

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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ELDER JAMES WHITE, PRESIDENT.

TERMS: - - - - - See Last Page.

THE ATONEMENT.

I know that the Saviour on Calvary died
To save fallen man from death's dark control;
His temples were wounded, and pierced was his side,
And in death on the cross, he poured out his soul;
Yes, Jesus the Saviour came down from above,
That mortals might enter the haven of bliss;
Oh! if there is aught that can fill me with love,
It is this, it is this!

And now he is pleading the penitent's part;
He offers his blood in atonement for sin;
He says to the fallen, O give me thy heart,
And through gateways of crystal you'll soon enter in.
He offers a home with the skies ever blue,
In that beautiful region of joy and of bliss;
Oh! if there is aught that would make us be true,
It is this, it is this!

Our glorified Saviour will soon come again,
Surrounded by clouds while bright angels attend,
He'll banish from Zion all sorrow and pain,
His saints will rejoice, for their sorrows will end;
With glorified bodies they'll leave this dark earth,
And soar through the skies to the city of bliss;
Oh! if there is aught that to joy can give birth,
It is this, it is this!

L. D. SANTER.

Dixon, Mo.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER FIVE.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

NOAH'S TIME, AND OURS.

"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 36, 37. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be." The day and hour, and even the year, of the second advent are purposely hidden. Some of the prophetic periods reach to the time of the end, while others extend still farther down, very near the end itself; yet none of them reach to the coming of the Son of Man. The prophecies clearly point to the period of the second advent, but do not give the definite time of that event. But many suppose that the text proves that nothing may be known of the period of the second advent. In this, they greatly err, as may be seen from the following reasons:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

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

of God, he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message has gone forth.

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

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

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

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

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

And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." So when the waiting, watching, weeping, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time. See Rev. 16: 17; Joel 3: 16; Jer. 25: 30.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. In definite time we would find relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13: 35-37.

One of the fatal consequences of not watching is distinctly stated in Rev. 3: 3: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The consequence of not watching will be igno-

rance of the time. What will be the consequence of watching? The inference is unavoidable, that it will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven, saying, "I have both glorified it, and will glorify it again." The disciples understood these words from Heaven, while the people that stood by said it thundered. John 12: 27-29. So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand the voice. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." In comparing Noah's days, and ours, the Lord continues:

Verses 38, 39. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the flood, while the ark was preparing. Noah preached and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark. And by the hand of Providence the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they, too, are covered with water, so that there is not a resting-place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God "shut him in."

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us, that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs

spoken of by prophets, by Christ, and in the epistles, fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

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

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

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13: 6-9.

Most dreadful day! And is it near? Yes; it hasteth! It hasteth greatly! What a description given by the prophet! Read it; and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 14-18.

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

The last plagues, in which is filled up the wrath of God, now bottled up in Heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, never more to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, Let them alone. The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

S. D. Adventists and Their Critics.

BY ELD. J. H. WAGGONER.

(Continued.)

PERMIT me now to call your attention to what I consider the

TRUE ADVENT DOCTRINE.

Although there are many prophetic declarations concerning the last days or closing up of this dispensation, there is only one *chain of prophecy* carrying us down this world's history to the second advent. This chain is found in Dan. 7, and Rev. 13 and 14. Dan. 7 gives the history of the world through the empires of Babylon, Persia, Greece, and Rome; with the dividing or breaking up of the Roman Empire, and the rise and work of the papal power. These empires and kingdoms are represented by a lion, a bear, a leopard, and a dreadful and terrible beast; and the breaking up of the Roman Empire is represented by the ten horns of this fourth beast, and the papal power by "another little horn" which came up among them. This power wore out the saints of the Most High, who were given into his hands for a time, times, and dividing (half) of a time, or twelve hundred and sixty years.

These facts are all embraced in the first part of Rev. 13. A beast is there described with seven heads and ten horns—as many as were seen in Daniel's vision; the body of a leopard—Daniel's third beast; the feet of a bear—Daniel's second beast; and the mouth of a lion—Daniel's first beast. The dragon, pagan Rome, gave this beast his power (secular), and his seat (city of Rome), and great authority; and the beast had power to make war (margin) forty-two months—forty-two threes, equal to twelve hundred and sixty, as in Dan. 7:25. The 2d chapter of Daniel is preliminary to chapter 7, and in connection with chapter 8, proves the correctness of our application of the whole chain, by giving the starting point in Nebuchadnezzar's reign, (chap. 2,) and the succession in Persia and Greece, (chap. 8). In Dan. 7, the little horn became very strong—"his look was more stout than his fellows." As all the characteristics of the beasts and horns of Dan. 7, inhere in the beast of Rev. 13, it is evident that this beast represents the dominion of Rome, when all these characteristics are developed, that is, under its last or papal form. The close of his power to make war, when he was led into captivity, was in 1798. Thus far, this power is described in Rev. 13.

But in the latter part of Rev. 13, from verse 11 and onward, "another beast" is described, generally called the two-horned beast. This we apply to the United States. The past and future of this power are shown.

1. It is seen "coming up" as the other is going into captivity, 1798. This was very soon after the establishment of our government—in its infancy.

2. It came up "out of the earth." The other beast rose out of "the sea." We learn by Rev. 17 that "waters" in prophetic symbol represent the people. But the second beast of Rev. 13 did not there arise; like a plant it grew up out

of the earth, and not by conquest as the other powers arose.

3. He exerciseth all the power of the first beast before him, that is, before the first beast, or in his sight. The power of the first was two-fold, secular and ecclesiastical. Although these, to a certain extent, combined in the establishment of this nation, we do not think this is yet fulfilled as contemplated in the prophecy.

4. It had two horns as a lamb. Republicanism and Protestantism, upon, or by which, this government was established, are lamb-like when contrasted with the first beast.

5. It spake as a dragon. This is contrary to its appearance. And so we note the contrast between the Declaration of Independence and our laws to sustain slavery. Also note the professed reverence for freedom of conscience by those who did most to form our free government, and their persecution of others, as the Baptists and Quakers. And yet we think this is not fully accomplished, a more bitter persecution awaiting the faithful people of God.

6. It does great wonders, and deceives them that dwell on the earth by the miracles which it has power to do. This refers to the wonders of modern Spiritualism, which arose in the United States. According to this, and also Rev. 16, Spiritualism will bear a prominent part, not only in the deception, but also in the persecution, of the last days.

7. It says to them that dwell on the earth "that they should make an image to the beast, which had a wound by a sword, and did live." Two points are shown by this quotation: 1. The dwellers on the earth make the image—it is the work of the people, which indicates a Republican form of government. 2. It does these things in the sight of the beast after his deadly wound was healed. But as the first beast received his wound in 1798, it was of course healed in the present century, which proves the work of the two-horned beast to be in our days, and not in the past, as is very often claimed.

8. He causes fire to come down from Heaven upon the earth in the sight of men. This wonder has not been fulfilled, which proves also that a part of the work of this beast is in the future.

9. It also causes them to receive "the mark" of the first beast. For an exposition of this, see our published works on the subject.

And now we call your attention to Rev. 14. This chapter contains, in verses 9-12, a sequel to the chain of prophecy just examined; that is, in these verses is a warning against the worship of the beast, and his image, and the receiving of his mark, all of which are brought to view in the 13th chapter. But these verses (or this warning) are what is called the third angel's message, and therefore it will be necessary to examine the two messages preceding, that we may understand the relation they sustain to each other, and mark the fulfillment of each. Rev. 14 is eminently a *chapter of Adventism*; and all who "love the appearing" of our Lord, and are waiting for the day of his coming on the "white cloud," Rev. 14:14, with a crown on his head, denoting that the kingdom is then given to him, will love to read these soul-cheering scriptures relating to his coming. Indeed, I cannot see how any one can claim the name of *Adventist* who does not love to study the 14th chapter of Revelation; it being the *only chapter* giving a clear view of the advent in connection with the great events immediately preceding and succeeding it. Let us, then, briefly examine

THE FIRST MESSAGE.

This message is given in these words: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." On this I remark:

1. These messages being given before the appearing of the Son of Man on the white cloud, must be *preparatory* to that event. They are three *advent messages*. That they all precede the advent, or are given in the order in which they are written in the chapter, will be made more evident as we examine the other messages; and that they are given in near connection with the advent is proved by the first one announcing that the hour of "judgment is come." This justifies the remark that they are "Advent messages."

2. It is said to be "the everlasting gospel." All who reject it do so at their peril. The gospel is composed of different parts or proclamations (comp. Isa. 61:1-3, and Luke 4:16-21), and he who rejects any part or proclamation of the gospel despises the authority of God and the work of the Saviour. In this they "make their own destruction sure."

3. It says, "the hour of his judgment is come." It is a message of "DEFINITE TIME." A great deal has been said among Adventists for a number of years past about definite time. Here we have it. And this is the *only definite time message* in the Scriptures. Of course it is the will of God—a fulfillment of his prophetic word—that definite time shall *once* be proclaimed; but all proclamations of definite time besides that one must be imitations or counterfeits. The Lord is not in them; and instead of arousing the world to the blessed truth of the Lord's soon coming, they bring the doctrine of Adventism into contempt. Like the boy in the fable, whose frequent cries of "Wolf!" when there was no danger, so destroyed confidence in his word that no one believed him when the

danger came, so they who so often set times for the Lord's coming, instead of awakening the world to the importance and nearness of that event, are really lulling them to sleep. We do not indeed say they are a "hypocritical wretch," &c., &c., but we do say they are, unwittingly, doing real injury to the blessed cause of Adventism.

4. It is no objection to this view that it brings the Judgment before the advent. If it be true as the Scripture affirms, that we (the living righteous) shall be changed in the twinkling of an eye when the last trump sounds, and the dead shall be raised *immortal*, it follows that the Judgment which determines their fitness for immortality will then be past. It must appear evident to every one that, if the righteous are raised at Christ's coming, and the rest of the dead do not live again till the thousand years are finished, a determination of their respective destinies must be then already made; and this we call the Judgment; the Judgment of investigation or determination, if you please. This is the view advanced by Sylvester Bliss in his masterly review of Prof. Bush on the resurrection. The following are his words:—

"We are inclined to the opinion that the Judgment is after death and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins blotted out when the times of refreshing shall have come, Acts 3:19; while the fact that the wicked are not raised, proves that they were previously condemned." *Advent Shield*, No. 3, p. 366.

And again:—

"The Judgment at the coming of Christ we regard as the bestowal of the award, or the infliction of punishment, under the previous decision respecting the allotments of the human race, for which the departed wait till the resurrection morn." *Id.*, p. 370.

5. Has this message of Rev. 14:6, 7, been given? We say it has. Three things we should judge necessary for its fulfillment. (1) A people must arise and make the proclamation. (2) It must go to the people and nations of the earth. (3) It must so arouse them to the subject of the Lord's coming that it shall constitute a warning to them in view of that event. But these points are all met in the second advent movement of 1836-44. For proof I refer to the *Advent Shield*, published in 1844, No 1, p. 87, article, "Rise and Progress of Adventism," by Josiah Litch. He therein said:

"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 the opportunity to hear of the fact."

Also in *Advent Shield*, No. 2, pp. 161, 162, article, "The Reformation of Luther—its Similarity to the Present Times," by S. Bliss, are these remarks:—

"In these last days the reformed church has sunk into the same lethargy and stupor, from which Luther, with the thunders of the gospel, aroused it. The odious practices of Rome, and her disgusting mummeries, it is true, have not been again embraced. But there are again the same respect for the opinions of men, the same fear of the human church, the same reliance upon creeds and formulas, the same worldly-mindedness and love of the things which now exist, the same deadness, and coldness, and lukewarmness, and putting far off the day of the Lord, and the same substitution of human commentaries for the unadulterated word of God; so that when the angel, flying through the midst of heaven, began to preach the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God and give glory to him, for the hour of his Judgment is come;' she was unwilling to heed the cry."

This was the belief and claim of the Advent body in 1844. Again, in 1846, a tract was published at the *Advent Herald* office for the express and avowed object of keeping alive in the hearts of Adventists the great principles on which their faith rested. This tract was entitled, "The Last Hour—Our Specific Work." It started out with the proposition that "the proclamation of Rev. 14:6, 7, 'the hour of his judgment is come,' is the leading advent proclamation—the main branch of our specific work."

In regard to its results, we think we may safely say that no other proclamation of a gospel fact since the announcement of the resurrection of our Saviour, has been attended with such power and such wonderful effects. While it swept over the land like a hurricane, in its speed and power, it bore every mark of a work of God; it gave every evidence of being attended with a divine blessing. And we should as soon expect to see the "four monarchies" of Daniel arise and again take their places on the earth, as to see another fulfillment of Rev. 14:6, 7, so marked, so literal, and complete as that of 1844. Here is an immovable *advent landmark*. One fulfillment proves the truth of a prophecy; a second would destroy it. But "the Scriptures cannot be broken." The "first angel's message," has been given.

THE SECOND ANGEL'S MESSAGE.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, be-

cause she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

As in the case of the first message, we inquire, What is necessary to fulfill this? And, has it been fulfilled? We notice that

1. It is the simple announcement of a fact. It gives no special warning, and calls for no particular action.

2. It precedes the destruction of Babylon, and is not therefore the announcement of that destruction, as many have supposed. That it precedes the destruction of Babylon is proved by comparing it with Rev. 18:1-8. In this text the cry is repeated that Babylon is fallen, with additional statements, as follows: 1. Babylon is fallen. 2. She is become the habitation of devils, and a hold of foul spirits. 3. The call, Come out of her my people. 4. In one day shall her plagues come. 5. She shall be burned with fire. All, I think, will agree that her being burned with fire is the same as her destruction, and will take place when the Lord comes. Rev. 19:20. But before her destruction, her plagues come; and before her plagues come, God's people are called out of her; and before God's people are called out of her, she becomes the habitation of devils; and before she becomes the habitation of devils, she is fallen. Therefore her fall *cannot* be her destruction, but *must* be a moral fall. And if, as has been remarked, and with which all will agree, the first message was the *everlasting gospel*, all who reject it do so at their peril. As it was generally rejected by the churches of the land, and is to this day shut out of their houses, we consider that fact sufficient to warrant the conclusion that they are fallen. And we consider it more than a mere coincidence that immediately after the time message of Rev. 14:6, 7, was proclaimed, and the churches turned against that proclamation, the Adventists as a *body* did declare their belief that they were Babylon, and were fallen. Many thousands, acting on that belief, left the various churches to which they belonged. And this belief largely prevails among Adventists at the present time. It has been extensively proclaimed by both speakers and writers. That the present low state of the churches, in all that is essential to vital Christianity: their wealth and pride, fashion and folly, their world-loving and pleasure-seeking; that these justify the application of this scripture to them, I shall not stop to argue. Suffice it that *such an announcement has been made*, and that it followed the time message of 1844. And this is the second step in the fulfillment of Rev. 14. Here we have the *second landmark of Adventism*. And here it would not be out of place to ask, What reason have they, who deny the experience of the advent movement, who deny the fulfillment of these two messages of Rev. 14, for calling themselves Adventists? If these messages have not been given, then it is clear that they will yet be given before the Lord comes. But how could they be more forcibly given than they have been? Would the world be more greatly moved if these proclamations should be repeated? Impossible! But if they have been given, where do we stand? What comes next in our Advent experience? The Son of Man on the white cloud, to reap the harvest? Not quite. Standing between the past Advent movement, and the coming of the Son of Man, is the third angel's message which we now proceed to notice.

(To be Continued.)

Russia's War Preparations.

COL. GOWEN, an American engineer, who has recently returned from a stay of many years in Russia, gives some interesting facts in regard to the armament of that country. In relation to the defenses of the Black Sea, he states that Fort Nicolai, at the Sea of Azov, near Kirtch, is now one of the strongest forts in the world. It is so constructed that 100 guns can be brought to bear at the same time upon vessels approaching from any point. The fort is supplied with 15-inch steel Krupp guns, the heaviest made in the world prior to the Franco-Prussian war. A long artificial bar stretches out from the opposite shore, a distance of seven miles, to within half a mile of the fort. This bar, built of stone, at an expense of \$20,000,000, virtually closes up the entrance to the Sea of Azov.

At Sevastopol, the fortifications on the northern side are intact; but those on the southern side have never been rebuilt. During the last five years, no less than three engineering parties have been sent to Sevastopol by the Government, to commence the work of rebuilding; but in each case the attempt was abandoned. On the Baltic Sea, Cronstadt, and Helsingfors, and Revel, commanding the entrance to the Neva, have been so strengthened as to be considered impregnable.

The fleet of the Czar on the Black Sea, the cause of the present controversy, includes no iron-clads. It contains 90 small steamers of the gunboat class, not plated, although intended for transformation into iron-clads. The Government has evaded the provision of the Treaty of Paris, which forbade them to have more than six vessels in the Black Sea larger than corvettes, by constructing what are called transports. These are large frigates, pierced for guns, which can be made available for war purposes in a very short time. This illicit navy is still further increased by the 80 steamers of the Russian Steam Navigation and Trading Company, which was formed by permission of the Russian Government, immediately after the termination of the Crimean war, the royal family owning the greater part of the stock. A subsidy of \$2,000,000 a year has put the Company on such a footing that it is now paying 25

per cent on its stock. These steamers, 12 of them over 3,000 tons' burden, and all of their fast vessels, are now running to Constantinople, Cairo, Marseilles, and London. They are all commanded by former officers of the Russian navy, who have been placed upon the retired list, and manned by sailors formerly of the same navy. These fleets can, it is estimated, transport 300,000 men at one time. The French and English Governments are represented in the Black Sea by small gun-boats stationed at Galatz, at the mouth of the Danube.

The naval force of the Baltic consists of a fleet of iron-clad frigates, built in England, 23 iron-clad monitors on the American plan, 43 line of battle ships of the first class, including the Grand Admiral, built by W. H. Webb, and 90 small gun-boats, carrying from four to six guns. On the Caspian Sea, there are 30 or 40 steamers, hardly available, however, for warlike purposes.

The country seems provided with all facilities for the manufacture of munitions of war. Native supplies of niter and sulphur prevent any scarcity of powder that might otherwise result from the discontinuance of friendly relations between Russia and other powers. There are large stores of powder at different points throughout the country, Fort Constantine alone having 5,000 tons within its walls. At Nicolaief, the chief depot of the Black Sea Department situated on the River Boog, about 60 miles from its mouth, all the line-of-battle ships and frigates are built. It has large ship-yards, foundries, rolling-mills, planing machines, and all the necessary adjuncts of a complete arsenal. At Toula there is a large manufactory which has been turning out 1,000 breech-loaders a day for the last two years. A large establishment for the manufacture of plates for iron-clads, the machinery of which cost \$1,500,000, is situated on the river Don. Colt's revolvers are manufactured in large quantities at Toula by machinery, purchased in America from Col. Colt himself. The arsenals of the empire contain, it is estimated, about 2,500,000 stand of arms. The Russian Government, as is well known, has been an eager buyer of large quantities of sulphur machinery used by the United States Government in manufacturing war material.

The army of Russia available at the present time numbers 850,000 men. The army of the Caucasus, under the command of the Grand Duke Michael, numbers 250,000, and can be mustered in a very short time. Besides all these, there are 1,200,000 reserves who, having served a certain period in the army, resume their usual vocations, subject, however, to the call to military duty. By the aid of the 6,000 miles of railroad recently constructed, large bodies of men could be quickly massed at St. Petersburg, at Taganrog, at the mouth of the Don, at Kirtch, Sevastopol, or Odessa. The finances of the country are in such a state, it is said, as to seriously embarrass the necessary operations of the Government if war should be declared. The currency has been depreciated 25 per cent by the expenditures attendant upon the construction of railroads through many parts of the country almost destitute of inhabitants.

C. I. Gowen regards the popular misunderstanding of the question at issue as something marvelous. Russian merchant-ships pass through the Dardanelles, and no one fears for the Sultan's tenure of authority; but when it is proposed that Russian gun-boats shall exercise the same privilege, this is immediately assumed to imply the deposition of the Ottoman sovereign.

A long residence both in Russia and in England, and an intimate acquaintance with the opinions of both peoples, convince Col. Gowen that a Conference can only delay the final catastrophe. The Russian people are strenuous in their demands, and the English are emphatic in their refusal. There can be, he claims, but one result, namely, war.—*N. Y. Tribune.*

The Withering of the Fig-Tree.

On the morrow, in the morning, when they were come from Bethany (which was two or three miles east of Jerusalem, just over the top of the hill—the Mount of Olives), as he returned into the city, he was hungry; and seeing a fig-tree afar off in the way, having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing thereon but leaves only; for the time of figs was not yet. And Jesus answered and said unto it, Let no man eat fruit of thee, and let no fruit grow on thee henceforward forever. And his disciples heard it. And presently the fig-tree withered away.

AND then he goes into Jerusalem, and spends a day in the temple, teaching; then returns to Bethany; and on the day following he goes back to Jerusalem again.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And when the disciples saw it, they marvelled. And Peter, calling to remembrance, saith unto him, Master, behold the fig-tree which thou cursedst is withered away; and how soon is it withered away!

This was an event which took place during very nearly the last part, in the last days, of the life of our Saviour. A great many have been stumbled at this narrative, because it seemed so unreasonable that the Saviour should be angry at a tree for not bearing figs, when, as it is explicitly stated, the time was not yet for figs. It was out of season. And it has been alleged by skeptical writers as an instance of the fallibility of Christ. It has been said that he was subject to human infirmities, and that he lost his temper, as other men lose theirs, and therefore cursed the fig-tree.

Now the term to *curse* in our use almost always conveys the sense of passion; but in the old and

official sense, to *curse* was to condemn, simply. In this narrative, the word is not used, except by Peter; and he unquestionably speaks, not of Christ's cursing in any sense as to show passion, or irritation, or vindictiveness, but simply in the sense of his condemning the tree. Whatever was condemned, was cursed, according to Peter's use of the word translated curse.

Then, as to his condemning the tree, it was not a judicial sentence. We are not to suppose that our Saviour summoned the tree into judgment, and argued upon it as if it were a moral being under condemnation, or under penalty. No; the whole plot and plan of the ancient mode of teaching forbids this interpretation of it. It is but an acted parable. And this in an important thought, because in many instances in Christ's life the same mode of teaching was resorted to.

For example, when he cleansed the temple, undoubtedly the whole act was a parabolic act. He drove out the cattle; he overturned the money-changers' tables; he commanded those that had doves to take them thence. And the whole was not a mere formal attempt at the reformation of the administration of the temple, but a series of acts which indicated the purification of religion—the change that was going on. And as usual, it was a kind of parabolic action, as a parable is a picture in words, conveying a moral lesson—not a truth narrated, but simply an artificial picture drawn for the sake of certain moral results which were to flow from it.

So, certain of Christ's actions were dramatic. They were, as it were, a momentary drama, enacted for the sake of the truth that they would convey. The most impressive one of all these is the transfiguration, in which, with Peter, James, and John, he went to the mountain, where, while he was praying, they fell asleep. When they awoke, they saw two angelic, two celestial personages, standing and talking with him. And his countenance was changed. Then they communed with him concerning his coming death. The whole was to those disciples a picture of the event. It was not so much a prophetic representation to interpret it to them, as a pictorial representation to fortify their minds, so that when their earthly hopes which were centered in him should be dashed, they would be bold, and maintain faith in him. It was a kind of enacted celestial parable, or picture, or tableau.

So here, when going in the morning to Jerusalem, Jesus saw the fig-tree, and observed that it was in full leaf. Evidently it was a prematurely early one. And why should he go to see if there were figs upon it? Because sometimes a tree bore winter figs, which became ripe in early spring; and perhaps he might have expected that there would be some on that one which he might glean. But when he came to it, and found that there were no figs, but leaves only, he said, "Let no fruit grow on thee henceforward forever, and let no man eat fruit of thee."

That this was said in a very impressive manner, is evident by the fact that when, the day after, the disciples returned that way, they remembered the occurrence, and called his attention to the tree. Doubtless he designed that this should be a very solemn instruction to them.

But what was the instruction? They were every day going backward and forward, to and from Jerusalem. There he went into the sacred precinct, or into that part of it which was Herod's great porch—the *Basilica*, as it was called. There he used to teach the people. All around about him were the insignia of Jewish worship. And his very business was to expose the superficialities of life in these things. He was, from day to day, attempting to carry men back to the reality of a religious life; to a deeper moral tone; to a more earnest conscientiousness. It was his business to reprehend the self-conceit and moral complacency which passed itself off upon mere superficial observers. And here was an opportunity. Here happened to be, of all the trees that stood in the road on that early spring day, one that had come into full leaf. But when he went up to it, he found no fruit on it, but leaves only—nothing but leaves. It was just exactly like those over the other side. All of them were full of leaves; but not one of them—neither priest, nor scribe, nor Pharisee, nor Sadducee—bore any fruit. All of them were clothed with leaves; but none of them were fruitful. Here was a symbol. Here was an opportunity of illustrating a fact by a parabolic action. By destroying that tree with a word, he could impress upon his disciples that which would be a benefit to them in their teaching of men forever after. And he did it.

This, then, is the explanation; and the application is not far to find. If our Saviour were himself here, and could make the application, going from one of us to another, how many he would find that had a sound trunk and branches (which may be considered as the secular establishment of a man's life); how many he would find that had morality,—ordinary, society morality (which may be considered as the leaves); but how few would he find that had fruit (which may be considered as the special spiritual development of a man's life)! How many there are who stand on good ground; who are grown to large stature, and who bring forth decencies, and proprieties, and regularities, and moralities, according to the ordinary acceptation of that term; who are faithful in their industry, faithful in their ordinary social callings, faithful in their neighborhood duties; but who lack the higher Christian graces! All these lower elements are estimable; but they are only leaves—nothing more. And yet many persons of this stamp profess to be Christians. Many

of them are the heads of families, and are attempting to lead their children in Christian ways. And yet, though there are abundant leaves upon their branches, on how many of them would Christ if he were here, be able to see fruit—real prayer, which is the communion of a man's spirit with God's spirit; real fervor of love to God; real sympathy, disinterested and continuous, with men; real kindness and benevolence shown to those around about them; real self-denial, for their own sake, and for the sake of other people; real patience and gentleness under provocation; real meekness and humility? On how many of us would Christ find these genuine fruits of love? And yet, if he did not, would he not have occasion to say of us, "I found leaves only." He would find very much that was valuable; but he would find that it stopped short of that very thing which is the test and the peculiar value of every truth—its quantity and quality of fruit. Of a great many it may be said, just as Christ said of this fig-tree, "afar off in the way" (that is, in the thoroughfare, standing out from the gardens, unprotected), on which, when he came to it, he found nothing but leaves only.

Christian brethren, a leaf-bearing Christian, who bears nothing but leaves, is in a very dangerous situation. This acted parable, this solemn symbolic warning of Christ, should go to the heart of every one who outwardly is alive, but inwardly is dead; who is maintaining respectability, who is maintaining an ordinary good report, but whose conscience bears witness that there is nothing of him beyond the leaves—no real distinguishing, special, Christian life.—*H. W. Beecher.*

The Eastern War-Cloud.

As we write, the fate of the proposed Conference at London on the Eastern question seems in doubt. The telegraph announces in vague terms that it has been postponed; but whether there is to be but a brief delay or the entire abandonment of the Conference, does not appear. The rock on which it threatened to split was a formidable one. France declined to participate unless her present government was first recognized by the other powers. We do not see how she could, with any self-respect, do otherwise. As her demand was not conceded, one of the parties to the original treaty of 1856 would have been unrepresented; so that it could not have been reconstructed with justice, or with security for the permanence of the new arrangement. The diplomatists may have found a way out of the difficulty before this reaches our readers. But in any case, the situation is a delicate and dangerous one. The English press comments with great dissatisfaction on the attitude of Russia toward the Conference. Gortschakoff's first note, announcing in effect that Russia held herself free from the obnoxious stipulation, has never been withdrawn or substantially modified. Though agreeing to a conference, Russia seems to have asserted beforehand as a right, the release which she was bound to ask as a concession. To negotiate over a treaty which one party in advance declines to comply with, is not a very dignified business, to say the least. The gain to the cause of public order by laying the matter before a conference, seems more a show than a reality.

We think that Russia's conduct thus far indicates a very deliberate and settled purpose to gain her ends, and a very small regard for good faith. She has chosen her time well, and seems likely to carry off her prize with little difficulty, unless England is willing to fight. But is England bound by honor or duty to fight? It is one thing to say that Russia is in the wrong, and quite another to assert that it is England's business to resist her by force. The fact that a compact has been violated, and wrongfully, stands by itself. Then comes the wholly separate question, whether the injured parties, or any of them, shall try to enforce it. If the real interest of England and of Europe be likely to suffer more from an Eastern war than it gained, we see nothing dishonorable in England's remaining at peace. Why should a nation any more than a man, feel obliged to fight whenever it has received a wrong? If the matter is not in itself worth going to war about, and it is hard to believe that a second Crimean war would be of any use to the world—let England record her solemn protest against Russia's infraction of justice, and leave the righting of it to time.

In point of fact, circumstances combine most unfortunately, to irritate English feeling. On the one hand, the nation feels itself snubbed by Russia, and very unfairly. Then, the sudden growth of German power evidently excites great uneasiness in England. The feeling may not be altogether honorable; but it finds a good deal of excuse in an arrogance which is unpleasantly manifest on the part of Germany. The menace to Luxembourg is one instance of this, and the sinking of the English ships at Rouen is another. The whole tone of the German press has been one of suspicion and dislike toward England from the beginning of the war. In addition to these things, is the exasperating consciousness that either a general inertness or the parsimony of recent administrations, has made the military resources of the country quite inadequate to the necessities of a sudden war. To these provocations must unfortunately be added a pretty general tendency on the part of the foreign press to taunt England with a want of spirit. This business of provoking wholly needless war by jeers and taunts is simply diabolical, and thoughtlessness is a wholly insufficient excuse for it. We

trust that England will show herself brave enough not to go to war till there appears the gravest reason for it. That she is brave enough to fight, and to fight heroically, when she does see occasion for it, no sane man can doubt.—*The Christian Union.*

English and American Influence in the World.

THE Americans, though pursuing a policy of economy and disarmament far more unhesitatingly than we have done, contrive, nevertheless, to command as much respect as if they were armed to the teeth, whereas we, with armaments far more extensive, are told that we have lost our title to the consideration of the world. It is worth while inquiring how such facts, if facts they are, can be accounted for or explained.

The first and most obvious reflection is that a nation of 40,000,000 of people, rich, industrious, energetic, and intrepid, must comprise resources which no enemy could venture to despise. The Americans had no army in 1860, but in 1862 they had hundreds of thousands of soldiers in the field. They had no navy, and yet in a few months' time they produced a powerful fleet of new and formidable fighting-ships. In the course of five years they raised and spent upward of £600,000,000; and such is the magnitude of their national resources that what they did in the civil war they could certainly, on a similar impulse, do over again. All this is true; but we, also, are a people of 30,000,000; our wealth and credit are practically inexhaustible, and the most inveterate alarmist would not scruple to admit that our national spirit, once roused, would be capable of any efforts or sacrifices. One advantage, it must be owned, the Americans do certainly enjoy—they are a long way off. It is a "far cry" to Washington, and the Prussians observed as much to our correspondent in explanation of their patience under American offendings. But this consideration does not touch American commerce, or the liabilities of the navy, which as the President remarks, is the only instrument at the command of the Union either for national defense or the enforcement of any foreign policy.

We must look elsewhere, therefore, for the explanation we are seeking; and it will be found, we believe, so far as it is applicable at all, in the known readiness as well as ability of the Americans to fight, notwithstanding their practical appreciation of the benefits of peace. Their exposed points are comparatively few, their resources are unbounded; and though they do not desire war, they would not be slow to accept a challenge. We, on the other hand, have many points exposed, we make no secret of our aversion to war, and it is alleged that almost any provocation might be offered with impunity. In these considerations there is a certain force; but we must now say that, in our opinion, the contrast itself from beginning to end is more apparent than real. We do not believe that what is sometimes said of us is actually thought either in America or elsewhere. The people who taunt us with reluctance to fight, are mostly those who, for purposes of their own, desire to see us fighting. As a matter of fact, we may take it for granted that foreign States have not the mean opinion of us which we are occasionally pleased to suppose. That we are not sudden or quick in quarrel, they know very well; but power is truly formidable, and that when we begin a war we are not in a hurry to leave off. To a certain extent, they may presume, no doubt, on our love of peace; but at the bottom they take a juster measure of our temper and resources than might be inferred from their occasional sneers and our own candid comments. When it was declared that England, by the mere expression of her will, could have prevented a war between the two most powerful nations of Europe, the belief itself might have been false; but the state of opinion which it implied was far nearer the truth than that which has been since represented for our warning.—*London Times.*

THE list of fires which have occurred during the past ten days is remarkably large, involving great loss of property, almost from Maine to Florida. The destruction of the Spotswood Hotel in Richmond, we noted last week. This news was followed by accounts of a very extensive fire in Jacksonville, Florida, whereby a large part of the town was destroyed; of the destruction of the United States Hotel, and many other valuable buildings at Valatie, New York; of incendiary fires at Poughkeepsie; of heavy losses by fires in Rochester; and of less notable conflagrations in Newburg, Hudson, and Glen's Falls, New York; in Springfield and North Adams, Mass.; in Hartford, Conn.; in Providence, R. I.; Baltimore, Md.; Lynchburg, Va.; Memphis, Tenn.; in Chicago, and elsewhere. Some of these were doubtless the work of incendiaries; and it is to be feared that such a succession of fires will serve to incite further outrages of the same sort. That terrible monomania which sometimes seizes upon individuals and impels them to arson, is very apt to be developed by a series of fires such as has marked the holiday season, and owners of buildings, everywhere, will do well to take extra precautions, or they may find insurance rates rising to an uncomfortable figure.

A QUIET yet effective rebuke was given by Bishop Wilson to a clergyman who was anxious to have him preach against the Wesleyan doctrine of "perfection." "Are we in much danger of that?" asked the bishop.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 17, 1870.

URIAH SMITH, EDITOR.

Absent-Minded.

THIS is an expression used to denote want of attention to surrounding objects, actions, or conversation, the mind being drawn off to some remote object or train of thought. Persons in this state will often perform acts of which they are not conscious, and speak words which they do not mean. Illustrations of this unfortunate condition of mind occur more frequently among opponents of the Sabbath, than any other class of persons with whom we are acquainted.

For instance, the *Advent Christian Times*, says that S. D. Adventists should set a "more consistent example of law-keeping;" for the fourth commandment says that "in it [the seventh day] thou shalt NOT DO ANY WORK," and in several instances the wives and children of Sabbath-keepers have acknowledged that, when meetings have been held in their neighborhood, and they had company to care for, they have worked harder on the Sabbath than upon any other day of the week. And again, we sometimes harness our teams and drive from three to ten miles to meeting on the Sabbath, and the commandment says that the beast shall rest and "NOT DO ANY WORK."

And this is the sum and substance of our inconsistency, on which the *Times* claims that we stand "self-condemned," and that if we are right, our thus working "will shut us out of 'Heaven.'"

Is it possible that the *Times* understands the fourth commandment to oblige all those upon whom it is binding to stand like stocks and stones, as silent and as still as a statue, during the hours of the Sabbath? No, it does not suppose any thing of the kind.

Is it not aware that the kind of work forbidden, is distinctly specified as *our* work? Six days shalt thou labor and do all *thy* work, but on the seventh day, which is the Sabbath of the Lord, we are not to do any work—work, of course, of that nature.

Is it not also aware that any work pertaining to the worship of God is admitted by the law, and was even enjoined by the regulations which God made for his people, the Jewish priesthood having *extra* work assigned them upon that day?

And has it forgotten our Lord's admirable vindication of the Sabbath from Pharisaic tradition and superstitions—a vindication made and recorded in the New Testament, especially for the benefit of his disciples, the Christians of this dispensation—a vindication in which he shows the perpetuity of the law, and convinced even the obtuse and bigoted Pharisees that works of mercy and necessity, such as relieving the distressed, and ministering to the physical wants of ourselves and our animals, were strictly in accordance with the Sabbath law?

And there is one point we should be pleased to have the *Times*, at its leisure, explain to the public. The word, Sabbath, is one of frequent occurrence in its columns. As often as the journal of its editor comes round to the first day of the week, that day is dignified with the title of Sabbath. As Sabbath means rest, the first day of the week, is, in the vocabulary of the *Times*, a rest-day. What kind of a rest-day? Does not its editor usually work harder upon that day than upon any other of the seven? Has it anywhere found a Sabbath law commanding us to rest on a certain day, and work some? If there is any Sabbath at the present time, resting upon moral obligation, it rests upon the fourth commandment of the decalogue; and its observance must be regulated by that law—the very law upon which the *Times* now places such an absent-minded interpretation; for that is the only law in all the Bible for an institution of this kind. But if there is no Sabbath, then why this persistent clinging to a false name? A little explanation here may help the *Times* in the minds of those who think consistency is to be highly prized and carefully maintained.

It is needless to remind the *Times* that a *weak* argument is more damage than help to the cause in behalf of which it is advanced; and we therefore throw over its present effort the broad mantle of our Christian charity, attributing it not to any permanent weakness of judgment, but only to a temporary aberration of mind.

GUARD well the door of your heart, lest sin should come in disguise and seek to enter. Let virtue keep the key, and Christianity be the sentinel.

A Very Poor Joke.

THE *World's Crisis* undertakes to perpetrate the latest sensation of the season. Read the following:—

"In Alaska, California, the people keep Saturday for the first day of the week. This territory was formerly a part of Russia, and the people received their first day from those who went east to Alaska. When others came west to the same point, they had lost a day, and found themselves keeping for Sunday the Alaskans' Monday. On one occasion, a ship's crew arrived at Alaska, which had carefully kept the first day during their voyage, but found on their arrival that the Alaskans' Sunday came a day earlier. The captain required his men to keep the same day as the Alaskans. The crew prosecuted the captain for requiring them to work on their Sabbath; and the case was tried in the California court, and decision was given against the captain.

"QUERY. If a particular day is to be kept as the Sabbath, which one should be observed at Alaska by those who reach that place from opposite directions? Who knows?"

There are some particulars on which the writer of the foregoing seems to have been particularly muddled.

In the first place, there is no such territory as Alaska in California.

Secondly, think of California's ever having been a part of Russia!

Thirdly, who ever heard of a sea-captain who was so exceedingly scrupulous as to think he must conform in practice to the customs of every country he visited, and must compel his crew to do the same? Fortunate for that captain, or rather for his crew, that he did not visit the islands inhabited by cannibals. If he had, they would doubtless have found themselves served up from time to time to be devoured by their voracious commander!

Fourthly, who ever heard of a sea-captain who cared particularly which day of the week his crew kept? especially one who would take it upon him to control the consciences of his men in this respect? and, stranger still, who would attempt to make them change their life-long practice to conform to the views and practice of a strange people, of a different church on a foreign shore? That sea-captain is a myth. He was probably commander of that ship, the old hulk of which is said now to be bleaching on the sand in the middle of a desert, away in the interior of California, many hundred feet above the level of the sea!

Fifthly, it is said that the people of Alaska received their first day from those who went east. Who were these people who went "east," and when did they go? When was this work of evangelization accomplished?

Sixthly, the writer says, "When others came west." Who were these "others," and when did they come west? We want to know about this.

Seventhly, "On one occasion, a ship's crew arrived," &c. When was this occasion? As it is, we are left to search for it anywhere this side the discovery of America. Can't we have it a little more definite? And,

Eighthly, that crew were such incarnations of conscientiousness that they prosecuted the captain for being compelled to work on their Sabbath; and the case was tried in the court of California (California, we suppose, has but one!) and was decided against the captain. By what law? We wonder if it was that by which California now allows the opening of the theater upon Sunday.

And all this strange transaction has just come to light; the world has just heard of it! The whole narrative gives *prima facie* evidence of being a canard and a fraud. And it is too late in the day for attempted jokes of this kind. There are too many railroads and telegraphs to give them any chance of success.

The fact is, a class of persons, zealously interested in the Sabbath controversy, have for years been longing for a reliable narrative of this kind; and somebody has been trifling with their agony. This is too bad. And it is unfortunate for them that, after waiting so long and anxiously for an actual occurrence of this kind, an attempt to manufacture one to suit their purpose, should have been so bungling.

But, seriously, if the minds of the people are ever to be unsettled on the great principles of the Sabbath, it must be by facts, not by any such transparent fiction.

And lastly, it will be noticed that all the trouble above narrated, occurred among Sunday-keepers. All parties believed they must keep the definite first day of the week, but, if we may credit the statements, found themselves in difficulty. We have never heard of any who kept the seventh day getting into any such trouble. And to say that we are liable to as much trouble

with our Sabbath as Sunday-keepers have with theirs, is a very poor excuse for not keeping it. When we hear of any such instance, it will be time to consider it further. Meanwhile we leave Sunday-keepers to get out of the difficulty, as best they can, in which they have involved themselves for the sake of involving their neighbors.

The Conversion of Our Country.

A SERMON upon this subject was preached in the Broadway Tabernacle Church, New York, last May, by S. M. Manning, D. D. We refer to it, not for the purpose of reviewing the grounds upon which he based the pleasing doctrine that this country is soon to be all turned to God, but to notice one point which he brought forward as a prominent and noteworthy sign of the times; and that is, the effort to unite all the churches in the land into co-operation on the common points of their faith. The very fact of its thus being presented on such an occasion shows that the movement is becoming wide spread, and is making a deep impression on the minds of the people.

We, too, believe that there is great significance in this movement, and we are looking for it soon to be accomplished. It is necessary that the churches should unite on some common platform, in accordance with certain prophetic declarations, the time for the fulfillment of which is now upon us. And it may be that the ostensible object of this movement will be to reclaim this nation to the gospel of Christ; and it may be also that failing in argument to sustain some of their dogmas, they will appeal like their fathers before them, under similar circumstances, to fire and sword. Such things have been; they may be again. We shall soon see.

Thoughts on the Book of Daniel.

CHAPTER XI (CONTINUED).

VERSE 14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person, and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt, rebelled; Egypt itself was disturbed by seditions; and the people of Alexandria rose up against him, causing him, his sister, his mother, and their associates to be put to death. At the same time, Philip, king of Macedon, entered into a league with Antiochus, to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south, sufficient to fulfill the prophecy, and the very events beyond doubt which the prophecy intended.

A new power is now introduced—"the robbers of thy people," literally, says Bp. Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom has been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations, even to the end of time.

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B. C. 200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter:

"Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions. Yet, no sooner was he dead leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica and Egypt; and Antiochus all the rest. With this view, the latter entered Coele-Syria and Palestine,

and, in less than two campaigns, made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to most horrid crimes; but it fully justified his conduct, by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their conduct. For while they are meditating to dispossess a weak and helpless infant of his kingdom, by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king."

"To establish the vision." The Romans being more prominently than any other people, the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment or demonstration of the truth of the vision which predicted the existence of such a power.

"But they shall fall." Some refer this to those mentioned in the first part of the verse who should stand up against the king of the south; others to the robbers of Daniel's people, the Romans. It is true in either case. If those who combined against Ptolemy, are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

Verse 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

The tuition of the young king of Egypt was intrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus. To this end he dispatched Scopas, a famous general of Aetolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas, meeting in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north, for Sidon was, both in its situation, and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen, namely, Scopas and his Aetolian forces.

Verse 16. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered and added to the Roman Empire, when Pompey, B. C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

The same power was also to stand in the holy land and consume it. Rome became connected with the people of God, the Jews, by alliance, B. C. 161, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B. C. 63; and then in the following manner: On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors,

Hyrceanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-coveted expedition into Arabia, promising then to return and settle their affairs, as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep that crown which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission, and large sums of money. Pompey, accepting this offer, sent Gabinius at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement. Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrceanus for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple as fully determined to defend that place, as Pompey was to reduce it. At the end of three months, a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, pursue with calm hand and steady purpose, their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were being given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till utterly consumed.

Covel on the Sabbath.

In a "Dictionary of the Holy Bible," by Rev. Jas. Covel, Jr., issued in 1839 from the Methodist Publishing House, No. 200 Mulberry St., New York, we find the following excellent remarks upon the Sabbath question. The reader may not find in the article any argument with which he is not already acquainted; but he will see in it good evidence that the idea of the abolition of the law, and the cessation of the Sabbath, was not the doctrine then held by Methodists; and as such, it will be of interest, and may be of use; for some, even among Methodists, now talk in a very different manner. True, the writer subsequently argues for a change of day. But the essential point is to maintain the law of God in its entirety and immutability, as Mr. Covel emphatically does. This being done, a little further examination is sufficient to convince thinking minds, that no change of day is possible. We are sorry to believe, as we are nevertheless compelled to do, that many have taken the ground of no law, and consequently no Sabbath, simply to avoid the claims of the seventh day; and we are glad to meet with testimony from earnest Christians of any age, past or present, that the moral law of God, with its merciful provision of a day of rest, is still the rule of life for Christians. Keep such testimony before the people, that the candid may see that the doctrine of no law and no Sabbath is chiefly an after-thought, to avoid the claims of truth.

It is wholly a mistake, that the Sabbath, because not re-enacted with the formality of the decalogue, is not explicitly enjoined upon Christians, and that the testimony of Scripture to such an injunction is not unequivocal and irrefragable. The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, "for man," for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews. But that the moral law is our law, as well as the law of the Jews, a few passages of Scripture will prove as well as many. Our Lord declares that he "came not to destroy the law and the prophets, but to fulfill." I take it, that by "the law," he meant both the moral and the ceremonial; ceremonial law could only be fulfilled in

him, by realizing its types; and moral law, by upholding its authority. That the observance of the Sabbath is a part of the moral law, is clear from its being found in the decalogue, the doctrine of which our Lord sums up in the moral duties of loving God and our neighbor; and for this reason, the injunctions of the prophets, on the subject of the Sabbath, are to be regarded as a part of their moral teaching.

Another explicit proof that the law of the ten commandments, and consequently the law of the Sabbath, is obligatory upon Christians, is found in the answer of the apostle to an objection to the doctrine of justification by faith: "Do we then make void the law through faith?" Rom. 3:31; which is equivalent to asking, Does Christianity teach that the law is no longer obligatory on Christians, because it teaches that no man can be justified by it? To this he answers, in the most solemn form of expression, "God forbid; yea, we establish the law." Now, the sense in which the apostle uses the term, "the law," in this argument, is indubitably marked in Rom. 7:7: "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet;" which being a plain reference to the tenth command of the decalogue, as plainly shows that the decalogue is "the law" of which he speaks. This, then, is the law which is established by the gospel; and this can mean nothing else but the establishment and confirmation of its authority, as the rule of all inward and outward holiness. Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue.

The National Reform Convention.

AMONG the eminent men who concur in the call for this Convention, we notice the names of the Governor of Pennsylvania, the Governor of Vermont, the Governor of Kansas, the Ex-Governor of Connecticut, the Bishop of the Diocese of Massachusetts, the Bishop of the Diocese of Delaware, the Chaplain of the House of Representatives, the presidents of two Colleges, the Bishop of the Diocese of Ohio, the Bishop of the Diocese of Illinois, the Bishop of the Diocese of Missouri, and nine other Doctors of Divinity. The managers of this movement count largely for ultimate success on the weight of the long list of honorable names which they can array in its favor.

The Design of Russia.

AN able article on the present "European Medley," in the *Churchman*, states that Russia in her encroachments upon Turkey, is not merely seeking a sea frontier and harbors lying on the great highways of commerce, unclosed by arctic winters, but that with a feeling akin to that which inspired the Crusades, she is actuated by an intense desire to drive the Crescent from the soil of Europe.

To Correspondents.

A. F. KELLOGG: We understand that the law spoken of in Romans 2, is the moral law. The word judge, in verse 27, is probably to be taken in the sense of condemn.

P. A. ROBERTS: Such passages as Eccl. 7:20; 1 John 1:8; &c., are held to be simply a declaration of the fact that no man passes through this life without sin, not that it is not possible for a person to live without sinning. While we understand that the strong expressions in 1 John, about sinning not, denote moral, rather than absolute, impossibility. See article on 1 John 3:9 in REVIEW, Vol. 35, No. 17.

J. BAKER: The ten commandments, by themselves, are called a law in Ex. 24:12, and Deut. 33:2.

C. O. TAYLOR: The events brought to view in Matt. 24:31, and 1 Thess 4:16, seem to be identical. The latter speaks of the "voice of the archangel" and the "trump of God," and Matt. 24:31, speaks of the "trumpet" and "a great voice" (margin); both being heard when the Lord appears in the clouds at his second coming.

J. KIEHL: See Andrews' History of the Sabbath for information respecting the time when the change was made from the Sabbath to Sunday, and how it was brought about. It was not the work of Christ nor his apostles; nor was anything done toward it in what is called the apostolic age.

F. A. RUZZEL: We believe that Christ existed as a personal being before his first advent; but respecting his incarnation, and the question as to how it was accomplished, we know of no better answer than the declaration of Paul in 1 Tim. 3:16: "And without controversy, great is the mystery of godliness: God was manifest in the flesh," etc. What the Bible presents to us as a mystery, we must be content to receive as such; for the "secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children." Deut. 29:29. We do not think Dan. 11:45 can refer to the papacy, as we

shall endeavor to show when we reach that passage in Thoughts on Daniel.

B. F. W.: Against the facts of Geology, of course we have no objection to make. It is the wild guess-work based on these facts, and which are set forth under the name of Geology as an absolute science, to which we object. If you agree with us, that these are a "man of straw," there is no controversy between us.

R. F. COTTELL: The point you mention will doubtless be considered at Conference.

Some of the foregoing inquiries came to the Office during our absence, which will explain their not being noticed sooner.

If Satan Sinned in Heaven, May not Others Also?

VERY often we have this question asked us. It is said that, if Satan was once pure and holy in Heaven and yet sinned, then the same thing may happen to others; and even the saints who are once saved, may also sin and fall. If we cannot give a ready answer to this and all other questions, the opposer triumphs as though he had overthrown the entire Advent faith. But it should be remembered that the "orthodox," and even the "evangelical" churches also hold with us that Satan is a fallen angel. Let them answer. But we do not by any means concede that this is an unanswerable objection. No; we think the case is a plain one. It is both a reasonable, highly probable, as well as a directly revealed fact, that neither the holy angels nor the glorified saints will ever sin or fall in the future.

Two facts make it very reasonable, and quite probable, that the holy angels will never in the future rebel against God.

First, their loyalty to God, and their integrity, were most severely tested, when the other angels rebelled and fell. The very fact that they remained loyal and unpolluted at that time, is good presumptive evidence that they will not rebel in the future. Their loyalty and integrity have once been tested, and found to be genuine.

Secondly, the angels who fell never had an example of rebellion and sin before them—had never seen the terrible fruits of disobedience to God; but the angels who did not fall, have now had before their eyes for six thousand long years, an example showing the terrible effects of sin and rebellion against God. This sin can never be effaced from their memories, and must serve as a mighty influence to bind them in their obedience to God. Hence we say, that it is both highly improbable and unreasonable to suppose that the holy angels who have thus far maintained their loyalty to God, should in the future rebel against him.

Now let us look at man's case. Who will be saved in Heaven? Only those who have withstood all temptations, overcome all their sins, and lived righteously before God. These, and these only, will be saved. But this they did under the most trying circumstances. They were full of infirmities themselves, weak and naturally sinful, with propensities tending to lead them away from God; all the influence of the world brought to bear against them; the powerful temptations of the devil and his angels, continually causing them doubts and fears; and yet under all these circumstances, they succeeded in overcoming their sins, and living holy and righteous lives before God. How changed will be their condition after they are saved in Heaven! No tempting devil to deceive them; no alluring world to beguile them; no weaknesses of the flesh to ensnare them; no doubts and fears to weaken them;—all, all these things are passed away now; they are immortal now; they are pure from the last stain and seed of sin; are surrounded by the holy angels, and walk in the light of God's own countenance. If they could succeed in living a life of holiness under the disadvantages under which they were once surrounded, how highly probable and reasonable, nay, how certain it is, that they will now be able to maintain that life of holiness under such favorable circumstances. Therefore we say it is unreasonable to suppose that the saints will fall again.

But we have the sure word of God that they shall not err. In the description of the new earth, in Isaiah 35:8, the Lord says, "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools shall not err therein." This is often misquoted, and applied to this life. But it has no application here. It applies to the future, and it is a sure promise of God that the righteous not only need not, but shall not, err. Then Christ in speaking of the resurrected saints, says: "Neither can they die any more." Luke 20:36. This promise is sure, and we believe it. Many other such promises are scattered all through the Bible, that the saints once saved shall never fall, never die any more. D. M. CANRIGHT.

Adel, Iowa.

Denying the Faith.

WHEN professed religious teachers talk in the following manner, what may we expect from worldlings and infidels?

The Rev. S. Desprez, Vicar of Alvidiston, Wilts, in England, has recently published a work on the *Revelation*, in which he boldly denies that there is to be any second coming of the Son of Man on earth. He admits that it is

found in the creeds of universal Christendom, but affirms that it is not found in the New Testament. "The theory which supposes that the coming of Christ at the end of the world is an event yet future, is a theory which, although it has the sanction of so-called orthodoxy, is contradicted by the current testimony of the New Testament."

We naturally expect that a man who speaks in this way of so important an article of faith, and one so deeply cherished by the church universal, will also speak contemptuously of the inspired word, and so it is. "Whilst we willingly accord to the seer of Patmos facility of accommodating power, as well as genius, if not strictly original, yet certainly of the most spiritual kind, we are disposed to attach no greater reliability to the vision of Judgment presented in the apocalypse than to the startling phenomena of the millennium which precedes it." He regards these visions not "as predictions of actual events, but as the offshoots of a pious yet wayward imagination—the creations of a loving, trustful, yet fevered and heated brain."

One cannot but be reminded, in reading sentiments like these, of our Lord's words: "When the Son of Man cometh, shall he find faith on the earth?" And of St. Peter's prediction: "There shall come in the last days scoffers" (and these are in the church) "walking after their own lusts, and saying, 'Where is the promise of His coming?'"—*The Churchman*.

The Seventh Day Regarded by all Nations.

THAT many nations have recognized and regarded the division of time in sevens of days, and have ever kept one day in seven, as a Sabbath or holiday, is an important fact showing that the Sabbath originated at an early date, and was designed by God for all men. It is true that they have not all kept the same day; but this does not affect the argument. All men worship God, though not the true one; yet this furnishes an argument in favor of the existence of a God. So this of a Sabbath. I quote from "The Sabbath," by Gillfillan:

"Let it suffice, however, in a matter on which there is so general an agreement, to present the words of four eminent authors: 'The septenary arrangement of days,' says Scaliger, 'was in use among the orientals from the remotest antiquity.' 'We have reason to believe,' observes president De Goguet, 'that the institution of that short period of seven days, called a week, was the first step taken by mankind in dividing and measuring their time. We find from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America.' According to Laplace, 'the week is perhaps the most ancient and incontestable monument of human knowledge.'" "It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week." Pp. 364, 365, 360.

Watson, in his *Theological Institutes*, Vol. I, part 1, chap. v, note H., p. 36, bears a similar testimony, thus: "Thus, in almost every part of the globe, from Europe to the shores of India, and anciently among the Greeks, Romans, and Goths, as well as among the Jews, we find the week used as a familiar measure of time, and some traces of the Sabbath." D. M. CANRIGHT.

Market Report.

THE following were the market quotations several years ago, of some of the most valuable commodities known upon earth. We present them again, only remarking that the stocks have not improved, but have rapidly depreciated since first reported:

HONOR.—Scarce. Old stock exhausted, and the new will be a failure.

VIRTUE.—Old growth nearly consumed; young growth, prospect very unpromising.

HONESTY.—None in the market.

PRUDENCE.—All in the hands of old stockholders, and held close.

MODESTY.—Stock badly damaged. None for sale to street speculators.

LOVE.—None offered except for the greenbacks.

PATRIOTISM.—First quality scarce, and none to be disposed of. Second quality easily bought on speculation at one hundred per cent discount.

RELIGION.—Very little of the genuine article on hand. Stock generally adulterated.

POLITENESS.—Cheap. Holders unwilling to dispose of any at the present rates.

Commodities of another nature, however are plentiful.

VICE.—Market overstocked.

PRIDE.—Market glutted.

"BEWARE you are not swallowed up in books. An ounce of love is worth a pound of knowledge. What is the real value of a thing but the price it will bring in eternity? Let no study swallow up, or trench upon, the hours of private prayer."—*Advice to a Student*.

NEVER measure other people's corn by your own bushel.

KIND REPROOFS.

How best shall I reprove my brother's sin
If he hath done amiss in any way?
Shall I not seek his soul to kindly win?
Or shall I harshly drive him still away?

Shall I assume the right to pierce his heart?
To quench his light already growing dim?
Or shall I gently act a nobler part,
And render what I would receive from him?

Lord, grant me first my own defects to see,
And let my eyes be clear from every beam,
And then, whate'er another's failings be,
My own will ever still the greatest seem.

No erring heart is won by words unkind,
Or softened by reproach and cruel scorn;
But gentle words from out a heart refined
May teach that heart to know and feel its wrong.

Progress of the Cause.

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

Iowa.

My last report closed Nov. 21, with the meeting at Sigourney. Since that time, I have been very busy, but have no items of interest to narrate. From Nov. 27, till Dec. 4, held meetings every day some sixteen miles south-east of Mt. Pleasant, in Bro. Stienbarger's vicinity. Preached in a school-house. The attendance increased till the close; and there was a strong desire expressed that I should return when I could stay longer. I hope there may yet be a small church, at least, organized in that place at some future time.

Dec. 11, started on my northern trip through the State with a team. *Dec. 17 and 18, was at Anamosa. There was quite a good attendance from Lisbon and Marion. I did what I could to instruct in the principles of godliness. Our meetings were solemn. I trust good will result. I passed through Monroe on my way north, and preached Tuesday evening. Dec. 24 and 25, met with the church at Laporte City. The weather was very cold, and several who intended to be present were not able to come. Yet quite a number were there from other places. I trust our meetings were profitable. Bro. Johnson was present from Butler County, and spoke to the people once. During the past season he has preached but little, comparatively; yet a few have commenced to keep the Sabbath. There are some interested in the truth at Laporte City. One prominent member of the Baptist church has recently commenced to keep the Sabbath.

Monday, we had a business meeting, and among other things noticed the camp-meeting question. The church all desire to have a camp-meeting there, and are determined to do what they can on their part to make it a success, should it be thought best to have it there. Should there be two in the State, I judge it would be likely to accomplish as much good there as anywhere. I baptized one young man, who came down with Bro. Johnson, from Butler Co., who has recently commenced keeping the Sabbath.

Thursday evening, I spoke to a few in Bro. White's neighborhood. Bro. W. came from Northern New York several years ago, and has been keeping the Sabbath alone. I judge that lectures in this vicinity will do good.

Dec. 31 and Jan. 1, held meetings in West Union. There was a fair attendance from Waukon, and other places. Our meetings were quite encouraging.

I now commence lectures near Fayette, as the interest may demand.

GEO. I. BUTLER.

Fayette, Iowa, Jan. 2, 1871.

Indiana.

THE camp-meeting here has been a great benefit to the cause in this State. It not only cast a good influence over the entire community where it was held, but was the means of uniting the hearts of the brethren and sisters to the work and its leaders; for there seems now to be perfect union and harmony in the feelings of the brethren here, and the work elsewhere. I mention this from the fact that some who have embraced the truth, came out under the labors of those who were in opposition to the spirit of the work generally.

After the camp-meeting, I spent some time laboring with the brethren in Howard and Henry Counties; with the brethren in Howard, setting before them the necessity of coming up to the work, laying aside everything that would not recommend them to the favor of God, and becoming pure and holy in his sight. Two embraced the truth, twenty-nine were baptized, and others expect to go forward in this solemn duty. We enjoyed much of the Spirit and blessing of God in these meetings.

From this place, I came to Sulphur Spring, Henry Co. Here is a church of about twenty members, who came out under the labors of Eld. Snook. They were feeling somewhat disheartened and discouraged, on account of the course pursued by him. I found that Eld. S. differed quite materially with us on many vital points of present truth. I therefore presented said points of difference; some received our views, others are still investigating, desiring to know the real truth. All seemed to feel a desire to be in union with the work. I find these brethren to be men of influence and respectability before the world. Although these had been led, through the influence

of others, to look with some suspicion upon those who are trying to give the third message, still I hope the time is not far distant when we shall see eye to eye, on all points.

By earnest request of a Bro. Wrightsman, who resides ten miles distant in Blue River Township, I concluded to go to his neighborhood and give a course of lectures. Bro. W. has been keeping the Sabbath since last March. He was formerly a member, and minister in good standing in the old Christian church, who have since renewed his credentials, thereby giving him liberty to labor among them, and advocate Advent views. He has even now earnest solicitations from different churches of that order, to come and preach to them, and to set forth his belief, no matter if there exists a difference. Such is the interest to hear the truth in these parts. I commenced labor in Bro. W's. neighborhood, Nov. 25. I occupied a large school-house which was crowded to its utmost capacity, with interested listeners. I gave but two or three discourses before an earnest solicitation came to speak in the Christian church at Circleville, four miles distant. I concluded to divide the time, giving one week in each place at a time, till I had finished the course. I had given but a few discourses, when my wife, who is with me, was taken sick with typhoid fever. She grew worse, and for a time, her life was despaired of; but through the goodness of God she has so far recovered that she can sit up part of the time, and is fast recovering. Thirty-nine days ago, she was taken. I had almost the entire care of her night and day. I have had but one full night's rest during the time; still God has given me strength to endure this affliction, and continue my labors in his cause. So I have lost but two discourses on my wife's account. I am now giving the Sabbath question in both places; have had no Sabbath meetings with them yet, so have not had an opportunity of deciding how many will embrace the truth. I look for quite a number to obey. A doctor S. of this place has taken hold of the truth. One Sunday, at a meeting of the Christian Friends, he arose and made a public acknowledgment that he had been breaking the Sabbath all his life, and he meant to reform. It made quite a sensation in the meeting, the minister and others coming out in open opposition. Still the doctor maintains the Sabbath question, and the society has held no meetings since. They say there is no use so long as this doctrine is stirring up the people as it is.

I would say in conclusion, that God is very good to me, in sparing my dear companion, and raising her up again when she has been so near the grave; and I have great reason to praise God for his goodness to me.

I hope to ever be faithful in his service, and be the means of bringing many to a saving knowledge of the truth. Dear brethren, pray for the cause in this part of the vineyard.

In hope of eternal life,

E. B. LANE.

Jan. 4, 1871.

Wisconsin.

DECEMBER 3 and 4, 1870, I spent with the church at Oakland in quarterly meeting. I had not visited this church for several years before. I found them united in love, and striving for the victory.

Dec. 6, I started with my wife and sick brother to Florence Hights, N. J., to Dr. Trall's Institute. My wife went to be treated for a cancer. Dr. T. thought he could cure it in two or three months. I returned home with my brother, who died the second day after reaching home. I expected to spend the winter with the churches east; but on account of the weak condition of my brother, I felt compelled to come back to Wisconsin.

Since then, I have been holding meetings in the neighborhood where he lived, and where I also lived for more than twenty years. Several are much interested, and I think will obey the Lord. I design to labor here two weeks longer.

I have just spent the Sabbath and first-day with the church at Monroe in quarterly meeting. It has been a truly precious season. Bro. Oliver Pratt was ordained elder, and Bro. Hammond, deacon. Several gave evidence that they would start in the service of God, and several that were backslidden made a new start. I continue two evenings longer, then go to Twin Groves, to renew labor there.

Monroe, Wis., Jan. 9, 1871.

Peru, Iowa.

SUNDAY, Jan. 8, we closed our lectures here, after staying a little over three weeks, and holding thirty-two meetings. The last two weeks, the weather and roads were very fine. The congregation increased to the end, so that the interest and the attendance was better at the close than at any previous time.

Sabbath, Dec. 31, the friends were down from Winterset, and we had a good and profitable time. Last Sabbath, we came together and organized a Bible-class and Sabbath-school, numbering in all above forty members. Then we had an interesting and solemn social meeting. A goodly number took their stand upon the Sabbath. Bro. Gifford, formerly deacon in the Christian church, was appointed leader. In all, there are now twenty-four keeping the Sabbath here, representing twelve families, all coming in by whole families, but two. This is always a good feature. A large number more are convinced, and we hope to bring them in soon. Disposed of about \$25

worth of books, and obtained five subscribers for the paper.

Not only were we shut out of the meeting-house, but an effort is also to be made to close the school-house. But by the good providence of God, all this turned to our advantage. A good, new house in Peru, 18x30, was for sale for \$350. This would make them a very good house. A friend, though not yet a Sabbath-keeper, started a subscription with \$50. In a few hours we had enough to buy the house, and to-day the deed was made out. For this, we thank the Lord and these good friends.

We now have to go to the Knoxville meeting for one Sabbath. Shall return the next Sabbath and look after things. We feel much encouraged by what the Lord has done here. We are somewhat tired, but expect the Lord will strengthen us for further work.

D. M. CANRIGHT.

Cottage, N. Y.

WE have enjoyed another interesting monthly meeting at Cottage, Cattaraugus Co., N. Y. There was more interest manifest from without than we expected. The evening after the Sabbath, I spoke to the people in the Methodist house. And though the notice was short, a considerable congregation were present, and listened to the word with remarkable attention. The believers feel encouraged, and the spirit of labor is manifest. Tracts are being sent into new fields to open the way for the preached word. May the Lord open the way, and guide in all the labor. And may a great work be done in this region, and an abundant harvest of souls be gathered.

R. F. COTTRELL.

A Thank-Offering.

THE following communication presents an example worthy of imitation. Bro. R. C. Hight, of Maine, sending \$5 to be used in the advancement of the cause of truth, as a thank-offering, says:—

BRO. SMITH: Here is a thank-offering to the Lord, for more than usual health the past fall. I feel truly thankful; and what shall I render unto the Lord for all his benefits? We show our love by obedience, and I would not be found wanting in rendering offerings as well as tithes. I want to commence the year 1871, with renewed zeal and consecration to labor in the vineyard, knowing the night is far spent, the day is at hand.

The church in Cornville is being revived. A number of new converts have taken hold of the Sabbath, and we rejoice that the cause is not left to die out in Maine yet. Yea, we have faith that the work will move onward more than ever. Bless the Lord, O my soul! Such a meeting as we had last Sabbath, the last day of the year, we seldom enjoy. One old gentleman, nearly 70 years of age, confessed the truth of the Sabbath, and we rejoiced in the Lord for that. Strong young men and children also took hold of the work. We are greatly encouraged. Let us all come up to the help of the Lord, that the curse of Meroz be not ours.

God's Goodness Acknowledged.

THE Lord has done so much for me and my family within the last six months that I cannot help expressing my gratitude to him in the most public way; and as the REVIEW has been enlarged, I would like to occupy a little space in its columns.

I embraced present truth when the tent was at Winterset last summer. I had been a professor of religion for many years, and thought that I was prepared to meet my God; but when Bro. Butler and Canright came to our place and presented the law of God, the Lord opened my blind eyes and I saw that I had lived in violation of the fourth commandment. I thank God that any one was ever sent here to proclaim the third angel's message and build up a little church of Sabbath-keepers who fear God and keep his commandments, and are waiting and watching for the soon coming of our Lord to give us eternal life and make us heirs of his kingdom.

Our little company meet regularly every Sabbath, and the Lord meets with us according to his promise. We have a Sabbath-school well attended by about forty scholars, and the Lord is encouraging us by raising up Sabbath-keepers all around us through the instrumentality of Bro. Canright.

But we would not stop here, for we think that we have a work to do. The Lord has done well in instituting a public ministry; but the success of his last message lies in the individual energy of his people. It seems to me that if private members of the church do not labor, pray, and live so as to convince skeptics that they believe present truth, the preachers may preach, pray, toil, and weep, till they fall at their post, and comparatively little be accomplished.

Present truth should, and will, increase the spirituality of believers. It should be death to formality and cold indifference, and elevate the tone of piety and kindle a fire in the souls of believers that will consume their lusts and remaining sins and make them aspire after higher and holier attainments in the divine life. They ought now to become more active and zealous in the cause of God. They ought to be ready for every good work. They ought not only to pray daily, "Thy kingdom come, thy will be done, in earth as it is in Heaven," but they should also labor that this may be accomplished.

Some profess to be willing to labor, but do not know where to begin or what to do. This results entirely from a want of reflection and serious inquiry. If each would sincerely pray, Lord what wilt thou have me to do? this excuse would never be made. We are placed in the midst of sin and ruin. All around us is one vast moral waste, with only here and there a verdant spot warmed into life by the genial rays of the Sun of Righteousness. Ten thousand forms of human misery rise up before us, and pure Christianity is almost gone from the land; and yet many say, We do not know what to do. We ought to attend prayer-meeting, and Sabbath-school, and induce all to attend them over whom we have any influence. We ought to collect all the children in our town or neighborhood, and instruct the young in the doctrines of the Bible. Especially we ought to talk to our families, our relatives, our neighbors, and our acquaintances, about the soon coming of Christ and the terrible day of God's wrath, and do it kindly. Private Christian, you have a work to do; and you are just as inexcusable and guilty before God for not doing it, as is the minister of the gospel who neglects his duty. Oh! how our souls should burn with love to God and love to our fellow-men, so that they may not be found in sin in the day of the Lord's wrath.

GEO. KOON.

Winterset, Iowa, Jan. 1, 1871.

Appreciated.

FROM a far-off land come words of good cheer for the REVIEW, which we take the liberty to lay before its friends. Nothing more encourages those who labor to make the paper what it is, and who are constantly studying to learn how they can make it better, than to know that their efforts are doing others good. A brother, writing from Healdsburg, Cal., to renew his subscription, says:—

I thank the Lord for the day that the REVIEW ever made its visits to my cottage. I love it, and cannot keep house without it. I must have it if I have to work for two bits per day in order to obtain it. My prayer is, that the Lord may abundantly bless it. I would rather read this good paper than to hear many dead, lifeless preachers. It talks of Jesus' soon coming, for which my soul longs.

Watching.

WE are watching with interest the fulfillment of prophecy, and the approaching end. Knowing that these things are so, we are too forgetful, too lukewarm, and not awake to our situation as we should be. God has been good to us. Although lonely, he has not forsaken us, but has bestowed his benefits upon us, and has showed us the true path. When we were wayward, he brought us up and set our feet upon the rock. Praise his name.

A. J. STOVER.

La Bette Co., Kansas.

Joy in Heaven.

IF, in Heaven, there be more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance, what will be the rapture of immortal beings when our world is redeemed from the bitter curse?

Our ponderous globe rolls in her orbit around the sun, the seasons come and go in quick succession, and the alternations of day and night call man successively to his labor and repose. In their nightly round, the stars glitter in the firmament. With the aid of a powerful telescope, we view our sister planets: Venus with her climate of perpetual spring; Jupiter, with a bulk fourteen hundred times larger than our earth, and her four attendant moons; and Saturn, nine hundred times as large as our planet, with rings of lunar sheen, and eight attendant moons, in all the phases of their changes. From these we turn for a moment to contemplate the center of our system—our own sun. More than one million times larger than our earth, he rolls on in his diurnal and yearly motion round the center of our astral system, emitting coruscations of light that forbid our gaze. We glance a moment at his brother suns—greater in bulk—set like diamonds in the galaxy; and then turn away to view astral systems more remote, until they become irresolvable under the highest telescopic power.

Could we take our position on one of these distant spheres, and stretch our vision to the space beyond, we should, doubtless, behold it filled with the works of God. From thence, we turn to view our world, and it is not. The highest telescopic power cannot reveal its existence. We behold the heavenly spheres, inhabited by sinless races, holding converse with the angels, and with God; while man alone is vile, and the place of his habitation is desolate.

Can the Creator, then, regard with favor this speck, this atom in his wide domain? Yes. It will prove that none of his works have been wrought in vain.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Jesus leaves the glory of Heaven, exchanges the adoration of immortal beings, for the insults and gibes of rebellious men; he takes upon himself our infirmities, bears our sicknesses, and performs the office of a humble servant;

and, finally, forsaken by those whom he had loved and befriended, in the most insulting manner is hurried to an ignominious death. Men laugh and mock at his agony; but angels turn away and weep; the sun refuses to shine; and the terrible upheaving of the earth, sufficiently attests the grief of nature at the death of our Lord.

For a season, he rests in the grave; but on the third day, rises triumphantly, victor over death and hell. After forty days, he ascends into Heaven. The broken law is vindicated, the wrath of God appeased, and man's redemption made secure. When the service in the heavenly sanctuary is completed, those for whom it has availed are called forth from the tomb to meet the descending Saviour. The living saints are changed, and caught up with them. They are borne to the mansions prepared for them in the New Jerusalem; where, in concert with Christ, they sit in judgment upon the wicked, who have corrupted the earth. At the end of the one thousand years, they descend to earth with their Redeemer, and the New Jerusalem follows them, and rests upon the place prepared. Those who have transgressed the law of God are called up from their graves to suffer, with the author of sin, the devil, the execution of the Judgment. Fire comes down from God out of Heaven; the elements melt with fervent heat; and the world, and the works therein, together with the wicked, root and branch, are burned up, and become as though they had not been. From its ashes spring forth, by the power of God, a new earth, clad in Edenic beauty. Those who are redeemed by the blood of the Lamb, possess it forever and ever.

The New Jerusalem, the capital of the Father's kingdom, having been transferred to earth, becomes the capital of the everlasting kingdom of his only begotten Son.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:11-13.

Truly, there will be joy in Heaven over the redemption of our world. It cost the death of the Lamb of God. Reader, shall you and I share in the song of redemption?

ADOLPHUS SMITH.

Fall of Babylon.

DAILY the evidences increase that our position on this question is correct. The churches are going farther and farther from the Lord. True piety and the spirit of Christ, are becoming more and more scarce. Ministers are being carried away by the spirit of the times, and the love of gain. Rev. L. F. Van Cleve, in *The Methodist*, April 23, 1870, says: "Our fine churches multiply, wealth increases, and so does the scarcity of competent preachers. The presiding elder is called upon for a satisfactory man, but his assortment is so limited that the bishop must be applied to, and his brains put to the rack, and his authority to the test, to supply the pressing necessity. Just what is needed he cannot tell; but it is very certain that one of the old men won't do. Metaphysicians are intolerable in the pulpit; and doctrinal preaching, such as thrilled and electrified the people some years ago, is too dry now. Practical preaching is too secular, too political, offensively personal, or abounds in impertinent reproofs. A young man, brilliant, poetic, scholarly, of high social position, must be had; one that can create a sensation, and keep the drowsy hearers awake, one that can fill the church with such as will keep its revenues in good condition, one that will be popular in first-class society. But the sensationalist is like the garment of the wealthy, soon old, and he too must give place. An evangelist is sent for to galvanize the congregation into spiritual life. But he draws very much like the latest opera, and about as long. What is to be done?"

The Cincinnati *Times*, July 28, 1870, says: "A well-known clergyman here who comes under the head of Sensationalist, was asked by a friend the other day, why he so often violated good taste both in matter and manner when speaking in the pulpit.

"I will tell you, was the reply, I have no more liking for the kind of sermons I deliver than you have. They are meretricious in rhetoric, and unsound in sentiment; but they are popular; and I must furnish the sort of article my congregation is willing to pay for. You are aware that my predecessor was an able and scholarly man, and extremely conscientious withal; but he failed to fill the pews, and he was requested to resign. If I had obeyed my own inclination as to sermons, I should have shared his fate. I was anxious, however, to retain the position; for I have a large family, and it is my duty to support them. Do you blame me for discharging that duty?"

"Churches now are nothing more than theological theaters, and preachers the actors who are paid so much for performing cleverly and acceptably. When the priestly artists do not draw, their engagement is discontinued. We are forced to make our sermons attractive to those who come to hear them. In consulting our household ex-

spenses, we must make a liberal surrender of our tastes and convictions. I receive \$10,000 a year. If I preached simpler and better sermons, reflecting my real views, I could not get \$3,000. So, you see, bread-earning outweighs both aspiration and inspiration."

This case probably illustrates thousands of others who are in the same position, but are not honest enough to confess it.

D. M. CANRIGHT.

Peru, Dec. 28, 1870.

The European Outlook.

IN that month of all the year that has been specially consecrated, by tradition and religious observance, to the birthday of the Prince of Peace, the world is this year compelled to look forth upon a prospect of war, unparalleled in magnitude and uncertain in its course and conclusion. The Franco-Prussian contest still rages, and not only engenders its own woes and crimes, but imbitters the new conflict now threatened in the Eastern countries of Europe. Should war actually break out between England and Russia, it would scarcely fail to become general throughout Europe, and, by so doing, materially to change its original shape and tendency. It would directly become involved with the war now raging in France; for, of necessity, England would then become the ally of France, as she was in the Crimean war; while Russia would ally herself with Germany. Nor could this struggle long continue without the result foreshadowed by Lord Clarendon in his secret dispatch to Sir Hamilton Seymour, in March, 1853. The English minister, then holding the same place and the same sentiments that Lord Granville now holds, said, that "no great question can be agitated in the East without becoming a source of discord in the West; and every great question in the West will assume a revolutionary character, and embrace a revision of the entire social system." And we have the authority of no less a person than Count Bismarck that such revisions can only be accomplished by "blood and iron"—a remark which he has been illustrating, on a grand scale, since the first of August last.

It may be, however, that a general European war is not so imminent as many imagine. If the demands of Gortschakoff for a revision of the treaty of Paris are persisted in, and if diplomacy cannot settle the matter, war is certain to follow,—but it may not be for months yet. It is probable, however, that, if the Franco-Prussian war does not soon close, this fact alone will compel hostilities between England and Russia; for in no way, except by war, can England and Austria make sure of checking the progress of Russia in Turkey. As "England's distress is Ireland's opportunity," so the humiliation of France is the opportunity of Russia. If the Czar really means to carry out the policy of his father Nicholas, and establish himself as the political head of the fifteen million Christians now under the Sultan's government, he can do so now with very little opposition, if England does not threaten war. He will not need the active co-operation of his kinsman, the king of Prussia, nor will he fear the military force of Austria and Turkey. England alone has the power to thwart him, either by actual war, or by such a menace of it as will persuade him that diplomacy is his best resort. The maintenance of general peace in Europe depends, therefore, today upon the firmness of Russia in pushing forward; and the resolution with which England opposes.

The immediate cause of quarrel is what is known as "the neutralization of the Black Sea." This phrase came into general use at the time of the treaty of Paris, in March and April, 1856; but the fact implied had existed by treaty ever since June, 1841. In that month a treaty was made between the five great powers of Europe—England, France, Austria, Prussia, and Russia—by which the Sultan was allowed to exclude from the entrance of the Black Sea all ships-of-war. He might invite them to enter; but he was at liberty to exclude them. During the Crimean war, Gortschakoff, now the Russian prime minister, but then ambassador at Vienna, proposed, as one condition of peace, that the Czar and Sultan should both be allowed to maintain war vessels in the Euxine,—the number to be decided upon by the two powers between themselves,—while all other war vessels should be excluded. This, of course, was refused by the other powers, and the eleventh article of the Paris treaty, taken in connection with a special convention on the subject, fixed the number of war vessels of Russia and Turkey in the Black Sea at ten each, for coast service. All other vessels-of-war, of any nation, were to be excluded. It is this stipulation of 1856 that Russia now maintains the right to disregard. The answer made by Lord Granville is the obvious one,—that condition imposed by a Congress of powers cannot be set aside at the will of a single nation. It is our secession movement over again,—Russia claimed the right to secede from the Paris agreement, just as South Carolina seceded from the Federal Union. In itself, however, the Russian demand for a revision of the treaty is not an unfair one; and it re-opens the old question, whether the Western powers of Europe will maintain the Turks in possession of their decaying empire.

In his remarkable conference with Sir Hamilton Seymour in 1853, the Czar Nicholas asserted that it was not for the interest of Europe that the "Sick Man" of Turkey should continue there. "The Turkish Empire," he said, "is to be tolerated,—not reconstructed if it falls in pieces."

England then thought otherwise; and so she does now. There is no point of her foreign policy so well established, none which she is so little likely to yield as this, and hence the danger of war now as in 1854. It might then have been averted but for the intrigues of Louis Napoleon, who wanted to strengthen his then recent usurpation by an alliance with England against Russia; it might now be averted but for the ruin which Louis Napoleon has finally brought upon France. If that great nation is allowed to remain under the chastisement of Prussia, war between England and Russia, to be followed by a general European war, seems inevitable. Of this, the English have gradually become aware, and the whole weight of that nation is now throwing itself, to some purpose, in favor of an armistice in France. And thus the Eastern menace of war may bring about peace in the West of Europe. This is the gleam of hope in the stormy sky of this sad December.

There is, however, a far better hope in the results of the conflict now raging. The basis of peace proposed by Bismarck—the cession of territory—can hardly be accepted by France. If forced upon her now, she will exact vengeance for it hereafter, when her turn comes. But the basis of peace suggested by Senator Sumner—the general disarmament of the European nations—is timely, practical, and of immense value to civilization. In the demonstration which Russia is now making, the shrewd ministers of the Czar have several objects in view; but one of them, no doubt, is such a general disarmament. And if a peace congress of the European powers should assemble to consider the propositions of Russia, we doubt not that one of them would look to the reduction of the standing armies. For such a result the way is now open. The French standing army is destroyed; that of Austria can with difficulty be supported from her bankrupt treasury; that of Prussia will no longer be needed, nor will the people tolerate the burden of it much longer. If Russia, then, comes forward, and offers to disband half a million of soldiers, a European peace may yet be possible on the condition of a universal disarmament. This is the most hopeful view that can be taken of the present European complication.

The dethroned emperor of France is cherishing the hope that he may be recalled to Paris when peace is declared, and be allowed to rebuild the throne of his son, if not his own. Probably there are many Germans and a few Frenchmen who believe such a restoration possible; but we think that they cherish a delusion. The republic may not endure; but it is not likely to be succeeded by a Bonaparte empire; so much seems to have been made sure by the events of the war. The virtual union of Germany under a single government is another of its good results. Indirectly, the deposition of the pope as temporal sovereign has been caused by the war, the good effects of which have, so far, greatly outweighed its evils. A war between England and Russia would probably drive the Turk out of Europe, and liberalize the whole political system of the Old World. The cause of the people in Europe is now in such a posture that it must advance by whatever takes place. It has had already some signal triumphs in the year 1870, and appears destined to other successes in 1871. But its hope now is in peace rather than in war, and the American people, as its most powerful representative, ought to offer their prayers and exert their influence for the restoration and continuance of peace.—*Scribner's Monthly*, Jan., 1871.

The Waiting Church.

THE position of the Christian church since the departure of Christ from earth, like that of the Jewish church before his coming, has been one of waiting. Having finished his work here below, and opened a way of salvation, having become the one offering for sin, and having established a kingdom, a body, and made it ready for receiving as its soul the Holy Ghost, he, in accordance with the announcement made to his disciples, went away from them, ascended into Heaven, there to remain an intercessor at the right hand of the Father until his coming again to judge both the quick and the dead, and to receive his children unto himself.

For the first few centuries after his departure, and even down to the time of Constantine, his church was emphatically a waiting and a watching church. The thought of his return was the one hope that burned with increasing brightness in proportion as the darkness of persecution deepened. Watchmen stood upon the walls anxious above all things to detect signs of the promised morning, to discern the first herald of his glorious coming. The apostolic faith in Christ was among other things, a faith in him as about to return and gather his suffering followers into a kingdom blessed and illuminated by his divine, yet personal presence. He was regarded as an absent Lord, and therefore the nature of his presence on earth, in the sacraments, was not discussed. They regarded the whole existing economy, both civil and spiritual, as only temporary.

They accepted the parting benediction of their Master when he was lifted from among them out of sight, into Heaven, in its literal meaning; believed as they were told, that "the same Jesus" would come again in the very same manner in which they had seen him go, that is, visibly, personally, surrounded by clouds, not of mystery, but yet of glory.

That promise was thenceforth the central hope

of his orphaned church—the comfort and stay of the espoused bride. It breathed in every epistle, from the first; and the last prediction of the Apocalypse, "Behold I come quickly," was only a continued echo of what had been constantly heard since the hour of the Lord's ascension.

And the belief of Christians in that promise, was more than physical signs and wonders, the secret of their marvelous power of patience. This attitude of waiting for a Judge and Saviour, about to return; for a Christ, then localized as to his presence, only in Heaven, yet soon to become localized on earth, separated the early church, by lines which no one could mistake, from the careless, self-seeking, and scoffing world. If men then speculated too much upon prophecies relating to Christ's second advent, they were thereby prevented from speculating upon other subjects which have since done so much towards making the unity of the church little more than a name.

But because the Christ of the apostles was a waiting Christ, and their church a waiting church, the faith was kept as delivered, and the kingdom remained unbroken all through that fearful night of persecution.

And it was not till the church ceased to watch and to wait for the Bridegroom's return that it showed signs of unfaithfulness. But when it forgot its absent Lord, and looked no longer for his coming, heresies and corruption began to rend and stain its Heaven-wrought vesture.

This attitude of waiting in which Christ left the church, should, and must be preserved until the end. Every advent season through all the more than eighteen hundred that have come and gone, has brought nearer the consummation which seemed so near to those who first believed. Every moment of this waiting, every moment which lengthens the period of the Lord's delayed coming, hastens the hour of his return.

Let us then trim anew the lights that have been growing dim, and gird up our loins, as those whose work it is to watch, lest coming suddenly he find us sleeping.

For while Christ waits, he pleads for the reconciliation of souls to God, through himself, by the Spirit, and for the building up of his saints unto such an image of his measure and stature as will make them meet for the promised inheritance.—*The Churchman*.

THE POWER OF MASONRY.—A few days ago, the newspapers published a citation issued by the Masonic Lodge of the Orient of Paris, against Rev. Bro. William, king of Prussia, as a traitor to Free Masonry. The king took no notice of this citation; so he was tried as contumacious, and condemned to excommunication. In connection with this, M. Victor Hugo's newspaper, the *Kappel*, publishes the following: "Bro. William is now out of the pale of the law. All Free Masons are authorized to assault him and to inflict capital punishment." It remains to be seen how the sentence will be carried out. A Free Mason, in whose presence a doubt was expressed as to the seriousness of such a condemnation, replied, "Do not laugh; the sentence of the Masonic tribunal is of such a dreadful nature that Bonaparte undertook the Italian war solely to retrieve himself from the excommunication pronounced against him by the lodges of Naples and Milan. Pianori and Orsini were Free Masons."

He who spares vice wrongs virtue.

Obituary Notices.

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

DIED, at Mount Olivet, near Maspeth, L. I., on Tuesday, Dec. 19, 1870, Sarah E., only daughter of Charles M. and Anna M. Chamberlain, in the 4th year of her age.

Our darling child sleeps in Jesus.

CHAS. M. CHAMBERLAIN.

DIED, in Topsham, Maine, Dec. 2, 1870, of typhoid fever, Martha Evelyn, daughter of Eld. Abram, and Abbie H., Barnes, aged 13 years.

J. B. GOODRICH.

DIED, in Alaedon, Ingham Co., Mich., Dec. 28, 1870, Bro. Henry Barr, aged twenty-nine years.

This brother came to his end through a sad accident. While endeavoring to load a saw-log upon his sleigh, with the help of a span of horses, the team gave back, after having drawn the log part way up the skids, thereby letting it roll back upon him, thus crushing him instantly.

He leaves a family which, while suffering as the result of this terrible bereavement, enjoy the priceless consolation of believing that he sleeps in Jesus. Discourse by the writer.

W. H. LITTLEJOHN.

DIED, in Windsor, Eaton Co., Mich., Dec. 10, 1870, Sr. Elizabeth Gilbert, aged 83 years.

Sermon by Eld. Garlie of Pottsville, from Rev. 14:13.

W. H. LITTLEJOHN.

DIED, in Caledonia, Boon Co., Ill., Dec. 6, 1870, of inflammation of the brain, Mary Jane Wakefield, only daughter of Abner and Emily Wakefield, aged 7 years, 10 months, and 2 days.

JOHN H. BENNETT.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 17, 1870.

We call the attention of the reader to the interesting article in another column...

THE AMERICAN PROTESTANT is the title of a paper published in Boston, Mass., which has now reached its twelfth number.

A New Work.

THE Sabbath and the Sunday. Part I, Argument. Part 2, History. By Rev. A. H. Lewis, A. M.

Such is the title page of a new work in behalf of Sabbath observance. It is the long-promised Sabbath history of our esteemed brother A. H. Lewis.

But the historical portion of the work will be of the greatest interest to the general reader. Indeed, it is this which constitutes the distinctive feature of the work.

The author adduces important testimonies respecting the Sabbath in the primitive church, and among the witnesses to the truth during the dark ages.

The volume presents much acceptable information respecting the S. D. Baptists. And the author has very generously devoted some twenty-two pages of his work to the history and doctrinal peculiarities of the S. D. Adventists.

The book is printed upon good paper, and in a very clear type, and is well bound. Price \$1.25; Postage 12 cts.

J. N. ANDREWS.

A New Interpretation.

SAYS DR. CUMMING, the renowned English Adventist, in "The Last Warning Cry," while speaking of Dan. 12: 4, "This is literally the age of going to and fro."

If the above criticism be a correct one, and certainly it comes from a scholarly pen, it sheds light on a very important passage.

Imitation.

INQUISITIVE CHILD.—"Wonder what makes papa tell such nice stories," said a youngster, "about hiding the school-master's rat when he went to school, and about his running away from the school-mistress when she was about to whip him, and then shut me up in a dark room because I tried just once to be as smart as he was?"—Sel.

Love is like a river; if the current is obstructed, it will seek another channel.

News and Miscellany.

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

TERRIBLE SUFFERING.—A correspondent of the Boston Journal states that the people of Alsace and Lorraine are starving to death by hundreds.

EGYPT PREPARING.—The Khedive of Egypt is said to be preparing for war, and to have preparations now complete for sending into the field an army of 100,000 men.

THE Jesuits have been expelled from Marseilles, and their newspaper suspended. In Rome the control of education has been taken from the Jesuits.

THE Tribune declares that more of the policemen of New York are drunk when on duty, than ever before, and that these are recent appointments.

AN English paper says that after concluding a lecture, Mr. Bradlaugh called upon any present to reply to his arguments. A collier arose, and spoke somewhat as follows: "Maister Bradlaugh, me and my mate Jim were both Methodys till one of these infidel chaps cam' this way."

The United States Public Domain.

The total disposal of public lands for the year ending June, 1868, was 6,655,742 1/2 acres, bringing in \$1,632,745. The appropriations covered 941,641 acres sold, 512,538 located by military warrants; 2,328,923 taken under homestead entries; 259,197 given to States as swamp; 697,257 vested under railroad grants, and 1,942,889 under college scrip.

Bombardment of Paris.

THE German batteries are evidently approaching nearer and nearer the doomed city of Paris. Their shells already fall in the gardens of the Luxembourg, which are not far from the heart of the city.

Appointments.

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

Annual Meetings—Special Notice!

GENERAL CONFERENCE.

PROVIDENCE permitting, the ninth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Tuesday, Feb. 7, 1871, at 9 o'clock, A. M.

Let those who come be punctual at the commencement, and come prepared to remain to the close.

JAMES WHITE, Gen. J. N. ANDREWS, Conf. J. H. WAGGONER, Com.

THE S. D. A. PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its eleventh annual session at Battle Creek, Mich., Wednesday, Feb. 8, 1871, at 9 o'clock A. M., to

deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

- JAMES WHITE, G. H. BELL, J. N. ANDREWS, J. H. WAGGONER, WM. C. GAGE, A. P. VAN HORN, A. M. DRISCALL, Trustees.

THE HEALTH REFORM INSTITUTE.

The stockholders of the Health Reform Institute will hold their fifth annual meeting at Battle Creek, Mich., Thursday, Feb. 9, 1871, at 9 o'clock, A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

- G. H. BELL, B. SALISBURY, M. J. CORNELL, S. H. KING, E. H. ROOT, D. R. PALMER, S. A. MCPHERSON, Directors.

MICHIGAN STATE CONFERENCE.

The Michigan State Conference will hold its eleventh annual session at Battle Creek, Mich., Friday, Feb. 10, 1871, at 9 o'clock, A. M.

- U. SMITH, Mich. C. S. GLOVER, Conf. L. P. BAILEY, Com.

THE next monthly meeting of Cattaraugus Co., N. Y., is to be held in the school house near Bro. C. S. Crumb's in East Otto, the first Sabbath and first-day in February.

THE next quarterly meeting for the churches and scattered brethren of Gratiot Co., will be held at Ithaca, Sabbath and first-day, Feb. 4 and 5.

J. O. CORLISS, Clerk.

PROVIDENCE permitting, I will commence meetings in Avon, Rock Co., Wis., Wednesday evening, Jan. 25, 1871, and continue over Sabbath and first-day.

Also in Albany, Green Co., on Wednesday evening, Feb. 1, and continue over Sabbath and first-day, where Bro. Holliday and others may arrange.

Also in Muscoda, Grant Co., Wednesday evening, Feb. 8, as the friends of truth there may arrange. As this is a new field of labor, I expect to continue several weeks.

THE next monthly meeting for the churches of Marion, Anamosa, and Lisbon, will be held at Lisbon, Iowa, Feb. 4 and 5, 1871.

J. T. MITCHELL.

QUARTERLY meeting at South Lancaster, Mass., Feb. 4 and 5, 1871.

S. N. HASKELL.

Business Department.

Not Slothful in Business. Rom. 12: 11.

THE P. O. address of S. B. Whitney, is Keene, Essex Co., N. Y.

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 pertains.

- \$1.00 EACH. M Lotshaw 38-1, F Edson 38-19, C E Childs 39-1, Thos Payne 38-1, Noah Farrar 38-8, E A Wait 38-8, M B McReynolds 37-7, A Wike 38-1, J Barnes 38-8, Geo A Wilson 38-8, Mrs Jennie Parker 38-8, E Sharp 38-8, H C Wilkinson 39-1, M Selby 37-23, A Prescott 38-1, T M Morris 37-8, M Edwards 38-8, Chas Seward 37-13, H C Miller 38-1, S H Bonfoey 37-5, L Martin 38-1, Jos Eaton 38-1, C Weed 38-1, Hepseybe Herrington 38-9, G W Amadon 38-1, H S Gurney 37-21, Wm F Noyes 39-1, G Castle 38-1, John Richards 38-9, E O Hammond 37-23, C Hough 37-10, M A Beasley 39-1, M Kittle 37-1, J C Bunch 38-1, L M Witter 38-3, B Morrill 38-1, F Gould 38-1, P Peterson 38-1, T J Bosworth 37-1, N Wardner 37-24, L L Glover 38-20, A V Parkhurst 38-1.

- \$2.00 EACH. S Pierce 3-1, E A Woodruff 38-19, H Evans 39-4, E T Barber 37-1, P A Marvin 40-1, A Rowe 38-1, M E Lanphar 37-16, I E Klasse 37-13, B E Hayden 39-1, S J Loomis 38-1, H Benham 39-1, J Sutton 39-1, P Markille 39-1, F Carlin 38-1, C Prince 37-1, B M Hibbard 39-1, I N Smith 37-1, P C Cornell 39 1, S Rogers 39-1, T B Gourley 39-1, T S Harris 39-1, T C Harris 39-1, D Morgan 39-9, E Morrow 38-18, M L Clarke 39-1, B Graham 38-6, E Ma-comber 38-13, T E Morey 39-2, A A Cross 39-1 A C Bourdeau 39-1, E Sanford 39-1, S A Street 38-1, A Beckwith 39-1, James A Dole 39-1, Fanny Hall 38-14, J. M Avery 39-1, J D Morton 39-1, M Child 38-7, F H Chapman 39-1, A Cartwright 38-7, A T Oxley 39-1, A G Beal 37-21, E Ralph 38-1, E Engles 38-21, Benjamin Sweat 37-1, L Warren 39-1, D A Owen 39-12, Wm Cottrell 39-1, H Phillips 38-13, P A Gammon 39-1, J Mears 39-1, H F Sprague 39-1, A Bisbee 38-1, Nancy Brown 39-1, S J Hersum 38-20, E C Taylor 38-1, Charles Drew 39-8, C A Warden 39-1, Nancy M King 38-12, W A Towle 39-1, J Stone 39-2, E Parks 39-1, Dr J Grover 39-1, Jas Peterson 38-14, H Daniels 39-1, H Haigh 38-1, L B Wilbur 38-19, R A Worden 38-14, Geo Jeys 39-1, T Bryant 39-1, F D Newton 37-7, Mary Losey 38-1, Ruth Wood 39-1, B S Burdick 39-1, W P Clark 38-1, O A Heath 39-2, S E Edwards 39-1, Geo White 38-1, R Evans 34-1, L A Green 39-1, J P Sanders 38-1, H D Bruce 38-1, J B Slayton 38-1, L Harlow 39-1, J T Mitchell 39-14, A B Brant 39-1, J Tewilliger 38-14, Mrs T M Lawrence 39-1, E I Straw 39-1, S L Downer 37-1, D T Shirley 39-1, E Steward 38-1, O D Jones 38-1, A Rasmussen 39-1, C D Blakeslee 36-22, S Smith 37-19, N Falmestock 39-1, J N Loughborough 39-1, Jas Brezce 41-1, Jos Swisher 39-1, J S White 39-1, P A Roberts 39-12, Mrs L Spencer 39-1, R F Parsons 39-1, Mary Bearce 39-1, W M Elwell 39-1, Thos Hare 39-1, A Dolley 39-1, J Mat-teson 39-1, S A James 39-1, J Oelmayer 39-1, B Meyer 39-5, C Clapp 38-1, C Tosh 39-13, O Nichols 39-1, C

- Jenson 38-1, E M Chamberlain 39-1, A Smith 39-1, J B Dunwoody 39-1.
- MISCELLANEOUS. O Glidden \$1.50 39-1, D Dever-iaux 2.75 39-1, T White 4.50 38-12, J F Addleman 1.50 39-1, R Curtis 1.50 39-1, E A Nutting 1.50 39-1, C El-ler 2.25 37-19, R F Andrews 3.00, 40-1, O Clarke 1.50 39-1, J E Green 2.50 38-12, T N Davis 1.50 39-1, J T Folsom 1.50 39-1, C O Ivory 1.50 39-1, S Collins 4.00 37-1, J Atkinson 2.25 37-23, M V Washbond 1.50 39-1, T M Steward 5.00 42-1, B S Freeman 1.50 39-1, Mrs P Hobson 4.00 39-1, P Massure 3.00 35-18, Benj Bur-rill 1.50 39-1, L P Harriman 5.00 39-13, M Woodward 3.00 39-17, J A Chaffee 5.00 39-1, S Murry 1.50 39-1, L M Bent 1.50 39-1, P H Cady 2.75 39-19, W S Green 75c 38-10, S Scaplen 75c 38-10, Mrs O Nye 1.25 36-8, M J Herrick 4.00 39-1, D F Randolph 3.00 38-1, C F Randolph 3.00 39-1, Logon Sleeper 1.50 39-1, C A Morrell 1.50 39-1, John Carter 60c 38-1, W J Hardy 2.25 38-8, A Hornbeck 3.00 38-6, Samuel Harkness 1.50 39-1, George Wells 1.50 39-1, D Sanborn 30c 38-21, J Sanborn 3.00 37-1, Jacob Sanborn 1.50 39-1, Thomas Miller 1.50 39-1, A F Fowler 2.50 37-22, M A Littell 1.50 37-22, N Francis 50c 39-1, D Price 4.00 42-1, M F Wright 1.50 39-1, E B Carpenter 50c 35-14, Joseph Murphy 1.50 39-1, S A Mason 1.50 39-1, E G Stevenson 4.00 39-1, L Humphries 1.50 39-1, M J Craig 50c 37-13, P W Baker 4.00 41-1, A J Stover 4.50 39-4, E Butler 2.25 39-2, J Wilmot 1.65 38-17, C H Lansing 1.85 38-4, H Youngs 55c, 37-19, L Willhite 3.00 37-1, J Mears 2.50 39-13, A Johnson 2.72 38-19, A H Innes 1.50 39-1, M A Brown 1.50 39-1, O M Bow-ler 1.50 39-1, S Fields 1.50 39-1, E Youll 1.50 39-1, M A Robinson 3.00 37-1, Sarah A Sweeney 1.50 39-1, S Barnes 1.50 39-1, R G Cowles 1.89 37-12, S Rowser 1.50 39-1, A J Terrell 4.00 39-17, M Shell 1.50 35-17, Mrs L Spencer 4.50 38-23, J Deming 1.50 37-22, Ja-cob Oyer 1.50 39-1, Mary Lovell 1.50 39-1, China Gutchers 1.50 39-1, Robert Green 1.50 39-1, Stephen Lee 1.50 38-1, Geo A Thomas 2.50 38-17, A Brown 1.50 39-1, Mrs J Bennett 3.00 39-1, G B Lewis 1.50 39-1, Mrs Green & Davis 1.50 39-1, Mrs E Adams & Locke 1.50 39-1, Mrs S Marshall 1.50 39-1, Mrs L A Prescott 1.50 39-1, Wilson Barrett 1.50 39-1, Hardy & Script-ure 1.50 39-1.

Books Sent by Mail.

- A C Hatbaway 24c, B C Sherman 12c, E B Lane 87c, H E Bebee 85c, K Babcock \$1.80, E Sanford 25c, V S Staley 1.17, S H Bonfoey 15c, J E Green 15c, M Wood 20c, J Young 1.00, O Foster 10c, L Pierce 40c, W H Littlejohn 68c, Elsie Wells 40c, Thos Stringer 50c, S Jameson 24c, J Green 12c, N Carryhoof 42c, Wm H Hawkins 2.00, J A Uitts 20c, L C Hudson 30c, Wm Boynton 75c, N Orcutt 25c, S P Stem 63c, M A Dayton 75c, M Boyle 35c, H M Zenar 2.00, S E Tyson 2.90, P H Cady 2.00, Isaac Sanborn 25c, A Johnson 1.78, J Valentine 1.00, S Forhan 18c, C E Moser 1.15, A N Craighend 20c, M E Crumb 10c, C Gibbs 18c, N A Lord 50c, S W Paok 46c, M Stem 75c, J Buttolph 75c, N Foster 50c, S L Pierce 15c, M J Tanner 20c, Sarah Sanborn 40c, M F Clay 14c, T B McCord 15c, Mrs G C Dickinson 15c, M Cartwright 50c, Belle Currie 3.00 G L Perry 50c, S C Perry 50c, Mary E Goodwin 61c, Annie H Hale 1.90, Mrs H Barnes 28c, Jas Montgom-ery 50c, John G Stapp 50c, E W Lyman 17c, W D Moss 17c, L Weekly 17c, Wm Bitner 17c, A W Smith 1.00, P L Matteson 17c, S W Randall 3.00, L Pancoast 3.00, A W Gould 3.00, D Pettis 17c, Henry Gould 12c.

Books Sent by Express.

- Geo I Butler, Postville, Iowa, \$41.25.
- Cash Received on Account.
- R W Bullock \$8.30; J Messersmith 1.60, R F An-drews 12.50, Amos Holt 10.00, J Sanborn 65c, T M Stewart 10.00, John Matteson 1.00.
- Michigan Camp-Meeting Fund.
- Esther Doty \$1.00, John Francisco 5.00, J F Carman 25.00, J H Murry 7.50, D W Bartholomew 10.00.

Book Fund.

- A T Oxley \$7.50, J F & M J Bahler 3.00, C Tosh 1.00.

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

- H Brown \$10.00, C E Green \$10.00, H Green 10.00, A M Green 10.00, S N Walsworth 10.00, I Green 10.00, Benj Hill 10.00, A L Burwell 10.00.

Michigan Conference Fund.

- Church at Potterville \$45.09, Gaines 20.00, Green-ville 50.00, Bunker Hill 15.00.

General Conference Missionary Fund.

- Harriet S Zoller 50c, Martin Kittle 2.10.
- Donation to the Publishing Association.
- S T Belden 5.00, R Newton 1.00.

Received on Shares in Publishing Association.

- A T Oxley 10.00, Mary K Oxley 10.00.
- A THANK-OFFERING.—A W Maynard \$5.00.

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, Friends from Cornish.

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, Mary E Mace, J W Lucas.

Ten Dollars Each.—W N Brown, A C Bourdeau, A O Burrill, J S Beecher, G Smith, H Beecher, R F Cot-trell, W Boynton, C Byington, B R Austin, D Durgin, D Briggs, L Mann, S H Peck & wife, L Green, Wm Boynton, Betsy Landon, R F Andrews & wife, Etta Boynton, Abigail Rogers, John Saxby, J F Carman, Mrs S B Woodruff.

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 Corliss, 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, James Styles, L E Milne, Josephine Baco, S M Stockwell, A S Hutchins, M J Steward, J B Goodrich, S N Haskell, Mary Hale, Wm Dawson, Lillie Welch, P L Cross, R C Hight, S C Perry.

Western Camp-Meeting Fund.

- Jacob Berry \$5.00, J S Hart 5.00, R A Hart 5.00, J P Bray 1.00, M A Taylor 1.00, P C Rodman 1.00, C L Sweet 1.00, J C Tucker 1.00, A P Green 50c, J A Sulivan 1.00, A C Green 50c, R K Teft 50c, H B Tucker 25c, E Holly 50c, E Chase 25c, N Green 50c, L J Teft 25c, J Proser 50c, J Dorcas 2.00, E Mitchell 1.00, John Saxby 5.00, D M Stites 5.00, D B Stites 10c, M L Holly 50c, Addie Chamberlain 3.00, Matthew Hutchins 10.00, J F Ballenger 10.00, E W Ballenger 10.00, N F Ballenger 1.00, Ida W Ballenger 5.00, E S Ballenger 1.00, A F Ballenger 1.00, J Bowers 10.00, Elmer Hill 1.00, A B Pearso 2.00, John McDaniels 5.00, Geo Stringer 5.00, R Stringer 2.00, U Crownbart 1.00, A Dalley 2.00, A Rasmussen 3.00, E Stone 1.00, F Squire 5.00, Jane Crownhart 1.00.