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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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A PRESENT-TENSE VERSION OF AN OLD, FAMILIAR HYMN.

None should attempt to live on past experience.

Oh! how happy are they
Who their Saviour obey,
And have laid up their treasure above;
Tongue can never express
The sweet comfort and peace
Of the soul that abides in his love.

That sweet comfort is mine,
Since the favor divine
I received through the blood of the Lamb;
Since my heart has believed,
What a joy I've received,
What a Heaven in Jesus' name.

'Tis a Heaven below
My Redeemer to know;
And the angels can do nothing more,
Than to fall at his feet,
And the story repeat,
And the lover of sinners adore.

Jesus all the day long
Is my joy and my song;
Oh! that all to this refuge might fly!
He hath loved me indeed,
He did suffer and bleed,
To redeem such a rebel as I.

On the wings of his love,
I am carried above
All my sin, and temptation, and pain;
May I ever believe,
And by sin never grieve,
And cause him to suffer again.

Now I'm joyful in hope,
And by faith looking up
To the mansions where Jesus is gone;
And my spirit doth burn,
As I wait his return;
Soon, I know, that glad morning will dawn.

R. F. COTRELL.

THE USES AND ABUSES OF GIFTS, AND THEIR RELATION TO DRESS.

BY ELD. W. H. LITTLEJOHN.

THERE are few avenues to the human heart more direct than that which is opened to one who is seeking to give expression to his affection for a fellow-mortals, by some substantial token of his regard. If there has previously been a question as to whether the professions of friendship of the individual under consideration were genuine, these generally give way before testimony which is presumably satisfactory, since it finds expression in the presentation of that which is supposed to have cost the donor more or less sacrifice of time or means.

He is immediately received into the most unlimited confidence, and not only so, but, having made good his claims to sincerity, obtains over the recipient of his favors, almost unbounded control. As he has proved his heart to be right, it is at once determined that the decisions of his intellect must also be reliable, and, as a consequence, the determinations of his judgment become matters of law. The first impulse is to surrender to him the control of all affairs in which he is personally interested, and from that time forward, it becomes difficult, if not impossible, to decide impartially in those things, the decision of which, it is supposed will in any way affect his interests.

Hence, we have the language of inspired wisdom: "A gift blindeth the eyes." And human prudence, endorsing the equity of the maxim thus established, and realizing that the most sagacious men are more or less subject to the weakness which it portrays, has inserted in the laws of our country the provision that our chief magistrate shall not, while in office, receive a gift at the hands of foreign powers; evidently fearing the effect which it might produce upon his decisions.

Here, then, is a moral which we shall do

well to pause and ponder. It is this: Gifts are among the most powerful influences either for good or ill. Is there a man whose well-being you earnestly desire, and yet whom you find difficult of approach? It is barely possible that you may reach that man in the manner under consideration, and, by some outward token of esteem, to win his confidence to that extent, that you may be able to do him the good you so earnestly desire. In this way thousands have been successfully approached, and judiciously led to Christ, who would otherwise have been reached with great difficulty, if at all. Happy would it be if this were all the truth. Unfortunately, however, there is a dark side to this question.

We speak not of those who have systematically employed this principle under consideration in the political and judicial world, by resorting to bribes, subsidies, &c. &c.; but we have more especial reference to the mischief which has been wrought by this means to the cause of God.

It is one of the misfortunes of the system of supporting the ministry, generally followed at present, that preachers are largely dependent for their maintenance upon the contributions of the very men whose sins they are, by their office, called upon to condemn in the most unsparing terms.

This being the case, it would not unfrequently occur—if these men were faithful to their sacred trust—that those who, by virtue of their wealth, have, in many instances, control of the church in such matters, would cause the fearless servant of God, who should use the plain language of scripture, "Go to, now, ye rich men, weep and howl, for your miseries, which shall come upon you," as it was employed anciently, to feel that they are their masters, by withholding from them the very bread which is necessary to their existence.

Alas! for religion, therefore, that testimony, which should ever come from the Christian pulpit in the spirit of an uncompromising warfare upon sin, wherever found, is tempered to suit the ears of men, who, ignorant of the principles of the gospel of that kingdom which is promised to "the poor of this world, rich in faith," have practically said to this class, "Stand thou there, or sit here under my footstool;" while to him who wears the gold ring and the costly apparel, are addressed the more welcome words, "Sit thou here in a good place."

Turning now, for a moment, from the popular churches of the present time, let us consider the relation which our denomination sustains to this subject. So far as our ministers are concerned, they are happily preserved, by the operations of our tithing system, and by the fact that they are generally itinerants, from the necessity of catering to the tastes of any, in order to guard against the loss of salaries sufficient for their maintenance. As matters are at present administered among us, it would be impossible for any evil-disposed person to deprive them of just compensation for their services until they had first corrupted the whole conference to which they belong. If, therefore, any one of them shall prove recreant to the sacred trust which has been committed to him, by failing to denounce wrong, wherever and in whoever found, he can never plead in justification of his course, that he was compelled to it in order to secure his livelihood; but will be forced to admit that his fault originated in that which is even a lower and baser motive, namely, that moral cowardice which induces men to exert themselves to please, simply for the sake of pleasing.

Are we, then, an exception to the rule? Have we at last found a system so complete that we are entirely protected from the danger of an abuse of gifts? We fear not. This matter is not one which is confined altogether to the pulpit; the pew is also interested in it.

Have you read the noble protest of Eld. Butler against the daily increasing conformity to the world in matters of dress, which

is manifested among us? Is it true that we are steadily drifting away from that simplicity in those matters, which characterized our people in former days? These are questions which are worth the pondering.

The wearing of gold and costly apparel, which is so clearly spoken against in the New Testament, cannot be indulged in, without grieving and driving from the heart the Spirit of God.

So true is this, that you may take the history of any denomination and you will invariably find, that the days of their purity and power were those in which its members, while seeking for neatness and taste, studiously guarded against everything like ornamentation or extravagance in their wearing apparel. As an illustration of this, instance the followers of John Wesley. Within the memory of very many who may read this article, it would have been difficult, if not impossible, for one to cross the threshold leading to the chamber of a Methodist love-feast, with a gold ring glittering upon the finger or a breast-pin upon the bosom. How very different now. And yet the change in practice is not more decided than that in condition. The denomination in question, so far as its influence for good is concerned, is, when contrasted with the past, like that of decrepit old age, when set over against the vigor and strength of early manhood.

I will not stop here to inquire whether this was the cause, or is the consequence of their fall. It is immaterial to the issue. If it were the former, then certainly it should be avoided. If the latter, then it is the fruit of a corrupt heart, and must necessarily be pernicious. What we wish to determine is this: how have these results been brought about? Having done this we can apply the remedy.

So far as other sects are concerned, we cannot speak so confidently. But as it regards our own denomination, we have given the matter considerable attention, and as the result of our observation have decided in our own mind, that the difficulty with us is generally attributable to one of four things.

The first among them is, inherent pride of heart, and consequent love of display. The second, is the fact that many, instead of taking the Bible for their rule, while thinking and acting for themselves, do, on the contrary, allow themselves to be led by the example of others. Thirdly, the use of imitations, such as jewelry manufactured from oroide, which bears so near a resemblance to the genuine, that in nine cases out of ten, it is mistaken for it, thus inducing the beholder to believe that the owner is favorable to the wearing of gold. Fourthly, many who would not resort to these things, as a matter of personal choice, are led to do so by an injudicious presentation to them of articles of wearing apparel, and ornaments, which are contraband in the gospel.

That the first three of the above propositions are correct, will not be disputed. That the last is equally sound, we are well satisfied as the result of close attention. So often have we seen this demonstrated, that we do not hesitate in stating our conviction that it is the settled purpose of our great enemy, if it be possible, to strand us upon this rock. Again and again have we watched his maneuvering—while operating through unconsecrated persons, who had an itching to indulge in forbidden articles, and yet had not the courage to do so, unless they could first see them put on by some one of influence and standing—until finally they have been persuaded through his wiles to compass their object, by donating to the individual in question, the very things which themselves had coveted, even though for this purpose it were necessary to start a subscription paper, thereby calling to their help those who, in the honest liberality of their souls, never dreamed of the corrupt end to which they were invited to contribute.

Another method by which the same end is reached, is as follows! A young gentleman or young lady is the object of esteem and love, on the part of some one who wishes to give outward expression to that regard. The first question which naturally presents itself is, how shall this be done? So far as money is concerned, its use, under such circumstances, would, with our present notions of propriety, be looked upon as vulgar. A happy thought presents itself. The person has in his possession a gold watch, or chain, or ring, or pin. It is true that they have been laid aside, because of an undefined notion that perhaps the wearing of them was not altogether right. But he is not quite sure that he may not be mistaken in this after all? At any rate, why should he act as conscience for another? The one who is to receive them is not compelled to put them on. Should he see fit to do so, he can deposit them safely in the bureau-drawer, and every time his eye rests upon them, they will present a fitting memento of the affectionate and enduring regard of the donor. With such logic, the voice of conscience is stilled, and the articles are presented, and accepted.

Now follows the counterpart of this matter. The person receiving them, is touched by these tokens of friendly esteem. What disposition ought he to make of them? Nothing was said, at the time of their presentation, respecting the misgivings of the donor. Such an allusion would have been very ungraceful. The conclusion is therefore necessary, that they were given in perfectly good faith, and the recipient, as a consequence, reasoning that the individual who donated them designed that they should be put to their customary use, and fearing lest he might be regarded as ungrateful, should he fail to do so, at last decides that, as a matter of courtesy, he will wear them for a short time, at least. They are therefore put on, with a certain degree of uneasiness. This, however, is measurably relieved, by the practice of announcing to each one of the brethren, as he meets them in order, that he never would have thought of expending money for such things, but these had been received as a gift from so and so. Time passes. Familiarity with the articles, removes all compunction; and now, wearied with endless explanations, they are worn as a matter of course.

Others observe his practice, and unacquainted with the history of the matter, or, if not, feeling that it affords no justification for the course pursued, legitimately conclude, that he is, after all, in favor of indulging in such extravagances. As the result of this conclusion, he being a man of standing and intelligence, he casts the whole of his moral influence in favor of a practice clearly denounced in the word of God, and the young and the weak stumble over him into perdition.

Thus much for the occasion, to a large extent, of our difficulties and dangers. Now for the remedy. What shall be done to avoid the threatened calamity? The first impulse would be that of resorting to a system of discipline, which, by rigid execution, would compass the end desired. There are, however, difficulties attending this progress, which are by no means insignificant. We now recollect of but one denomination which, for many years together, has succeeded in checking this universal tendency to conform in dress to the usages of men of the world. We speak of the Friends. If we are rightly informed, they make these things matters of test; or at least, have done so until recently. But while their system has been a success in one direction, it has been measurably a failure in another. Their adoption of a uniform to be worn by all ages, sizes, complexions, &c. &c., has its disadvantages. With it, there is no opportunity for the exercise of judicious taste, in the selection of appropriate colors. Nor does it afford opportunity for slight variations which will enable them to avail themselves of the

various real improvements, which are occasionally introduced.

In fine, their present dress has not the advantage of superiority in any considerable respect; and is, on the whole, in many particulars, outlandish and offensive. A nearer approach to the usages of the age would bring with it many advantages. Before following their example, excellent as it may be, in some particulars, it seems to us that we should do well in making an extraordinary effort to attain our object in some other way.

While we are not prepared to say that a willful disregard of New-Testament teaching upon this subject might not afford good cause for church labor under some circumstances, we incline to the opinion that a little more latitude, in some directions, than is allowed by the Quakers, might with safety be granted. At all events, we hope to see a united effort, on the part of preachers and people, for the attainment of the desired reform. Let a sentiment be created among us, and fostered at all times, which shall be so strong in its opposition to these innovations that there can be no mistaking its tone and temper. And while we avoid that other extreme, which confounds simplicity with neglect, and plainness of dress with untidy and slovenly appearance, let us struggle manfully for the maintenance of a true position upon this subject.

As we have seen that the real source of our troubles lies in pride of heart, let us all seek for a new and thorough conversion to God, and learn of "Him who was meek, and lowly in spirit."

Again, as the second cause of our troubles was found to lie in a disposition to follow the examples of those who were unworthy to be thus honored, "let us not compare ourselves among ourselves," but let us conform in all respects, to the great pattern which is presented to us in the Son of God. We have so much confidence in the religious instincts of our people, that we believe there is hardly one among them who is not capable of reaching a correct solution, in his or her individual case, in everything which relates to this subject, in the application of the plainest and easiest gospel principles.

Let every one, in deciding what may and what may not be worn, propound to himself this simple inquiry: Were the Lord Jesus Christ now on earth, should I expect to see him arrayed in this manner?

This done, we believe that we shall, in the majority of cases, reach conclusions which will at once be uniform and correct.

Let us test it for a moment. Who among us are so ignorant of the character of the humble man of Nazareth, as presented in the Scriptures, that they would, for a moment, think it compatible with their idea of consistency between his teachings and practice, to picture him, in their mind's eye, as walking among men, if now living, while sporting a gold watch suspended by a massive gold chain? Who would expect to see his fingers adorned with numerous and glittering gold rings? Who would look upon the sacred vestments in the anticipation of seeing them studded with ornaments? Who that has read those touching remarks of his respecting the Baptist, and his allusion to the fact "that soft raiment is found in kings houses," would ever expect to see him arrayed in an extravagant manner? And, on the other hand, whose mind does not revolt at the thought of associating his sacred presence with uncleanness, untidiness, or slovenliness in dress?

When we come to examine the matter, we shall reach the conclusion, as we have remarked above, that there is, after all, but little difference among us, as to how the reputed son of Joseph and Mary regarded these things.

We are united in the conviction that he must have been a person occupying a position in this matter, between the two extremes. He was neither neglectful of his personal appearance, nor was he characterized by that vanity which takes especial delight in display. He was well but plainly dressed.

What has been said of him might, also, with equal propriety, be stated of his followers.

Who would for a moment suppose, that either Peter or Paul—the one charged with the gospel to Israel, and the other with to the Gentiles—could ever have yielded to a vain love of ostentatious show, after having penned such words as the following: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it

be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price"? 1 Peter 3: 3, 4.

"In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness), with good works." 1 Tim. 2: 9, 10.

Finally, adopting the verdict which has been pronounced by men of sense everywhere, against the wearing of bogus resemblances of a pure article, as being too grossly vulgar to be indulged in under any circumstances, and as we have seen that much of our backsliding has been occasioned by an injudicious distribution of improper tokens of friendship and regard, let us, while guarding our own practice in the matter under consideration, see to it that we do not become guilty of corrupting others, by our presents. These things done, though we may not be in the full possession of, we shall, at least, have entered upon the highroad, which, in these matters, leads to, the favor of God.

Allegan, Mich., Nov. 20.

The Prospects of the World.

SOME twenty or twenty-five years ago, the idea got into the heads of large numbers of enthusiastic people, that an era of peace and peaceful progress, or a sort of millennial era, was about to dawn upon the world, and that nations, having at last realized the evils and folly of war, would henceforth dwell together in pacific fraternity of humanity, advancing in civilization from one step to another, and placidly enjoying the fruits of knowledge, science, freedom, and Christianity. Everybody of mature age must remember the hopes that were then excited. We heard eloquent orators, after dilating upon the "horrors of war," argue that nations were now too highly enlightened ever again to engage in such sanguinary and ruinous struggles as had previously disgraced the human race. Poets began to celebrate, in lofty strain, the approach of the era of universal peace. The pulpit was full of hope that the predictions of the ancient Hebrew seers were at last about to be fulfilled. The newspapers argued that the spread of intelligence and knowledge would render wars impossible, and that the progress of national acquaintanceship would result in universal fraternity. "Peace Societies" were established in all civilized countries, and meetings to promote the "peace cause" were attended by enthusiastic multitudes. Statesmen began to see that wars were necessarily damaging, and spoke of the establishment of international courts of adjudication, or a "Congress of Nations," where the principles of justice and public welfare might be brought to the settlement of all disputes. It seemed that at last the happy day was about to dawn, when, as Robert Burns had sung,

"Man to man the world o'er,
Would brothers be, and a' that."

Or, as the angel had proclaimed, there should be "peace on earth, and good-will to man"—the happy time foreshadowed by Tennyson when he

"Dipped into the future, far as human eye could see, Saw the vision of the world, and all the wonders that would be, Till the war-drum throbbed no longer, and the battle flags were furled."

But how, in the meantime, has the splendid prospect then held out to us been realized? Alas! hardly ever, in the history of this war-blasted world, has there been more continuous war than in the past twenty years, or the years which immediately followed the time of these glittering predictions of universal peace. Hardly ever, if ever, in the sanguinary annals of the human race, have there been, in an equal period of time, wars more destructive than the six or eight gigantic struggles since waged by the civilized nations of the earth—the most highly civilized nations.

The statement may appear startling, but we do not make it carelessly. Let us briefly indicate the wars of our time, as they have lately been accurately collected by a writer to whom we owe the leading idea of this article.

First, after the popular revolutionary struggles of 1848, came the Crimean war of 1854, when Great Britain, France, Turkey, and Sardinia, were arrayed against Russia, which lasted two years, in which there were sanguinary battles at Balaklava, Inkermann, the Alma, the Malakoff, and other places, and which ended in the humili-

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ation of Russia after the czar had died broken-hearted.

Three years later, or in 1859, came what was termed the Italian war—when France and Italy were arrayed against Austria—which was of but few months' duration, but in which mighty battles were fought with immense carnage—battles like Solferino and Magenta, at the former of which forty thousand men were killed or wounded—and which terminated in the humiliation of Austria, and her loss of her Italian province of Lombardy.

Next in order came the American civil war of 1861, one of the most stupendous and destructive wars in the history of the human race, which was of four years' duration, in which not less than four millions of men fought, and half a million were killed or wounded—a war of a hundred great battles, from Manassas to Donaldson, from Vicksburg and Chattanooga to Petersburg and Richmond.

Less than two years after its close came the great war of Prussia and Italy against Austria in 1866, a war which lasted less than half a year, but in which one of the greatest and most sanguinary battles of modern times was fought, the battle of Sadowa, in which nearly forty thousand men were killed or wounded; a war which resulted in the humiliation of Austria and her exclusion from the German Confederation.

Next in order of time comes the tremendous war, fearful in its carnage, profound in its results, which broke out in July of last year, between Germany and France—a war illustrated at Weissenburg and Gravelotte, Metz and Sedan, the siege of Strasburg and the siege of Paris—a war of huge battles, in which twenty thousand, forty thousand, sixty thousand men were killed or wounded—a war which ended in the destruction of the formidable army of France, in the overthrow of the dazzling but demoralized empire of the Third Napoleon, and in the seizure, by the victorious Germans, of the eastern provinces of France.

Next and last in this brief review, comes the horrible war which raged around Paris in the present year, from the beginning of March to the close of May. All we mean to say about this most cruel and savage of wars is, that it has just been fought in Paris, the "capital of civilization"—city of splendor and luxury, art and science, of polish and elegant manners, of gardens and boulevards, galleries and libraries—city of a thousand newspapers—city of cosmopolitan attraction and illustrious history. It was in "gay Paris" that the most ferocious of modern wars—a civil war, at that—has just been fought.

We will say nothing of the other wars of the last twenty years—the sanguinary war carried on by the British Government in the East Indies from 1857 to 1859—the war of France and Great Britain against China in 1860—the Maximilian war in Mexico from 1862 to 1866—the Danish war in 1865—the Paraguayan war in 1866, or other minor wars that might be mentioned. We have already shown, to a sufficient extent, how sanguinary has been the record of the human race for the last twenty years.

These numerous and baleful wars came upon the world while yet eloquent orators were dilating upon the "horrors of war," and philanthropists were proclaiming the advent of the era of universal peace, and peace societies were making their demonstrations, while the telegraph united the nations, and science was constantly winning new triumphs, and industry, commerce, and invention, were ameliorating the condition of the human race, and freedom and knowledge were spreading, and the principles of justice and Christianity appeared to be gaining new power over nations and governments. Mankind had just begun to enjoy the prospect of universal and perpetual peace and fraternity—had just begun to dream of the golden age, when the devouring flames burst forth nearly over the whole earth.—*Scottish-American Journal.*

"MANNERS," says the eloquent Edmund Burke, "are of more importance than laws. Upon them, in a great measure, the laws depend. The law can touch us here and there, now and then. Manners are what vex, or soothe, exalt, or debase, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality they aid morals; they supply them, or they totally destroy them."

Gathering with Christ.

He that gathereth not with me scattereth abroad. These solemn words of exhortation were spoken by the Saviour to his disciples while he was yet with them, and show very forcibly that none of his followers can remain neutral in the Christian warfare. Each must be a hero in the strife, or else a traitor to the cause of his Master.

Yet how many who profess to be servants of the King of kings stand idly looking on while the battle between truth and error goes fiercely on, not daring to take a decided stand for the right for fear they may be called to suffer reproach for the truth's sake!

They feel no special call to heed the Saviour's injunction to be up and doing, to labor while the day lasts; for the night cometh when no man can labor.

No burden for souls perishing in sin and ignorance all around them ever disturbs the complacency of those individuals. They seem to think that all that is required of them is merely to assent to the truth, and let others do all the work of combating error. They will come in, when the victory is won, for a share in the spoil, without any share in suffering the shame and reproach of the cross.

They forget the bloody sweat and agony of Gethsemane, the crown of thorns and the mockery of Pilate's soldiers, and the agonizing scenes of the crucifixion when the sins of the world lay heavily on the suffering Saviour, when even the Father turned away his face from his suffering Son, and he poured forth the anguish of his soul in that agonizing cry, "My God, my God, why hast thou forsaken me?"

They never seem to realize that the servant is no greater than his master, and that in order to reign with Christ we must first suffer with him.

Dear brethren and sisters of like precious faith, how many of us are awake as we should be to the importance of these solemn truths?

We profess to believe in the soon coming of our Saviour to redeem his people; yet how many feel the same interest in present truth that we feel in the transitory things transpiring around us?

It is very easy for us to look at the corrupt state of the popular churches of the day, and, Pharisee like, thank God that we are not in darkness as they are. But it is also well to remember that if with so much greater light we show no better fruits of righteousness than they, so much greater will be our condemnation; for to whom much is given, of the same will much be required.

Meroz was cursed because the inhabitants thereof did not come up to the help of the Lord against the mighty. We do not read that they did aught to hinder Israel, yet because they remained idle and indifferent to their cause, the Lord pronounced a special curse upon them. And as the things written aforetime were for our admonition, it becomes us to look well to our ways lest we be weighed in the balance and likewise be found wanting in the coming day, because, like that city, we did not come up to the help of the Lord against the mighty.

CATHERINE LINDSEY.

Florence, N. J.

The Two Evenings.

THAT the Bible recognizes two evenings is clearly shown from two or three passages. In the margin of Ex. 12: 6 we read the following language, "Between the two evenings". The passover was to be slain during this time. How could this be if the Bible recognized only one evening, as some affirm.

But the most striking example is found in Matt. 14: 15-23. In verse 15 we read: "And when it was evening his disciples came to him, saying, This is a desert place. Send the multitude away, that they may go into the villages, and buy themselves victuals," &c. We then learn that Jesus took the five loaves and two fishes which they had with them, and divided them among the people, and they all ate and were filled. He then sent the multitude away, and in verse 23 we read: "And when he had sent the multitude away, he went up into a mountain apart to pray. And when the evening was come [of the same day] he was there alone."

Here, two evenings are plainly recognized, and it is also plain that one began much later than the other; hence, we conclude that this last evening must have been the true evening, which ever began at sunset and marked the

beginning of the next day. See Gen. 1; Lev. 23:32; 22:6, 7; Josh. 8:29; Mark 1:32.

In regard to the first evening the Bible does not tell us just when it began; but according to history it commenced about three o'clock. See Bible Dict. Art. Evening.

C. H. BLISS.

MEN WANTED.

"The world wants men—large-hearted, manly men; Men who shall join its chorus, and prolong The psalm of labor and the psalm of love; The times want scholars—scholars who shall shape The doubtful destinies of dubious years, And land the ark, that bears our country's good, Safe on some peaceful Ararat at last. The age wants heroes—heroes who shall dare To struggle in the solid ranks of truth; To clutch the monster error by the throat; To bear opinion to a loftier seat; To blot the era of oppression out, And lead a universal freedom in. And Heaven wants souls—fresh and capacious souls; To taste its raptures, and expand like flowers Beneath the glory of its central sun. It wants fresh souls—not lean and shrivelled ones; It wants fresh souls, my brother—give it thine. If thou, indeed, wilt be what scholar should; If thou wilt be a hero, and wilt strive To help thy fellow, and exalt thyself, Thy feet, at last, shall stand on jasper floors; Thy heart, at last, shall seem a thousand hearts—Each single heart with myriad raptures filled—While thou shalt sit with princes and with kings, Rich in the jewel of a ransomed soul."

—Sel.

Be Short.

LONG visits, long stories, long essays, long exhortations, and long prayers, seldom profit those who have to do with them." Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull, if they are only short. We can endure many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through; if you speak, tell your message and hold your peace; if you write, boil down two sentences into one, and three words into two. Always when practicable avoid lengthiness. Learn to be short.

Christ the First Fruits.

THE Scriptures clearly teach that Christ is the first fruits of them that slept. "How can this be," says one, "if Moses was raised from the dead?" The difficulty in the mind of the questioner, is in supposing that in order for Christ to be the first fruits, he must be the first raised from the dead. To my mind, this is not necessary. Lazarus, the widow's son, and others, were raised from the dead before Christ was; and I cannot see that it would relieve the difficulty if Moses was not raised, even though it were true that the other cases mentioned were not raised to immortality.

I suppose it will be admitted that no one ever has been, or ever could be, raised from the dead, either to mortality or immortality, but by virtue of the resurrection of Christ. Enoch and Elijah were translated, experienced a change equivalent to a resurrection from the dead, they put on immortality and that too before Christ rose. Most certainly it was by the death and resurrection of Christ, that they could thus have mortality swallowed up of life. Christ was the first fruits to them.

The resurrection of Christ on the sixteenth day of the first month, was the anti-type of the offering of the first fruits on the sixteenth day of the first month, the second day of the feast of the passover. Upon this day the priest waved before the Lord a sheaf of barley, in behalf of all the congregation of Israel. This sheaf representing Christ, was a sample, and the first fruits, of the harvest. But I would not infer from this that it was the first sheaf reaped or if this were the case, it would not necessarily follow that it was the *only* one reaped, when it was waved before the Lord. Christ is the first fruits, in that he is the resurrection and the life, John 11:25; and a sample of those that come up in the first resurrection. 1 Cor. 15:23.

But further, Christ is the life-giver; his blood alone can atone for sin; and by his death and resurrection only, can any receive eternal life. Notwithstanding this is the truth, two, at least, of the fallen sons of Adam, received immortality, and were glorified in Heaven, long before Christ died, and before his stoning blood was spilled. Could this be? Evidently, because

they had living faith in a Saviour to come, and because Christ was as a "Lamb slain from the foundation of the world." Rev. 13:8. Yes, from the very beginning, as soon as the plan of salvation was devised, in the purpose of God, Jesus was as a Lamb *slain*. From the very same time, and in the very same sense, he was as the first fruits, resurrected from the foundation of the world.

It is a cheering thought that like as Christ was raised from the dead by the glory of the Father, even so they also which sleep in Jesus shall rise at his coming, and be like him, for they shall see him as he is.

Reader, do you desire to awake with the likeness of Christ in the morning of the first resurrection, or to be changed to immortality? If so, you must now become like him in spirit, and in character, and then you will receive the finishing touch of immortality, and go to dwell in the society of the redeemed in the realms of glory.

H. A. St JOHN.

"Behold, I Come as a Thief."

THERE is a certain class to whom these words will be fulfilled in all their force and terror, on the day of Christ's appearing. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24:48-50.

Here is a person who has been looking for the coming of the Lord, but he has not come yet, after so many years of anxious watching, and in his *heart* (not openly), he is putting away the instruction to "watch and pray," and saying, "He has delayed his coming so long, may be it will be years ere he comes, if he comes at all."

He encourages doubts and unbelief. His heart becomes evil, and dwells upon the faults and failings of others, and he is ever more ready to speak of them and smite his fellow-servants than anxious to confess and forsake his own. And why is this? If we are looking for the soon coming of the Lord, our own sins will be of most concern to us, while toward others we shall exercise that charity which covers a multitude of faults.

Let us watch the course of that evil servant. His first step is saying (in his heart, by himself, unto himself), My Lord delayeth his coming. This prepares the way to act more openly, and the second step is taken by openly smiting with the tongue or pen of slander his fellow-servant who still adheres to the faith he once trusted in, then secretly and now openly denies. The two first steps taken, the third becomes easy and he begins to eat and drink with the drunken; and what will be the end of such an one? He will find when too late that his portion is with hypocrites, instead of with the finally faithful. Dear brethren and sisters, the nearer we can make the coming of the Lord appear, the safer it will be for us. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.

C. GREEN.
Battle Creek.

Reward of the Overcomer.

AN overcomer is one who vanquishes or surmounts. He vanquishes all his foes. He surmounts all difficulties that may come between himself and the object sought. Those who are truly overcomers, go clear through, overcome to the last, and they enjoy the final reward. What is to be the reward of those who are found overcomers in the Christian race? We may, perhaps, form a very faint idea by reading some of the promises. And yet when we read what Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him," we learn that even our imaginations must come far short of the reality. But yet we read again, "But God hath revealed them unto us by his Spirit." Then we would thank God, and try by faith, to lay hold of the promises, and catch a faint glimpse of the great and final reward. Although we have many obstacles to meet, yet it is possible to overcome; for Jesus says, John 16:33: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." But why be of good cheer. Because as he has overcome, it is possible for us to overcome also, even as John says, in his first epistle, chapter 4:4; 5:4: "Ye are of God, little children, and have overcome

them; for greater is he that is in you, than he that is in the world." "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

But those promises which especially send joy and courage to the heart of the believer, are the words of Jesus himself, spoken by his angel unto his servant John. Rev. 2:7, 11, 17, 26; 3:5, 12, 21, 21:7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Oh! who would not enjoy such honors. Oh! to have my name confessed before God, and before the angels. Oh! to be clothed with white raiment, which is "the righteousness of Christ." No wonder that all tears will be wiped away, unless it may be those of joy. Let us renew our vows unto God, strive to press on. Why need we be discouraged? Press on. The prize is but a little way in the future. A few more fierce struggles, and all will be over. Then, oh! then to be crowned; to be fed with the manna, with the fruit of the tree of life; to be deprived no more of these glorious blessings. Oh! it is worth far more than all this world can give. The riches, the pleasures, the comforts, the joys of this life, which are not to be despised, sink in my estimation so far that it seems to me I can yield them all for the reward of the overcomer.

H. F. PHELPS.

Anger.

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools." Eccl. 7:9. "Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul." Prov. 22:24, 25.

Some have erroneously imbibed the idea that anger is justifiable in some cases, and that it is necessary and proper to be angry when provoked; but the Bible and common sense teach that nothing is more improper and sinful than anger. It is the first step in the crime of Cain, and leads directly away from God.

Parents would do well, not only to avoid this sin themselves, but to forbid anger in their children. Had all parents done this, had they been as much shocked at the flushed face, and the angry word, as they would have been at disobedience or theft, how much trouble had been saved us.

In early life had this passion been nipped in the bud, how easily it might have been accomplished. Then a little care and watchfulness, and judicious instruction, would have set the embryo man to walk in the paths of evenness and moderation. Then had the waves of passion been thoroughly subdued, by firmness and love, and had the parent taught the child to walk smoothly along in the path of self-government and self-control, daily setting an example of unshaken calmness, and love, and firmness, avoiding the first symptoms of anger, as he would the plague, how would the child have followed on in a noble career of usefulness and prosperity!

But alas! few have been thus educated. So, to a greater or less extent, our superiors have disciplined us in anger, and we have caught the disease, and it clings like the leprosy of Naaman to us after our seniors have passed away; and with what reverence do we cherish the memory of the few who have given us perfect examples of calm, dignified, dispassionate discipline; per-

haps a sainted mother, or a beloved teacher, or a kind father.

But we would not dwell upon this part of the picture. It would be far more pleasing to be silent upon the weaknesses of our forefathers; but there is a point that we wish to touch upon. It is this: we would have parents feel their responsibility in their influence upon their children. A parent cannot be too guarded against anger in discipline. Anger is contagious; and the more so when the parent, in impatient or angry tones, daily, or perhaps hourly, reproves his child.

But we turn from this picture with sorrow and regret, with this advice to people who are quick-tempered and excitable: Overcome this passion from this moment. Anger is evil, all evil. It is cruel to all parties concerned. It unfits us for business and for devotion, and for the social circle, and for Heaven. No angry, quick-tempered people will visit Heaven, or inherit the earth made new.

Visit the asylums for the insane, and you will find many if not most of the inmates are more or less hasty and ill-tempered, and have never learned that cardinal virtue, self-control, to overcome anger, bitterness, impatience, and to let virtue triumph in the soul.

Jos. CLARKE.

Dress.

BUTCHERS usually kill their victims before dressing them. Mothers frequently dress theirs before killing them. We noticed an innocent little girl of about five years, in the street yesterday, dressed and pinched within an inch of her life. For health and comfort, she might as well have been in the embrace of a young anaconda. But though the pattern was scant, it was a love of a pattern, and the little creature wore a butterfly on her head, and of course it was all right, and she was a darling. How would one manage to have a game of romps, do you think, with such an anatomy of silks, lace and ribbons? One might as well attempt to romp with a fancy show-case. They have passed a law, and a very good one it is, to protect quails. We want another; a law to protect children. If they are afraid the race of quails will be destroyed, what are we to say of children? Why, there are places in this land of ours, where one can see five hundred epitome's of humanity without seeing a single specimen of an old-fashioned, red-cheeked, checked-apron child.—Boston Atlas.

COVETOUS men must be the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death. They are held by their own greed as surely as beasts with cords, or fish with nets, or men with chains. They may be likened to those foolish apes which in some countries, are caught by narrow-necked vessels; into these corn is placed, the creatures thrust in their hands, and when they have filled them they can not draw out their fists unless they let go the grain; sooner than do this they submit to be captured. Are covetous men, then, so like the beast? Let them ponder and be ashamed.

Character of Popery.

POPERY is the greatest reactionary force now in the civilized world. It continually conspires against the Juarez progressive measures in Mexico, and the advanced people there are throwing it off. It is the chief embarrassment of every South-American republic, and keeps those struggling States in perpetual turmoil and revolution. It conspires with the Carlists, in Spain, against the liberal policy of Amadeus and the Republicans. It opposes the unification of Italy, and would nullify the emancipation of the Roman people. It is the chief embarrassment of Austria and the German Empire. It would restore Napoleon, or the Bourbon Henry V., in France. It ruins Ireland, and makes the greatest trouble of the British government. It is not only the ecclesiastical, but the political and social nuisance of the United States; giving us all our Fenian troubles and expenses; sustaining our Tweeds and other demagogues; making nearly all our mobs, and filling our prisons and pauper-houses.

A NEAT, clean, fresh-aired, sweet, cheerful, well-arranged house exerts a moral influence over its inmates, and makes the members of a family peaceable and considerate of each other's feelings and happiness.

NOTHING brings more pain than too much pleasure; nothing more bondage than too much liberty.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, DEC. 26, 1871.

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

The United States in the Light of Prophecy.**CHAPTER X.****THE MARK OF THE BEAST.**

The principal acts ascribed to the two-horned beast, which seem to be performed with special reference to the papal beast, are, the causing of men to worship that beast, causing them to make an image to that beast, and enforcing upon them the mark of the beast. The image after it is created and endowed with life, undertakes to enforce the worship of itself. To avoid confusion we must keep these parties distinct in our minds. There are three here brought before us: 1. The papal beast. This power is designated as "the beast," "the first beast," "the beast which had the wound by a sword and did live," and, the "beast whose deadly wound was healed." These expressions all refer to the same power; and wherever they occur in this prophecy, they have exclusive reference to the papacy. 2. The two-horned beast. This power after its introduction in verse 11, is represented through the remainder of the prophecy by the pronoun "he;" and wherever this pronoun occurs, down to the 17th verse it refers invariably to the two-horned beast. 3. The image of the beast. This is every time called the image; so that there is no danger of confounding this with any other agent.

The only acts ascribed to the image are speaking and enforcing the worship of itself under the penalty of death; and this is the only enactment which the prophecy mentions as enforced under the death penalty. Just what will constitute this worship, it will perhaps be impossible to determine till the image itself shall have an existence. It will evidently be some act or acts by which men will be required to acknowledge the authority of that image and yield obedience to its mandates.

The mark of the beast is enforced by the two-horned beast. The penalty attached to a refusal to receive this mark, is a forfeiture of all social privileges, a deprivation of the right to buy and sell. The mark is the mark of the papal beast. Against this worship of the beast and his image and the reception of his mark, the third angel's message of Rev. 14:9-12, is a most solemn and thrilling warning.

Here then is the issue before us. Human organizations, controlled and inspired by the spirit of the dragon, are to command men to do those acts which are in reality the worship of an apostate religious power, and the reception of his mark, or lose the rights of citizenship and become outlaws in the land; and to do that which constitutes the worship of the image of the beast, or forfeit their lives. On the other hand God says by a message mercifully sent out a little before the fearful crisis is upon us, Do any of these things, and you "shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." He who refuses to comply with these demands of earthly powers, exposes himself to the severest penalties which human beings can inflict; and he who does comply, exposes himself to the most terrible threatening of divine wrath to be found in the word of God. The question whether we will obey God or man is to be decided by the people of the present age, under the heaviest pressure from either side, that has ever been brought to bear upon any generation.

The worship of the beast and his image, and the reception of his mark, must be something that involves the greatest offense that can be committed against God, to call down so severe a denunciation of wrath against it. This is a work, as was shown in chapter 4, which takes place in the last days; and as God has given us in his word most abundant evidence to show when we are in the last days, so that no one need to be overtaken by the day of the Lord as by a thief, so likewise it must be that he has given us the means whereby we may determine what this great latter-day sin is which he has so strongly condemned, that we may avoid the fearful penalty so sure to follow its commission. God does not so trifle with human hopes and human destinies as to denounce a most fearful

doom against a certain sin, and then place it out of our power to understand what that sin is, so that we have no means of guarding against it.

That we are now living in the last days, the volumes both of revelation and nature bear ample and harmonious testimony. Evidence on this point we need not here stop to introduce; for the testimony already presented in the foregoing chapters of this series, showing that the two-horned beast is now on the stage of action, is in itself conclusive proof of this great fact, inasmuch as the power exists and performs its work in the very closing period of human history. All these things tell us that the time has now come for the proclamation of the third message of Rev. 14, to be given, and for men to understand the terms which it uses, and the warning it gives.

We therefore now call attention to the very important inquiry, What constitutes the mark of the beast? The figure of a mark is borrowed from an ancient custom. Says Bp. Newton (Dissert. on Proph. vol. iii, p. 241), "It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand, or on their foreheads, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer." Prideaux says that Ptolemy Philopater ordered all the Jews who applied to be enrolled as citizens of Alexandria, to have the form of an ivy leaf (the badge of his God, Bacchus) impressed upon them with a hot iron, under pain of death. (Connection B. C. 216.)

The word used for mark in this prophecy is *charagma* (*χαραγμα*), and is defined to mean, "a graving, sculpture, a mark cut in or stamped." It occurs nine times in the New Testament, and with the single exception of Acts 17:29, refers every time to the mark of the beast. We are not of course to understand in this symbolic prophecy, that a literal mark is intended; but the giving of the literal mark, as practiced in ancient times, is used as a figure to illustrate certain acts that will be performed in the fulfillment of this prophecy. And from the literal mark as formerly employed we learn something of its meaning as used in the prophecy; for between the symbol and the thing symbolized there must be some resemblance. The mark, as literally used, signified that the person receiving it was the servant of, acknowledged the authority of, or professed allegiance to, the person whose mark he bore. So the mark of the beast, or the papacy, must be some act or profession by which the authority of that power is acknowledged. What is it?

It would be naturally looked for in some of the special characteristics of the papal power. Daniel, describing that power under the symbol of a little horn, speaks of it as waging a special warfare against God, waging out the saints of the Most High, and thinking to change times and laws. The prophet expressly specifies on this point: "He shall think to change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws," would be doing evident violence to the language of the prophet. But to apply it to the laws of God, and let it read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High"—then all is consistent and forcible. So far as human laws are concerned, the papacy has been able to do more than merely "think" to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arm into the affairs of the nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do, what it was not able to do, but could only think to do; he sees it attempt an act which no man nor any combination of men can ever accomplish; and that is, to change the laws of the Most High. Bear this in mind while we look at the testimony of another sacred writer on this very point.

Paul speaks of the same power in 2 Thess. 2; and he describes it, in the person of the pope, as the man of sin, and as sitting as God in the temple of God (that is, the church), and as exalting himself above all that is called God or that is worshiped. According to this, the pope sets himself up as the one for all the church to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he could exalt himself above God. Search through the whole range of human devices; go to the extent of human effort; by what plan, by what move, by what claim could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law and teach the people that they were under as great obligations to that as to the law of God. Then he would only make himself equal with God. But he is to do more than this: he is to attempt to raise himself above Him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own in preference to God's. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do.

Such a work as this, then, the papacy must accomplish according to the prophecy; and the prophecy cannot fail. And when this is done, what do the people of the world have? They have two laws demanding from them obedience: one, the law of God as originally enacted by him, an embodiment of his will and expressing his claims upon his creatures, the other, a revised edition of that law, emanating from the pope of Rome, and expressing his will. And how is it to be determined which of these powers the people honor and worship? It is determined by the law which they keep. If they keep the law of God as given by him, they worship and obey God. If they keep the law as changed by the papacy, they worship that power. But further, the prophecy does not say that the little horn should set aside the law of God and give one entirely different. This would not be to change the law, but simply to give a new one. He was only to attempt a change, so that the law as it comes from God, and the law as it comes from the hands of the papacy, are precisely alike, excepting the change which the papacy has made therein. They have many points in common. But none of the precepts which they contain in common can distinguish a person as the worshiper of either power in preference to the other. If God's law says, "Thou shalt not kill," and the law as given by the papacy says the same, no one can tell by a person's observance of that precept whether he designs to obey God rather than the pope, or the pope rather than God. But when a precept that has been changed is the subject of action, then whoever observes that precept as originally given by God is thereby distinguished as a worshiper of God; and he who keeps it as changed, is thereby marked as a follower of the power that made the change. In no other way can the two classes of worshipers be distinguished. From this conclusion no candid mind can dissent; but in this conclusion we have a general answer to the question before us, "What constitutes the mark of the beast?" **THE MARK OF THE BEAST IS THE CHANGE HE HAS MADE IN THE LAW OF GOD.** What that change is, will be the subject of future inquiry.

U. S.

"The United States in the Light of Prophecy."

THE series of articles by Bro. U. Smith, under the above caption, will richly repay the most careful study. The subject itself is one of the highest importance. It is not a matter of mere theory. It is brought directly home to every individual. We cannot see how the reasoning of these articles can be set aside. Those who have never considered the leading idea here presented, will certainly be surprised at the strength of the argument embodied in these articles. Those who have given the subject much thought will find, in the array of facts here presented, much to instruct them in this subject. We cannot see how these things can be fairly met. The

warning of the third angel pertains to the work of the two-horned beast. And that warning is the immediate precursor of the seven last plagues. It follows the proclamation of the hour of God's judgment, and that of the fall of Babylon. It also immediately precedes the Son of Man on the white cloud. It is therefore evident, 1. That the territory of the two-horned beast is that where the three angels' messages are to be given; and surely no land under heaven is so adapted to this work, or has witnessed its accomplishment in such manner as has this country. 2. That the people of God will not witness the close of the great advent work, and the consummation of their hope, till this same country which has presented such advantages for the promotion of the truth, shall prove the field of serious persecution and trouble. We earnestly invite the readers of the REVIEW to give these articles attentive study.

J. N. ANDREWS.

Unity in the Work.

UNITY of faith is desirable, because faith being the mainspring of action, unity of faith results in unity of action. No great work, like that of giving the last great warning to mankind, can be accomplished without organized labor, so that each individual fulfills a part in the one great work.

Anarchy is sure to produce confusion, a thing of which an apostle has expressly stated that God is not its author. God is pleased with peaceful and harmonious action in his people. If any propose to engage in the work of God independent of the body to whom he has committed his work, his plan will prove a failure. The work of the Lord will not be accomplished in that way. His cause is one, and his people must be one. The very thought and purpose of independent labor in the cause is sure evidence that there is something not right with the individual; something that furnishes a good reason why he should not engage in the proposed work, and insures a failure, if he does.

When men are fully converted to God, they can work together in his cause. When they have learned the lesson of "submitting to one another in the fear of God," then, and not till then, are they qualified to share in the labor of the gospel.

God is doing a great work. We cannot aid in it, unless we are in harmony with the united wisdom of his people whom he has led out to engage in it. He will have regular organized effort. His army must be well-drilled and prepared for action. He will not accept of us, if our pride and insubordination lead us to engage in the battle, as it is said, "Upon our own hook." Let us engage, then, in organized, systematic effort.

R. F. COTTRELL.

Spiritualism a Counterfeit.

MANY are willing to admit that the wonders of modern spiritualism are a counterfeit, and that these are the the miracles referred to by the apostle where he says, "As Jannes and Jambres withstood Moses, so do these resist the truth," &c. But, if the miracles of spiritualism are a counterfeit, we ask, where is the true coin? True spiritual gifts and miraculous powers must exist somewhere. If the visions and prophecies of the spirits are the false, where are the true?

I answer, They began under the first angel's message, and are continued, in a more signal manner, under the third angel's proclamation. The gift of prophecy, as manifested among Seventh-day Adventists for more than twenty years past, bears every mark of the genuine, and stands every Bible test and, no man upon the face of the earth can disprove it.

The Bible tells us that both true and false manifestations will exist in the last days. We are now in the last days, and, hence, we are bound to believe that both exist at the present time.

And here we boldly declare that we have a manifestation of the true, through sister Ellen G. White. While our enemies, who know little or nothing of sister W., or her teachings, deny and ridicule, we are the more bold to speak what we do know, and testify what we have seen.

1. The humble and devoted spirit is such as we might expect would pertain to one having true exercises of this kind.

2. The manifestation of the gift has continued, without change, for twenty-four years.

3. No fanatical, ungraceful twitching and jerking, or ungodlike movement, has ever been seen in connection with this gift.

4. These testimonies have ever been decidedly and unequivocally for the Bible, and their spirit, like that of the ancient prophets.

5. Those who have believed them the longest and the strongest, have still the most profound reverence, respect, and love for the Bible.

6. They stand the test of every one of the fourteen Bible rules, by which true and false prophets are to be known.

7. To our certain knowledge, those who slander the humble instrument, and scoff at the manifestation of the gift, do it from prejudice, and hear-say evidence, without a careful and candid investigation of the facts in the case.

All candid persons, who have had a fair chance to witness the manifestation (among whom have been some of the most experienced sur-

geons), have been unanimous in expressing their conviction that it was miraculous.

According to the Bible, all miraculous power is either from God or Satan. Hence, we are shut up to the conclusion that, if this manifestation is not of God, it must be of the devil. But it cannot be of Satan, because it has, from the first, steadily and earnestly opposed the works of Satan, and especially, those of modern spiritualism, and Satan cannot be divided against himself. We have the words of Christ for this conclusion, and there is no evading it.

In 1849 and 1850, when spiritualism was in its infancy, and when most people looked upon it as a humbug—mere slight-of-hand, trickery, to die away in a short time—sister W. had the following testimony concerning it, and, that it was published at the time, existing documents, and hundreds of witnesses testify.

"I saw that the mysterious knocking, in New York and other places, was the power of Satan, and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security, and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings and power of the Holy Ghost."

"Satan will have power to bring the appearance of a form before us purporting to be our relatives and friends that now sleep in Jesus. It will be made to appear as though they were present, the words they uttered while here, which we were familiar with, will be spoken, and the same tone of voice which they had while living, will fall upon the ear."

"I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, and Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. I was shown that these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ by the rapping and mesmerism, and many would believe that all the mighty works of the Son of God, when he was on the earth, were accomplished by this same power."—*Experience and Views*, pp. 25, 26, 47.

This very explicit, prophetic testimony, given twenty years ago, is now most strikingly fulfilled.

Dr. A. B. Child, one of the most noted spiritualist authors, in his book, entitled "Better Views," &c., p. 117, says:—

"It is a dangerous position to stand in opposition to spirits, evil or good; for they number myriads, and are mighty. To speak ridicule of their coming now to the sight and sound of mortal eyes and ears, is unwitting BLASPHEMY, is utterance against the Holy Ghost."

At a picnic, held in Abington, Mass., Dr. Child uttered the following:—

"The time is speedily coming when every one who has opposed, scorned, reviled, and persecuted spiritual communion, will be brought to the altar of sacrifice, will suffer sorrow, regret, affliction. . . . It will be a bitter cup, but a necessary remedy for the present sickly morals and religions of men. It is in the power of the spiritual world to make any poor man rich in one day—to make any rich man poor in one day—to make a well man sick in a moment of time, or to make a sick man well—to take life, or to continue it—to make woe in the human heart, or joy and gladness there. . . ."

"Imminent and immediate dangers to earthly prosperity hang over all opposition to spiritual communion. Mark well, and you will soon see that the destruction of property, of health, even physical life, will follow close upon the heels and overtake all the obstinate, persistent warriors against sin and the devil—all the military of the church militant—all who revile and scoff, and say all manner of things falsely against spiritualism—against sins, sects, creeds, beliefs, not their own. Disasters on sea and land, fires, failures, accidents, diseases, and early deaths, will fall thick, and fast, and heavy, to harrow the peace and happiness of every bosom that is persistently turned with opposition and bitterness against this holy influx that comes down from Heaven."

Was there ever a more striking fulfillment of any prophecy? And this is only one of many instances that might be cited in proof of the genuineness of this prophetic gift. Not one of the many predictions, made during the past twenty years, has failed.

No sooner had this gift begun to attract attention, and the testimony against the doctrine of the immortality of the soul and the consciousness of the dead begun to be published abroad, than Satan began to inspire men and women to resist the truth like Jamnes and Jambres of old.

But the true gift and testimony still remain, and will continue, when their rods are swallowed up. The humble instrument, though often cast down, is not destroyed. Her living testimony is being heard from Maine to Missouri by hundreds of thousands, and her written testimony is engaging the attention of many thousands more. And thousands to-day will testify to the spiritual benefit derived from the testimonies. The fruit is good. The believer is led in the path of self-denial, and his love for all that is pure and good is increased. Every candid, unprejudiced reader of those testimonies is constrained to say,

"These are not the words of one who hath a devil."

No one has yet been known to embrace spiritualism while believing in these writings, but as soon as persons turn away from the true gift, they have, in several instances, taken up with the counterfeit. Our only safety is in "holding fast that which is good."

M. E. CORNELL.

San Francisco, Cal., Dec. 5.

Men and Things.

MOVING.

DEAR brother, are you becoming uneasy in your old home, or may be, your new one? Are you dreaming of riches of the West and imagining you can live there so easily? Are you about to break up old and dear and hallowed associations, and leave friends and brethren and all that has been sacred to you? Stop, I pray you, and take a word of advice from the thousands who have tried it to their sorrow. Read this:

GET A HOME AND KEEP IT.

"THIS little bolus of good advice is rolling around in the exchanges, and the sentiment is heartily endorsed by *The Tribune*. We have so many letters from men in Kansas who would go to Oregon, and from settlers in Oregon who would know more of orange-growing in Florida, that we beg our restless readers to remember the just old saw about the rolling stone.—[Ed. Tribune.]

"A large proportion of the American people are restless, roving, scattering, driven about from place to place by every spring freshet of popular excitement. Their desire for quick gains and their perpetual motion wears them out prematurely. They build houses for life-time residences, and are ready to sell out their newly-built homestead a week after it is finished—for perhaps less than it cost—and off they go, perpetually swinging around the circle of chronic change. To the pleasures of home and neighborhood attachment, to repose of feeling and content of mind, and love of objects around them, they are strangers. The fruition of trees they plant they rarely witness. Of all their possessions, they have nothing home-like to gladden their hearts. The gardens they lay out, the furniture they buy, and the houses they build, afford no home-loving memories. After wearing out half a life-time in perpetual change of habitation, with little gain and great loss, they see in their past career nothing but failure! Habits wayward, the mind perplexed, the purpose cowed, their energies baffled and disappointed, they surrender to fate, and accept in moody despair their abject situation; and often, with conscience seared and morals wrecked, without friends or home, they settle down too late, and die among strangers."

Almost every day I find families here in the West who exactly fill the above bill. Peace and contentment are strangers to their homes, if they have any; there are no sacred places, around which their memories can linger. An uneasy, dissatisfied feeling has come over them which darkens all their life. To me, this is the hardest and saddest part of my life. I have to be continually breaking off old associations, the dearest friendships, and the most sacred attachments, and for them form new ones. Often my heart murmurs and almost rebels against it and I can bear it only from a sense of duty. Let me advise you, friends, from the depths of my soul to "Get a home and keep it."

DIGNITY OF SPIRITUALISM.

That spiritualism is rapidly gaining ground is sufficiently evident from the respect with which eminent men are coming to speak of it. Beecher says of it:

"One would think that a delusion which, for the magnitude of its pretensions, the number of its victims, and the duration of its power to baffle the scrutiny of the shrewdest, is the most extraordinary in the history of humanity, might be deemed worthy of some more serious notice than the contemptuous jest with which Prof. Huxley dismisses it. And this all the more because the boasted expose by the great English Farraday was really such a pitiable display of learned weakness."

A SAD CASE.

A clergyman, writing of the Chicago fire, relates this sad case:

"One very sad case is related. A lumber merchant received news the week before that the great fire in Northern Wisconsin had destroyed his pine woods and his saw mills, losing him \$300,000. Sunday night his lumber yard in this city was burned, and on Monday morning his residence on the North Side was swept away and his two children perished. He was taken to the asylum, insane."

Alas! how unstable, how insecure, is all earthly joy. How unwise to build our hopes in a world like this!

D. M. CANRIGHT.

HUMILITY is a grace that adorns and beautifies every other grace without it, the most splendid, natural and acquired acquisitions lose half their charm.

When Was the Sabbath Abolished?

If the original Sabbath has been abolished, there was a time when it was abolished. Its law was binding up to that time, since then it has not been obligatory. When did its obligation cease?

1. Did Christ in his ministry on earth set aside the law? Hear his answer: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Then Christ did not abolish the law entire, neither did he change it a single jot or tittle. Thus in his teaching he speaks directly to the point in question, most emphatically declaring that this was not his missionary work, and at the same time affirming the perpetuity of the entire code, of which the Sabbath commandment was a part, till the passing away of the present heavens and earth, when the heavens shall melt with fervent heat. 2 Pet. 3:7, 10.

But did not Jesus break the Sabbath law during his ministry? If he broke an existing law, he became a sinner; for the transgression of the law is sin. His testimony on this point is, "I have kept my Father's commandments." But his enemies accused him of breaking the Sabbath. It is no wonder that open infidels of the present day should re-iterate this charge; but it is passing strange that professed Christians should do the same. Yet they do. Such, I ask, Did Christ break the Sabbath before its law was abolished? When was its law abolished? You say, he "took it out of the way, nailing it to his cross." Then this law was binding till the crucifixion, and to break it before that would be sin. This view contradicts the plain testimony of the Scriptures, that He that was offered for our sins, was himself without sin. Christ did not violate an existing law. Hence, if he did not keep the Sabbath "according to the commandment" (as his followers did after his crucifixion), the law for Sabbath-keeping must have ceased before that event. In that case the Sabbath is not included in the list of ordinances that were nailed to the cross. If the Sabbath was abolished before, it is certain that it was not abolished at the cross.

2. Was the Sabbath abolished at the cross? Then it was not abolished before; and hence it is certain that Christ did not break the Sabbath; but he was falsely accused of doing so.

One or the other of these two positions must be given up. Both cannot be true. Yet, contradictory as they are, the same persons hold and contend for them both. Proof is so scarce on their part, that they cannot spare either of them. In this they proclaim their own weakness, and the weakness of their position, that the Sabbath law has been abolished. Once instituting the Sabbath is enough; and that holds good until it is abolished. And so to have the Sabbath abolished once is enough. If the Sabbath law had ceased when Jesus and his disciples went to the synagogue on that day, it could not be abolished after that; for when a law is abolished it is law no longer. The law once slain could not be slain again. Yet our friends are so anxious to get it out of the way, they would have it dead during the ministry of Christ, slain a second time at the cross, and then have the apostles endued with power from on high, after the ascension of their Lord, to slay it again.

Truth once told is enough; but one falsehood needs a thousand others to make it truth; and yet they all fail, because the more there are, the more evident it is that the very foundation and superstructure are false. "No lie is of the truth." The truth needs no lie to sustain it. But lies must perish, with all that can be invented to sustain them.

R. F. COTTRELL.

Prayer-Meeting.

THERE is no better evidence of a state of grace than the relish for the prayer-meeting. What cares the worldly-minded person, or one in a backslidden condition, about the hour of social prayer? Such a one will prefer business or pleasure every time. On the other hand, the spiritually-minded see no place so desirable, safe and profitable, as the place of social worship. Jesus is there, the influences are all heavenly, and as the prayer of faith ascends, the power of God comes down and rests upon the assembly, and all feel as did the companions of Jesus on the mount of transfiguration, when they said: "Lord, it is good for us to be here."

Prayer-meetings are essential to the life of the church. As well expect a human being to live without breathing, as for a church to maintain the spirit of holiness, usefulness and peace—it's very life—without the prayer-meeting. There the church breathes its earnest desires and longings for the presence of Christ, and the blessings of his great salvation, and receives in return pleasant breezes from the garden of the Lord, reviving, cheering, and greatly strengthening the souls of all.

But who shall keep up these breathing places in the house of God? All who want to keep their souls alive by faith in Christ Jesus, and wish to see the church in all its departments manifesting power to influence men for good. Largely attended and spirited prayer-meetings

tell plainly in their good results upon the pulpit, Sabbath-school, and the congregation in general. Let all who can be found where Christ has promised his own presence: "Where two or three are gathered in my name, there am I in the midst."

Enduring to the End.

"BUT he that shall endure unto the end the same shall be saved."

It seems that many at the present time, who profess to be the followers of Christ, have forgotten that he plainly teaches that all his disciples were to be especially subjected to trials and afflictions. David speaks of the wicked in Psa. 73:5: "They are not in trouble as other men, neither are they plagued like other men." Again he says: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

That is, the time is coming when Jesus will come and set up the kingdom under the whole heaven, and put the righteous in possession of it. Then there will be no more pain, death, disappointment, persecution nor affliction. Oh, precious deliverance! Oh, happy day! May the Lord soon bring it to all the faithful. But until then, the people of God will have many afflictions, sorrows, and trials, and persecutions to endure. But he that shall endure unto the end the same shall be saved.

Our Lord well knew that Satan and his angels would be enraged at the remnant who keep the commandments of God and the faith of Jesus, and would make war upon them and endeavor to get them into trouble, more or less, daily. There are many ways in which the enemy approaches the disciples of Christ, while they may think that they ought to be exempt from such sufferings and trials because they are trying to serve the Lord. They seem to forget that David and Paul thought that afflictions were necessary for them. Paul says that he besought the Lord thrice to remove his, but instead of the Lord's removing the affliction, he told him his grace should be sufficient for him. Now if it was necessary for Paul to suffer affliction, why is it not for some of us, at least? Persecution in all its various forms seems to be the appointed result of faithful godliness. Paul says that the godly shall suffer persecution. And Jesus says, Happy are ye when they shall say all manner of evil against you, falsely, for my sake; then look up, for great is your reward in Heaven.

But how few there are that are willing, under these deep trials and afflictions, to rejoice, or who live in such a way that they can rejoice. But how many there are that are more inclined to murmur than rejoice, while passing through trials that are as necessary to the perfection of our faith, as the trial of gold by fire is for its purification. "Knowing that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The work of patience is experience. How many of us lack patience; and therefore, how often we get out of the way, and fret and complain and murmur. May the Lord help us to let patience have her perfect work.

The great enemy of our souls seems to be exerting himself to get all the remnant involved in debt, so that their minds will be overcharged with the cares of this life, and the day of the Lord come upon them while they are not prepared for it. How do such apply Paul's statement, "Owe no man anything"? We believe it would be better to do as the Lord says; that is, having food and raiment, therewith to be content.

John saw the remnant before the throne without fault. Now it seems to me that if we are to appear before the throne without fault, all who are involved should make haste to free themselves from debts, and especially that all should be prompt in paying for the good paper they read. Jesus says: "The words that I speak unto you shall judge you in the last day." How then shall we appear before God in the Judgment in debt for even the religious paper we read?

The Saviour, looking down to this time, says: "Many false prophets shall rise, and shall deceive many. And because iniquity [that is, transgression], shall abound, the love of many shall wax cold." Here the Lord has his eye on the prophets of spiritualism, and many others who are engaged teaching false doctrines. Truth comes in contact with these, and this causes a great amount of opposition and discussion, which must be borne with patience.

Peter says if we do well and suffer for it, and take it patiently, this is acceptable with God. For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully, for even hereunto were ye called, because Christ also suffered for us. If Christ has called us to suffer grief and persecution, let us remember that the grace of God is sufficient for us, that we may endure it patiently to the end. And so we shall be saved.

I. SANBORN.

As bees breed no poison, though they extract the deadliest juices, so the noble mind, though forced to drink the cup of misery, can yield but generous thoughts and noble deeds.

A FORGIVING heart is one of the noblest things which a man can possess.

ADVENT REVIEW AND HERALD OF THE SABBATH.

CHARITY COVERS A MULTITUDE OF SINS.

COULD we love God with all the heart,
And as ourselves our neighbor,
'T would save disquietude and strife,
'T would save unpleasant labor.

No prejudice would then be raised
Against a friend or brother;
'T would all be covered by the love
We'd feel for one another.

Be wrongs all righted far as known,
In kindness and in love;
With confidence we then could claim
Assistance from above.

I feel as done to me the wrong
My brother has to bear;
What e'er the cause, I'd help him rise,
And in his sufferings share.

Think those above all others vile,
Who thus have gone astray?
Except we all repent we shall
Be likewise cast away.

Those only who have overcome,
Who've been made white and tried,
Will through earth's final, closing scenes,
Be able to abide.

He's coming through whose blood alone,
Our sins must be forgiven,
Through whom the victory we must gain,
Or be unmeet for Heaven.

Too soon we cannot know we're saved,
And made in Christ complete,
In love all ready, waiting, stand,
Our coming Lord to meet.

REBEKAH SMITH.

West Wilton, N. H., Dec. 5, 1871.

Progress of the Cause.

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

Important Meetings in Vermont.

THE meetings which were held in West Bolton, Dec. 7, and in Bordoville, Dec. 9 and 10, were very important to the cause in Vermont. Bro. James White did not attend these meetings on account of having a severe cold brought on by exposures in traveling. But sister White attended them, accompanied by Sr. Hall. Three meetings were held in West Bolton which were well attended, especially the one in the evening when the large school-house in which they were held was literally packed. There were about two hundred and fifty present. Sister W. spoke one full hour in each meeting—three times in one day. Her principal theme was the humble, self-denying life of Christ upon which she dwelt with great clearness and power. Nearly all present seemed to feel the necessity of coming up more fully to the perfect pattern. How little we see in us to boast of! How deficient our labors, and poor our sacrifices, when we keep in view the disinterested and sacrificing life of Christ! The interest was intense. The truth was received with great eagerness, and never was the word spoken indorsed more generally by a promiscuous crowd. We have reason to believe that whatever prejudice might have existed in regard to sister White was entirely removed. The friends generally expressed a strong desire to have Bro. and sister White spend at least two weeks with them in West Bolton the present winter.

There were eight meetings held in Bordoville. Three of them were preaching meetings and five were social. Sister White labored especially for the church. One interesting feature of the meetings was, that though Sabbath afternoon nearly one hundred persons came forward to the anxious seats for prayers, yet the evening following, at a meeting held to continue the same work, we came to a halt where neither preachers nor people could cause the work to progress; at which point special testimonies were given to individuals present; and as these were indorsed, light and freedom broke in. We could but thank God for his condescension in granting us assistance in this our time of need.

No regular meeting was held Sunday evening. The meetings closed at 3 P. M. But at 5 o'clock we realized what was more profitable to us and to the cause than a common meeting would have been. Sister White had spoken in the afternoon on the last days being like those of Noah, and was on the point of leaving for Berkshire to make sister Alida Kellogg who was on her dying bed a farewell call, when the two youngest sons of Bro. John Saxby—Brn. Parmenias W., and Arthur J., and sister Edna, wife of Bro. Parmenias—who had been in a backslidden state, came to our house to bid sister White good bye. At this point, sister White felt the real burden of their cases, and a special yearning after them for their salvation, and gave them rich instructions. She then kneeled down with them, and prayed for them with great earnestness, faith, and tenacity, that they might return unto the Lord. They yielded and prayed, promising to serve the Lord. The Spirit of the Lord drew nearer and nearer. Sister White was free, and soon, unexpectedly to all, she was in vision. She remained in this condition fifteen minutes. The news spread, and soon the house (Eld. A. C. Bourdeau's) was crowded. Sinners trembled, believers wept, and backsliders returned to God. The work was not confined to those present as we have since learned. Some who had remained

at home were powerfully convicted. They saw themselves as they had never done before. The angel of God was shaking the place. The shortness of time, the terrors and nearness of coming judgments and the time of trouble, the worldly-mindedness of the church, their lack of brotherly love, and their state of unreadiness to meet the Lord, were strongly impressed upon the minds of all. A reform is started; hearty confessions are being made; brethren are coming together; and those who had assumed the stewardship of others are feeling measurably the responsibility resting upon them. Surely the Lord has wrought and he shall have all the praise. May the work deepen and widen until we are all prepared to stand in the Judgment. God keep us from the wiles of Satan, and help us to be thorough.

As preachers, we are trying to see our lacks, and design by the grace of God, to be wholly consecrated to the Lord, and to the interest of his sacred cause.

A. C. BOURDEAU,

D. T. BOURDEAU.

Bordoville, Vt., Dec. 13, 1871.

Osceola, Iowa.

THE Lord favored us with the finest of weather, and good roads for this meeting. We had a large gathering of our leading brethren and sisters from all parts of southern Iowa—Woodburn, Mt. Pleasant, Sigourney, Monroe, Knoxville, Sandyville, Adel, Peru, Afton, Leon, Decatur, &c., &c. Our only disappointment was the absence of Bro. Butler on account of his sickness.

Our new house was entirely done and ready for use. Aug. 30, we preached the first sermon in the tent in Osceola, with only one Sabbath-keeper in the place, but plenty of enemies. Sept. 22, the first hour's work was done on the house. Dec. 5, it was all finished, complete to the turn of the key. In money, work, and material, it has cost us \$1825.00, every dollar of which is paid, and we have some in the treasury besides. Considering all the circumstances, and how very scarce money now is, it seems to us almost a miracle. It is a hard argument for our enemies here to get over.

All say that we have the neatest house in the city, though not the largest. We spared no pains nor means to make it just what we wanted, and all feel well pleased with it. It gratified us much to be able to say to the congregation, at the dedication sermon, that we had no begging to do, no collections to take up. To the Lord be the praise.

Brn. Morrison, Hare, and McCoy, assisted in speaking to the people. There were present about one hundred and twenty-five Sabbath-keepers, most of whom have embraced the truth within the last eighteen months. Seldom have I enjoyed a sweeter and more encouraging meeting than this. Our hearts were united in love more closely than ever. It has done much to encourage and strengthen the friends, and the cause here. The outside interest and attendance seem as good as ever. While new ones are coming out on the Sabbath, not a single soul of all those who embraced the Sabbath in the tent, has given it up. I remain another week, and then go to Peru for two weeks.

D. M. CANRIGHT.

Dec. 12.

Switzerland.

DEAR BRETHREN AND SISTERS OF AMERICA: During a whole year you have heard little or nothing of your thankful brethren and sisters and the work of God in Switzerland. My correspondence has been very limited, and but a few have known of the state of things here, although there have doubtless been many anxious to hear. Perhaps it was wrong to report nothing for the dear ones in general, and I ask you to pardon me, and us all. I now will try to give you a statement of things of the past and at the present.

Last winter, I labored mostly at Tramelan to instruct the dear friends of the cause more perfectly in the truth. This was according to their desire. During the mean time I visited other places to speak the word also to others. In all, I spoke eighty times, and mostly in French. My courage was good and my own soul blessed. The brethren received more light; feeble ones became strengthened. There seemed to go on a good work. A few had decided to follow the Lord and to keep his holy commandments. But it became of them as it is written in Matt. 13: 5, 20, 21. The devil became angry and tried his might. He troubled us first from without, but soon his terrible influence was felt even among us.

The occasion of this was a difficulty on account of the question of going before the magistrates. Myself became involved in it, and this in such a way that I considered it best for me to speak no more publicly. Our meetings suffered, but were continued. God's erring children were obliged to experience that they did wrong. And I especially felt sad and mourned over the state of things.

Sometimes it seemed to me that it would overwhelm me. Discouragement came upon me. And the devil tried hard to induce me to leave the field. But I knew, and do still, that this is the Lord's work on which we stand, and the truth is of God which we hold.

Having tried to settle the matter by different ways, I became convinced that it was not in human power to do it. And finally, I committed the entire matter wholly to the Lord. And lo! the Lord did work for us. Already before this, I had been learning that not all my steps had been aright. And therefore I tried to confess my errors, humbling myself before God and before my brethren. Blessed be the Lord! he is willing to forgive, and he does forgive. Yes, I know it. I feel it.

Commencing in September, we had a second Conference to consider the matter once more. This time the Lord wrought for us mightily. Satan was obliged to leave the camp, and the Spirit of God came in and took hold of the hearts of his erring children. There were none who had not erred in some way. We confessed our sins, and humbled ourselves before Him who searches the hearts of men, praying him to pardon us. It was a solemn season. As we arose we could feel in our hearts that the Lord was performing a great work. We forgave one another. And the kiss of reconciliation was a hearty one. It was a refreshing season.

In regard to going before the magistrates we decided it was best to avoid it, if possible. May the Lord preserve us from troubles of this kind. A few who kept the Sabbath improved the occasion to give it up. Since peace was made, they have been cordially invited, and visited by others and myself, but without success. A few others have not joined with us although they observe the Sabbath still. And I fear they will turn away wholly. It appears from their sayings and actions that they think the way to life too narrow for them. They needed correction before. May the Lord pity them!

Those who attend the meetings are enjoying the blessing of God. And I can but say the Lord is turning to us. May his holy name be blessed! Before our difficulties were settled I tried to prepare weapons for the great war, translating some tracts to have them printed. And since then I continue to employ the time in this manner between other ministerial labors.

I have also again taken up public labor. May I have heavenly wisdom and light from on high. By invitation, I visited this place once and spoke the word several times. Made also a visit to Basle. Went also to other places to speak the word. Administered the Lord's supper three times. Baptized twice; in all, five new ones, of whom three were members of the Methodist church. I firmly believe that these new members will be an honor and a blessing to the work. Others are convinced of the truth, but have not taken hold of it yet. May the Lord help them to move in the right direction!

One brother, who was disfellowshipped a year ago because he gave up the Sabbath, is returning to the Lord with true repentance. He was obliged to pass through much affliction; was taken sick and brought very low. In his distress he requested the prayers of the church. The Lord answered, and by his grace this brother was able to come from a distance of 250 miles to visit the brethren at Tramelan. He is doing pretty well, and I hope he will be able to go out soon to tell to the people what a great work the Lord has done for him.

Nov. 4, we celebrated the Lord's supper at Tramelan. Our dear Bro. A. Vuilleumier could not attend, being confined to the bed on account of sickness. In his case too, we could see the efficacy of prayer. While we were engaged in prayer for him he felt better.

Nov. 5, we were greatly encouraged to see him restored so that he could take part in the deliberations of the Conference which had assembled to consider the mission. An executive committee was chosen to take the general supervision and the charge of the great work. We felt that the Lord was with us and moving on the hearts of his people. Now the sincerity of hearts was to be tested. To pray is an easy thing, but to give is quite a different thing. To advance the cause here we need tracts. To get them we want means. Although there were but seventeen members present, the others being prevented from attending, not less than one thousand dollars in gold were

pledged for the good work. This shall be used to get different tracts on the present truth. A few translations are already at the printing office. Great and solemn is the work, wide the field, short the time, and much to be done. May the Lord help to improve it best. We have had severe trials to pass through. But it cannot be denied, that some good has been done by it. The terrible storm has passed by, and the air has become purified. We enjoy a refreshing season, and it seems as if a new era had begun. May it be for the eternal welfare of many souls.

Nov. 17, I left the dear brethren of Tramelan for this place to give a course of lectures. The Lord permitting, they will commence next week. May the Lord direct in all, and prosper his holy work to his honor and glory. May sinners be converted. May backsliders return, and may God's people be prepared for the soon coming of our heavenly Master. May we all be counted worthy to enter in through the gates into the city!

Remember the work in Switzerland! Pray for us! The brethren and sisters of this country send their sincere love to the dear ones of America.

Yours humbly,

JAMES ERTZENBERGER.

Chaux de fond, Switzerland.

P. S. My P. O. address will remain as before, Tramelan, Jura bernois (closed mail via England), Switzerland.

Clark Co., Illinois.

DEAR brethren and sisters in the Lord, be of good courage. The Lord has set his hand the second time to gather Israel. He is in this work. We need not fear. He will lead it on to victory. He is a prayer-hearing and a prayer-answering God. He has heard our prayers and has sent his servants here to preach his down-trodden truth in Clark County. Four years have passed since we enjoyed such a blessed privilege. We praise God's holy name for his goodness and mercy toward the children of men. Some have taken their stand with the people of God, and are keeping all the commandments. May the Lord help them all to be faithful, and add such to his church as shall be saved.

Remember us here in Clark County. We need your prayers.

CATHERINE KITTLE.

Michigan.

EVENINGS of Oct. 5 and 6, held two meetings at Jamestown, Ottawa Co., where I held meetings last spring. Here is one sister keeping the Sabbath, as the result of these meetings, and others are satisfied in regard to the truth, but for different reasons, do not as yet step out upon it.

Oct. 7, held two meetings with the brethren at Gaines, Kent Co. They are here united and making some advancement in the work. The 9th, held two meetings at Leighton, Allegan Co. The 29th and 30th, by request, attended the quarterly meeting at Poterville. Brethren and sisters were present from Charlotte and Oneida. Had a good meeting. The Spirit of the Lord was present, and all seemed determined, to make an advance step in the work.

Nov. 15, left home to join Bro. Lamson in St. Clair Co. The 18th and 19th, accompanied Bro. L. to his appointment at Greenwood. Here are seven families keeping the Sabbath, the result of Bro. L.'s labors the past summer. They all appear firm and decided in the truth. We returned to Memphis in time to hear two interesting discourses from Bro. Van Horn. The 24th and 25th, with Bro. L., at Smith's Creek. Here Bro. L. has labored for several weeks. Quite an interest has been awakened, and several are keeping the Sabbath, and others are deeply interested.

Considering it not best for Bro. L. and myself to labor together, in company with Bro. Wakeling I went to Lakeport, twenty-five miles north of Memphis. Commenced meetings Nov. 30. Held meetings as long as the people would come out to hear. It seems to be a very unfavorable time to hold meetings in this place at present, it being very near the lumber district. The recent fires are the cause of extensive lumbering, so that many are away from home, or preparing to go soon. I left for home Dec. 13, feeling clear that I had tried to do my duty at least.

Sabbath, Dec. 16, was with the brethren at Monterey. Evening after the Sabbath, re-organized our Sabbath-school. A good in-

terest was manifest in this work. The brethren here have recently organized a tract society. We hope for better times in Monterey. I commence meetings soon at Hamilton, in this county. I earnestly desire heavenly wisdom, to guide me in this work.

H. M. KENYON

Allegan, Mich.

From Bro. Gallemore.

It is with pleasure that we now attempt to speak a word in behalf of present truth, which, we are happy to state, becomes clearer to our mind, and more precious from day to day. Our greatest wonder is, that more do not see the truth, embrace it, and come out fully on the side of the Lord, keep his commandments, and walk humbly before him. Could the people, or would they, see that the last warning message was now going forth to a dying world, there would certainly be a mighty humbling before the Lord, and the precious truths connected with the near advent of the Saviour would have the proper solemn and sanctifying effect. But for unbelief and lack of watchfulness, this mighty and crowning event must "come upon the world as a snare." Solemn thought it is; but they who believe divine inspiration cannot doubt it. Man though will not go down unwarned. The Lord is the same now and forever, and he has never dealt thus; and why should the world scoff at the idea that God's faithful servants are now engaged in the solemn work of delivering the last warning message to the world prior to its destruction? It is a thing impossible for the faithful watchman to answer the interrogation, "Watchman, what of the night?"

The truth looks plain, though, aside from our own family, we know of no Seventh-day Adventists hereabouts. Alone, we are endeavoring to live out the truth as best we can. We accepted it over two years since at Hamilton, and as we get deeper into the light of it the more precious it becomes. It has never been publicly proclaimed in this place, but we hope that in the order of providence it may be soon. The people here know but little or nothing about it, as a general thing. There appears to be a few honest souls here who might be warned and fall in with the truth.

J. M. GALLEMORE.

SISTER J. A. LANPHERE writes from Wis.: The first news that we had of the dear people who are sending abroad the holy and ennobling thoughts published at the REVIEW Office, was by hearing a first-day Adventist elder ridicule them, because of a person they called Ellen White. This was some two or three years ago. We did not so much as know where to address, till we learned it from some tracts left at Burns by a brother. While reading the soul-thrilling testimonies in volume two, tears could not be suppressed. While hearing the stirring appeals for help, how earnest our longings have been to help ease the burdens of the dear ones who have lain themselves and all that is precious out for that dear Saviour and his people. Of the publications that are being issued at Battle Creek, I feel as if I dare not receive the light only as I lift my heart in prayer to the holy One to help me and all to live it out. I have never before written anything for the press, but desired to let you know that there are hearts here who earnestly desire to help all we can, if no more than to breathe a prayer to Heaven constantly for the dear people who have spread abroad so much light and truth.

BRO. and SISER A. and E. GEER write: Our interest in this good work is increasing, and our prayer is that God may bless the laborers and speed the message. Our hearts are warmed up, and our prospects are brightening for the glorious future, and although we have passed the meridian of life yet we cannot look down into the grave. Our heads are lifted up; for we know that our redemption draweth nigh. We long to see the King in his beauty, and meet all the redeemed host.

BRO. L. MARTIN writes from Bennington, N. H.: My heart is cheered by the epistles in the REVIEW. I feel like thanking God and taking courage. It looks very plain to me, that the end of the Christian race is very near at hand, that deliverance is soon coming to all the faithful ones of earth. I

have believed in the glorious Advent doctrine since 1843. I believed with all my heart that Jesus would come in 1844. How many have made shipwreck of their faith since that time. And were it not for the love and tender mercy of our God, where should any of us be now? I had the privilege of attending the late meeting at Washington, and hearing the precious truth once more from our dear Bro. and sister White. I can say, Good is the word of the Lord. I bless God that he is raising up many in different places to take a stand upon the truth.

Lame Offerings.

BLEMISHED or unsound offerings were not acceptable to God in the old dispensation. The offerings of the children of Israel must not only be sound, but of the kind that God had prescribed. We have the same God now, and where is the scripture that teaches us that our God is any less particular in this, than in the former, dispensation. No such inspired language can be found. God has not become indulgent. With the same jealous eye he still guards the honor of his word, and the requisitions of his law. He that would transgress one of the least of the commandments of God, and offer to him a man-made substitute, is guilty of presumption, a grievous sin in the sight of God. All such substitutes are lame offerings, and he that willingly presents them does it at the peril of his own soul.

When Jesus taught the people publicly from city to city, the Jews held to a tradition that nullified the fifth commandment. Our Saviour said to them with reference to this matter, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mark 7:7. Here was a lame, presumptive offering. God could not accept it; he had not required it at their hands. It was not only uncalled for, but it was plainly making void the commandment of God, and, consequently, a very great sin.

The majority of Christendom at the present day, by offering to God the first day of the week as a substitute for the holy Sabbath of the Lord, the seventh day, do as effectually make void the commandment of God by a tradition, as did the ancient Jews. Keeping a day which God has never commanded, blessed, or sanctified, and calling it the Sabbath of the Lord, is making an offering unsound in every part, and what is more, diametrically opposed to the commandment of God. How can professors of the religion of Jesus, who fear God and tremble at his word, after once seeing the light upon this important subject, continue to offer to God in the place of his holy Sabbath an unsanctified substitute provided by the apostasy, and excuse themselves by saying that "God is not particular." All such will find out, sooner or later, their terrible mistake. "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:34, 35. Will working unrighteousness, disobedience to the law of God, do just as well? All unrighteousness is sin, and the wages of sin is death.

God is testing the world; and the measuring rule is that only true standard of rectitude, the moral law. By this, man will be tested, and finally judged. The law of God, in all its length and breadth, will be presented by precept and example to the last generation of men. All Christendom will be either loyal or disloyal when the Lord comes; and the line of demarkation between these two classes will become palpably distinct. On the one hand will be those who make void the law of God, while upon the other will be seen a people, zealous of good works, who, like the psalmist, will have respect unto all the commandments of God.

H. A. ST. JOHN.

BELIEF.—There is no reason to doubt that God has created us with intellectual differences which are wholly involuntary, and which must tend to fix the determinations of the judgment. There are some men who, from their earliest years, seem incapable of admitting a truth without double the evidence with which others would be satisfied. Who, then, among us is to determine what mind is most correctly strung? Is the man who admits a proposition on one degree of evidence to condemn his brother who requires two?—Rev. James Martineau.

God gives birds their food, but they must fly for it.

Signs of the Times.

SISTER S. E. WHITE, of Sonoma Co., Cal., sending us the following article, says:

"I find the inclosed article in our county paper, and its statements are so significant that I send it for the REVIEW. How can people think a millennium is coming, when they look at such facts as these? I rejoice that my eyes have been opened to these signs of the times; and that we, as a people, can read in them the evidence that our redemption draweth nigh. How careful ought we to live! How near to God we should be at all times, so that he can deliver us from sin and temptation. I feel like living nearer to God than ever before, and to be getting ready for his appearing; for he will soon come and not tarry."

"THE WORLD TURNED UPSIDE DOWN."

"At no period of the present century has there been so many disasters as have occurred during the past twelve months. The world seems to be turned upside down. The year opened with the terrible war between Prussia and France. This was succeeded by the revolution at Paris. Since then famine has visited Persia with all its attendant horrors; the cholera, Turkey and Russia; great and most destructive fires, in our own country; devastating earthquakes in South America; terrible floods in China; immense tidal waves on the Atlantic Coast; drought in California; the destruction of the whaling fleet in the northern seas; the unprecedented ravages of small-pox in Buenos Ayres, South America, by which many tens of thousands of people lost their lives.

"The political world also seems but little less disturbed. All Europe seems to rest upon the crust of a volcano, and scarcely a crowned head rests easily upon its pillow. Poor France, still bleeding and torn by the terrible ordeal of fire and iron hail through which she has passed, and impoverished by the mighty debt left her as a legacy by the unfortunate conflict with Germany, lies prostrate and struggling amidst great difficulties to assume an upright attitude. She has only a temporary government, which is liable to be overthrown at any moment. Revolution threatens her on every side. Spain has accepted a foreign king, but the discontent is great, and the government by no means on a permanent footing. Poor old Austria is tottering to her grave as an empire. The process of dismemberment steadily advances, and it is rumored that the Emperor, Francis Joseph, seriously contemplates abdicating, because he feels himself unequal to the emergency. There is great popular discontent in England. The Republicans are gaining ground rapidly, and a revolution cannot be postponed long. Prussia, having emerged triumphantly from an armed encounter with France, is consolidating her power, and is, perhaps, the strongest empire in Europe to-day; but there are elements of discord there also, which are matters of serious concern to the government. The same may be said of Italy.

"Underneath the surface in all these countries there are elements at work which will soon or late result in revolution and the overthrow of kingly government. The people, the great masses who have heretofore been ignored by the governing classes, and treated purely as hewers of wood and drawers of water, are beginning to assert their manhood. And although their first efforts at self-assertion are crude, and many of their ideas wild and visionary, they will doubtless persevere until they revolutionize the existing governments, and eventually, when intelligence becomes more generally diffused, succeed in establishing governments based upon the rights of man and administered for the common benefit.

"But we set out to call attention to the remarkable occurrences of the past year. Disaster after disaster has followed in such rapid succession that it is difficult to keep pace with them. Is the world approaching a crisis involving a new order of things? Are there to be further physical phenomena, climatic changes, etc.? Are we upon the threshold of an era of revolution and wars to result in the establishment of republics throughout the civilized world? People laugh at what they consider the visionary ideas of the International Society, but it cannot be denied that they are becoming a power and are destined to control the destinies of the world to some extent, unless some means are devised to crush them. This the European governments are combining to do, but the result is by no means

certain. We trust that the misfortunes of the past twelve months will not be repeated in the next. We have had horrors and troubles enough, but our destinies lie in the hands of Him whose ways are past finding out, and whose displeasure should teach mankind that there is safety alone in obedience to his commands."

Pilate's Question.

"WHAT shall I do then with Jesus, which is called Christ?" Are you in trouble? they asked Pilate. Yes, he replied, I have offered to release Jesus, but the people shout for Barabbas. They are determined to destroy Jesus, but I find no fault in him. What shall I do with him? And this has troubled more than Pilate. Thousands have asked it since his day when troubles and temptations were crowding them to make a choice. There is no escape from it. People may try to get away from it, but the question is always before us. God says, Choose. It is either Christ or the pleasures of this world; and they can scarcely go arm in arm with each other. There must be a choice. If you choose pleasures, then follow them in all their giddy rounds. But if you choose Christ, then forsake the pleasures of this life and learn a deeper and a higher joy in doing his works. This is the only way. If riches or fame open to our eyes a deep mine or a mountain high of glory or of power, then the voice comes again, Make your choice. Take the riches of earth, and the fame that men can give you, or choose Christ and seek for glory, immortality, and eternal life, by walking in his ways, and by doing his commandments.

Christ or the world? Which? That is the great question all the time forced upon us. Here is a robber, Barabbas, and here is the purest, the holiest, the best of all, Christ. Will you choose Barabbas, and crucify Jesus and win an earthly coronation? or will you choose Christ and be crucified on earth, but wear a crown in Heaven? That was Pilate's trouble; and with the roaring mob in his ears he said, Release Barabbas and crucify Jesus. Reader, how will you answer it? Will you answer it for life, and joy, and Heaven? or for death and sadness? Let these words ring forever in our ears when we are in trouble as to our course. What shall I do with Jesus which is called Christ? May the Lord help us to make our choice, to choose Christ who has given himself for us.

"Jesus, I my cross have taken,
All to leave and follow thee;
All things else have I forsaken,
Thou from hence my all shalt be;
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
While I prove the Lord my own."

MATILDA WOLDEN.

Sangamon Co., Ill.

SHUT THY DOOR.—I feel all that I know and all that I teach will do nothing for my soul if I spend my time as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayer and ordinances. "Enter in thy closet," said he, and "shut thy door." Some words in Scripture are very emphatical. "Shut thy door" means much: it means, shut out, not only nonsense, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or he will speak to thee in thunder—Cecil.

Obituary Notices.

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

DIED, Nov. 14, 1871, of dropsy of the brain, in Bushnell, Montcalm Co., Mich., Minnie, youngest daughter of Wm. H. and Rachel C. Lane, aged one year and two months. W. H. LANE.

DIED, in Mendon, Mich., December 4, 1871, William A. Langdon, son of William and Emily A. Langdon, aged twenty-seven years, two months, and seven days. He leaves a wife and one child, and a large circle of friends, to mourn his loss; but we mourn not as those who have no hope. He was kind and affectionate, and was always from a child of a religious turn of mind. He was a Sabbath-keeper for a number of years, and we think gave good evidence before his death that he will come up in the first resurrection. MARYETT LANGDON.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 26, 1871.

Bro. and Sr. White reached Battle Creek, from their eastern tour, the 22d inst., accompanied by Bro. Andrews and Bro. Haskell. Bro. Andrews spoke Sabbath forenoon and Sr. White in the afternoon, both to a full house. Quite a number of brethren have come in from different parts, whose faces it is good to behold.

U. S.

Notice.

To the scattered members of the S. D. Adventist church of Civil Bend, Mo.: As we are nearing the end of the present year, and approaching the commencement of another, it is desirable all should report themselves, their spiritual condition, Systematic Benevolence, &c. Some have not reported since absenting themselves from us. It would be encouraging to hear from all once a quarter. Let us all remember our vows and live in discharge of our every duty. In behalf of the church. J. H. ROGERS.

Altovista, Mo., Dec. 18, 1871.

The United States and Russia.

THE friendship which has grown up between the United States and Russia is a subject worthy of study. It is certainly a remarkable fact that the freest, and what is generally esteemed the most iron-clad despotism on earth, should be drawn into friendly union, and when no particular self-interests are involved.

It is one of those events for which we have no sufficient present explanation, and which, therefore, we are inclined to think, must be a preparation for something in the future. Notwithstanding the present strength and promise of Germany, it seems probable that Russia and the United States are to be the two great powers of the future; but how they are to co-operate for any common purpose does not yet very clearly appear.

At any rate, it is by no means settled yet that Germany is to control Europe—a question, however, if we may trust reports, which the two giants of the North are preparing to adjust in the usual kingly method by arms and blood. Germany, in making an army of her whole adult male population, has set Russia an example of which she has not been slow to avail herself; and she, too, is disposed to make of every able-bodied man a soldier, prepared at any moment at the command of the emperor to appear in camp or field. Other powers are learning the same fearful lessons, and Europe will soon be but one series of enormous camps or military schools.

When the nations are thus armed and ready, will there not be, from necessity, war? And what the result may be when these most gigantic forces that ever shook the world shall meet in hostile collision, is a question which no one can answer now. This young prince [Alexis], as the representative of one of the mightiest of these future combatants, is an object of peculiar interest; for if his life is spared he must be an important figure in the coming conflicts.

Significant Items.**ROMANISM AT WORK AND WE IDLE.**

THERE was a time when Romanism showed no particular pretensions, and consequently awakened no fears in the United States, but that time has now gone by. After creeping silently, it has learned to walk with its head up, and we are confident that its aims are much more comprehensive than is generally imagined.

As a religious system, popery is putting forth active and energetic efforts to establish itself in the various States of the American Union; and, as a political engine, it has secured a power much greater than that of any other denomination; in fact, the Romish priests are the only clergy that attempt to exert a political influence in an official capacity.

It is alarming to know that now, instead of there being one Romanist for every sixty Protestants, as was the case fifty years ago, there is one Romanist for every six Protestants; and if this continue, we can easily predict the doom of this country.—*Watchman and Reflector.*

FREE CHURCHES A FAILURE.

Many years ago Mr. Lennox, one of our wealthiest citizens, undertook to meet the then growing necessities of New York, by building a series of moderate sized churches. He placed them in eligible localities, provided eminent ministers, prepared a complete outfit, and only asked the congregations to pay the running expenses. Thus the societies were never able, or never willing, to do. The societies were a perpetual expense, and one by one the churches were sold, and, while they existed, were always feeble. The masses will not go into our costly churches, because the pew-rents are so high, and they will not attend free churches, because they are not paupers. The remaining church was settled over by Dr. Alexander. The house was sold a short time since, and the experiment of free churches will not probably be revived.—*Burleigh, in Boston Journal.*

SINGULAR TRADITION.

It is a tradition of the German Jews, that at the time when the Empire of Germany shall be re-established (the empire ceased several hundred years ago), this will be the omen of the anxiously expected Messiah.—*The Israelite.*

IMPURE LITERATURE.

The N. Y. *Observer* has a two-column article from the pen of "Irenaeus" (Dr. J. S. Prince), drawing attention to the prevailing impurity of our literature in novels and newspapers.—*Boston Journal.*

"THEY BUILDED," &c.

1200 churches built in the United States in 1870.

THE CHRISTIAN SABBATH.

Three thousand ladies, in Brooklyn, have petitioned the Board of Alderman for the better observance of the Sabbath?—*New Bedford Republican.*

TIME TABLE.**Peninsular Railway.**

On and after Wednesday, Nov. 22, 1871, Trains will run [on Chicago Time] as follows, viz.:

GOING WEST.	Chicago Exp.	B. Creek Acc.	Mixed.
Lansing,	10.35 A. M.	8.00 P. M.	7.00 A. M.
Potterville,	11.08 "	8.57 "	8.03 "
Charlotte,	11.25 "	8.57 "	8.55 "
Olivet,	11.45 "	9.19 "	9.30 "
Bellayne,	11.59 "	9.35 "	10.10 "
Battle Creek,	12.45 P. M.	Ar. 10.15 "	12.00 "
Climax,	1.15 "		12.50 P. M.
Brady,	1.52 "		2.20 "
Schoolcraft,	2.08 "		2.57 "
Marcellus,	2.38 "		3.55 "
Cassopolis,	3.27 "		5.15 "
Edwardsburg,	3.52 "		6.05 "
Mishawaka,	4.20 "		6.65 "
South Bend,	4.30 "		7.10 "

L. D. DIBBLE, Pres't and Gen. Sup't, Battle Creek,

News and Miscellany.*"Can ye not discern the signs of the times?"*

NEW YORK, Dec. 21.—Letters from South America state that an earthquake at the town of Oran lasted nine hours, with 40 different shocks. Streets were split open, and every house tumbled into ruins. The inhabitants fled to camps outside the town, only one death occurring. The earthquake was felt throughout the Province of Juquay, and a volcano burst forth, leading to the belief that further subterranean movements along the line of the Andes might be expected.

NEW YORK, Dec. 17.—Mail advices from India state that the River Guarnti rapidly rose on the night of September 16th, and overflowed the banks, the floods lasting three days and nights, and swept away about 3,000 houses in the city and vicinity of Jounpur, rendering 10,000 people houseless. Much suffering prevails, as there was a lack of food, and the indigo harvest had been a partial failure.

A SPECIAL dispatch to New York says that Theirs and the Orleans Princes have had a falling out. Thiers accuses the Duc D'Aumale of trying to obtain the support of the army. The plan of the Orleanists, according to this account, is to force Theirs to resign, make Cambord the genuine and original pure-blooded Bourbon, King, and the Count de Paris heir apparent, while the Duc D'Aumale takes charge of the army in the capacity of Lieutenant General. Should this programme be put into practice France will be once more convulsed in revolution. Neither imperialists nor republicans are likely to submit to such a compromise.

An English Paper on America.

THE Liverpool (England) *Post* speaks of the message of President Grant, as one that "bears all the marks of national content." "There is no excitement in it." "All is calm and satisfaction. Here, at least, is one great democracy soberly and efficiently doing its duty in the world; developing its resources; living on and re-applying for the enrichment of the nation the profits of industry and the accumulations of enterprise; surveying all other peoples with kindness; rejoicing in having helped forward peace and civilization" by arbitrating foreign difficulties and settling down to domestic work with business-like resolution. The message exhibits "a great republic filling one of the grandest places in the world with a dignity that could not be excelled by the most ancient and stately monarchy."

English Bibles.

We have on hand a good supply of English Bibles which we offer, post paid, at the following prices:

Diamond, Marg. Ref., Morocco, Gilt,	\$1.50
Pearl,	2.25
Nonpareil, Ref. after verse,	2.75
Marg. Ref., Circuit,	3.25
Minion, Ref. after verse, Morocco,	8.00
Marg. Ref., Circuit,	4.25

Appointments.

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

QUARTERLY Meeting of the S. D. A. church of Monroe, Wis., Jan. 13 and 14, 1872. Bro. Sanborn, and also Bro. Robert Andrews of Illinois, are expected to attend this meeting. Come one and all prepared to work.

O. H. PRATT.

QUARTERLY meeting at Little Prairie, Wis., Dec. 30 and 31. Meeting to commence Sabbath evening.

C. W. OLDS.

QUARTERLY meeting in R. I. with the church at Curtis Corner, Sabbath and first-day, Jan. 20 and 21, 1872.

JABEZ C. TUCKER.

QUARTERLY meeting of the Fish Lake church at the school-house near W. Farrar's, Waushara Co., Wis., the second Sabbath and first-day in January, 1872. Brn. P. H. Cady, of Poyssippi, and Rufus Baker, of Mackford, are requested to be with us at that time. A general invitation is given.

P. S. THURSTON.

PILOT GROVE, Iowa,	Dec. 30, 31.
Marion,	Jan. 6, 7.
Laporte City,	Jan. 13, 14.
Fayette,	Jan. 17.
Waukon,	Jan. 20, 21.

These meetings are to commence with the evening of the Sabbath. It is expected there will be a general attendance of all the friends of the cause within a reasonable distance of each meeting, as it is with difficulty that we can find time to attend them be-

HERALD OF THE SABBATH.

cause of the many calls for labor. Let us improve the time. We want all who have not paid in advance on the REVIEW, Reformer, and Instructor, to be in readiness to do so at these meetings. We shall give especial attention to this object, and we hope everyone will take due notice and be in readiness who know themselves to be in debt to the Office. We desire also to know of any promising fields of labor, and the wants of the cause generally.

GEO. I. BUTLER.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

J M BROWDER: Where is your REVIEW sent now? D S PLUM: There are twenty cents due on the REVIEW for the year 1871.

RECEIPTS**For Review and Herald.**

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money received pays—which should correspond with the Numbers on the Posts. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. Wm Pepper 39-21, H S Zoller 39-1, J W Snyder 39-1, Solomon Rogers 40-1, Fred J Hall 39-1, C A Bust 41-1, C H Tubbs 40-1, L M Alexander 40-1, D F Bartlett 39-21, Sarah Towle 40-1, N S Brigham 40-1, A H Robinson 40-1, A R Knight 40-9, H Foot 39-1, John Saunders 39-1, C Dunsha 39-14, F Gould 40-1, L Harlow 40-1, B Morrill 40-1 Robert Hardy 38-16, O A Robinson 40-1, L Filer 39-26, E C Breese 39-1, E C Hendee 40-1, M E Bartlett 39-21, B F Wilkinson 40-1, Levi Martin 39-18, Mrs H Smiley 39-1, H D Corey 41-1, M E Murphy 40-1.

\$1.50 EACH. Mrs C Tucker 41-1, Joseph Baker 41-1, O C Craig 41-1, Wm Kennedy 41-1, Eli Meekin 41-1, Louisa Anderson 41-1, Amanda Riggen 41-1, M Wilson 41-1, Esther Trumbull 40-1, E R Ludington 41-1, L B Stowell 38-24 Geo M Irons 40-5, A Child 39-14, E A Richerson 41-1, Wm Ashley 40-14.

\$2.00 EACH. Isaac Dompier 38-1, J C Loomis 41-1, J M Wilkinson 41-1, Mrs C Saxton 39-1, H Flower 39-1, A T Oxley 41-1, L Griswold 41-1, J H Bedford 41-1, D T Fero 40-12, James Ring 41-1, C G Satterlee 41-1, Amos VanSyc 39-13, M Powelson 42-1, S J Merrill 41-1, A B Pearsall 41-1, John Fullmer 40-23, J Stillman 41-2, N H Schooley 38-8, P Markillie 41-1, H Brigham 42-1, Abel Tuttle 41-1, A Fife 41-1, H D Bruce 41-1, H C Rathbun 41-1, Julia Oaks 40-23, J W Randolph 40-14, James A Chase 40-19, E Lobdell 41-1, E J Connet 41-1, E B Gaskill 41-17, Isabella Gray 40-9, F Howe 41-5, L M Freeto 41-1, Wm Livingston 40-1, Ann Alvira 41-1, D S Plum 40-22, Daniel Briggs 40-12, Horace Royce 41-1, Lucy M Squires 41-1, L L Glover 40-20, Susan H Clark 39-1, L S Bristol 40-9, S E Sutherland 41-1, C A Russell 41-1, H P Gould 40-1, J Loughhead 41-1, C L Sweet 40-15, Samuel Treat 40-1, S J Hersom 40-20, Otis Nichols 41-1, I Zirkle 41-1, J P Zirkle 41-1, N G Sanders 41-1, S Martin 41-8, M A P Wheelock 41-1, C E Cole 41-1, J Cady 40-14, E M Clark 40-1, Lillie M Fuller 43-1, Jas Jones 41-1, P Z Kinne 41-1, J W Lucas 41-1, Elizabeth Kinne 41-1.

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