term *Sabbaton*, just as they were designated in the Greek version of the Old Testament then in use.

But there are other considerations which should have been sufficient to save Mr. Lee from so false a criticism upon this text:

1. The sabbaths here mentioned are those associated with meats, drinks, new moons, and festivals. But the seventh-day Sabbath never was so associated.

2. The sabbaths here spoken of, were like the new moons and feasts, with which they were connected, shadows of things to come. But the seventh-day Sabbath never was a shadow; it was instituted before the fall, when, from the very nature of the case, a type could not have existed. This language of the apostle, therefore, in the most emphatic manner, excludes the weekly Sabbath from the days of which he speaks.

3. All that is mentioned in verse 16, is included in the handwriting of ordinances, of verse 14, which was against us, and which was blotted out and nailed to the cross. But the seventh-day Sabbath never was a part of those ordinances, as such. It owed its existence to enactments entirely distinct, not being written by the hand of Moses, but being proclaimed by the voice of God from the summit of Sinai, and engraved with his finger upon the tables of stone. And to speak of

blotting out such a document, would be to say that a person could, with pen and ink, erase the chiseled inscription of the marble monument. If Mr. Lee is correct, Paul did not write by inspiration of God; for that never thus bungles in the use of language.

4. The word *Sabbaton* is in the plural, and should be so rendered. Some have said that as the word days, in our version, is a supplied word, it could be omitted; and then it would read, "Let no man judge you . . . in respect of . . . the Sabbath." But if the word, days, is omitted, the word *Sabbaton*, being plural, must be translated sabbaths. But God speaks of his Sabbath in another manner. It is the Sabbath, the Sabbath of the Lord, my holy day, &c. He does, however, use the plural in speaking of the sabbaths of the Jewish church, calling them by the prophet Hosea (2:11) "her sabbaths," and predicting that they should cease, as Paul here declares that they had ceased.

Mr. Lee's criticism thus fails in every particular; for, 1. The terms holy day (or feast day) and new moon do not cover the ceremonial sabbaths of the Jews. 2. The term *Sabbaton* is applied to those sabbaths, and is needed in this text to denote them. 3. The sabbaths of this text are associated with ceremonies. 4. They are shadows or types. 5. They are blotted out. 6. The word is plural. All which considerations prove that the text has no reference whatever to the Sabbath of the moral law; and hence contains no evidence that we are not morally bound to observe it.

### Thoughts on the Book of Daniel.

CHAPTER X (CONTINUED.)

VERSES 10-12. And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for 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.

Daniel, having fallen into a swoon at the majestic appearance of Gabriel (for so the expression "deep sleep" of verse 9 is generally understood), the angel approaches and lays his hand upon him to give him assurance and confidence to stand in his presence. He tells Daniel that he is a man greatly beloved. Wonderful declaration! a member of the human family, one of the same race with us, loved, not merely in the general sense in which God loved the whole world when he gave his Son to die for them, but loved as an individual, and that greatly! Well might the prophet receive confidence from such a declaration as that, to stand even in the presence of Gabriel. He tells him, moreover, that he is come for the purpose of an interview with him, and he wishes him to bring his mind into a proper state to understand his words. Being thus addressed, the holy and beloved prophet, assured, but yet trembling, stood before the heavenly angel.

"Fear not, Daniel," continues Gabriel. He had no occasion to fear before one, even though a divine being, who had been sent to him because he was greatly beloved, and in answer to his earnest prayer. Nor ought the people of God, of any age, to entertain a servile fear of any of those agents who are sent forth to minister to their salvation. There is, however, a disposition manifested among far too many to allow their minds to conceive of Jesus and his angels as only stern ministers of justice, inflictors of vengeance and retribution, rather than as beings who are earnestly working for our salvation on account of the pity and love with which they regard us. The presence of an angel, should he appear bodily before them, would strike them with terror; and the thought that Christ is soon to appear, and they are to be taken into his presence, distresses and alarms them. We recommend to such juster views of the relation which the Christian sustains to Christ, his head, and a little more of that perfect love which casts out all fear.

On verse 12, Bagster has the following pointed note: "Daniel, as Bp. Newton observes, was now very far advanced in years; for the third year of Cyrus was the 73d of his captivity; and being a youth when carried captive, he cannot be supposed to have been less than ninety. Old as he was 'he set his heart to understand' the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as may be collected from the sequel; and for this purpose he prayed and fasted three weeks. His fasting and prayers had the desired effect; for an



angel was sent to unfold to him those mysteries; and whoever would excel in divine knowledge, must imitate Daniel, and habituate himself to study, temperance, and devotion."

VERSE 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.

How often the prayers of God's people are heard, while as yet there is no apparent answer. It was even so in this case with Daniel. The angel tells him that from the *first day* he set his heart to understand, his words were heard. Yet Daniel continued to afflict his soul with fasting, and to wrestle with God for three full weeks, all unaware that any respect was yet paid to his petition. But why was the delay? The king of Persia withstood the angel. The answer to Daniel's prayer involved some action on the part of that king. This action he must be influenced to perform. It doubtless pertained to the work which he was to do in behalf of the temple at Jerusalem and the Jews, his decree for the building of that temple being the first of the series which finally constituted that great commandment to restore and build Jerusalem, from which the prophecy dates. And the angel is dispatched to influence him to go forward in accordance with the divine will.

Ah! how little do we realize what is going on in the unseen world in relation to human affairs. Here, as it were, the curtain is for a moment lifted, and we get a glimpse of the movements within. Daniel prays. The Creator of the universe hears. The command is issued to Gabriel to go to his relief. But the king of Persia must act before Daniel's prayer is answered; and the angel hastens to the Persian king. Satan, no doubt, musters his forces to oppose. They meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the best advantage; while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away; yet Daniel prays on; the king still refuses to yield to the influence of the angel; three weeks expire; and lo! a mightier than Gabriel takes his place in the palace of the king, and Gabriel appears to Daniel to acquaint him with the progress of events. From the first, said he, your prayer was heard; but these three weeks, during which you have been praying and fasting, the king of Persia resisted my influence, and prevented my coming.

Such was the effect of prayer. And God has erected no barriers between himself and his people since Daniel's time. It is still their privilege to offer up prayer as fervent and effectual as his, and, like Jacob, to have power with God and to prevail.

Who was Michael who here came to Gabriel's assistance? The term signifies, "He who is like God;" and the Scriptures clearly show that Christ is the one who bears this name. Jude (verse 9) tells us that Michael is the archangel. Archangel signifies head or chief angel; and Gabriel, in our text, calls him, one, or as the margin reads, *the first*, of the chief princes. There can be but one archangel; and hence it is manifestly improper to use the word in the plural. The Scriptures never so use it. Paul, in 1 Thess. 4:16, states that when the Lord appears the second time to raise the dead, the voice of the archangel is heard. Whose voice is heard when the dead are raised? The voice of the Son of God. John 5:28. Putting these scriptures together, they prove, 1. That the dead are called from their graves by the voice of the Son of God. 2. That the voice that is then heard is the voice of the archangel. The archangel, therefore, is the Son of God. 3. The archangel is called Michael. Therefore, Michael is the Son of God. In the last verse of Daniel 10, he is called "your prince," and in the first of chapter 12, "the great prince which standeth for the children of thy people;" expressions which can appropriately be applied to Christ, but not to any other.

VERSE 14. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

The expression, "the vision is yet for many days," reaching far into the future, and embracing what should befall the people of God even in the latter days, shows conclusively that the days given in that vision, namely, the 2300, cannot mean literal days, but must be days of years.

VERSE 15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16. And, behold, one like the similitude of the sons of men touched my lips; then I opened my mouth, and spake, and

said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. 17. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

One of the most marked characteristics manifested by Daniel, was the tender solicitude he felt for his people. Having come now to clearly comprehend that the vision portended long ages of oppression and suffering for the church, he was so affected by the view, that his strength departed from him, his breath ceased, and the power of speech was gone. The vision, of verse 16, doubtless refers to the former vision of chapter 8.

VERSE 18. Then there came again and touched me one like the appearance of a man, and he strengthened me, 19, and said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come. 21. But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael your prince.

The prophet is at length strengthened to hear, in full, the communication which the angel has to make. And Gabriel says, "Knowest thou wherefore I come unto thee?" That is, do you now know to what end I have come? Do you understand my purpose, so that you will no more fear? He then announced his intention to return, as soon as his communication was completed, to fight with the king of Persia. The word, with, is in the Septuagint, *meta*, and signifies, not against, but in common with, along side of; that is, the angel of God would stand on the side of the Persian kingdom so long as it was in the providence of God that that kingdom should continue. But when I am gone forth, continues Gabriel, lo, the prince of Grecia shall come. That is, when he withdraws his support from that kingdom, and the providence of God operates in behalf of another kingdom, the prince of Grecia shall come, and the Persian monarchy be overthrown.

Gabriel then announced that none, God of course excepted, had an understanding with him in the matters he was about to communicate, except Michael, the prince. And after he had made them known to Daniel, then there were four beings in the universe with whom rested a knowledge of these important truths: Daniel, Gabriel, Christ, and God. Four links in this chain of witnesses: the first, the highest Being in the universe; the last, a member of the human family! Verily the whole race is ennobled by so noble a member. The fact here stated shows the propriety of the language of Rev. 1:1, where Jesus Christ is introduced, and Gabriel is spoken of as *his* angel. He was the angel who alone had knowledge with Christ, of these revelations which were to be made to his people.

#### The Papacy vs. the Jews.

For long ages the Jews in Rome have been subjects of the most relentless and merciless oppression on the part of the papacy. They have been compelled to live in the Ghetto, the most filthy and unwholesome part of the city; they have not been allowed to possess real property, nor to attend school; and they have been subject to other cruel and indecent restrictions. Almost one of the first acts of the government of Victor Emanuel, on taking possession of the city of Rome, was to remove these odious restrictions and admit the Jews to equal civil rights. But this occupation of Rome is styled by the papacy, "a temporary triumph of the devil's kingdom." So if the poor Jews are to regard the authority of the vicegerent of Christ, they must attribute to the triumph of the devil's kingdom, almost the first experience of Christian kindness and charity they have ever known. How far will this be likely to draw them toward the Christian religion? This persistent and malignant persecution of the Jews, is one of the foulest blots upon the filthy and blood-begrimmed escutcheon of the papal power. Place it beside the infallibility movement, and see how they look together. Rejoice, prophets and apostles; rejoice, martyrs and saints; rejoice, all in whose hearts a spark of humanity yet lives, that the day is at hand, when this mother of harlots shall be rewarded as she has rewarded others; and the cup which she has filled, shall be filled to her double.

THERE is one single fact which one may oppose to all the wit and argument of infidelity—namely, that no man on his death-bed ever repented being a Christian.

#### How to Convert the World.

A CHURCH edifice was recently dedicated in Cincinnati by the First Congregational (Unitarian) society. "The opening prayer was made by the Rev. Dr. Lillenthal, a Jewish Rabbi, then the Rev. Mr. Vickers read some passages from the Koran, the Analects of Confucius, one of the Hindoo sacred books, and, lastly from the Old and New Testaments!" Thus in a professedly Christian church, Mohammedanism, Confucianism, and Hindooism, are placed on the same level with Christianity; and the Koran, the writings of Confucius, and the Shasters of the Hindoos, are ranged side by side with the word of God!

We imagine it is in some such way as this, that the conversion of the world is to be accomplished; not by changing the hearts of men, and reforming the false religions of the race, but by ringing them all in as Christianity, and voting all men, regardless of character, saints of the first water. Then the work is accomplished—just as effectually as it ever will be.

#### A Catholic on the Signs.

TESTIMONY to the truth respecting the nearness of the end of all things is sometimes borne where it might be least expected. Some even among Roman Catholics fail not to discern the signs of these times, and proclaim them to their people. Let the truth be spoken, no matter where, no matter by whom. Let the people know that

"Signs portend that Jesus' coming  
Is near at hand."

Father McDavitt, of Washington, in a recent sermon is reported to have said:—

"The inspired writer, in his prophetic eye, over eighteen centuries ago, foretold the signs which would mark the approaching dissolution of the world. Wars and rumors of wars were foretold, rivers of blood should flow, the stars fall from their places in the heavens, the earth tremble, the sun withdraw its light, and the machinery of nature be thrown out of joint. But a few short years ago we had a civil war in our midst, in which torrents of fratricidal blood were shed; and now we have two of the greatest nations in christendom struggling in deadly grapple, and all the world holds its breath at the horror of the slaughter. Rumors come to us that a greater and bloodier war is threatened; that all Europe will soon be plunged in one great sanguinary maelstrom. Already we have had earthquakes or tremblings of the earth of which the prophets speak; and pestilence and famine, the natural consequences of war, will follow, and fill up the catalogue of signs which shall denote the pending collapse of all things."

#### American Industry.

WE design to present in the REVIEW, from time to time, such reliable facts as may come into our possession relative to the wonderful growth and development of our own nation. To this end, we ask our readers to forward to this Office any facts of this nature which may at any time come to their knowledge. It is not necessary that we comment on these facts. All who understand our application of the last symbol in the thirteenth of Revelation, will see at once their bearing. Bro. Canright forwards the following statistics showing the marvelous development of American Industry, clipped from the Union Hand-Book, of 1870:—

At the annual fair of the New England Agricultural Society, held at Portland, Maine, last week, Dr. Loring delivered an address, in which we find some interesting facts and figures pertaining to the marvelous advance which the nation has made in wealth and population. We quote: "A colonial dependency less than a century ago, it has risen to the rank of an independent nation; has increased in population from 5,500,000 to 40,000,000; has fought successfully three foreign wars, and one civil war; has raised the value of real estate of the Union from \$50,000,000 to nearly \$10,000,000,000; is producing 115,000,000 lbs. of wool, 1,332,000,000 bushels of grain—being of corn, 768,320,000 bushels; of wheat, 218,870,000 bushels; of rye, 23,490,000 bushels; of oats, 275,098,000 bushels; of barley, 235,727,000 bushels; of buckwheat, 21,350,000 bushels; besides 67,783,000 bushels of potatoes, 323,724,000 pounds of tobacco, and 2,300,000 bales of cotton. The increase in the value of agricultural lands since 1860 has been, in the New-England States, from 17 to 20 per cent, and in the most prosperous Western States, from 170 to 175 per cent. The growth of manufactures has been not less remarkable and interesting. In 1860, California produced manufactured articles to the amount of \$68,253,228; Connecticut, \$83,000,000; Delaware, \$10,000,000; Illinois, in 1865, \$63,356,013; Indiana, in 1860, \$43,250,000; Maine, \$6,235,623; Massachusetts, in 1865, \$249,260,700; Missouri, in 1860, \$41,783,651; New Hampshire, \$37,586,453; Wisconsin, in 1867, \$27,840,467; and the aggregate of the Union was \$1,150,000,000. Of the means of communication and transportation, it is sufficient to say that nearly \$2,000-

000,000 are invested in railroads, connecting the Atlantic with the Pacific, and in the populous States intersecting every county, and in some counties almost every town.

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

YE HAVE KILLED THE PEOPLE OF THE LORD.

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods."  
"And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense."  
"But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Num. 16: 32, 35, 41.

THIS was surely one of the most singular instances of rebellion on record. Indeed, it has sometimes seemed hard to reconcile such blindness, such mad infatuation, with the ordinary sense with which they must have been possessed, and the light they had received from the many manifestations of God's power in their behalf. And,

1. We read that the earth opened, and swallowed up a certain company who were in open rebellion. By what method of reasoning could they make Moses and Aaron answerable for this?

2. A fire came out from the Lord and consumed a company who aspired to the priesthood in direct opposition to the ordinance of God. Was this the work of Moses and Aaron? or if they thought it was, would it not then prove to them that Moses and Aaron had power over heaven and earth? that they held them under such control that they would do their bidding. How, then, dared they so soon inaugurate a new rebellion against them? Such blindness seems almost unaccountable.

But the Lord said, by Samuel, "Rebellion is as the sin of witchcraft." 1 Sam. 15: 23. We know that witchcraft has a power to so pervert men's faculties, that everything is distorted to their vision. Wrong is made to appear right, and they are blinded to the simplest and plainest reasons and facts. And such, too, is the power and tendency of rebellion. This alone appears to account for their conduct. A person bewitched feels perfectly secure in his position, and is scarcely moved by evidence of his error. So, too, with a person with rebellious tendencies. It is always selfish and unreasonable. Seldom, very seldom, does a person recover himself from the strong influence of witchcraft. And so hard is it for a person of a rebellious spirit to entirely escape from this terrible snare of the enemy. Not realizing the awful danger of his position, he can hardly be persuaded to make the strong effort necessary to break away from it. The victim is like a charmed person, who thinks he is enjoying the greatest freedom and the richest pleasures, while the coils of the destroyer are closing around him.

The New-Testament prophecies of the last days inform us that Satan will work "with all power, and signs, and lying wonders." All these are plain to be seen, easy to be identified. But who shall describe, and sufficiently warn against, that spoken of in the same text, "all deceivableness of unrighteousness?"

God has a great and important work to be accomplished in and for "this generation." His commandments must be restored, and thereby a people fitted for translation. Doubtless, the deceptions of the enemy are aimed against this work; but thousands fall into the snare who know not for what purpose the enemy has entrapped them.

But God has always carried on every great reform through certain instrumentalities. A work necessarily requires *workers*; and the last are as much a part of God's plan as is the first. Some, strangely enough, seem blinded to this fact, and think they are *friends to the work*, while they are *opposing the workers*. If they are not beyond the reach of reason, they must see that their position is most unreasonable. And if their senses are so stupefied that they cannot see it, it is the duty of others to take warning, and avoid the danger into which they have so heedlessly run. Through all the inspired records, we find that God has looked upon his instruments as an essential part of his plan; and rejection of them, has always been counted as rejection of Him. "The tree and its fruit" are always classed together; and they who love the fruit, will show it by their regard for the tree.

J. H. WAGGONER.

According to "Hudson and Menet's Annual for 1870," the number of publications issued in New York City is about three times the number printed in London; there being in New York four hundred and thirteen, and in London only one hundred and forty.

#### To Correspondents.

J. P. CHAMBERLAIN: See exposition of Col. 2: 16, in another column of this paper. The use that is made of Barnabas, Eusebius, and other early fathers and historians on the Sabbath question, is exposed in the History of the Sabbath, by J. N. Andrews.

THEY are not high crimes, such as robbery and murder, which destroy the peace of society. The village gossip, family quarrels, jealousies, bickerings between neighbors, meddlesomeness, and tattling, are the worms that eat into all social happiness.

## SEEDS OF KINDNESS.

ARE we sowing seeds of kindness?  
They shall blossom bright, ere long;  
Are we sowing seeds of discord?  
They shall ripen into wrong.  
Are we sowing seeds of honor?  
They shall bring forth golden grain;  
Are we sowing seeds of falsehood?  
We shall yet reap bitter pain.  
Whatsoever our sowing be,  
Reaping, we its fruits shall see.

We can never be too careful,  
What the seed our hands shall sow;  
Love from love is sure to ripen,  
Hate from hate is sure to grow.  
Seeds of good or ill we scatter  
Heedlessly along our way;  
But a glad or grievous fruitage,  
Waits us at the harvest day.  
Whatsoever our sowing be,  
Reaping, we its fruits must see.

## Report from Illinois.

OUR last report extended to the 9th of October, when nine were baptized. We continued to hold meetings in our tent until Oct. 18. The opposition we expected came. He preached, and R. F. Andrews reviewed him in seven discourses. He paid but little regard to the arguments on our side. The people desired a debate; but he would not consent to it. His effort did our cause but little, if any, harm. The interest still remained good.

We took down our tent, Oct. 21, having run it from June 3 (twenty weeks). Some sixty have embraced the truth as the result. We then continued labor for two weeks alternately, the interest being good. And on Sabbath, Nov. 12, four more were buried with Christ in baptism. There are over fifty Sabbath-keepers in this vicinity. Others are intending to be baptized.

I attended the quarterly meeting at Rockton. The brethren were there from Little Prairie, Johnstown, and Avon. The Spirit of God was with us, and we had an excellent meeting. Three were baptized, and united with the Rockton church. One of them was a brother who heard Bro. Lawrence at Winnebago, just before our camp-meeting. He then attended camp-meeting; and seeing the appointment of our meeting, came fifteen miles. After hearing on the subject of baptism, he moved right forward, and the Lord blessed him much. T. M. STEWARD.

## Labor in Ohio.

ON Monday, Oct. 24, I started for my field of labor in Ohio. The 26th, I enjoyed a good meeting at West Townsend. Five were baptized, and four united with the church. The Lord gave us evidence of his approbation. The Sabbath and Sunday following, I held meetings in Melmore. The meetings resulted in good, though not as much was done as we expected. May the Lord help those who love his appearing to be faithful.

On returning to Clyde, I got news that my wife was sick. I decided to go to Defiance, to fill my appointment there; but, on arriving, I received a letter stating that my wife was worse. I then took the return train for Toledo and Battle Creek. After a stay of three weeks at home, my wife had so far recovered that I started again for my field of labor. I have filled my appointments at Rochester and Troy, where we held meetings with the tent last summer. My work at these places resulted in five being baptized, and a church of eight members fully organized. There are others in each of these places who are keeping the Sabbath, but are not prepared as yet to unite with the church. The places are so near together that the Sabbath-keepers of both places can unite in one church.

The Lord blessed us with the presence of his Spirit in our meetings. To him we will give the praise. I. D. VAN HORN.

Norwalk, O., Dec. 13, 1870.

## Labor in Indiana.

AFTER the close of the camp-meeting in this State, my brother, E. B. Lane, and I returned to Howard Co. The camp-meeting has left an excellent impression on the public mind, and greatly encouraged the brethren and sisters to do all they can for the advancement of the cause.

We spent a short time with the brethren, and then, on account of many and urgent calls, concluded to labor, for the present, separately; accordingly my brother proceeded to Henry Co., and I to fill a call from the eastern part of this county.

Commenced a course of lectures in the school district of Nineveh. The people were somewhat prejudiced at first, but as the truth has been proclaimed, the prejudice has gradually given way. The congregations have been attentive. The interest is good. Many are convinced of the truth. Eight have commenced to keep the Sabbath of the Lord, and covenanted together to keep the commandments of God and the faith of Jesus. The people in many places seem anxious to hear the truth, and many calls are made for labor. Brethren and sisters, pray for the advancement of the cause in this new field. S. H. LANE.

Howard Co., Ind.

THE census of New York City for the year 1870, when compared with that of 1830, shows an increase of 368 per cent.—*N. Y. Tribune*.

The cautious Christian is the persevering saint.

## Meetings in Stowe, Vermont.

A FEW weeks since, I held some sixteen meetings in Stowe, most of them at Moscow village. Quite a number of dear friends, for whose salvation we felt deeply, attended these meetings. The freedom enjoyed in the presentation of the truth, and in talking it in different families, the friendly feeling and interest manifested by those who heard it, gave us courage to believe that several would yield to their convictions, and obey God.

But alas! how few of the many whom the truth and Holy Spirit convict of duty, have moral courage, and trust and confidence in God, sufficient to step out upon the unpopular truths of the third angel's message.

I labored here as long as I could consistently with the state of my health. One man decided to keep the Sabbath, and subscribed for the REVIEW. I had freedom in preaching one evening at his house. His companion and daughter acknowledge light on present truth. A mother of more than four score years of age, of the Freewill-Baptist faith, enjoyed the meeting much. Said she, "If my friends want to keep the Sabbath, I shall not oppose them. If I have any horns, I want them broken off." Brethren and sisters in this vicinity, watch to do these precious souls good, and to build each other up. Says Christ, "Ye are the light of the world."

A. S. HUTCHINS.

Wolcott, Vt., Dec. 20, 1870.

## Labors in Missouri.

I COMMENCED meetings, Dec. 2, in Bates Co. Having learned that the Methodist minister who opposed so strenuously when I was there before, had grossly misrepresented me, and had denied his own positions, I sought the first opportunity of getting out an appointment at the school-house, where I spoke three times, calling up his positions and my replies, and giving some additional testimony.

The elder then went to an other school-house some four miles away, and set me before the people in a ridiculous light. I therefore closed my meetings at the former house on Sunday evening, intending to commence next evening at the latter place. But the Methodists having meetings there two evening, I commenced on Wednesday and continued one week, speaking mostly on the Sabbath question, until Sunday evening, when I called the attention of the people to the elder's discourse one week before. I referred them to his misrepresentations, then made statements of facts, and called on witnesses to testify, which they did. His statements were shown to be false. He also denied positions which he had before taken. I proved by several witnesses that he took those positions. My object was to set the matter before the minds of the people in its true light. I think they were satisfied.

I continued three evenings more. The result was, some six or seven decided to keep the Sabbath. There are now eighteen in that part keeping the Sabbath. We established Sabbath meeting, and a Bible-class.

The people here move slowly in deciding on religious questions. Two subscribed for the REVIEW, and one for the Reformer. I returned to this place on Friday last. Held two meetings yesterday, and one on the Sabbath. I expect to remain here one week, and then go to Kansas.

R. J. LAWRENCE.

## The Messiah.

SOON after man had become a sinner, the plan of redemption was laid. More of this plan was revealed to Adam and his family than is recorded in the Bible history of those early times. This is necessarily inferred from what is written. That Cain and Abel brought offerings to the Lord; that Abel's was accepted, while Cain's was rejected; that God "had respect to Abel and to his offering," while "to Cain and to his offering he had not respect,"—and the fact that it was "by faith" that Abel presented an acceptable sacrifice; are revelations that prove to the reflecting mind that God had revealed the plan of salvation through the blood of Abel's lamb, and that he had instructed them in their duty to approach him by faith and repentance in order to pardon and acceptance. This inference is as good as positive proof, when we consider that God accepts that only, in his worship, which he has commanded.

The earliest recorded intimation of a promised Saviour, is found in the language of Jehovah to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. Subsequent prophecies of the birth of the Messiah, and their fulfillment, (Isa. 7:14, Matt. 1:21-25,) together with certain expressions of the New Testament, such as the declarations that Christ was "made of a woman," (Gal. 4:4,) and that "the God of peace shall bruise Satan under your feet," (Rom. 16:20,) confirm the idea commonly received among Christians, that the seed of the woman referred to in the promise, is the Messiah: and that the serpent whose head was to be crushed, is "that old serpent called the devil and Satan, which deceiveth the whole world," (Rev. 12:9; 20:2), the being who, in the guise of a serpent, beguiled Eve, and led our first parents into sin.

Cain, the first-born of the woman, would naturally have enjoyed the excellency, or the privilege of the first-born, and would have been the honored

progenitor of the Messiah, but that he forfeited his birth-right by his wicked disobedience. Said God to him, "If thou doest well, shalt thou not have the excellency?" (Margin.) "And unto thee shall be his desire, and thou shalt rule over him." Abel gained acceptance with God, and was justly entitled to that which Cain had forfeited by his disobedience; but he was slain, and therefore it became necessary to appoint another in his place, through whom the promised seed should be given. Accordingly the third son of our first parents was named Seth, i. e., appointed, or put; "For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Hence the genealogical ancestors of our Lord and Saviour Jesus Christ, are reckoned through the successive first-born sons, from Seth to Noah. Of three sons of Noah, though Japheth was the elder (Gen. 10:21), Shem was chosen, probably on account of his being the most eminent in his piety and devotion to the true God. This is inferred from the blessing pronounced upon him: "Blessed be the Lord God of Shem." From Shem to Abraham, or at least, to Terah, the father of Abraham, the first-born, in each instance, retained the honor of being the progenitors of the promised seed of the woman; and to Abraham the promise was renewed: "In thee shall all the families of the earth be blessed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." R. F. COTTRELL.

## Interesting Paragraphs.

THOMAS K. BEECHER quaintly and truthfully remarks:

"Men will become so wonted to a lurid background to the gospel picture, that they can with difficulty conceive of a gospel or a grace of God, if by any chance the pit of hell should prove to have a bottom, or the fires thereof be quenched. The masses of men being selfish and inclined to tyrannize, readily accept a tyrannical, passionate, tormenting God; for such a God they would themselves be if they had a chance."

M. D. Conway, who for several years has been minister of a Unitarian congregation in London, declares that he has ceased to countenance Christianity:

"Nothing is more certain than that what is called Christianity has ceased to be any standard of excellence whatever; instead of the danger, the fidelity, and sacrifices, it implied to the peasant preacher of Jerusalem and the Galilean fisherman, it means cushioned pews, fat livings, hard conservatism, persecutions. They who bear the heaviest cross are the so-called infidels."—*The Methodist*.

## IT PAYS.

*The Methodist* gives the following as the "hire" of the presiding elders in the State of New York. Saying nothing of the honor of the office, who would not like to be an elder? It pays well!

"The forty-five presiding elders are paid an average of \$1244. Pastors receive: 62, \$1000 each; 6, \$1100; 40, \$1200; 3, \$1300; 5, \$1400; 18, \$1500; 5, \$1600; 1, \$1700; 13, \$1800; 19, \$2000; 2, \$2300; 1, \$2400; 9, \$2500; 5, \$3000; 1, \$5000.

## AMERICAN SCIENCE.

The American Association for the Advancement of Science met at Troy, in this State, August 17, and continued in session one week. The number of members was fully as large as at any previous meeting.

Among papers read before the Association, one bore upon the theory of the antiquity of man. The advocates of extreme antiquity lay much stress on the evidences which they claim to have discovered of the association of human relics with the bones of extinct animals. Prof. Winchell described remains of the mastodon found in Michigan, in situations which seemed to indicate that they must have been deposited within five hundred years. This supposition, if sustained, would dispose of most of the arguments for asserting a length of human life much greater than that allowed in the scriptural account of the creation. Prof. Hall attempted to answer it, but seemed to so entangle himself as to destroy the force of his own argument."—*The Methodist*, Sept. 3, 1870.

## THE GROWTH OF EXTRAVAGANCE AT NEW YORK.

The Iowa State Register, says: "Never in the history of New York has anything been known like the present extravagance in dress, equipage, and entertainments."

"The popular daughter of an ex-Collector, married last week, was the fortunate recipient of gifts valued, at the lowest estimate, at \$80,000. A country seat on the Hudson, thoroughly furnished; carriages and horses, a check for \$10,000, a rivière of solitaire diamonds, and a coffee-pot of solid gold, for which the donors paid \$2,000, were among the most expensive presents; while jewels, laces, and articles of vertu, are said to have poured in until there was room for no more.

"A point-lace veil and flounce, ranging from \$500 to \$1,500, have come to be regarded as quite indispensable accompaniments to the marriage ceremony and wedding ring. Importers look purchasers straight in the eyes, and without the faintest suspicion of a blush, ask \$400 for a black silk costume that would scarcely attract more than a passing glance, for which \$100 would be ample compensation."

Almost daily we can see statements like the

above in the papers, showing the pride, vanity, and folly, which are fast possessing the minds and hearts of this generation. The children of clergymen and bishops are frequently foremost in it. God, and the Bible, and the Judgment, are seldom thought of, much less feared. Surely, it is time for God to visit for these things.

## FACTS ABOUT LONDON.

*The Presbyterian*, of Oct. 8, 1870, says: "The following facts will give an idea of the magnitude and condition of the city of London:

"London is five times more populous than New York, four times more populous than St. Petersburg, twice as populous as Constantinople; there are nearly two-thirds more people in it than in Paris, and one-fourth more population than in Pekin. It contains as many people as Scotland, twice as many as Denmark, and three times the number of Greece. Every eight minutes, night and day, one person dies; every five minutes, one is born. Eight hundred thousand have been added to its population since 1851. Only half a million of all this population attend public worship; and there are a million of absentees, who, if inclined to come, would require to have 800 new places of worship built for them. A hundred thousand people work on Sundays; there are 140,000 habitual gin drinkers; 100,000 intoxicated people taken every year off the streets; 100,000 fallen women; 100,000 professional gamblers; 20,000 children trained in crime; 30,000 thieves and receivers of stolen goods. There are 10,000 public houses and beer shops, frequented regularly by 500,000 persons. In every 860 of the population, one is insane."

This does not look much like the millennium; especially when we remember that London has long enjoyed more gospel light and privileges than any other city. D. M. CANRIGHT.

## Zeal in Attending Meeting.

WE give this heading to the following letter, because we think the efforts made to attend meeting of which it speaks, are worthy of imitation. The Lord, by his apostle, directs us not to forsake the assembling of ourselves together, as the manner of some is, especially when we see, as we now do, "the day approaching;" and we think it worth while, even under some difficulties, to try to heed this injunction of the apostle. The writer says they have been greatly blessed and encouraged by meeting together. No wonder. God loves a spirit of sacrifice, and will always bless all reasonable efforts put forth in his service. The letter is written from Burt Co., Nebraska, and says:

The Advent friends of Harrison Co., Iowa, met with us last Sabbath. We had a good congregation, mostly brethren and sisters, with some inquirers. Best of all, the Spirit of the Lord was with us; and we had a precious season talking of our hopes, and the glorious truths of God's word. Bro. Bartlett spoke a short time for our encouragement. He is giving a course of lectures, evenings, at the school-house in his neighborhood, near Little Sioux. There seems to be a good interest. The brethren and sisters there have been made to rejoice, the past season, by seeing some of their friends embrace the truth.

We have met together each month since last spring. They cross the river one month, and are met by teams on this bank, and are taken to the place of meeting. We cross the next month; and they meet us, and take us to meeting. It requires some exertion, as we are so scattered both sides of the river, having to go from two to twelve miles to reach the river, then cross, and go two or three miles, have meeting, and return; making it necessary for some to start Friday afternoon, and stop on the way, returning Sunday. A part of the time, a brother has brought his boat eight or ten miles for us to cross in. Still we have been greatly blessed and encouraged by meeting together; and we feel very near to each other. We have regular Sabbath meetings each side of the river, also Sabbath-school, and weekly prayer-meeting here.

Of those who started here, the greater part hold on still; most are gaining in strength, knowledge, and zeal. Some proved that the good seed was sown on stony ground. Others have fallen into temptations; but we hope that the power of the enemy may yet be broken. The parents have an interest for their children, and some of the children have expressed a determination to be Christians. All seem favorably impressed.

We are glad to hear from Bro. Butler that he was appointed to come here and help us, which he will do as soon as other duties will permit. We desire to be in such a state that we can receive the greatest possible benefit from his labor. The message is onward and upward.

M. A. CLARK.

## A Good Work in Genoa, Mich.

THE S. D. A. church of this place met in monthly meeting, Sabbath, Dec. 3. After a very interesting season, in which we felt that the Spirit of the Lord was with us, candidates were examined, and five willing souls were baptized by Bro. A. Carpenter. We feel thankful to the Lord for the good work that is going on here. We want to so live that others may join with us to keep all God's commandments. Brethren, pray for us.

L. E. RATHBUN, Church Clerk,

Genoa, Mich., Dec., 5, 1870.



## The Second Advent.

"And then shall they see the Son of Man coming in a cloud with power and great glory."—Luke 21:27.

THE government of God is an economy of compensation and retribution. Our present human condition is full of disorders and inequalities. There must come a period of adjustment. Wisdom and goodness must ultimately triumph. Depressed and suffering virtue must be rewarded; and vice, too often successful and prosperous, must be appropriately punished. This doctrine, so accordant with reason, is plainly taught by revelation. It pervades the whole volume of Holy Scripture. We meet with it in many forms—in narrative, argument, prophecy, simile and parable, explicit statement and incidental allusion, the simplest records of prose and the sublimest strains of poetry. But where is to be the scene of adjustment? In this or some other world? Surely, the remedy should be applied where the evil prevails. Here, if anywhere, shall be enacted the judgment of the living and the dead. Here, if anywhere, shall be realized the retribution of nature and of man. The vague imagination that the inhabitants of the earth are to be transferred to some other sphere, and there dealt with according to their deeds, is neither rational nor scriptural.

A wise and powerful monarch has a distant province in rebellion, wasted with anarchy, ravaged by cruelty, and wretched through rampant crime. What will he do? He is just, but he is also kind and forbearing. He looks with mingled indignation and sorrow upon the miserable insurgents. What will he do? Will he commission an overwhelming force to transport the whole population, obedient and rebellious, to the mother country for judicial proceedings, and then lay waste the territory, and leave it a perpetual desolation? Nay, he will correct and reclaim; he will subdue and deliver. He will not crush by violence; but he will restore by righteousness. He will not give up the territory to oblivion, and erase a title from his royal brow; but he will chastise the insurgents with discretion, recover as many as he can to their allegiance, rescue the injured and the oppressed, and destroy the incorrigible. Instead of depopulating the land and laying its dwellings in ashes, he will prefer the nobler trophies of anarchy crushed, and enmity subdued, and beauty and fertility restored, and a redeemed province teeming with a loyal and virtuous population. Does not wisdom approve the preference?

And what teach the revelations of God? Is this globe to be unpeopled and annihilated? Is it to be made a monument of the divine wrath, and preserve no memorial of the divine mercy? Is the noble barque to be wrecked, and left stranded on an accursed shore forever? Calcinced by the last fire, is this fair earth, visited so often by angels and marked with the footsteps of the Son of God, to rush wildly from its orbit, an outcast from the family of planets,

The burning wreck of a demolished world,  
A wandering hell in the eternal space?

Are the saints to be removed from the scene of their redemption? Is the original patrimony and sovereignty of man to be wrested from him forever? Is the grant made to Adam, renewed to the patriarchs, repeated by all the prophets, and finally confirmed by "the Lord from Heaven," never to be made good? How is Christ the "second Adam," if he redeem not the forfeiture of the first? Why are we taught to pray that our Father's kingdom may come, and his will be done on earth as in Heaven? Do these promises and petitions contemplate a translation to some happier sphere, or the rescue and renovation of this? Where is the kingdom of God to come? Where is his will to be done as in Heaven? In the sun, the moon, or the stars? In Mars, Venus, or Jupiter? Verily, we can offer no sublimer prayer, and none more consonant with the design of the Redeemer's advent, than this—that the hallowed scepter of the earth, usurped by the prince of darkness, and wielded by him so long and so cruelly over the fallen lord of this lower world, may be restored to human hands, even the hands of the mighty Antitype, the second Adam, the Lord from Heaven. Oh, no! Satan shall not wear his stolen diadem forever. His despotic sway shall be broken. His dominion shall be taken away.

"The prince of this world is judged; now shall he be cast out." Expelled already from Heaven, he shall soon be ejected from the earth. This planet belongs to Christ, and he shall come to claim it for himself. "And thou, profane, wicked prince, whose day is come, when iniquity shall have an end, take off the crown, and remove the diadem; abase him that is high, and exalt him that is low; I will overturn, overturn, overturn it, and it shall be no more, till He come whose right it is, and I will give it him." This proclamation which God the Father hath sent before the chariot of his royal Son, is hastening to its accomplishment. The second advent shall crown the first with glory. Then shall the whole earth be at rest, and man, redeemed, shall inherit the promised dominion. Rescued from the tyranny of Satan, to share Immanuel's glory in actual sov-

eighty and perfect blessedness, the saints "shall reign on the earth."

"Thus heavenward all things tend, for all were  
once  
Perfect, and all shall be at length restored.  
So God hath greatly purposed. Who would else  
In his dishonored works himself endure  
Dishonor, and be wronged without redress."

The contrary doctrine belies the whole scheme of divine revelation. If this world is not to be ransomed and renewed, but depopulated and destroyed—if Christ is to come simply as a mighty judge, to hold a grand assize, separate the righteous from the wicked, remove the former to a happier scene of being, banish the latter to an appropriate place of torment, and then annihilate this globe, or render it uninhabitable, and leave it forever under the ban of his vengeance, as if it were a guilty thing, and deserving such severity of doom—then where is the fulfillment of prophecy? then where is the redemption of the pledge? But the inspired charter of our hopes furnishes us better instructions, and warrants us in cherishing better expectations. "Christ was once offered to bear the sin of many; and to them that look for him he shall appear the second time, without sin, unto salvation." His humanity links him indissolubly with this earth; and he shall come to triumph where he suffered, and reign where he redeemed. For this fulfillment of her Master's promise, the church has been looking with joyful confidence ever since he ascended from Olivet, and a mere glance at some of the accompaniments of this glorious *parousia* will justify her longing expectation. \* \* \*

And then shall be accomplished the eternal redemption of the saints, "who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." The redemption of nature from the curse includes the redemption of the body from the grave. "The first resurrection" is part of the final "restitution of all things." "They that are Christ's shall be made alive at his coming." This is the promised destruction of the last enemy. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." And in anticipation of such a triumph, even now may we take up the song—"O death, where is thy sting? O grave, where is thy victory? The body raised shall be the identical body buried, but the identical body changed from mortal to immortal, from corruptible to incorruptible, spiritualized in its essence, freed from all infirmities, endued with new and unknown energies, and glorified with the likeness of our Lord. Oh! how marvelously beautiful must be that harvest from the sepulcher.

The final object and issue of Immanuel's glorious advent will be the establishment on earth of his "imperishable kingdom of righteousness and peace, in which all his faithful followers are to participate as joint heirs of his inheritance, and royal ministers of his throne. Our Lord tells us that "when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." To sit upon the throne of his glory—what is it but to exercise his glorious regal prerogatives? and this he does not do till his glorious manifestation, with his angelic retinue. With this agrees the declaration of the apostle Paul: "The Lord Jesus shall judge the quick and the dead at his appearing and his kingdom;" where "his appearing and his kingdom" are mentioned as synchronous events, and with them the Judgment of "the quick and the dead." This is the kingdom whose coming we invoke in the Lord's prayer, the subject of a thousand promises throughout the holy Scriptures, the consummation of all the hopes of the faithful, and the crown of all their joys. Courage, ye fearful saints! Your Master will return as he departed, and enthrone you with himself in a renovated world. The night may be dark and stormy, but it is "far spent," and the everlasting light will soon dawn upon us. "Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in Jerusalem, and in Mount Zion, and before his ancients, gloriously."—J. Cross D. D., in *Banner of the Church*.

## The Watch-Tower.

ALL must admit that the times through which we are passing are of a most impressive character, and that it will be well for us to ascend the watch-tower to look out on what is passing not as politicians, excited by their own special opinions or prejudices, but as devout men, anxious to discover what the Lord is doing, that we may be ready for any duty that may be demanded of us.

It is a time of great distress among the nations. Nation is rising against nation, and kingdom against kingdom. There are wars and rumors of wars; and no one believes that the end will be arrived at when France lies prostrate at the feet of Germany. Now that the war drum has begun to throb throughout Europe, its echoes will long be heard; and it will be long before the earth rests again in the blessed silence of peace. The attitude which England has firmly held amidst the convulsions by which she has been surrounded is one which must fill all devout hearts with thankfulness. Uninfluenced either by galling taunts or insidious artifices, she has maintained a strict and dignified neutrality, while, at the same time, she has stood anxiously waiting to win for herself the blessing pronounced upon the peacemaker.

It is a time of great social distress. Abroad, the industrial classes have been robbed of their peace-

ful homes, and the simple industries which have hitherto been sufficient to meet their wants; have been ruthlessly broken up. They no longer anticipate famine. It has come as a dread reality, bringing with it hunger, cold, nakedness, and death in its most frightful forms. The coarsest and most unpalatable food, the scantiest dress, the barest shelter, are received as boons unspeakable; the poor are thankful for the crumbs that fall from rich men's tables. At home, we find our own poor and our own industrial classes dreading the approaching winter, and several cases of starvation are already reported.

It is a time of great religious distress. We do not allude to the need of greater church accommodation for the masses. If that were all, it would be a want easily supplied, comparatively speaking. There is a still greater distress than this continuing to manifest itself—the want of religion itself. There is a spirit of skepticism among us which is infecting every kind of literature, every kind of lecture-room, and, alas! every kind of pulpit. There is a spirit of apathy among us which counts soundness in the faith a matter of no importance, and which encourages a man to believe what he likes, so long as he is "sincere;" and if he is "insincere," and has no creed at all, it is not a matter of much consequence. There is a spirit of decided infidelity working aggressively among us; getting up its organizations and issuing its publications to pour contempt upon the Christian faith, upon all the great truths of revealed religion, and to infect the young with the so-called "principles" of atheism. There is a spirit of practical infidelity at work among us which is, perhaps, even more dangerous than any infidel theories which their advocates ever attempted to sustain. Large masses of the population are sunk in selfishness, sensualism, profligacy, godlessness. The tavern is their church, the ribald song their finest litany, the life of profligacy their beau ideal of existence.

These are a few of the things which we see around us as we look forth from our watch-tower; and what is the attitude becoming all devout men as they look upon them? In reference to the distress of nations, we may have a firm reliance upon the overruling providence of God. The Lord is on high, and mightier than the sound of many waters; and he will most assuredly make the wrath of man to praise him. The church may, and should, in the midst of disturbances and conflicts, wars and commotions, with calm earnestness and faith, put up the prayer, "Thy kingdom come; thy will be done on earth as it is in Heaven." That prayer which has been heard with more or less distinctness through all the centuries, and which our Lord himself, the same yesterday, to-day, and forever, taught his disciples, will one day very clearly, be answered; and we know not how soon the prayer may be lost in the praise of a redeemed humanity, and of a regenerated world.—WATCHER, in the *London Rock*.

## Luxembourg.

THE grand duchy of Luxembourg is a province lying between Belgium and Prussia. It belongs, however, to the king of Holland, who is grand duke of the duchy. The duchy lies in that exact position, as will be seen by reference to a map, which makes it particularly important to Germany if Alsace and Lorraine are annexed, for Luxembourg flanks Metz, and the proposed new line of the German frontier. It is, itself, one of the strongest positions on that line. Previous to 1867, Prussia held the great fortress of Luxembourg under a treaty of arrangement with the king of Holland, as a check upon the flank of any French force seeking to invade Germany.

But the king of Holland constantly needs money, being a spendthrift. So, in 1866, when Napoleon offered to purchase Luxembourg for a considerable sum, he eagerly closed the bargain. Prussia, however, firmly interposed, and declared that the occupation of the duchy by France, so near Berlin, and upon her flank, would not be permitted. France was not then ready for war; and after some diplomatic negotiation, a compromise was effected, by which Prussia retired from the fortress of Luxembourg, after destroying it, France withdrew from the desired purchase, and the neutrality of the duchy was guaranteed.

Now, however, there is a change in the conditions. France lies prostrate, and Germany is triumphant and strong. It is believed that the king of Holland has, recently, secretly sold the duchy of Luxembourg to Prussia, as he proposed formerly to sell it to France. At any rate, Prussia is about to resume her armed occupation of the duchy, to rebuild and make stronger than ever the great fortress, and, probably, to annex the duchy to Germany.

The treaty of 1867 was not alone a treaty between Prussia and France, but England and the other great powers were parties to it. If Bismarck should now ask the powers to abrogate the treaty, and allow the king of Holland to sell the duchy to Prussia, the powers would probably refuse their consent. Therefore, Bismarck imitates Russia, and simply announces that Prussia will no longer be bound by the treaty. He gives as a reason that the people of Luxembourg have violated their neutrality in various particulars; and that, the bargain being thus broken, Prussia is no longer bound by it. This is exactly the position of Russia in regard to the Black Sea treaty of 1856. At first, England, Austria, and Italy, appeared fiercely eager to compel Russia to observe that treaty. Presently, signs of a secret agreement between Russia and Germany relative to the old treaties were discovered, and the other powers began to cool off. Now comes this announcement by Ger-

many of a precisely similar intention relative to the treaty of 1867. If the powers enforce, or attempt to enforce, the treaty of 1856 against Russia, they are equally bound to also enforce the treaty of 1867 against Germany. If the powers insist that the Russian note, announcing that Russia would no longer be bound by the treaty, was insolent, or wrong, because the other parties to the treaty were not consulted, then the powers are equally bound to resent the tone of Bismarck's note. It is now clearly evident that Russia and Prussia are acting in concert, and that they design to break all the old balance of power fetters that have so long bound the nations of Europe, and to establish a new rule, that the natural progress and growth of nations are not to be hindered by combinations of their neighbors, but that each people is to be at liberty to settle its own affairs, and pursue its own interests, in its own way, subject only to the restriction of not encroaching upon the rights of its neighbors. As a leading Austrian paper says in view of Bismarck's note, all the old treaties have become valueless, and hereafter no nation will observe them that has the power and is in a condition to throw them off.

It is in view of this new development that the *London Times* mockingly observes that the conduct of Russia and Prussia in regard to these treaties is indefensible, but it is not the duty of England to interfere. This, though England was one of the chief parties to both treaties. But it is obvious that England's supposed duty, a few days ago, to interfere with Russia, assumes quite a different appearance when Germany also stretches her formidable sword across the way. Interference does not look exactly like the same job it did before Prussia spoke.

If, now, a general congress of the powers is held to consider the Russian question, it is obvious that Russia must be allowed to have her own way, or else the powers must prepare to fight both Russia and Germany. For England, Austria, and Turkey, with a little aid from Italy, to undertake this, would be ruinous. They will think better of it. It will not pay. It is not at all the entertainment which the congress at first expected. But it is probable it will lead to a peaceful solution of the Russian question, and prevent war, and so be, after all, far better for Europe and for mankind.—*Detroit Post*.

REMEMBER that God is no curious or critical observer of the plain expressions that fall from his poor children when they are in their closet duties; 'tis not a flow of words, or studied notions, seraphic expressions, or elegant phrases in prayer, which take the ear, or delight the heart, of God, or open the gate of glory, or bring down the best of blessings upon the soul; but uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things that make a conquest upon God, and turn most to the soul's account.

DR. CHALMERS instructs us to "Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year; you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven."

THE Ecclesiastical dignitaries of Rome must have been shocked beyond measure by some of the things that have taken place since the Italian occupation of the city. It is a fact, for example, that half a dozen newspapers, liberal in politics and more or less free-thinking in religion, have been started in the Eternal City, and are circulated daily in the vicinity of the Vatican. Few except those who have lived in Rome, can measure the meaning of a fact like this.—*N. Y. Tribune*.

## Obituary Notices.

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

DIED, at Twin Groves, Green Co., Wis., Dec. 16, 1870, our brother, David Sanborn, of mesentery tumor, aged 36 years, 5 months, and 15 days. He leaves a wife and one child; but they mourn not without hope. He professed religion about two years ago, and, a few weeks before he died, commenced to keep the Sabbath. The day before his death he told me that all was peace between him and the Lord. So, like Mary, we can say, We believe our brother shall live again in the resurrection at the last day. By special request of the relatives, the writer spoke words of comfort to a large congregation, from the following words: "Wherefore, comfort one another with these words." 1. Thess. 4:18.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

I. SANBORN.

DIED, at Matherton, Mich., of consumption, Nov. 16, 1870, Sarah B. Brink, daughter of Mrs. A. C. Kellogg, aged 23 years, 2 months, and 8 days. Sarah has been an invalid about seven years; yet she had been so as to be about most of the time until some five weeks before her death. She lived a consistent Christian life, and we have hope that she sleeps in Jesus. Sermon on the occasion by Eld. Wightman, M. E., from 1 Thess. 4:13, 14.

LEANDER KELLOGG.

\*We understand from John 14:1-3; Rev. 20:1-9, and other scriptures, that the saints are to be taken into heavenly mansions, and there to reign with Christ a thousand years; at the end of which time, they descend, with the New Jerusalem, to this earth, Rev. 21:2, which has during the same period lain desolate, Isa. 24:1, 10, 20, the wicked dead are raised, and destroyed by fire, the earth is purified, 2 Pet. 3:10, and the saints then take possession of it as their everlasting abode.

## The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 27, 1870.

### Our Periodicals.

THESE must be sustained by the united interest and influence of all our people. By the grace of God, it will be the first object of our Publishing Association to make its periodicals as interesting, and as useful, as possible. It is true that real, efficient laborers among us are few; and men who are adapted to the work of editing, who have the burden of the work upon them, are still more scarce. And our periodicals may, for a time at least, suffer for the want of the right kind of help. But, still, the same object is ever kept in view, to make them, as far as possible, the best of their kind in our country.

We shall leave no means untied to call into action sanctified talent for the benefit of our periodicals. We now design to make an organized effort for the object of more fully enriching the columns of each of our periodicals with a high order of original and selected articles. The editor can write but a small portion of his paper. And if there could be a general, united interest on the part of many contributors, his time could be more fully occupied in study and in writing.

Improvements are being made in the Review. And we say, Let them still go on. Prayer and study will give hundreds of our people sanctified thought, holy experience, and golden items, with which to set the columns of the Review all aglow with heavenly luster. No subscriber should discontinue the Review now. Every subscriber needs it. And the Association needs the patronage and support of each subscriber.

Many of our subscribers fully appreciate our efforts, and will hail the Review, enlarged and improved, with great pleasure. We shall do all we can for the Review; and we think that it is not too much to ask that none of our subscribers shall leave us at this time, or, fail to promptly pay for the Review in advance.

Have we given our numerous readers pleasure in improving their paper? This we are happy to do. Then let the mutual joy continue. On our part we feel pledged to our people to do all we can for the Review, and our patrons on their part should feel pledged to sustain us; first, by prompt payment in advance, and second, by sending us the names and addresses of many new subscribers. The Review for 1871 will probably contain many of the most important reasons of our faith and hope. Order it for numerous relatives and friends. It will cost you only \$1.50 each, for the entire year.

We are sorry to say that some are ordering the *Health Reformer* discontinued. \*A few do this because this journal does not rigidly adhere to the most extreme positions relative to restricted diet; while more order it discontinued because it is so largely devoted to what they call extreme positions upon diet. But the *Reformer* should not suffer because of the extreme positions of men. The *Reformer* is doubtless the best health journal in the land; but there are those who think it can be improved. And in the right way, at the right time, they will bring about those changes which will improve it. This journal, from the very first, has suffered from want of an able, well-balanced, devoted, and yet independent, editor. We are all awake to the welfare and usefulness of this precious monthly, and shall leave no proper means untied to improve it. But we do not say these things to lead any to think less of the *Reformer*, and discontinue it. No, no. Hold on, friends. The time to pull, is when the load draws hard. Give us your support now, and, by the grace of God, we will give you an enlarged and improved health journal. Pay up, delinquents, and hold on. Give us your support, and we will do all in our power that you may in return receive twice your money's worth.

The great subject of health reform is in the hands of God. The work is, as it were, in its infancy. It is no use to expect that this cause, in all its parts, will move off like the old, faithful clock in a farmer's kitchen. No, some will be too slow, and others will run too fast. And those used to fretting, will fret. Hold on, friends. Follow your own enlightened convictions. Follow the light. God has the cause of reform in his hands. Wait. Do not fret at those behind you, or at those before you. We do not want people to leave the use of flesh as food, salt, butter, and sugar, simply because you do. No, enlighten and convince, and let them act in these things from clear convictions. This will be better in the end than to try to choke them off. The cause of health reform among us, we trust, will soon be free from the influence of extremists. And we expect to see the *Health Reformer* much increased in size, and greatly improved, widening its sphere of usefulness, in perfect harmony with our Health Institute, which has been very prosperous the past nine months.

The closing number of the eighteenth volume of the *Youth's Instructor* is just issued. Eighteen years since we commenced this precious sheet. By the blessing of God, its friends have been multiplied, and its usefulness increased. It now has the care of one eminently qualified to teach youth and children. Bro. Bell is doing a good and great work for our children, and our little paper in his hands deserves a wider circulation. Friends of the Lord, and of the welfare of the children and youth, you are invited to give the *Instructor* a good circulation. Please send it far and near, and let the children have the words of life and salvation.

Brethren and sisters, one and all, our publications must be sustained. It shall be our first business to make them, as far as possible, what they should be.

And nothing shall prevent us in our efforts. Give us your confidence, and your patronage, and, with the blessing of God, we hope to see our periodicals wielding a salutary and extensive influence upon the people.

JAMES WHITE.

### A New Work.

"THE SABBATH AND THE SUNDAY."—This is the title of a work by Eld. A. H. Lewis, of the Seventh-day Baptists. The appearance of the work is fine. Bro. Lewis is an ardent advocate of the Lord's Sabbath, and has, doubtless, handled the subject ably and well. We have not been able as yet to give the book a careful reading. At some future time, we may speak more fully. We are pleased with what we have read, especially the candid manner in which the author speaks of the position and work of Seventh-day Adventists. Price, \$1.25. Address A. H. Lewis, Alfred Center, N. Y.

J. W.

### Genoa, Mich.

We are happy to announce that this church has added its name to the list of those who have taken the commendable step of forming themselves into a Missionary Society for the more effectual circulation of works on present truth. They have adopted a Constitution and By-laws, in which they declare the object of their organization to be, "the judicious circulation of the publications of the S. D. A. Publishing Association." They have appointed all necessary officers, and seem to be ready for effectual action. May abundant success attend their zealous efforts.

### Note from Bro. Steward.

I FEEL very thankful for what the Lord has done for me the past season. I'll praise him for his goodness, and try to be more faithful in the future than I have been in the past. May the Lord help me. I have had a dear good brother, R. F. Andrews, as a fellow-laborer. May our hearts be knit together, and our interests be one in the great work. I earnestly desire a thorough conversion to this work. Our time is short. The end is near. Probation will soon end. May the Lord help me to make thorough work. "To them who by patient continuance in well-doing seek for glory, and honor, and immortality—eternal life." Pray for me, dear brethren and sisters.

Yours striving for eternal life,

T. M. STEWARD.

### Note from Bro. Matteson.

I HAVE labored in Denmark, Wis., about three weeks, and held twenty-five meetings. I found five in this place keeping the Sabbath. Seven more have become interested in salvation, and commenced observing the Sabbath of the Lord. Three were baptized.

JOHN MATTESON.

Dec. 20, 1870.

### Convinced by Reading.

I HAVE just commenced a course of lectures in Seneca, Ill., with good interest. Near here I found a man, a blacksmith by trade, who has kept the Sabbath for two years, having embraced the truth from reading. He had taken the Review, but had never heard any preaching.

T. M. STEWARD.

### Pontiac, Illinois.

BRO. J. W. MARSH writes from Pontiac, Ill., that there are a sufficient number of Sabbath-keepers there to maintain meetings. They have organized, so far as they can, without a minister. They report a good interest in the place to hear the truth, and call for help.

Will Bro. E. S. Brooks, of California, give me his post-office address? J. N. ANDREWS.

Rochester, N. Y.

My P. O. address for the present is Twin Grove, Green Co., Wis. I. SANBORN.

## News and Miscellany.

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

IF PRUSSIA has achieved the most distinction in this war, she has also contributed the most to it. Her conscription has been the most minute and extensive of any of the German States. It has almost put a stop to production, and so drained the country that in some villages it is impossible to find a blacksmith to shoe a horse, or a sexton to bury the dead.

### PREPARATIONS FOR WAR.

LONDON, Dec. 21.—Russia continues war preparations on an immense scale.

### TURKEY PREPARING FOR WAR.

LONDON, Dec. 22.—Dispatches from Vienna state that the Turkish fleet is under immediate orders for service, and extensive warlike preparations have been made at Kerbeach.

HORRORS OF WAR.—The *Tribune* correspondent, in giving details of the recent siege of Strasburg, says the sufferings of the inhabitants have been terrible beyond description. At least 3,000 civilians were wounded, a large proportion being women and children!

MOVEMENTS IN RUSSIA.—A correspondent telegraphs from St. Petersburg that the emperor has ordered the reserve corps to hold itself in readiness—a measure not resorted to since the Crimean war. It has been announced by the emperor that 40,000,000 rubles will be devoted to extraordinary war expenses. By the 1st of January, 49,700 remodeled guns and 150,000 breach-loaders will be ready for use.

## Appointments.

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

THE next monthly meeting for Western New York, will be held at Parma, the second Sabbath and first-day in January. Teams will be at Adams Basin at the noon train from the East, and at Brookport at the 4:30 train from the West. S. B. CRAIG.

OUR next monthly meeting will be held at Orleans, Mich., Dec. 31, 1870, and Jan. 1, 1871. S. H. KING.

PROVIDENCE permitting, I will meet with the brethren of Poy Sippi, Wis., in quarterly meeting, Sabbath and Sunday, January 7 and 8, 1871. JOHN MATTESON.

## Business Department.

Not Slothful in Business. Rom. 12:11.

### 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 accompany the Receipts to the Editor. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. Mrs I H Archer 38-1, C Green 38-1, H S Herrington 37-25, H M Sargent 38-1, R Mireck 38-2, Ephraim Maxson 38-1, Martha Allen 38-10, S P Clark 38-1, L Chandler 38-16, E B Shaw 38-11, Charles L Preston 38-9, Z Brooks 38-17, James Glaze 38-10, Levi Merical 38-10, M E Gilman 38-10, Lucia A Bell 38-9, John Sweet 38-9, H D Smalley 38-9, Mrs L S Bond 38-9, Mrs H P Minot 38-9, Mrs Maria A Moore 38-9, J G Jones 39-1, Mrs Mary Tener 38-9, Elijah Emery 37-17, George W Hopkins 38-9, Samuel Leach 38-9, John Brant 34-1, Hiram Rosseau 41-8.

\$2.00 EACH. B B Francis 39-1, H Gardner 39-1, S Simonson 40-13, J Webber 39-12, Elizabeth Stevenson 39-1, J W Burtis 38-1, F C Castle 39-9, O L Taft 38-19, George Brown 39-1, L Graves 39-1, M Dickenson 39-1, George Butcher 38-17, Jessie Rose 39-1, E Lake 35-1, J Carpenter 38-1, L Carpenter 39-1, Lewis H Beebe 39-2, E C Hendee 39-1, Harriet Black 39-1, L G King 38-9, Joseph B Lock 39-1, Mrs J Crow 39-1, J B Gregory 39-1, L C Tolhurst 39-1, David Bisbee 38-14, Fannie Glascock 39-1, Mary Gordon 38-1, J Messersmith 39-14, S W Willey 39-1, H A Churchill 38-1, Eliza Fellows 37-1, Seth H Peck 39-1, B A Seal 39-1 Mrs Ann F Stickney 38-1, C H Wolcott 39-1, Sarah C Fryer 39-1.

MISCELLANEOUS. B Farnham \$2.50 39-1, J Matthews 1.50 39-2, Mary Elliot 1.50 39-2, Martha Bazzell 50c 37-15, H Outhwait \$4.00 39-1, N R Staines 2.50 39-5, H Chapin 75c 38-1, F Chapin 75c 38-1, S Rice 75c 38-1, Mrs D I Huntley \$3.00 38-6, R Peck 5.00 40-15, R A Jeffries 5.00 37-1.

### Books Sent by Mail.

H D Smalley 35c, S I Peat \$3 60, A A Hutchins 3.00, R T Payne 15c, S Hinman 6c, Wm Cottrell 25c, W S Herrington 1.12, S Wilkinson 1.12, Wm Ings 80c, I H Archer 20c, C W Smouse 57c, G Law 37c, A Church 15c, J M Orrock 5.13, S J Cook 20c, A Frew 18c, A A Evans 25c, Miss S Huntly 12c, M Brooks 8c, E C Penn 2.00, S A Beach 2.35, S N Haskell 7.22, B G Williams 75c, C C Schoemaker 20c, J C Eaton 2.75, H C Goodrich 18c, J Messersmith 1.50, H Black 2.30, H L Stevens 18c, J A Pease 20c, B B Warren 5.00, R H Shankland 6c, E Emery 1.00, T E Arnold 20c, R Stickney 1.00, A Vanamburg 85c, J Porter 1.00, L Rodman 37c, A W Parsons 25c, B G Allen 60c, Thos Alverson 1.89.

### Books Sent by Express.

Geo I Butler, West Union, Fayette Co., Iowa, \$21.75.

### Cash Received on Account.

D T Shireman \$8.00, J M Downs 2.00, Benton Haynes 50c.

### Michigan Camp-Meeting Fund.

Pernelia Conklin \$1.00, I A Olmsted 25.00, M A Emans 1.00, S A Giesinger 1.00.

### Michigan Conference Fund.

Church at Orleans \$40.00, church at Ransom Center 56.25.

### Benevolent Fund.

W W Stebbins \$1.97.

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

Hannah Sawyer \$10.00, J T Mitchell & wife 10.00, I A Olmsted 10.00, Hiram Hunter & wife 10.00, P M Cross & wife 10.00, M & L J Gould 10.00.

### Book Fund.

Fannie Glascock \$4.25, D W Milk 4.90, D Newcomb 1.00, G Butcher 2.00, A Church 1.00, R T Payne 1.00, T Ramsey 4.00, M E Ramsey 1.00.

### Western Camp-Meeting Fund.

I H Murray \$2.00, J T Mitchell 5.00, Jesse Garrett 2.00, R D Tyson 5.00, W P Andrews & wife 4.00, John Helegass 2.00, A T Stevens 1.00, H Mead 1.00, M & L J Gould 5.00, D Durgin 5.00, P M C 25c.

### Michigan Camp-Meeting Fund.

S Phippeny \$2.00.

### Donation to the Publishing Association.

F Glascock \$25.00, S T Belden 3.50.

### General Conference Missionary Fund.

A Geer \$10.00, Asa Bee 8.50, F C Castle 3.00.

### Book Fund—\$10,000 Wanted.

One Hundred Dollars Each.—Bro faithful, paid \$81.50, James White, D R Palmer, Ira Abbey, H W Kellogg, P M Cross & wife.

Eighty Dollars Each.—I A Olmsted & wife.

Seventy-five Dollars Each.—Jacob Shively.

Sixty Dollars Each.—M & L J Gould.

Fifty Dollars Each.—N Orcutt, Friend B., N Grant, Eld Wm Cottrell.

Forty Dollars Each.—Benj Armitage, Wm Sanborn.

Twenty-five Dollars Each.—A friend, A Rasmussen, E Lobdell, A friend, M E Goodwin, J Lamson, John Olive, A W Maynard, E P Kellogg, J Byington, A M Gould, J B & A G.

Fifteen Dollars Each.—H Rousseau.

Ten Dollars Each.—W N Brown, A C Bourdeau, A O Burrill, J S Beecher, G Smith, H Beecher, R F Cottrell, W Boynton, C Byington, B R Austin, D Durgin.

Five Dollars Each.—I G Royce, H Abbott, L Lock, T Brown, A friend, L Bolton, L Bean, F Lamondy, L M Ogden, A A Hoover, E M Crandall, D S Crandall, A M Potter, E Richmond, A Lake, S H Burlingham, T Alverson, C P Whitford, A friend, W T Carson, Mrs Daniels, Julia M Rhodes, J A Corlies, A friend, Thos Bickle, P C Rodman, D I Stevens, P Martin, R Niles, Z Brooks, E Geer, H Sawyer, J M Ferguson, A friend, A A Cross, H Page, C H Wolcott, P A Wolcott.

## Books, Pamphlets, Tracts, &c.,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

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

History of the Doctrine of the Immortality of the Soul. By D. M. Canright. 25 cts.

Review of Objections to the Visions. 20 cts.

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

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

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

Which? Mortal or Immortal? an Inquiry into the Present Constitution and Future Condition of Man. By Uriah Smith. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts.

The Truth Found; the Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. 10 cts.

Review of Gillilan, and other authors, on the Sabbath. By T. B. Brown. 10 cts.

Vindication of the True Sabbath. By J. W. Morton. 10 cts.

The Date of the Seventy Weeks of Dan. 9; an Explanation of the Commandment to Restore and Build Jerusalem. By J. N. Andrews. 10 cts.

The Seven Trumpets; an Exposition of Rev. 8 and 9. 10 cts.

Matthew Twenty-Four; a full Exposition of the chapter. By James White. 10 cts.

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

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

An Appeal to the Baptists, from the Seventh-day Baptists, for the Restoration of the Bible Sabbath. 5 cts.

Milton on the State of the Dead. 5 cts.

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

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

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

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

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

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## The Review and Herald.

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When ordered by friends, for their friends, on trial, \$1.50 a year.