

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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#### THE HIDING PLACE.

HAIL heavenly love that first began  
The scheme to rescue fallen man.  
Hail matchless, free, eternal grace,  
That gave my soul a hiding place.

Against the God that rules the sky,  
I fought with hands uplifted high,  
Despised the offers of his grace  
Too proud to seek a hiding place.

Enwrapped in dark Egyptian night,  
And fond of darkness more than light,  
Madly I ran the sinful race,  
Secure without a hiding place.

But lo! the eternal counsel ran,  
Almighty love arrest the man,  
I felt the arrows of distress,  
And found I had no hiding place.

Eternal Justice, stood in view,  
To Sinai's fiery mount I flew,  
But Justice cried with frowning face  
This mountain is no hiding place.

But lo! a heavenly voice I heard,  
And mercy to my soul appeared;  
She led me on, a pleasing pace  
To Jesus Christ my hiding place.

Should storms of ten-fold thunder roll,  
And shake the earth from pole to pole,  
No thunderbolt should daunt my face;  
For Jesus is my hiding place.

### EXAMINATION OF T. M. PREBLE'S FIRST-DAY SABBATH.

BY ELDER J. N. ANDREWS.

#### CHAPTER SEVENTH.

##### HOW THE FOUNDATIONS OF THE FIRST-DAY SABBATH WERE LAID.

IN the original appointment of the Sabbath, by the sanctification of the seventh day, God did in no wise connect that institution with the fifteenth day of Abib. That month is, indeed, the first month of the Jewish sacred year ordained in Ex. 12, but is the seventh month of the civil year, as reckoned from creation. But when God made the fifteenth of Abib memorable by the Exodus, then, "by divine appointment," says Eld. P., he made the Sabbath to coincide with that day, and the Sabbath, thus changed, "was to be the regular weekly Sabbath of the Jews." Pages 136, 137. But the passage of the Red Sea was as fatal to this new Sabbath as it was to Pharaoh and his host. The signal triumph of the people of God on that auspicious morning, made it necessary to change the Sabbath again.

When they set out from Egypt they had a new Sabbath, viz., the fifteenth of Abib, and this, in the purpose of God, "was to be the regular weekly Sabbath of the Jews." But in three days time, this new day, "to be much observed unto the Lord," was succeeded by another even more memorable. For when they had crossed the Red Sea, and all their enemies had been drowned therein, they enjoyed a new day of rest upon its east shore. And in five weeks time, viz., at the first day on which the manna ceased in the wilderness of Sin, this third edition of the Sabbath became the fully "established" weekly rest of the Israelites. Pages 140-143.

This second change of the Sabbath was more fortunate than was the first. For whereas the first change, though designed to establish a "regular weekly Sabbath" for the Jews, did actually last only till the third day, this second one was able to hold its own till the resurrection of Christ, a period of some fifteen hundred years. Why the Sabbath was not changed from creation to the Exodus, it is hard to tell, seeing it was so light a thing to change it at that time. The day of Enoch's translation, the day

that Noah entered the ark, the day that he left it, and the day that Israel went down into Egypt, were all first-class opportunities for changing the day of the Sabbath. It is true that changing the Sabbath on each shore of the Red Sea, with only three days at most between the changes, seems rather frequent; but why after this it should go some fifteen hundred years before being changed again, is something which needs an explanation. Why not change it when the law was given at Sinai? And why not also change it when Israel entered Canaan? There was an excellent opportunity for another change of the Sabbath at the dedication of the temple; for another at the translation of Elijah; and for still another when the angel of God announced the birth of Christ; and even for one more when the Savior died on the cross, as this would have allowed till the third day before it would require to be changed again in order to commemorate his resurrection. And finally, why not change it again when he ascended into Heaven from the mount of Olives at the end of the forty days?

Three changes of the Sabbath are, however, quite enough. But why should there be even one of them? Because, say those who believe in these changes, other events besides creation need to be commemorated. But is it the case that when the Lord had established the seventh day of the week as the memorial of his creative work, he had exhausted his capacity to frame memorials, and so when other works were wrought by him that needed commemoration, he could only fall back upon the idea of a rest day, and so change over and over the one memorial which he set up in the beginning? Was it not the passover rather than a change of the Sabbath that commemorated the deliverance out of Egypt? Is not the Lord's supper a better memorial of the crucifixion of Christ than the keeping of Friday as a Sabbath would be? And is not burial with Christ in baptism a fitter memorial of the resurrection of Christ than abstinence from labor on Sunday, especially when the first is expressly commanded, and the other is not even mentioned?

In view of the several alleged changes in the Sabbath, we do not wonder that Eld. P. should contend so earnestly that God has never commanded the observance of the seventh day of the week, but only that of the seventh day after six days of labor. Yet how he could secure even such a seventh day as this on the various occasions of changing the Sabbath, it would be hard to say. One assurance, however, he gives, to the effect that no matter how many changes of the Sabbath, the institution is always the same. This must be especially encouraging to those who keep it as changed last of all. Thus he says:

"The Sabbath can be a perpetual institution, though the day be changed as often as it may be God's order to do so; and still the Sabbath as an institution remain the same." p. 122.

The several alleged changes of the Sabbath in the Old Testament, are chiefly valuable to Eld. P. in helping to prove that it is no strange nor impossible thing that it should be changed at the resurrection of Christ. But they must not be construed to prove that the change last made can ever be superseded by another. This last change which gives existence to what he calls the Christian Sabbath, is of so much importance that he labors with great pains to lay the foundation deep and strong.

But when a new building is to be erected on the site of one that has long occupied the ground, the first thing to be done is to remove the existing edifice. And so it is that the first act preparatory to laying the foundation of the first-day Sabbath is to remove the seventh-day Sabbath out of the way. Yet the task undertaken by Eld. P. is full of perplexity and embarrassment. He wishes to perpetuate the Sabbath which was made for man and yet is fully purposed to abrogate the seventh-day Sabbath. The

difficulties of the undertaking were considered in the fifth article of this series.

The Sabbath which was made for man, dates from the beginning, and was made by the act of sanctification recorded in Gen. 2:3, as Eld. P. teaches on page 143. To have a Sabbath and yet not to have this one, is to have that which is only a counterfeit. Eld. P. does not at all admire the Sabbath which comes upon the seventh day of the week. And so he teaches that it is ALWAYS the Sabbath and never a specified day of the week that God sanctified. p. 5. Yet there are only two texts that record this act of sanctification; and Eld. P. teaches that the first one of these (Gen. 2:3), pertains to the definite seventh day of the week (pages 5, 119); and it is obvious to every person that the act of sanctification recorded in the other text (Ex. 20:11), is identical with that recorded in the first, and even Eld. P. who says that the sanctification of Ex. 20:11 pertains to the seventh day after six days of labor, and that it was not the seventh day of the week, on the same page asserts that it was such day, once as a probability, and once as a certainty. p. 119. The evidence in the case, does, therefore, prove, even on Eld. P.'s own showing, that the act whereby God made the Sabbath for man was that of sanctifying the definite seventh day of the week.

But "yea and nay" concerning the same thing, oftener occurs in the writings of Eld. P. than in those of St. Paul. 2 Cor. 1:18. And so, notwithstanding what he has said relative to the sanctification of the definite seventh day, whereby the Sabbath was made for man, he thus defines that original Sabbath:

"The Sabbath which was 'made for man,' was the seventh day following six days of labor." p. 121.

With the aid of this definition we can understand his sixth question where he shows how that the first day can really be the original Sabbath. Thus he lays open the case:

"If, then, it is the Sabbath [the seventh day following six days of labor, page 121,] that was made for man, and not the seventh day of the week, are not Christians observing the Sabbath when they rest on the first day of the week, it being, really, 'the seventh day' following six days of labor?"

So here we have the secret laid open. God sanctified the seventh day preceded by six days of labor. The first day of the week is exactly such a seventh day as that. Therefore, Christians keep the original Sabbath in observing the first day of the week. But every day of the week is the seventh day after six days of labor. If, therefore, we take up some other day of the week besides the seventh, and maintain that this other day of the week is the seventh day, not because it is such in God's cycle, the week, but simply because it has been preceded by six days of labor, and thereupon claim that it is the very day which God sanctified, and therefore the true Sabbath, we must do it upon the ground that God sanctified as the seventh day each and all the days of the week. And it must also be the case that he thereupon said to man: "Here are seven sanctified days; take your choice among them, for they are all alike. You may work on any six of them provided you will keep the seventh day of the series you thus establish."

If this is Eld. P.'s view of the case, we can understand why he so many times insists that the Sabbath is simply the seventh day after six days of labor, "the particular day of the week not specified." See pages 5, 121, etc. There is no occasion to specify the day, but full liberty to choose. And we can now better understand why at the very opening of his first chapter he should quote and apply to the subject of the Sabbath the words of Paul in Rom. 14:5, 6. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that re-

gardeth not the day, to the Lord he doth not regard it."

These words are much used by the no-Sabbath people, to prove that no sacred time exists in this dispensation. For this reason they may be hereafter examined in this investigation. But as Eld. P. is a staunch Sabbatarian of the first-day order, the question arises, How could he apply them to the subject of the weekly Sabbath? Perhaps we have now an answer. All days are indeed alike; not because there is no sacred time, but because every day has been sanctified. God did not, it seems, sanctify them all with the intent that we should any one of us keep them all; but with the purpose that we should take our choice among them, and that choose which we would we should be sure to get a sanctified day. But if Eld. P. protests that this is not his view of the case, and that he does not hold to breaking six Sabbaths in order to keep one; and that so costly an arrangement has no place in his creed, then we inquire still further into the matter.

He may say that the sanctification of the seventh day after six days of labor is not true in the case of the seven days in general, and is only true in the case of the first day of the week in particular. Very well. Let us see what follows: The seventh day after six days of labor is the definite first day of the week.

1. Then God did sanctify the first day of the week and no other day.

2. As this sanctification was at the beginning, the first day of the week has been the true Sabbath from that time.

3. And hence, the seventh-day Sabbath was, for the whole period of its existence, an unauthorized and fraudulent Sabbath, which usurped and held the place of the true Sabbath, the first day of the week, during the whole period of the Old Testament.

4. And finally, there never was a really indefinite seventh-day Sabbath; for however contradictory it may seem, when God sanctified the seventh day, he meant the first day of the week and nothing else.

One of three positions must be taken by Eld. P.:

1. God sanctified the definite seventh day of the week, or,

2. He sanctified the indefinite seventh day after six days of labor, or,

3. He sanctified both the definite and the indefinite seventh days.

1. But if he sanctified the definite seventh day of the week, then that day, and no other, was by him set apart to be his holy Sabbath. But this position, though strictly true, and every way reasonable, will never do for Eld. P. For he wishes to keep the Sabbath, but is not willing to keep the seventh day of the week; and he wishes to abolish the seventh day Sabbath, but to preserve the Sabbath made for man at the beginning.

2. But if God did not sanctify the definite seventh day, but merely the seventh day after six days of labor, then he must have sanctified (a) all the seven days of the week, so that whatever six days of the week men should labor, the next day would be a Sabbath; or (b) he sanctified as the seventh day after six days of labor, the first day of the week alone, so that if men do not keep that day, they do not keep the seventh day after six days of labor which God hallowed for man. But either of these two views involves great absurdities. Thus:

(a) If he sanctifies all seven of the days of the week, so that though men choose at random they will never fail to get a Sabbath, it will follow that he made seven Sabbaths in order to establish one among mankind; and that he freely allows men to break six Sabbaths every week on condition that they keep the remaining day, whichever it may be, as his Sabbath.

(b) But if he sanctified as the indefinite seventh day after six days of labor, the definite first day of the week alone, then that day and no other has been the Sabbath of the Lord from the beginning.

3. If, however, his act of sanctification em-

braced both the definite seventh day, and the indefinite one also, then there were two weekly Sabbaths from the beginning. And with this supply it was easy for the Lord to abolish the poorer one, the definite seventh-day Sabbath, and to leave in force the better one, the indefinite seventh-day Sabbath. And it is easy enough to see which day of the week would prove to be the indefinite seventh day. For if the sanctification of this kind of a seventh day made Sabbaths of every day in the week, then the first day is surely a Sabbath; and if Sunday alone is the seventh day after six days of labor, then there can be no mistake that it is the true Sabbath.

It is the great study of Eld. P. to connect his first-day Sabbath with that Sabbath which was made for men at the beginning, and to have it stand as a continuation of that institution, while at the same time he shall effectually abolish that Sabbath which for four thousand years did certainly come upon the seventh day of the week. It is a difficult task. We have tried hard to find by what method he could think to accomplish it; and we find the task practicable provided the following propositions are true:

1. That God did not sanctify the definite seventh day; and hence that day was a usurper while it did have the ground as the Sabbath, and deserved to be abolished—if a thing can be abolished that never was enacted.

2. That he did sanctify as the Sabbath an indefinite seventh day after six days of labor; to secure which he either made every day into a Sabbath, and of course Sunday was one of these Sabbaths thus made at the beginning, or, what is better still, this indefinite seventh day after six days of labor is the definite first day of the week, in which case Sunday is the very day originally hallowed for the Sabbath.

These propositions, as we have seen, involve very great absurdities, and yet they are in substance precisely what Eld. P. sets forth in the following words:

1. "The Sabbath which was made for man was the seventh day following six days of labor." p. 121.  
2. "If, then, it is the Sabbath that was made for man and not the seventh day of the week, are not Christians observing the Sabbath when they rest on the first day of the week, it being really 'the seventh' day following six days of labor?" p. 5.

Were these declarations true, the first-day Sabbath would be a divine institution by virtue of the sanctification recorded in Gen. 2:3. He might then well reason thus:

"The Sabbath which was 'made for man' was the seventh day following six days of labor. Hence the 'LAW' which is written in the heart, can, and does, direct to the first day of sabbaton ('week') as the Sabbath now 'for man,' and not the seventh day of sabbaton." p. 121.

That is to say God ordained an indefinite seventh day, and the first day of the week is just such a seventh day; and he did not ordain the definite seventh day, which, as a consequence, never was the Sabbath. Hence when he says, "The law which is written in the heart can and does direct to the first day of sabbaton ('week') as the Sabbath now 'for man' and not the seventh day of sabbaton," he does only half state the case. The law, whether on the heart or in the Scriptures (if Eld. P.'s proposition here stated is correct), not merely makes the first day now the Sabbath, but on the ground here taken makes it *always* to have been such. And Eld. P. adds:

"Therefore, it is clearly proved that the seventh day Sabbath of the old 'dispensation of Death' is 'done away,' and the first day Sabbath of the dispensation of the Spirit has been virtually in force since the resurrection of Christ." p. 121.

Not exactly so, if your premises are good. Say this rather: "It is clearly proved that the seventh-day Sabbath of the old dispensation of Death never was in force; and the first-day Sabbath of the dispensation of the Spirit is the Sabbath of the Lord by virtue of the original act of institution, whereby God made the Sabbath for mankind."

But though Eld. P. lays down premises which are designed to bring in the first day Sabbath by virtue of the original act of institution, and though these premises, if correct, necessarily lead to the conclusion that the first day of the week is not merely a continuation of the original Sabbath, but that it is the original Sabbath itself, while in truth the seventh day of the week never was obligatory, yet we shall soon discover that he does not regard the sacredness of the first day of the week as in any sense established by the original sanctification of the seventh day. For after all the ways in which he does violence to the words of in-

spiration in turning the definite seventh day into an indefinite seventh day after six days of labor, in order thereby to bring in Sunday under the false pretense that it is the seventh day, he finally abandons the original sanctification to the definite seventh day, and virtually confessing that he has a new and distinct institution to establish, he undertakes to get up such a sanctification of the first day in the New Testament as the seventh day had in the old. Thus he sets forth the case:

"CHRIST THUS SANCTIFIETH THE FIRST DAY OF THE WEEK. Some deny that the first day of the week was ever 'sanctified'; but in Heb. 4:10 we have the proof that it was sanctified. For it is there said: 'He (Christ) ALSO hath ceased from his own work as God did from his.' How did God rest from his work? Answer. He sanctified the day on which he rested 'BECAUSE that in it he HAD RESTED.' Hence, it follows that Christ must have sanctified the first day, 'BECAUSE that in it he HAD RESTED;' or he could not have rested as God did, on a sanctified day, unless he had sanctified the first day as God had sanctified the seventh." p. 131.

At a later place in his book he gives the same again as follows:

"But let us compare this with Heb. 4:10: 'He (Christ) ALSO hath ceased from his own work, as God did from his.'"

"1. Did God 'rest' on the 'seventh day?' Then did Christ 'REST' on the first day as God did from his on the seventh?"

2. Did God 'BLESS' the seventh day on which he 'rested?' On Heb. 4:10 Boothroyd says:

"For he who, [For he, Christ the Lord, who both entered, etc. He hath rested from his work of redemption, from his trials and sufferings, as God did from his works of creation, and is now seated at the right hand of the Father, enjoying rest in Heaven, and the highest satisfaction in the work he has accomplished. For the sense given, see Owen and Wardlaw."

"Then must Christ have 'BLESSED' the 'first day,' if he rested as God rested—'because' that in it 'he had rested;' therefore he (Christ) 'blessed' it [the first day] as God did the seventh."

2. "Did God 'sanctify' the seventh day? Then must Christ have 'sanctified' the 'first day,' or he could not have rested on a sanctified day as God did, unless he had sanctified the day. And all the other assertions under this head will compare with the above, as will be seen by any one who will carefully examine this matter." Pages 303, 304.

The emphasis in these quotations is that of Eld. P., as it is indeed in that of all the regular quotations from him. We have now fairly discovered the real foundations of the first-day Sabbath. Look at them:

1. Christ rested from the work of redemption on the first day of the week.

2. Christ blessed the first day of the week because that in it he had rested.

3. Christ sanctified the first day of the week, that is, he set it apart, or appointed it, to a holy use because that in it he had rested.

The first-day Sabbath rests upon a very firm foundation if we can believe Eld. P. And he establishes all this by Heb. 4:10. But observe his doctrine:

1. It is God who rested in Gen. 2:3; but it is Christ who rested in Heb. 4:10.

2. The work which God had finished was creation; that which Christ had finished was redemption.

3. The day sanctified by God was the day on which he rested, the *last* day of the cycle of seven; that day which Christ sanctified is the day on which he rested at his resurrection; the *first* day of the cycle of seven.

4. The two acts of sanctification were more than four thousand years apart.

The two acts of sanctification are, therefore, in every respect entirely distinct. 1. As to who wrought them. 2. As to the things to be commemorated. 3. As to the days set apart. 4. As to the time when each act of sanctification was wrought.

Very well. Then what good has there been in all Eld. P.'s effort to show that God sanctified an indefinite seventh day, and that Sunday being just that kind of a seventh day is certainly the Sabbath? Nothing is plainer than that Eld. P. himself has no real faith that Sunday is the Sabbath by virtue of the act of sanctification in Gen. 2:3; for if he were satisfied that this is so, he would not need to set it up as a Sabbath by having Christ sanctify it. If Sunday were really a continuation of the original institution, there would be no need to dig up the foundations of the ancient Sabbath in order to lay other foundations for the Sunday Sabbath.

What is the use to labor so hard for an indefinite seventh-day Sabbath, under the mantle of which the first day of the week could claim Sabbatic honors, and yet in the end be constrained to acknowledge that the definite seventh day alone was the real sub-

ject of that sanctification, and that in order for Sunday to become a Sabbath it must itself be sanctified, for reasons that are only true in its own case if true at all?

Eld. P. in the present quotations plainly teaches that God sanctified that day of the week on which he rested; he also teaches that Christ sanctified that day on which he arose from the dead. The *last* day of the week was therefore once the Sabbath; and now the *first* day goes through the same process which made a Sabbath of the last. These two are termed by Eld. P. "the seventh-day Sabbath," and "the first-day Sabbath." And here is their standing as given by himself:

"Although the seventh-day Sabbath is abrogated, yet the first-day Sabbath is binding." p. 3.

The first-day Sabbath is in every respect an institution distinct from the original Sabbath. It does not exist in consequence of the rest, blessing, and sanctification, which pertain to the seventh day, but because of the rest, blessing, and sanctification, which pertain to itself alone. The day ordained by the first three of these acts is abrogated; the day established by the last three has the ground. And now, observe the conclusion necessarily established by these facts:

The first-day Sabbath cannot claim that it has been sanctified as the day of the Creator's rest, and that it has been also sanctified as the day of Christ's resurrection. Its claim to the first of these acts of sanctification is a manifest and palpable fraud. But were its claim to the first act genuine, it would forbid the second act of sanctification inasmuch as that cannot be set apart to a holy use which is *already* thus set apart. In attempting therefore to establish itself upon the second of these two sanctifications, as upon a solid foundation, it of necessity abandons the first, and abrogates that Sabbath which was founded upon it. And so we have the original institution abrogated, and its very foundation removed in order to establish in their place a new foundation and erect thereon a new institution styling itself "the first-day Sabbath."

We are glad to witness this effort to establish the first-day Sabbath upon a foundation of its own; for it compels those who engage in it to relinquish the fraudulent possession of that foundation which was laid by the Almighty for the seventh-day Sabbath at the beginning. Before testing the solidity of this new foundation, however, we propose two questions.

1. According to some parts of Eld. P.'s book, heretofore examined, when God made the Sabbath he sanctified the definite seventh day of the week. Pages 5, 143. But one of these very statements confines that sanctification to the first week of time and allows it to extend no further. Pages 5, 119. As Eld. P. contends for a strict analogy between the sanctification of the seventh day and that of the first, must it not be the case that when Christ sanctified the first day of the week, that sanctification was confined to that one week in which Christ arose, and that it did not affect another first day of the week but that one?

2. But according to other statements of his book, heretofore considered, God never did sanctify the seventh day of the week, but he sanctified the Sabbath, which is simply the seventh day after six days of labor. Pages 5, 121. Now, according to Eld. P.'s strict analogy, must it not be true that Christ did not sanctify the first day of the week, but that he did sanctify the Christian Sabbath which is simply the first day in any seven, the last six of which are devoted to labor?

Leaving Eld. P. to answer these questions, we now examine the foundations of his new Sabbath. It is plain that if the first day of the week has been consecrated by Christ in resting upon, blessing, and sanctifying, that day, then the like acts performed at the beginning in behalf of the seventh day are effectually nullified; for we have not two sanctified rest days in every week, each of which has six days of labor preceding or succeeding it, nor have we one day sanctified twice over. The two acts are absolutely incapable of being applied to the same day. 1. Because what is true of the one day is not true of the other. 2. Because one act of consecration would not only suffice, but it would make the second impossible; for that cannot be set apart to a holy use which is already thus consecrated. The first day of the week no longer attempting to stand on the foundation of the seventh day, asserts that it has one of its own, laid for it, indeed, upon the tearing

up of that which pertained to the seventh day, but laid by the same process as was that of the seventh day. The text in which the first-day foundation is said to be laid is Heb. 4:10. We quote it with the verse which precedes, and that which follows:

Heb. 4:9. "There remaineth therefore a rest to the people of God."

10. "For he that is entered into his rest, he also hath ceased from his own works as God did from his."

11. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

Concerning verse 10, Eld. P. teaches:

1. That Christ is intended by the phrase "he that is entered into his rest."

2. That Christ finished the work of redemption at his resurrection, and entered upon his rest on the first day of the week, even as God the Father finished the work of creation in six days and entered upon his rest on the seventh day.

3. That as God blessed the seventh day on which he rested from the work of creation, so Christ blessed the first day of the week on which he rested from the work of redemption.

4. Moreover as God sanctified, that is, set apart to a holy use, the day of his rest, so Christ did also sanctify or set apart his rest day for that purpose.

1. If the first proposition be false, all the rest are false also; and they may be false even if this one were true. Is it then true that Christ is intended by the words "he that is entered into his rest?" The proof is drawn from three things: 1. The use of the pronoun in the singular number, "he that is entered," etc. 2. The use of the present and the perfect tense, "is entered" and "hath ceased." 3. From the cessation of labor being compared to that of God's.

But these are really no reasons at all; for, 1. The use of the singular pronoun "he," instead of the plural "they," for the whole body of God's people, is very common in the Bible. Thus, in words very perfectly adapted to illustrate Heb. 4:10, Peter says: "For *he* that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men," etc. 1 Pet. 4:1, 2. Here "he" represents all Christians. Again, see Rom. 6:7, 8, "For *he* that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." Here the "he" of verse 7, means the same as the "we" of verse 8. These illustrations are to the point, and they might be greatly multiplied. 2. The use of the present, "is entered," and of the perfect, "hath ceased," is no proof that Christ is intended; for, (a) the perfect, "we which have believed," and the present, "do enter into rest," is in verse 3 applied to all believers, though the believing is not past, but present, and the entering into rest is not present, but future. And thus, in verse 10, the present and the past tense are put for the future much as one tense is put for another in verse 3. 3. That this entrance into rest has something in it like that of God's entrance thereinto from his creative work, is what the apostle sets forth in various forms of expression concerning all the people of God in verses 1-11. So much for the proof that the "he" of Heb. 4:10 refers to Christ.

But on the other hand observe, 1. That Christ cannot be the antecedent of the pronoun "he" in verse 10, for he is not even alluded to in any of the previous verses of this chapter. 2. That the rest remaining for believers is the theme of verse 9. And further, that verse 10 is connected with verse 9 by the conjunction "for," showing that he who enters into rest in verse 10 stands as the representative of all believers referred to in verse 9. And verse 11 which bids us labor to enter into *that* rest, is connected with verse 10 by the word "therefore," showing that the three verses are inseparably linked together, and that they relate not to Christ's resting upon the first day of the week, but to the entrance of the whole company of the redeemed into the rest that remains for the people of God. Just read the three verses 9-11 with care. But if Eld. P. is right, verse 10 relates to Christ's rest upon the first day of the week; and verse 11 bids us to enter into that rest, *i. e.* to enter into the keeping of the first-day Sabbath! Eld. P., in the first sentence of his preface, informs us that he spent some three years in the preparation of his "First-Day Sabbath;" he has certainly labored to show that there is such an institution, and in that respect has done his part



to have men enter into this rest; but whether he has honored God by his effort is left for the reader to judge. His first deduction from Heb. 4:10 is therefore, as we have seen, certainly false. If this one be false, the others are such of necessity. But we will take the next.

2. That Christ finished the work of redemption at his resurrection, and entered upon his rest on the first day of the week, even as God the Father finished the work of creation in six days and entered upon his rest on the seventh day.

Here are two false statements for which there is not even the show of evidence. 1. That Christ finished the work of redemption at his resurrection. 2. That he entered upon his rest on the first day of the week. 1. There is no evidence that Christ finished the work of redemption at his resurrection, unless the following from Eld. P. can be called such:

"But when did Christ finish his work? was it on the cross? or when he arose from the dead? See 2 Tim. 1:10. 'But is now made manifest by the appearing of our Saviour Jesus Christ, who both abolished death, and hath brought life and immortality to light through the gospel.' Here, then, was when his work of redemption was completed; when he brought life and immortality to light through the gospel, on the first day of the week. And on this day he rested from all his work in this world for the redemption of man." Pages 302, 303.

If Eld. P. could prove that all there is to redemption is to bring immortality to light, he might with some propriety speak of redemption as "finished." But redemption is not finished till the people of God receive this immortality. Christ bids his people when they see the signs to lift up their heads, for their "redemption draweth nigh." Luke 21:28. Paul says, "Waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. And even the earth itself is to be redeemed. Eph. 1:14. And the day of redemption is not till the close of probation. Eph. 4:30. If Eld. P., as one that breaks the fourth commandment and teaches men so, expects no more of immortality than the correct theory of it, then he may, if he please, consider redemption finished when immortality was fully brought to light by the gospel—whenever that was—but those who keep the commandments do have the promise of eternal life (Matt. 5:17-19; 19:16, 17), and will never believe that redemption is finished till themselves are made immortal in the resurrection of the just, and the earth itself is delivered from the curse. 2. And that Christ did not enter upon his rest from the work of redemption at his resurrection, is not only manifest from what has been said, but from the following statement of facts: (a) He had three great offices to fill in the redemption of his people and of their inheritance, viz., those of prophet, priest, and king. (b) As prophet, he was the public instructor of the people. Deut. 18:15-19; Acts 3:22. This part of his work he had finished, as appears from his prayer on the night of his betrayal. John 17:4. (c) Before being a priest he must shed his blood and lay down his life, that he might have somewhat to offer. Heb. 8:3. And when the last moment of his anguish had come, as he hung upon the cross the day before the Sabbath, he cried out, "It is finished," and gave up the ghost. John 19:30. At this point the price of redemption had been paid. Col. 1:14. His resurrection attested the fact that the sacrifice was accepted. Rom. 4:25. (d) He could not be a priest on earth. Heb. 8:4. He therefore entered Heaven (Heb. 4:14; 8:1, 2), and sat down upon the throne of God (Ps. 110:1-4), to do the work of a priest in delivering his people from their sins (Acts 5:31), till finally, this work being closed, (e) he will be crowned king (Ps. 2:6, 9), and return to our earth to redeem his people from death (1 Thess. 4:16; Hos. 13:14), and to deliver the earth itself from the curse—and then, and not before, will redemption be finished. Rev. 22:1-5, Rom. 8:15-25.

There is not, therefore, the slightest proof that Christ rested from the work of redemption on the first day of the week, and there is the most positive proof that he did not; for the work of redemption is not even yet finished. Eld. P.'s third and fourth propositions, viz., that Christ blessed the first day of the week, and that he sanctified, that is, set apart or appointed, it to a holy use, may be answered as though but one, as the argument in their support is the same. The argument is this: 1. Christ having finished the work of redemption, rested from it on the first day of the week, as God rested from the work of creation on the seventh.

2. But God rested from his work on a blessed and sanctified day; therefore Christ must have blessed and sanctified the first day of the week, or he could not have rested upon a sanctified day as God did. The second of these statements falls to the ground unless it can have the support of the first. And we have proved the first one absolutely false. But the second one is not merely false; it is absurd and self-contradictory. Let us repeat the statement in Eld. P.'s own language:

"How did God rest from his work? Answer. He sanctified the day on which he rested 'BECAUSE that in it he HAD RESTED!' Hence, it follows that Christ must have sanctified the first day, BECAUSE, that in it he HAD RESTED; or he could not have rested as God did on a sanctified day, unless he had sanctified the first day as God had sanctified the seventh." p. 181.

The emphasis is that of Eld. P. Observe this reasoning, for in it Eld. P. reduces his own argument to a complete absurdity: 1. God rested on a sanctified day. 2. He sanctified the day BECAUSE that in it he HAD RESTED. In other words, he sanctified the day before he rested upon it; and he rested upon the day before he sanctified it! And this square self-contradiction is a fair specimen of the reasoning in this singular book.

The first-day Sabbath must have a foundation in a divine appointment or it cannot stand. It cannot stand upon two which conflict with each other. It cannot be the seventh day of the week sanctified in Eden, and also be the first day of the week sanctified at Christ's resurrection. Though Eld. P. has tried hard to place the first-day Sabbath on the seventh-day foundation, yet when he finds to the joy of his heart that the first day has a foundation of its own, laid in the same manner as that of the seventh-day Sabbath, he abandons the seventh-day foundation, and abolishes the Sabbath built thereon, and with confident assurance establishes the first day upon its own merits.

But alas for the so-called Christian Sabbath! Its attempt to seize the foundation of the ancient Sabbath is a fraud! Its pretense that it has such a foundation of its own is an inexcusable falsehood! But the foundation of God standeth sure. The pillars of heaven are not so firm as these memorable words: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

#### Patient in Tribulation.

A MOTHER, who had for many years loved to work for Christ, was at length borne down with a heavy load of trials. She possessed great courage to labor, but had not learned to suffer.

Her heart now rose in rebellion against God and his dispensations, and she would gladly have torn away the barriers that separated her from her loved plan of working.

She mourned and prayed over this state of mind as being unchristian; but years passed on without any complete victory. At times she was near triumphing; but oftener she allowed her affliction to hide the smiles of the King she so much loved to serve and please.

During three years of struggle, a daughter, whom she had fondly expected to consecrate to missionary life, became an invalid, and at length was taken so fearfully sick that for a time she was insane. Her wild shouts and mocking laugh were no more shocking, than were her pitiful entreaties for a friend, saddening. Neighbors, brothers and sisters wept; but the mother, weary and sad beyond what tears can express, gently did what hands could do, while her heart sank deeper and deeper in grief.

Where now were all the pleasant hopes of the past? Had not her toilsome, self-denying, prayerful efforts yielded only bitter sorrow?

One afternoon, as these murmuring thoughts were harrowing up her mind, her daughter called her to the bed-side. In the clear, sweet voice of olden times, she said, "Mother, I wish you to sit down in a chair, and sit there till you are willing to suffer all God's righteous will."

In wonder the mother seated herself in the chair pointed out, but with a feeling also that the injunction was one she most needed to obey. She was lifting her heart to God, imploring his aid, when her daughter said, "Come to me, mother, I wish to see how you look." Closely scanning the mother's face, she replied, "No, you have not sat there long enough. I wish you to

sit there till you are willing to suffer all God's righteous will."

The mother obeyed the second time in tears. They were tears of contrition.

All her rebellion became manifest to herself, and she now felt that her Heavenly Father had a right to reign and rule, and that he chastened in love.

Her load of sadness gave place to a heart full of joy and gratitude to God, who sees not as man sees.

Years afterward, the mother in referring to the above incident, said she now "rejoiced that it was her privilege to suffer, as well as to do God's will." Her face glowed as she spoke of the sweetness of casting all her care upon Him who careth for us.

How many of us realize the blessedness of being made partakers of Christ's sufferings? "If we suffer, we shall also reign with him."

The foregoing article was published in the REVIEW in May 1865; yet I thought it would bear republishing. To some it may bring a sweet lesson.

Oh! how much harder it seems to us, to suffer and wait, than to engage in active toil. But when we become truly disciples of Jesus, we shall be willing to be as our Master.

I remember that when the time came for him to enter upon his ministry of love, when every thing seemed ready and waiting for his work to begin, the Spirit led him into the wilderness, right away from all those whom he came to bless and save. There he must wait and suffer, be subjected to the fiercest assaults of Satan, while suffering for the necessities of life. Apparently no one was being benefited by all this. The sheep were all wandering on the mountains, while the Shepherd must remain in the wilderness.

Why was it? John's disciples might wonder why, but to us it has been all explained. See "Sufferings of Christ," p. 2. "In Christ was united the human and the divine. \* \* Taking human nature, fitted Christ to understand the nature of man's trials, and his sorrows, and all the temptations wherewith he is beset. He was tempted in all points like as we, that he might know how to succor all who should be tempted." See also Heb. 4:15, and 2:18.

And then again, when his ministry on earth was nearly finished, all save the one crowning act which was to give efficacy to what he had already done and suffered, there comes a trial of his faith and submission that caused the angels to behold with sorrow and amazement. Oh! what anguish must have filled his soul, when it was so great as to force the blood out of the pores in great drops—drop following drop in succession, and falling to the ground. Jesus saw his life fast flowing out. (For the life is in the blood. Lev. 17:11). The powers of darkness were around him, shutting out God and Heaven and hope. This it was that was taking away his life by force. It was the Father's will that Jesus should lay down his life voluntarily, and he came on purpose to do that will. He was now ready to do it, and was straightened until it could be accomplished. Yet to the suffering Saviour it seemed that his Father had withdrawn his love from him, and was about to permit Satan to take his life forcibly away, and so completely thwart the plan of salvation, and make all his humiliation and toil and suffering of no avail. And now behold the meek Lamb. Does he murmur because his Father seems to be permitting this work?

"If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Matt. 26:39.

The Father hears those piteous pleadings, and sends one angel. Is he sent to drive away those powers of darkness, so that he can rejoice once more in his Father's approving smile? Oh, no! Only sent to strengthen him a little, so that he may be able to endure the hiding of his Father's face, without its causing life to immediately cease. Some hours after this, while enduring untold agony of body, he cries out, "My God, my God, why hast thou forsaken me?"

We may sometimes plead long for the piercing thorn to be removed, and be answered only by, "My grace is sufficient for thee, for my strength is made perfect in weakness." God grants enduring, when he could not safely grant delivering, grace. Is it possible for us to have nobler or more cherished plans than was that in which the Prince of glory risked his all? Was it right for him to willingly relinquish all, if

his Father desired it? If so, there is no question in regard to our duty in every conceivable case. For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Heb. 4:15. Let us go forth, therefore, unto him without the camp, bearing his reproach. 13:13. Will we not cheerfully suffer now with Jesus, if by and by he only permits us to be with him, and behold his glory?" M. M. Osgood.

Rochester, N. Y.

#### The Fall of Romanism in Europe.

THE anti-papal movement in Europe goes on steadily and irresistibly. It moves like a deep river, not with the noise of a "babbling brook."

It now appears that one of the articles of agreement between Austria and Prussia, at Salzburg, binds the two governments to co-operate in repressing the Ultramontanists, or, at least, their hostile treatment of the Anti-Infallibilists. This is all-important news. It is, indeed, a decisive omen. The Bavarian Government has recently made cabinet changes which show that its policy will be concurrent with that of Bismarck and Beust. But perhaps the most important news on the subject is that of the statement made last week in the Bavarian Parliament, by the cabinet. It declared that the doctrine of Infallibility is dangerous to the State, and that those who did not accept it should be protected and regarded as Roman Catholics. It also declared that the King and Council of State favored a complete separation of the religious and political branches of the government. With such political odds as these, the cause of the Vatican would seem to be finally lost in Europe.

Both Catholic parties have held their great conventions—the Ultramontanists at Mayence, where the city Archbishop and other partisans behaved very clamorously, and committed themselves to such extreme ideas and measures as must severely react against them in the popular mind, and especially in Parliament, where the violent Archbishop is expected to be foolishly rampant. The Reformers, after several successful preliminary gatherings in Switzerland and elsewhere, have met in Munich, where Dollinger has become chief of the University. Eight thousand enthusiastic adherents crowded the hall. The celebrated canon-law scholar of Prague, Von Schulte, presided; Dollinger made an important speech. Delegations were there from Austria, Prussia, Switzerland, etc. Pere Hyacinthe, Professor Ossinini, of St. Petersburg, the Spanish agent, Signor d'Aldro, and many other notabilities, were prominent. The famous prelate, Strossmayer, sent a letter of adhesion, which produced a sensation.

We think there can now be no sober doubt of the colossal importance of this Catholic disaffection. It threatens to strike away the chief foundations of Popery among the Teutonic peoples. Meanwhile they are sliding away from beneath the system, among the Latin nations. In Italy, hierarchical Popery seems to be fairly played out. The Pope is powerless and self-imprisoned in the Eternal City, and the people there have just celebrated their recovered possession of the city with an enthusiasm which leaves no doubt that the change is thoroughly a popular one. In Spain, the son of Victor Emmanuel sits upon the throne. The Church party are with his Carlist opponents, and his policy must necessarily be, like his father's, anti-papal. In France, the Church party has received a significant defeat in the liberal results of the late elections.

Thus, men who, whether in Church or State, bind themselves to the dead past, must die with it. In attempting to restore the past, the Church, in the late Roman Council, committed suicide.—*The Methodist*.

"No MAN knows what powers he hath, till he hath tried them. And of the understanding, he may most truly say that its force is greater generally than he thinks till he is put to it."

We are to work and learn. Life should have its quiet pauses, in which to gather rest for work, but no idle hours. The poor are to be ministered unto, the wicked to be reclaimed, and the sorrowing to be comforted.

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 7, 1871.

ELD. JAMES WHITE, . . . EDITOR.  
URIAH SMITH, . . . ASSISTANT.

## The United States in the Light of Prophecy.

### CHAPTER IV.—CHRONOLOGY OF THE TWO-HORNED BEAST.

HAVING become satisfied where the power symbolized by the two-horned beast must be located, we now inquire respecting the time when we may look for its development. At what period in this world's history is the rise of this power located in the prophecy? On this point, as on the preceding, the foundation for the conclusions at which we must arrive, is already laid in the facts elicited in reference to the preceding or leopard beast. It was at the time when this beast went into captivity, or was killed (politically) with the sword, verse 10, or (which we suppose to be the same thing), had one of its heads wounded to death, verse 3, that John saw the two-horned beast coming up. If the leopard beast, as we have conclusively proved, signifies the papacy, and the going into captivity met its fulfillment in the temporary overthrow of the popedom by the French, in 1798, then we have the time definitely specified, when we are to look for the rising of this power. The expression, "coming up," must signify that the power to which it applies was but newly organized, and was then just rising into prominence and influence. The power represented by this symbol, must, then, be some power which in 1798 stood in this position before the world.

That the leopard beast is a symbol of the papacy, there can be no question; but some may want more evidence that the wounding of one of its heads, or its going into captivity, was the overthrow of the papacy in 1798. This can easily be given. A nation being represented by a wild beast, the government of that nation, that by which it is controlled, must as a very clear matter of course be considered as answering to the head of the beast. The seven heads of this beast would therefore denote seven different governments; but all the heads pertain to one beast, and hence all these seven different forms of government pertain to one empire. But only one form of government can exist in a nation at one time; hence the seven heads must denote seven forms of government to appear, not simultaneously, but successively. But these heads pertain alike to the dragon and the leopard beast; from which this one conclusion only can be drawn: that Rome, during its whole history embracing both its pagan and papal phases, would change its government six times, presenting to the world seven different forms in all. And the historian records just that number as pertaining to Rome. Rome was first ruled by Kings; second, by Consuls; third, by Decemvirs; fourth, by Dictators; fifth, by Triumvirs; sixth, by Emperors; and seventh, by Popes.

John saw one of these heads wounded, as it were, to death. Which one? Can we tell? Let it be noticed first that it is one of the heads of the beast which is wounded to death, and not one of the heads of the dragon; that is, it is some form of government which existed in Rome after the change of symbols from the dragon to the leopard beast. We then inquire, How many of the different forms of Roman government belonged absolutely to the dragon, or existed in Rome while it maintained its dragon or pagan form? These same seven heads are again presented to John in Rev. 17; and the angel there explains that they are seven kings, or forms of government, verse 10; and he informs John that five are fallen, and one is; that is, five of these forms of government were already passed in John's day; and he was living under the sixth. Under what form did John live? The imperial; it being the cruel decree of the emperor Domitian which banished him to the isle of Patmos where this vision was given. Kings, Consuls, Decemvirs, Dictators and Triumvirs, were all in the past in John's day. Emperors were then ruling the Roman world; and the empire was still pagan. Six of these heads, therefore, Kings, Consuls, Decemvirs, Dictators, Triumvirs and Emperors, belonged to the dragon; for they all existed while Rome was pagan; and it was no one of these which was wounded to death; for had it been, John would have said,

I saw one of the heads of the dragon wounded to death. The wound was inflicted after the empire had so changed in respect to its religion that it became necessary to represent it by the leopard beast. But the beast had only seven heads, and if six of them pertained to the dragon, only one remained to have an existence after this change in the empire took place. After the Emperors, the sixth and last head that existed in Rome in its dragon form, came the Popes, the only head that existed after the empire had nominally become Christian. The "Exarch of Ravenna" existed so "short a space," Rev. 17:10, that it has no place in the general enumeration of the heads of this power.

From these considerations, it is evident that the head which received the mortal wound, was none other than the papal head. This conclusion cannot be shaken. We have now only to inquire when the papal head was wounded to death. It could not certainly be till after its full development; but after this, the prophecy marked out for it an uninterrupted rule of 1260 years from its establishment in 538, till the revolution of 1798. Then the papacy was, for the time being, overthrown. General Berthier, by order of the French Directory, moved against the dominions of the pope in January 1798. February 10, he effected an entrance into the self-styled eternal city, and, on the 15th of the same month, proclaimed the establishment of the Roman republic. The pope, after this deprivation of his authority, was conveyed to France as a prisoner, and died at Valence, Aug. 29, 1799.

This would have been the end of the papacy, had this overthrow been made permanent. The wound would have proved fatal, had it not been healed. But, though the wound was healed, the scar, so to speak, has ever since remained. A new pope was elected in 1800, and the papacy was restored, but only to a partial possession of its former privileges.

Let the reader look carefully at this event. It furnishes a complete fulfillment of the prophecy; and it is the only event in all Roman history which does this; for, though the first six heads were each, in turn, exterminated, or gave place to a succeeding head, of no one of them could it be said that it received a fatal wound, and was afterward healed. And as this overthrow of the papacy by the French military must be the wounding of the head mentioned in Rev. 13:3, so, likewise, must it be the going into captivity, and the killing with the sword, mentioned in verse 10; for it is an event of the right nature to fulfill the prophecy, and one which occurred at the right time; namely, at the end of the time times and a half, the forty-two months, or the 1260 years; and no other event can be found answering to the record in these respects. We are not left, therefore, with any discretionary power in the application of this prophecy; for God, by his providence, has marked the era of its accomplishment in as plain a manner as if he had proclaimed with an audible voice, Behold here the accomplishment of my prophetic word!

Thus clearly is the exact time indicated in the prophecy when we are to look for the rise of the two-horned beast; for John, as soon as he beholds the captivity of the first or leopard beast, says, "And I beheld another beast coming up." And his use of the present participle, "coming up," clearly connects this view with the preceding verse, and shows it to be an event transpiring simultaneously with the going into captivity of the previous beast. "If he had said, 'And I had seen another beast coming up,' it would prove that when he saw it, it was coming up, but that the time when he beheld it was indefinitely in the past. If he had said, 'And I beheld another beast which had come up,' it would prove that although his attention was called to it at the time when the first beast went into captivity, yet its rise was still indefinitely in the past. But when he says, 'I beheld another beast coming up,' it proves that when he turned his eyes from the captivity of the first beast, he saw another power right then in the process of rapid development among the nations of the earth. So, then, about the year 1798, the star of that power which is symbolized by the two-horned beast must be seen rising to the zenith of its glory. In view of these considerations, it is useless to speak of this power as having arisen ages in the past. To attempt such an application is to show one's self utterly reckless in regard to the plainest statements of inspiration.

Again, the work of the two-horned beast is plainly located, by verse 12, this side the captivity of the first beast. It is there stated, in direct terms, that the two-horned beast causes "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." But worship could not be rendered to a beast whose deadly wound was healed, till after that healing was accomplished. This brings the worship unmistakably within the present century.

Says Eld. J. Litch (Restitution, p. 131), "The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast." Mr. Wesley, in his notes on Rev. 14, says of the two-horned beast: "He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

We find three additional declarations in the book of Revelation which prove, in a general sense, that the two-horned beast performs his work with that generation of men who are to behold the closing up of all earthly scenes, and the second coming of our Lord Jesus Christ; and these will complete the argument on this point.

The first is the message of the third angel brought to view in the 14th of Revelation. It is not to our purpose to enter into an exposition of the three messages of this chapter. We call the attention of the reader to only one fact which must be apparent to all; and that is, that the third of these messages is the last warning of danger, and the last offer of mercy, before the close of human probation; for the event which immediately follows is the appearance of one like the Son of Man on a white cloud, coming to reap the harvest of the earth, verse 14, which can represent nothing else but the second advent of the Lord from Heaven. Whatever views, therefore, a person may take of the first and second messages, and at whatever time he may apply them, it is very certain that the third and last one covers the closing hours of time, and reaches down to the second coming of Christ. And what is the burden of this message? It is a denunciation of the unmingled wrath of God against those who worship the beast and his image. But this worship of the beast and his image is the very work which the two-horned beast endeavors to enforce upon the people. The third message, then, is a warning against the work of the two-horned beast. And as there would be no propriety in supposing this warning to be given after that work was performed; as it could appropriately be given only when the two-horned beast was about to enforce, and while he was endeavoring to enforce, that worship; and as the second coming of Christ immediately succeeds the proclamation of this message; it follows that the duties enjoined by this message, and the decrees enforced by the two-horned beast, constitute the last test to be brought to bear upon the world; and hence the two-horned beast performs his work among the last generation of men. The existence and work of this power cannot, therefore, be put in ages in the past, and be made to pertain to a generation who all go into their graves centuries before the coming of Christ takes place.

The second passage which shows that the work of the two-horned beast is performed just before the close of time, is found in Rev. 15:2, which we have shown to refer to the same company spoken of in chapter 14:1-5. Here is a company who have gotten the victory over the beast and his image and the mark and the number of his name; in other words, they have been in direct conflict with the two-horned beast, which endeavors to enforce the worship of the beast and the reception of his mark. And these are "redeemed from among men" (14:4), or were translated from among the living at the second coming of Christ. 1 Cor. 15:51, 52; 1 Thess. 4:16, 17. This again shows conclusively that it is the last generation which witnesses the work of this power.

The third passage is Rev. 19:20, which speaks of the two-horned beast under the title of the false prophet, and mentions a point not given in Rev. 13, namely, the doom he is to meet. In the battle of the great day, which takes place in connection with the second coming of Christ, verses 11-19, the false prophet, or two-horned beast, is cast alive into a lake of fire burning with brimstone; and the word "alive" signifies that this power will be at that time a living power performing its part in all its strength and vigor. This power is not to pass off the stage of action, and

be succeeded by another; but is to be a ruling power till destroyed by the King of kings and Lord of lords, when he comes to dash the nations in pieces with a rod of iron.

The sum of the argument, then, on this matter of chronology, is this: That the two-horned beast does not come into the field of this vision previous to the year 1798; that it performs its work while the last generation of men is living on the earth; and that it comes up to the battle of the great day, a living power, in the full vigor of its strength.

As it was shown in the argument on the location of the two-horned beast, that we were limited in our application to this western continent, so we are limited still further by its chronology; for it must not only be some power which arises this side of the Atlantic, but one which is seen coming up here at a particular time. Taking our stand then at the year 1798, the time indicated in the prophecy, we invite the careful attention of the reader to this question: What independent power in either North or South America, was at that time "coming up," in a manner to answer to the conditions of the prophecy? All that part of North America lying to the north of us was under the dominion of Russia and Great Britain. Mexico, to the south-west, was a Spanish colony. Passing to South America, Brazil belonged to Portugal, and most of the other South American States were under Spanish control. In short, there was not then a single civilized, independent government in the New World, except our own United States. No other nation, therefore, can be the one represented in the prophecy; but this one so far answers to it most accurately. It has always taken the lead of all European settlements in this hemisphere. It was "coming up" at the exact time indicated in the prophecy. Like a lofty monument in a field all its own, stand the United States on this continent, grand, unique, unexplainable. So far as God's providence works among the nations for the accomplishment of his purposes, it is visible in the development of this country as an agent to fulfill his word. On these two vital points of location and chronology the arguments which show that our country is the one represented by the symbol of the two-horned beast, are absolutely conclusive.

U. S.

### "Not Wise."

Who are not wise? Those who have the custom of "measuring themselves by themselves and comparing themselves among themselves." If we would have uniformity in a great number of garments, we must cut them all by the same pattern. If, after cutting one, we lay the pattern aside and cut the second by the first, and the third by the second, and so on, we shall find, after a while, that we have a great diversity of garments and a great divergency from the original pattern. To form the character of Christians alike, all must be formed after the model of Christ, and not by measuring and comparing with one another. If all are like Christ, there will be unity; if not, there will be diversity.

The revealed word of God is the rule. By it we should measure ourselves.

To reform men's habits is difficult. When the work is begun, even, it is difficult to bring them up to a given standard. We find it so in the health reform. Why? Because instead of following the letter of the instructions given, we look about to see how others follow them. I think very highly of such and such a one. If I do as they do, I think I shall do well enough.

This is one reason why reform does not progress. Another is, that we fall a little back of the standard that we have proposed for ourselves, to accommodate and encourage our friends that are a little in the rear, so as not to part company with them. They visit us, and we set a table a little less hygienic than we are accustomed to, on their account. They observe everything, and go away and report that we live so and so, and they think that will do. They do not think they need to get ahead of Eld. so and so, and Dea. so and so.

We have seen this in our own experience. Some years ago, having brethren and sisters to visit us who we thought would hardly like to be forced to conform to our ordinary diet, we went out of the way to set a little flesh-meat before them. The consequence was that they went away and reported that Bro. Cottrell's folks ate meat right along. Of course they did not see the need of getting in advance of us in the health reform.

And so it happens that reform begun, is often found going backward. And I have come to the decided conclusion that it is best for me to take the rule as it is, and live up to the light given. But I would not compel any one to do as I do; only I would advise all not to measure themselves by themselves and compare themselves among themselves, but to take the written testimony,



given by the Spirit of God, and make that their rule and conform to it fully. Such a course I believe will be wise. R. F. COTTELL.

### Importance of the Advent Doctrine.

THE soon coming of Christ is the central truth of our theory. Without this the rest loses vitality and importance. Just in the same ratio that we put off, and lose sight of, this great truth, shall we be lax and careless in other things, and take the position of nominalists around us; and just in proportion as we value it, and appreciate its nearness, are we enabled to overcome and retain a zeal commensurate with the importance of the great truths held by our people. All can see that if this be so, we should cherish above all things an interest in it. Do we not find it a part of our experience as a people and as individuals?

It is impossible in the nature of things but that we should feel a greater interest in the world and its concerns when we think we are going to live the natural length of our lives, and leave children to be cared for and who will need the benefit of our labors, than we should if we had no such expectations and thought that all earthly scenes would close up, and we should face eternal realities after a few more rising suns had passed over us. We value these earthly blessings because we hope to use them hereafter, or that others dear to us may. Nature has made the instinct of self-preservation one of the strongest within us; and let the mind be brought fully to believe that not earthly riches, but heavenly, will soon be called into requisition, and depend upon it they will seek the one, and lose interest in the other.

Among the special sins of the last days we find that "covetousness" and selfishness occupy a prominent position. How plain that a belief in the nearness of Christ's coming is just the thing to uproot these sins.

As it is with worldliness, so with other sins of a personal nature. It takes but a moment's glance to see that the Advent doctrine is the very marrow of other truths held by us. Our views of the sanctuary subject could easily be shown to be false if the coming of Christ be not near. The messages as taught by us are a terrible deception, if the Advent doctrine be not true. So of the two-horned beast, the mark and the seal, and all our expositions of prophecy. In fact, we are the most deceived people on earth if the coming of the Son of Man is not near.

The Sabbath and law, some may think, are important exceptions. To be sure, the views we hold in reference to them have always been true. But is it not true that these are made especially important when we consider the Sabbath reform, the burden of the third angel's message, a work of preparation for Christ's coming, as a part of a great reform bringing back religious truth to apostolic teachings? and as the culmination of the work of reform commenced centuries ago from papal apostasy, to bring up God's law, trodden under foot by the beast, to its proper position preparatory to meeting the Lawgiver? This work we believe is brought to view in the message as the last work of God's people; but if the Advent of Christ be not very near, we are all mistaken in this. And is not the fact which is patent to us all, of thousands of Sabbath-keepers, made such by the proclamation of this message, a strong assurance of God's pleasure in the work and his approbation of the means employed for its furtherance? Can it be he would especially bless error, and give more true zeal and spiritual energy, and more of success, to those who use error as an auxiliary in sending the truth to the people than to those who only use unadulterated truth? We think not. And yet, such must be the case, unless the special power given through the Advent doctrine, be of him.

I believe we all know that, take the Advent doctrine away from its connection with the Sabbath question, we should soon lose our zeal, at least to an important degree, in the propagation of the other. And it was by means of the messages and the sanctuary question, as connected with the advent doctrine, that we as a people became acquainted with the Sabbath question.

Thus it is seen in nearly all the peculiar doctrines we hold, that the doctrine of the near coming of Christ is the main support. If that falls, the others go with it. It becomes then very important to investigate the claims of this question, and for every one of us to be established in it.

I do not propose in this article to go into a particular examination of the evidences upon which it rests, but simply to take a glance at some of them. Any student of the Scriptures must admit the existence of chains of prophecy, commencing back in the remote past and reaching down to the coming of Christ, the Judgment, and the establishment of God's kingdom. Where are we in the history of the world as thus given in advance by the prophets? Can any one have a doubt that, in Dan. 2, the four great kingdoms of the world are symbolized by the four parts of the image, and the kingdoms of Europe by the ten toes? Is it not a fact that the great Roman empire, the fourth in order, was divided up by the barbarians of Northern Europe, from which have come all these modern kingdoms? Have we not, then, been living in the very last division represented as preceding the fifth kingdom so

long that we must be near the setting up of the latter?

In the seventh chapter we have the same number of kingdoms introduced by the symbolic beasts with so many marks of identity that all must admit that they refer to the same general events as Dan. 2. But we have, in the fourth symbol, a new phase introduced—the little horn speaking great words against God and wearing out his saints. Can there be a doubt in the mind of any one who has investigated this subject that this power is the Catholic church under the lead of the pope, who was made head over the churches in 538, and that the "time, times, and dividing of time" of his duration, twelve hundred and sixty years, commenced at the above named period and ended in 1798, when he was carried into captivity by the French? Then it is said of him, "The judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end."

Who can look over the events of the past half century and not see a wonderful fulfillment of this prediction? Naples, Spain, Austria and France were all strong nations, and all upheld the papacy with all their power. Spain has become a second-rate power. Naples has been absorbed into the rising kingdom of Italy, whose king, Victor Emmanuel, is under the excommunication of the pope. Austria, only a few years since one of the great powers of Europe and a bulwark of the papacy, now greatly humbled, and opening her doors to other churches and influences, has left the pope to care for himself. And lastly France, the eldest son of the church, who furnished the bayonets which kept the pope in Rome for eighteen years, has at last fallen before the rising power of Prussia, and pope Pius finds himself a captive in his own capital, with not a foot of territory he can call his own, and Rome made the capital of united Italy and ruled over by the excommunicated king. In spite of all the great claims of infallibility put forth by pope and council, here is where he finds himself. Who can doubt but the "body of the beast" will soon be given to the burning flame? Can events go backward and not forward, when God has spoken so plainly? The next thing is "the kingdom and dominion under the whole heaven to be given to the saints of the Most High."

We take Matt. 24, one of the plainest prophecies in the Bible, and trace it down through the persecutions of the church to the signs, the darkening of the sun and moon, and the falling of the stars. All these have met an ample fulfillment in the events to which Adventists apply them.

Here we stand, then, thirty-seven years this side of the last great sign given by the Saviour. At this very point, after the fulfillment of these signs, he says, "When ye shall see all these things, know that he is near, even at the doors." It is not guess work. We have the authority of our Lord himself that we can know in reference to this with the certainty we can know when summer is coming by the trees putting forth their leaves; and we can judge of the degree of nearness; it is as if a man stood by the door ready to enter. "This generation," says Jesus, "shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Could anything be made more positive? How close these words bring us to this great event. The heavens shall soon open and reveal the Son of God.

So of all the signs given in the book of God. We read the description, and look around us and see them here. Was the last age to be one of darkness or light? The prophet says in the "time of the end, knowledge shall be increased." It is curious that the conclusions of learned men should be so different from those of the Bible. The very thing which causes the wise of earth to think we are in the infancy of the race, should cause the child of God to feel sure we are at its close. The last age is to be an intellectual age. How reasonable that the Governor of the world should have such a state of things when his message of warning was to go forth, so that all will be left without excuse. The Bible in the hands of all, the intellect active, ways of communication between nations open, and flooded with travelers. The conditions are just such as the prophet said they would be.

But how with the religious world? Will they all believe it near at hand? No. As it was in the days of Noah, so shall it be when the Son of Man cometh. Evil servants shall say, My Lord delayeth his coming. Scoffers shall say, Where is the promise of his coming? All things are going on finely as usual. A worldly church should be cherishing the vain hope of converting the world. The pleasing song of peace and safety should be heard in all directions. The work of satanic spirits working miracles should be seen all around. Convulsions in the earth, fearful sights in heaven, commotions in the sea, covetousness in the church and world, and spiritual apathy everywhere.

Are not these the conditions laid down in the prophets? And who will dare deny that these are everywhere manifest? Yes, the Lord is coming. The great day is near and hasteth greatly. The last warning message is going to the world. Have we any reason to put off the time into the indefinite future, and lay plans for money-making, farms for our children, a goodly amount of this world's goods for old age, when Christ says himself that he stands at the door.

Think of it, dear reader—at the door, ready to enter.

Yes, we are in the waiting time and the position is a trying one. "Here is the patience of the saints." Patience is not a pleasant plant to cultivate; but the fruit is precious. How many of us shall gather the fruit is a question of importance.

Yes, the glorious Advent doctrine is what we all need. What life it would put into us, with what unction we could preach, how small this poor world would look, if we felt its nearness! How it would lessen our regard for the good opinions of poor humanity! How it would help us to bear some crosses we have to carry, could we feel in our hearts that Jesus was even at the door! Such truly is the case. He says just so. Shall we believe it? Our actions will show. It seems difficult to make people believe it enough to affect their actions. And I am fearful that many in their hearts are putting it off, so that it seems farther away than when they first believed. Fearful state! "Now the just shall live by faith." When? In the time of this patience. Let us believe it; and while we pray, Come Lord Jesus and come quickly, let us believe that his coming is near and hasteth greatly.

GEO. I. BUTLER.

### Sunday Laws in Chicago.

THE following extract from a letter published in the New York Times of Sept. 23, shows how the Sunday question is viewed in Chicago, from whence the letter emanates:

There is a quiet movement on foot, in the hands of some leading business men, lawyers, etc., in the city politics, to bring out a ticket which shall represent the element of our society which is opposed to the saloon rule, to the repeal of the Sunday laws, and generally to the systematic effort which is making to break down our religious institutions and observances. To make the issue distinct and emphatic, it is proposed to run some representative man for Mayor. Rev. Dr. Everts, pastor of the First Baptist Church, who has always been outspoken on the question involved; Dr. N. S. Davis (Methodist), a distinguished and able advocate of the temperance reform and one of our ablest and most popular physicians; and Col. C. G. Hammond (Congregationalist), late Superintendent of the Pacific Railroad, and one of our best men, are most talked of for Mayor, and one of the three will undoubtedly head the ticket.

The temperance men are taking the lead in the movement, and have been holding meetings for the past two months, with a view of waking up public sentiment. But it will be a general uprising of the better classes against the rule of the saloons and German infidelity.

It appears that in most of our large cities, the foreign element, Germans, Danes, Norwegians, French, &c., view the Sunday as a day of recreation and pleasure, and therefore they oppose the Sunday laws as oppressive.

It is also a fact that a few, who love the law of God, and wish to celebrate the true Sabbath of Jehovah, are, from principle, opposed to elevating the Sunday above the genuine and ancient Sabbath of the Lord.

Here, then, are two classes of people who oppose this counterfeit Sabbath; one from interest and selfish considerations, the other from conscientious reasons and motives, and from principles of right.

Sunday-keepers in presuming upon the supposed justice of their claims, and ignoring the claims of both the classes above alluded to, are madly rushing on to their own ruin, and are establishing a precedent, which may probably, nay will certainly, result in a union of church and State, and in the end will result in a systematic course of religious persecution, probably more sanguinary in its purpose than any previous persecution in the history of the church, because it strikes at an old and established institution of Jehovah.

Doctors of divinity and laymen, politicians and statesmen, and people at large, will generally see but the surface of this subject until it is too late to retrace their steps. Led on by the spirit of intolerance, the nation will be fired with the spirit of persecution before they are aware of it, and great evil will ensue.

We do not say this from feelings of dread; for we are assured that persecution would now, as formerly, only purify the church, and draw its members nearer to God. Neither do we justify the crowd of foreigners, who hail the Sunday as a day of mirth and bacchanalian revel, and a time of general festivity; yet we would ask if it will better the case to use force in a question like this? Is it right for the government to decide whether I shall or shall not observe the Sunday? Might it not as properly say that I shall or shall not be baptized, and also prescribe the mode? Might not government as properly say what church I shall join, and what shall be my creed? Nay, does it not, in selecting for me a day of rest, thus form for me a creed upon the most important part of my form of doctrine?

This is, indeed, a subject worthy of discussion, when a nation is about to arise in its strength to maintain an institution so doubtful in its origin as the Sunday. We advise our countrymen to look well before them ere they take this terrible leap in the dark.

JOS. CLARKE.

TRIFLES.—Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up

your mind to do a thing, and you will do it. Fear not if trouble comes upon you.

Troubles never stop forever,  
The darkest day will pass away,

### Judicious Praise.

NO HEART is insensible to words of praise, or the kindly smile of approbation; and none are utterly above being affected by censure or blame. Children are particularly sensitive in this respect. Nothing can discourage a child more than a spirit of incessant fault-finding; and perhaps nothing can exert a more baneful influence upon both parent and child. If your little one, through the day, has been pleasant, and obedient, and you say to him, "My son, you have been very good to-day, and it makes me very happy;" and if, with more than a usually affectionate embrace, you say, "Good night, my dear child," a throb of suppressed feeling fills his breast, and he resolves on always earning such approval. If your grown son, or daughter, have accomplished some difficult piece of work, rendering you essential assistance; or have climbed some steep in the daily drill of study; or have acquired some new accomplishment or added grace; or, better than all, have gained the victory over some bad habit or besetting sin—acknowledge it, see it, praise them for it. Let them see by your added tenderness, the deep joy and comfort it gives you. Thus you will create a great incentive to right conduct, and lay a broad foundation for a character which shall be redolent with succulent fruit and fragrant blossoms.—Sel.

### Tobacco in the Churches.

AT a late meeting of the Philadelphia Baptist Association, the question of tobacco-using by Christian ministers was discussed on a resolution offered by a layman; and, we are sorry to say, all the speakers (as reported in the Philadelphia Ledger) were in favor of the habit. Rev. Dr. Cathcart "instanced himself as an example that tobacco had not hurt his body." Rev. J. Wheaton Smith was a smoker, and opposed the resolution condemning it. Rev. Mr. Cathcart further stated that "tobacco had its uses, and if any one did not like to come near him they could stay away. If he wished to make a man liberal, before asking him to contribute to a cause which he might represent, he would first hand him a cigar."

Verily, tobacco has its uses. But we cannot believe that narcotizing or intoxicating a man with tobacco to make him liberal is one of them. It seems to us like a clear abuse of that mandate which declares that we shall not do evil that good may come. True, if any one does not like the breath or smell of Mr. C. he can keep away from him; but has a Christian minister a right to make himself such a nuisance that noses polite cannot approach him?

Some years ago the fashion was introduced, on the occasion of the semi-annual trade-sales in New York, of *banqueting* the purchasers with luxurious eatables well seasoned with champagne; and the auctioneer thought his customers would buy more liberally after being well feasted and *drunked*. And now the real-estate dealers, when they auctioneer their city lots in the country, are imitating this liberalizing example. They advertise a free ride and a splendid banquet as among the inducements held out to purchasers. So that "oysters and champagne" have their uses, but we think this use of them is more devilish than Christian or human.—Sel.

### A Scrap.

SOME people are ever sighing over glorious dreams forever fled, grandeur and happiness passed away; pining for the return of hours gone by. If they would but spend the time thus wasted, or worse than wasted, in some useful occupation for mind and body, they would be far happier, and would find but little time to think of those scenes long since passed away, and numbered with the "used to be." They would look hopefully to the future, and life would be then a pleasant journey.

This life is, in a great measure, what we make it. If we are hopeful and cheerful, cares and disappointments fail to annoy us; for we are ever looking to the future for brighter days. If we are desponding and gloomy, every little ripple upon the stream of life seems to us a mighty wave, and we look, expect, and are really disappointed if we fail to see dark clouds fill life's blue sky and a heavy storm arise.

Cheerfulness, hopefulness, charity, and contentment are safe-guards against all the petty annoyances of this life. Let us ever cherish them—and when the death summons comes, we can meet our Heavenly Father with the consciousness of a well-spent life while on earth.—Sel.

"A PERSON converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day. But a person converted late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

## WE SHALL SEE HIM AS HE IS.

Not as He was, a houseless stranger,  
With no home to shield his head;  
Not as seen in Bethlehem's manger,  
Where the horned oxen fed.

Not as in the garden groaning,  
Plunged in deep, mysterious woe;  
All the guilt of man bemoaning,  
While the precious blood-sweats flow.

Not as seen on Calvary's mountain,  
Where he offered up his soul;  
Opening wide that sacred fountain,  
Which alone can make us whole.

Not as he was, a pale and breathless  
Captive in the shades beneath;  
But as he is, immortal, deathless,  
Conqueror o'er the powers of death!

Yes! we shall see him in our nature,  
Seated on his lofty throne—  
Loved, adored by every creature—  
Owned as God, and God alone!

There countless hosts of shining spirits  
Strike their harps, and loudly sing  
To the praise of Jesus' merits,  
To the glory of their King!

When is passed time's rolling river,  
We shall see him as he is—  
Resting in his love and favor,  
Owning all the glory his.

There to cast our crowns before him—  
Oh! what bliss the thought affords!  
There forever to adore him—  
King of kings and Lord of lords!

## Progress of the Cause.

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

## Monroe Meeting.

OUR meeting here closed last night. We were much disappointed at the small attendance from other churches. The weather and the roads were the finest; yet but few came though all were within an easy day's drive. From all that I can see, I am sure that the spirit of the world, the love of gain, and the cares of this life are in an alarming degree coming over our people in this section of the State. There is not that willingness to sacrifice time and means for the cause of God that there should be and has been in the past. Business and self-interest first; meetings and God's cause second. The result is manifest. Our meetings were cold and without power. The melting spirit of God, earnestness in prayer, and fervency in exhortation were largely wanting. We spent most of our meeting in considering these things, the cause of them, and how to remedy them. Toward the close of the meetings, a little of the spirit of confession came in, and we felt some little relief. I fear we have neglected the care of our churches too long to labor in new fields. They are all greatly in need of help.

We organized a Tract Society at this meeting for this district, nearly every one taking a part in it. We shall commence work immediately. We earnestly solicit all our friends in this section to send in their names and means, and help in the good work. An officer is appointed in each church to see to this.

The outside interest at Monroe was the best we have ever seen it. Our house was well filled Saturday night, and crowded Sunday night. We have strong hopes of several, and a good number are inquiring, and are more friendly than formerly. This is encouraging to us.

This is quite a central point, and easy of access; plenty of wood, coal, and water, and the best of land. Another railroad is just coming in. We hope it may be God's will to have a good strong church here. I now go to Adel. D. M. CANRIGHT.

## Chittenden County, Vt.

I HAVE been in this county every Sabbath but one, since the first of last July. During our labors with the tent here, as previously stated, we have seen the cause of the Lord prosper. Men have turned their feet from the paths of sin and disobedience, to the highway of God's holy commandments and righteousness. Others who were trying to render to him obedience, have seen additional light and truth from the word of the Lord, and are now honoring him by walking therein.

We expect to remain here at present, and labor as our health and strength will admit in this good cause. The daily cry of my heart is, Lord, what wilt thou have me to do? God is good. His service is most delightful to the obedient servant. Victory will surely turn on the side of truth. The reward is certain to the overcomer. The

"far more exceeding and eternal weight of glory" to be revealed in the gift of immortality and endless life, will cause every pain and grief, and anxious care and wearing toil, of the good soldier in the Christian warfare, to fade from the mind, as the faintest rays of light fade from the most dim star, before the beaming light of the rising sun.

Yesterday and to-day were good days for commandment-keepers in Jericho and West Bolton.

A. S. HUTCHINS.  
West Bolton, Vt., Oct. 22, 1871.

## Indiana.

OUR last report was from Bowling Green, Clay Co. We were then laboring with the tent. The interest increased from first to last, the congregations ranging from one to four hundred. The truth made an excellent impression on the public mind. Many searched the Scriptures daily to see if the words spoken were true. Several decided to obey God by keeping his commandments. When we took down the tent, the church belonging to the Christian denomination was kindly offered us to hold meetings in each Sabbath and first-day when not occupied. We spoke each Sabbath and first-day for three weeks. During the time, two of their ministers spoke against our views. We replied to them, which created much interest and left a good influence in favor of the truth. We were finally denied the use of the house. The refusal, however, came only from a few, the majority being in favor of letting us have the house.

Our being denied the house caused much excitement among those interested. The treasurer and recorder of the county took immediate measures to procure for us a house in which to speak. In order to do so, they endeavored to purchase the Baptist church. After ascertaining its value, they concluded to procure it. Before the contract was completed, the Baptists concluded not to part with it. They received it back with the understanding that we could have it to preach in. Since then, we have occupied it when occasion has demanded. The people are still interested to hear the truth.

We next pitched the tent in Gosport, Owen Co. At this point we met much opposition. The ministers did much to keep the people away. The congregations were not so large as at other places. Some became much interested, and a few made up their minds to obey. The minister of the Christian church spoke against us on the Sabbath question. His remarks were replied to by my brother, before a large and attentive congregation.

From Gosport we went to Middletown, Henry Co. In this county, Eld. B. F. Snook traveled quite extensively just before he departed from the faith altogether. His apostatizing left a bad impression on the public, and supposing we belonged to the same society, they were very much prejudiced. Notwithstanding this, the congregation increased from the first. We disposed of about twenty-five dollars' worth of books and tracts. There are a few brethren and sisters living near this point who embraced the Sabbath under the labors of B. F. Snook. They did much to sustain the meetings. We are thankful unto the Lord that we can report that they are in the fullest sympathy with the truths of the third angel's message, and are doing much to extend the light thereof by sending books, tracts, and papers, to various parts of the country.

We regret that we were obliged to leave while the people were anxious to hear further; but were compelled to do so in order to pitch the tent on the camp-ground. We hope to return as the way may open and follow up the interest.

The camp-meeting was a good one. The Spirit of the Lord was evidently present to bless. The influence of the meeting for good upon the community has fully met the expectation of the brethren and sisters in that vicinity. The cause seems to be onward in this new field. Calls for labor come in from many points. Truly the harvest is a great one, and those who labor are few. Let us pray, brethren and sisters, that the Lord may raise up more. S. H. LANE.  
Gosport, Ind., Oct. 15, 1871.

## Ohio.

FROM July 18<sup>th</sup> to Aug. 20, held twenty-eight meetings in the town hall in the village of Centerville, Knox Co. Good average attendance. As usual, many are convinced of truth and duty, but the people in those parts are very slow to move. Only two expressed a determination to keep the Sabbath; but we hope for others.

Pitched the Ohio tent in the village of New Albany, Franklin Co., fourteen miles from Columbus, and commenced meetings on the evening of Aug. 25. Continued here till Sept. 18, giving, in all, thirty-one discourses. A good degree of interest was manifested at the beginning, which continued till the close. I did all the speaking. Congregations, at times, reached six hundred and upwards. Obtained twelve subscribers for the REVIEW and two for the Reformer, and left several good souls keeping the Lord's holy Sabbath. We hope to return to them soon to finish the work as the Lord may give wisdom.

Sunday forenoon and evening, Sept. 24, held meeting in the town hall in Centerville. Here is still a good interest to hear the glorious present truth. I was informed that two others had commenced to keep the Sabbath since I was there before. Obtained one subscriber for the REVIEW. There are others here who, we expect, will soon identify themselves with the commandment-keeping people of God.

We left Centerville, Sept. 25, for the Ohio Camp-meeting at Mansfield, feeling that our labor, thus far this season, had not been in vain in the Lord.

H. A. ST. JOHN.  
Bellville, Ohio.

## Wisconsin.

THROUGH a kind Providence Brn. Bartholf, Loomis, Olds; and myself, were permitted to attend the quarterly meeting of the church at Hundred Mile Grove, Wis., held Oct. 7 and 8, 1871.

We found the brethren laboring under some discouragements yet hopeful, and making an effort to overcome. Meeting commenced Sabbath morning by a discourse by Bro. Olds from Eph. 6:13-19, in which he endeavored to show the importance of getting on the whole armor of God that we might be able to stand in the evil day. This seemed to give them strength and courage to press on in the narrow way. The ordinances were celebrated in the afternoon. All, or nearly all, took a part. The Spirit of the Lord was present; and judging from the testimonies that were given, the brethren and sisters were greatly moved to put away their past transgressions and negligence, and to take hold of the work God has assigned them with renewed vigor, and try to live so that union and harmony may prevail, and so fight the good fight that they may lay hold on eternal life when the Master shall appear.

In the evening, I tried to speak to them from 1 Thess. 5:6-12, and show that the night of darkness was far spent, and the glorious day was about to dawn, spoken of by prophets and looked for by patriarchs, and that, if faithful, we may participate in the glorious events that are to take place in that day. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

First-day morning, Bro. Olds preached from Matt. 7:3, 4. The discourse was well received, as was shown by the testimonies of the brethren and sisters.

Brn. Bartholf and Loomis took hold of the work like good soldiers, and helped the interest of the meeting very much. I tried in the afternoon to address them from Mal. 1:14, showing that the Lord was a great King and his greatness was shown in his works. And to this great King we owed allegiance and obedience. And to the obedient he had made many and precious promises.

Liberty was then given for all to speak. The time was well improved, and the Spirit of the Lord seemed to rest down upon the people, and it was with reluctance that we brought the meeting to a close. E. M. CRANDALL.  
Utica, Dane Co., Wis.

## Maro, Aroostook Co., Maine.

I COMMENCED meetings in this place, Sept. 26. Last Sunday I buried five with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they should walk in newness of life. Others have started out to keep all the commandments of God and the faith of Jesus. Some keep away and use the tongue of slander to prejudice the minds of the people against the truth; but the Lord, by his Spirit, is stirring up others to obey the third angel's message, that they may be sealed for the kingdom of God. Pray for me. J. B. GOODRICH.

Maro, Oct. 11, 1871.

## New York and Pennsylvania.

SEPT. 16 and 17, we were favored with the privilege of meeting with the brethren and sisters at Randolph. These were seasons of encouragement as reported by Bro. Cottrell. Our kind and loving Saviour met with us according to his promise.

Sept. 23 and 24, we attended quarterly meeting with the church at Ulysses. The Lord gave us clear evidences that he had not forsaken us, but that it was his will that we should rise to a higher plane of action, and that what we do should be done with singleness of heart. May the dear Saviour help us.

Sept. 28, met with the Farmington friends at their place of worship at Thorn Bottom. A goodly number assembled to hear the word of the Lord; and according to the testimonies in the social exercises, good impressions were made on the hearts of some.

Sept. 29, and 30. Held meetings with the Catlin church. Enjoyed good liberty while bearing our humble testimony, also the blessing of the Lord attended our social meeting. But we see so many evidences of our backslidings from God, as a people, wherever we go, that in sadness we seek our closet to pray and to weep. May the great God whom we have so deeply grieved, pity and forgive his people.

Oct. 1, we commenced a course of lectures

at Beaver Dam, Schuyler Co., N. Y. This has been a stronghold of the enemy for some time in the past; and it was with many misgivings that we took hold of the work here. During the ten days of our effort now past, there have been, within ten miles of here, a county fair of two or three days, a display of Barnum's Museum Menagerie and Circus, and Howe's Great London Circus and Show. These have attracted the people and lessened their interest in divine things. Last evening an exciting school meeting held some of our most interested hearers, and next Sabbath and Sunday there is to be a Methodist quarterly meeting in the place; so that our prospects do not appear very flattering for the future. Yet we trust in God. The work is his. We praise him for what he has done and trust his grace for what is before us.

JOHN LANDSEY,  
S. A. H. LINDSEY.

Beaver Dam, Oct. 11.

## Centerville, Illinois.

COMMENCED a series of meetings in Centerville, Aug. 6. For a few weeks held meetings only on first-days. Sept. 2, Woodburn church met with the friends in Fosterburg. I spoke on the subject of Death and Burial, Rom. 7:9, after which sister Hunt, who was convinced of the truth last winter during our lectures in F., received baptism at the hands of Bro. Wm. Penniman, the elder of the church.

Sept. 7, held first evening meeting in Centerville. Since then have been able to speak to the people more frequently.

Sept. 21, met Bro. C. H. Bliss, with whom I have since had the privilege of laboring. In all, we have held thirty-three meetings in C. While lecturing on the prophecies, an encouraging interest was manifested; but when the subjects of the law and Sabbath were discussed, the interest waned. Nevertheless, we continued to teach the few attentive ones. "Not the hearers, . . . but the doers, of the law shall be justified." Rom. 2:13. Closed the effort last Sunday evening, feeling confident that duty did not call for further labor there. The majority, if not all, are convinced of the truth; but one holds the other back from obeying the fourth commandment; thus light is rejected. They confessed merely in their words. 1 John 3:18. Favorable results are as follows: Quite a number of our publications have been sold and given away; four subscribed for the REVIEW and one for the Instructor. Three have determined to keep the Sabbath; and for others we shall both hope and pray.

A brother and his wife living three miles from Woodburn, convinced of the truth by reading Life Incidents and other publications, expect soon to receive baptism, and identify themselves with the Lord's people. Have spoken once in their neighborhood. If the Lord will, I shall meet with them again.

We go next week to some new field. Brethren, pray for us. Our P. O. address is still Woodburn, Macoupin Co., Ill. G. W. COLCORD.  
Oct. 18.

BRO. I. V. WIBLE writes from Tehama Co., Cal. We thank the Conference of S. D. Adventists for sending preachers to this coast, and we thank God for giving us hearts to receive them and receive the truth. We are alone in this part of the country and cannot get along without the paper. Pray for us.

## Making Life a Success.

"HE made life a success!" How often is this or some similar remark made when one dies who has become wealthy and influential! But few take into the account anything but his worldly position and possessions. He may have spent his time and energies, and cut short his life in his eagerness to obtain these; but with many it matters not. He has gained money and the approbation of men, and that is what they consider success.

But are they correct? Ought we to consider these the principal objects of our lives? I think not. That which will be of the most benefit to us should claim our greatest exertions and our most earnest thought. The rich man dies. His probation has closed, and next in order to him is the Judgment—the most awful, the most trying, event connected with his existence. Every act of his life, every word he has uttered, and even the motives which have actuated him, are examined and tested by the word of God. The wrongs which appeared so small to him, and not worthy of notice, when viewed in the light of the Judgment, appear in all their enormity; and nothing remains for him but to suffer the penalty of God's broken law, which is death. Those whose favor he courted are powerless to help him, and his riches only make his condemnation more sure. He may have heaped together treasures, but what advantage are they, or have they been, to him? He has mistaken their real value, and lost the reward he might have gained had he used them in doing good and advancing the cause of God; for by so doing he would



have laid them up in Heaven where they would be sure and abiding.

But let us look at the result of his life. He sought pleasure, but lost an eternal life of happiness. He sought riches, but was satisfied with those that perish, and neglected obtaining the true which were within his reach. He sought to save his life, but lost it; to gain the world, but finally failed of everything but a reward for his sins and punishment for his transgressions. Instead of his life being a success, has it not proved a sad failure? and will he not thus view it when it is too late for remedy?

Contrast his reward with that of one whose life has been marked with devotion to God, and whose death has been that of the righteous, and consider the difference. His life may have been one of toil, suffering, and even privation. Over his coffin, sympathizing friends may have shed tears for his misfortunes, or he may have died friendless and alone; but in the sight of the Lord, his death was precious. Angels guard the spot where he rests, and soon when the voice of the Son of God is heard, he will awake in immortal vigor, and beauty, to sorrow, suffer, and die, no more. His trials, temptations, and privations, were but for a moment in comparison with the endless life of joy and happiness which he has gained, in a world where all is lovely and good. Is not this true success, and ought we not to act with reference to securing it in whatever we do? Especially to the young I would say, Let us begin early to make life a success, the result of which will be as lasting as eternity. We can do this if we will. It is those who strive, who agonize that will be able to enter in at the straight gate.

MARIA L. HUNTLEY.

South Boston, Mass.

#### The Saviour's Invitation.

"COME unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. These are the words of Him who is infinite in power and love; who made all things, and who upholds all things: who in the days of his flesh, by his word caused the dead to arise, hushed the raging of the sea, fed thousands with a few loaves and fishes, healed the sick and cleansed the lepers. He it is who now speaks to thee, and bids thee come to him with all thy woes and sorrows, be they ever so trying, ever so bitter. Art thou mourning the loss of a dear relative? Go to Jesus Christ in humble prayer, and beseech him to support thee under the trial. Art thou lamenting the loss of thy property? Go to Jesus; he can, by the gift of spiritual blessings, more than make up all thy temporal losses. Art thou destitute of health? Go to Jesus; he can heal thy diseases, and renew thy youth like the eagle's. Ps. 103:5. Art thou weary of thy sins, and is the remembrance of iniquity a burden to thy conscience? In these circumstances thou art peculiarly welcome to Jesus; for "he gave his life a ransom" for sinners. Matt. 20:28. He came to call sinners to repentance. Matt. 9:13. Oh! go to him with all thy burdens, and be assured he will not cast thee out. John 6:37.

#### Beautiful Sentiment.

THE late eminent Judge, Sir Allen Park, once said at a public meeting in London: "We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity—not a custom which can not be traced, in all its holy, healthful parts, to the gospel."—*Sel.*

CHRIST IN YOU THE HOPE OF GLORY. I have at home a little old lantern, which when I take it home and set it by itself, is about as homely as anything need to be. If I were to take that lantern alone, and carry it, it would be a very poor help to me; but if I take a candle—it may be a tallow candle—and put it into the lantern, and light it and shut the door, the lantern is transformed in a moment. It is filled full of light, which rolls out of that little center and keeps unfolding; and now this lantern

is a light to my feet, and a lamp to my path, and guides me by night, and in devious and dangerous ways.

A man's soul without Christ in it is like a lantern without a light in it; and the moment a man has an abiding sense of Christ in him the hope of glory, he is permeated, and the light springs through him. I think people are handsomer after they are converted. I have seen in revivals of religion most extraordinary changes in people's faces. When people are converted their faces are illuminated, as it were. When people's hearts are kindled by the indwelling power of the Saviour, it will certainly show itself in their countenances. It is not the Master's face alone that has shone. Everybody's face shines that has light of the divine nature behind it. Oh, that each one might feel after, and find, and dwell in, the presence of this blessed Saviour, who gives such peace, and familiarity, and joy to your soul!—*H. W. Beecher.*

MODEL RAILWAY MANAGEMENT.—Under this heading the *Railway Times* says:

"On the Michigan Central Road, for over sixteen years past, not a drop of blood has been drawn from man, woman or child, inside the cars, and just now the *modus operandi* is especially important. At all hours of the day and night there sits an operator in the Kalamazoo station (midway of the line), who receives telegrams from each train on the road the instant it enters or leaves a station, so that he holds or starts it at will. His eye is literally on the entire line continually, making a collision next to an impossibility and the immense single track quite equivalent, so far as safety is concerned, to the double track roads. The twelve and sixteen wheel coaches, admitting of the breaking of almost any one of the wheels without disabling the truck, constitute also a no small item in the aggregate of immunity from peril."

EARN WHAT YOU SPEND.—Three fourths of the difficulties and miseries of men come from the fact that most want wealth without earning it, fame without deserving it, popularity without temperance, respect without holiness. The man who wants the best things, and is willing to pay just what they are worth, by honest effort and hard self-denial, will have no difficulty in getting what he wants at last. It is the men who want goods on credit that are snubbed, and disappointed, and overwhelmed in the end. Happiness can not be bought by the bottle, nor caught up by the excursion-train, nor put on with any robe or jewels, nor eaten at any feast. It does not exist in any exhilaration, excitement, or ownership, but comes from the use of the faculties of body and mind.

#### Nine Rules for Daily Living.

1. EXALT God in all I do or say.
2. Abase self, and all creature-love.
3. Pray daily for true humility.
4. Seek the good of those with whom I have to differ.
5. Show that sacrifice and self-denial for the truth's sake are made willingly, not grudgingly.
6. Be slow to condemn those with whom I have to differ, and who do not readily see and believe as I do.
7. Make this a frequent petition, "Set a watch, O Lord, before my mouth: keep thou the door of my lips."
8. Try to live as though each day were to be my last.
9. Remember that faith is not made perfect without works also.

CHRISTIAN MEASURES. A Christian pound weighs sixteen ounces, and is at least evenly balanced.

A Christian yard is thirty-six inches, and is not shortened by the handling of the stick.

A Christian ton is two thousand pounds, and is not roughly judged, but conscientiously weighed.

A Christian bushel contains two hundred and thirty-one cubic inches, and is filled brimful.

A Christian day's work is ten hours, and is diligently and faithfully employed in the master's business.

A Christian bargain or sale is one in which there is neither cheating for profit nor lying for gain.—*Living Epistle.*

"He who avoids temptation, avoids a sin."

#### Only a Little.

AH, my friend, I do not like to hear you say, "It's only a little I can do." It sounds as if, because you can't do some great things which you would like to do, you are discouraged from doing anything. Somebody hears you say it and goes away murmuring, "It is less than I can do; there is no use of my trying," when, if you both had done the little which lay before you, the two little rills would have made a part of a broad stream of good that might have been done. It is "only a little," but you can smile if you only meet a stranger in the street. Who knows what a cloud of darkness, of despondency, one smile may dispel. What if it is nothing but a kind word to a school-boy crying in the street? It dries his tears, the aching heart grows light and glad again. For the word of cheer, that boy is your friend now. Never mind if his jacket is torn, a true heart beats under it. The little things which you may do for those about you will fall back upon your own heart as the summer dews fall upon the vineyards. Night after night through all the long summer they fall, and the morning sunshine drives them through the green covering into the young fruit, till, from a strange mixture of sunshine and dew, we have those purple clusters of rich, luscious juices. So, into your own heart will all your little good deeds and good words fall at last, and you will feel the growth of them within you—you will look farther beyond, to the nobleness of life, you will feel that it is a blessed privilege to live, not merely to exist, but to act out the noble manhood which God has given you. The cares and troubles of life will sink to nothing when we compare them with the life we are to live, that life the image of God wherein we are created.

It may be "only a little" we can do, but if we do every little every time that we can, we shall feel our souls reaching outward and upward, grasping toward the infinite, the eternal, and our grasp will not be in vain, for the peace that passeth understanding will come to our hearts, and in such cycle of our being we shall put on a new soul-growth, and find ourselves reaching nearer to the beautiful gardens of the heavenly land. In a little while we shall reach its balmy shores, we shall clasp the hands that are waiting for us, and we shall hear it said, "You have done what you could."—*Sel.*

#### Is Sickness a Necessity?

WHAT would you think of a man who should make a machine which could not do its work? You would say that he had made a failure, and was a poor workman. Now, do you think the Almighty makes failures, and is a poor workman? The idea is absurd, and yet most people act as if they thought so.

How so? In this way: The human body is a machine. It was made to do a certain work. This work constitutes the business of life. Can the machine, that is, the human body, do this work? It cannot when it is sick. If then, it be impossible to keep well, this machine cannot do its work, and the contriver of this machine—the Almighty—has made a failure, and is a bad workman. I repeat it, the idea is absurd; it is preposterous—supremely ridiculous.

If, on the other hand, He does not make failures, and the machine works well, and can be kept in good repair, then there is no need of being sick. If it be impossible to keep well, then the Creator has made a failure, either in making man to live in the world, or in making the world for man to live in, or both. I say again, the idea is absurd. The Creator does not make failures. He is a good workman. Whatever machine he constructs, works well. It can be kept in repair.

Apply this principle to the human body. It is a machine. God made it; therefore it is a good machine. It works well, and may be kept in repair.

What is it to be sick? To be sick, only means that the machinery of the body is out of order, and does not work. Now, I ask, whose fault is it? Is it the fault of the Divine Artificer who made the machine, or of the human workman who runs it? Or is it because the world is not a fit place for this machine to work in?

Now, other people may charge the blame upon the Creator, and say that the fault lies with him; but I say, that man alone is responsible. Each one of us has a machine given him—his own body—with which to do a certain work. Now, if the machine does not do its work, the reason is this: We are ignorant of this machine, and do not know how to use it, or else we willfully persist in using it wrongly, and for purposes for which the Creator never designed it.

People are very fond of charging their sins upon the Almighty. Hence, when they are sick, they say it is his fault, and not their own.

However comforting this notion may be to people who are sick, it nevertheless is not true. The fault lies with themselves. They are responsible. The only rational plan of action, then, is to find out in what way the fault lies with us that we get sick, take the blame ourselves, study to amend our bad habits, and learn to keep well.—W. T. CURRIE, in *Health Reformer*.

#### Things that Last.

LET us now look at some of those things that "will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kind one to another, tender-hearted, forgiving one another."

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever. 1 Pet. 1:24, 25.

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of Heaven will never wear out. The pleasures of this world soon die; but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings will all wear out; but the crown of glory will never fade away. 1 Pet. 5:4.

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose? The lasting, or that which wastes away? the things of time, or of eternity? Will you choose wealth, honor, fame, or the joys of Heaven, eternal life, the crown of glory, and the "new song"? May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord.—*Christian Treasury.*

SOCIAL opinion is like a sharp knife. There are foolish people who regard it with terror, and dare not touch or meddle with it. There are more foolish people who, in rashness or defiance, seize it by the blade, and get cut for their pains. And there are other wise people who grasp it discreetly and hold it by the handle, and use it to carve out their own purpose.

#### Obituary Notices.

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

DIED, in Burlington, Mich., Oct. 4, 1871, of consumption, sister Jane Guyer, aged 24 years and two months. It became evident to all, some six months ago, that consumption had marked her as its victim. She sank gradually until within about three weeks of her death, when she failed rapidly. She suffered the most intense pain, yet she bore it patiently, and said she was willing to submit to the Lord's will. She was out of her right mind at times, and seemed to fear she should do or say something wrong. We hope to meet her on the evergreen shore. Discourse by Eld. Bennett, Methodist, from Phil. 1:21: "For to me to live is Christ, and to die is gain." C. Z. JUNE.

DIED, at his residence in Burlington, Oct. 11, 1871, Bro. Charles Osborn, aged 49 years, 11 months, and 21 days. Bro. O. was attacked with bilious remittent fever, was quite sick for a number of days, got better, then took cold and his disease went to his lungs and terminated in quick consumption. Discourse by Bro. Pierce, from Job 14:14, first clause: "If a man die, shall he live again?" Thus one who a few days ago bid fair for a long life as any we knew, is taken from our midst. But we have the hope that when the trump shall sound he will come forth clad in immortality. C. Z. JUNE.

DIED, in Mound City, Kan., Oct. 4, 1871, of consumption, Almira E. Cook, daughter of J. H. and M. M. Cook, in the 20th year of her age. She had a gratifying experience, and firm faith that the grave would hold her in its dominion but a short time. Funeral discourse by Eld. Kimsey, in which life only in Christ, in harmony with the views of the deceased, was plainly presented to the people.

JESSE H. COOK,  
MARY M. COOK.

DIED, near Iowa City, Iowa, Sept. 21, 1871, of diphtheria, at the age of 5 years, 1 month, and 4 days, Clara Adelia, oldest daughter of Elbridge and Luriza A. Green. Funeral discourse by Eld. Hay, of the Christian church.

ELBRIDGE GREEN.

DIED, last March, suddenly, of heart disease, Hollis Randall, of Natick, Mass., formerly of Portland, Me., aged 62 years. He died a believer in those glorious truths which he held dear for many years. S. E. RANDALL.

