

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 39.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 9, 1872.

NUMBER 4.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

JESUS KNOWS.

I CANNOT understand, when o'er Time's Ocean
My life-barque sailed,
Why tempests came, and why in dim confusion
My way seemed veiled.
The reasons are not very clear to my weak vision;
I look in vain
For that fair port and those fields Elysian
I thought to gain.
But this is plain: God saw it best, and therefore
The storm arose;
And though I cannot see the why and wherefore,
Yet Jesus knows.

I cannot tell why, when the day seemed clearest,
Dark clouds should lower;
Or why the hopes that my fond heart held dearest
Failed in that hour.
I know not why the morning's glorious shining
Was veiled ere noon,
Or why the fragrant garlands love was twining
Should fade so soon.
But this I know, though God his whys and wherefores
Does not disclose,
His purposes are ever best, and therefore
My Jesus knows.

I know not now—but Jesus knows—why shadows
Shut out the light;
Why treasures we deemed deathless felt so soon
The touch of blight;
Why hearts we leaped our own against, believing
That truth held sway,
Crushed our fond, trusting love with drear deceiving,
Darkening our way,—
I cannot tell—but God the why and wherefore
May yet disclose;
He doeth all things well—and therefore
My Jesus knows.

—Anon.

The Sunday Seventh-day Theory.

"FOR as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40.

This prophecy is used to sustain a theory which not only contradicts itself, but also several declarations of scripture, and the plain facts in the case. The theory is this: That Christ, in order to fulfill this prophecy, must lie three whole days and nights (seventy-two hours) in the tomb; and as Christ was crucified on Friday, which they presume to call the fifth day of the week, and expired near 3 P. M. (the ninth hour, Matt. 27:46; Mark 15:34-37), he could not have arisen before Monday. And as it was the first day of the week on which he arose (Mark 16:1-9; John 20:19), then it must necessarily follow that Monday is the first day of the week and not Sunday, as most people suppose; and as the seventh day immediately precedes the first, so Sunday must be the true seventh day. Now we will notice some absurdities which must follow, providing the theory in question be true.

1. That the Mahometans, who number hundreds of thousands, and are scattered throughout the different parts of Asia, Africa, and Europe, are all making a mistake in observing Friday for the sixth day of the week instead of Saturday, which would be the sixth day of the week, if the preceding theory were true.

2. That the Jews, who also are very numerous and are scattered throughout nearly every nation on the globe, have all made a great mistake in the past, in meeting together on Saturday for their worship, instead of Sunday. And, strange as it may appear, they were all unanimous in meeting on that day, inasmuch that there were none of them but honestly supposed that it was really the true seventh day on which they had always met for worship; and, stranger still, not one of them has ever found out the difference from that day to this; so that they are now all observing the sixth day, whereas they were once all observing the seventh. Now, certainly, if they should make such a mistake as this, the outside

world would correct them. If simply one Protestant church in our land should make such a blunder as this, they would be considered insane. Then think of hundreds of worshipping assemblies all making this one mistake. But such mistakes have been made, if Sunday is the true seventh day.

3. That the whole Christian world, which must number several hundred millions, have also made a great mistake, from the fact that they are all unanimous in declaring Sunday to be the first day of the week, the day on which Christ arose, the most of them observing it in honor of his resurrection, instead of observing the seventh day in honor of the work of creation.

4. That our dictionaries and chronologies, and all our learned men, are in error in regard to this thing; for they all declare with united voice that Sunday is the first day of the week, and Saturday the seventh. For while some of them differ in regard to the time which has transpired since the beginning of creation, yet all are agreed concerning the numbering of the days of the week.

5. That our best and most reliable histories are all wrong in this matter; for all that speak upon the subject regard Sunday as the first, and Saturday as the seventh, day of the week; some even giving an account of how the professed Christians in the fourth and fifth centuries ceased the observance of the seventh day (called the Jewish Sabbath), and commenced the observance of the first day in honor of Christ's resurrection. These histories are indorsed by the whole literary world. Certainly it would require a plain, "Thus saith the Lord," which will admit of no other interpretation, to justify us in taking a position against so much good historic evidence.

But before we proceed to offer additional evidence against the theory in question, we wish first to settle the much-disputed point in regard to the day on which the crucifixion took place. This we think was upon the sixth day of the week (Friday), and offer in support of this proposition the following reasons:

1. The day of his crucifixion was the preparation day, Matt. 27:62; Luke 23:54. But to this it is objected that the preparation day, here spoken of, was not the preparation for the weekly Sabbath, which always occurred upon the sixth day of the week, but for the passover, John 19:14, which always came upon the fourteenth day of the month Nisan, and this year occurred upon the sixth day of the week; and the preparation for this passover would be the day previous, which this year would be the fifth day of the week. But we find upon examination that the word *παρασκευή*, translated passover, in John 19:14 is used with reference, not only to the feast which occurred upon the 14th of Nisan, but also to the holy days of the passover week (see Encyc. Rel. Knowl.), which were two in number, the first always upon the 15th day of the month, and happening this year upon the seventh day of the week, or the Sabbath. John 19:31. "That Sabbath was an high day," etc. So the Jews at the time of our Lord's crucifixion observed both the weekly, and a yearly, Sabbath, upon the same day, one in commemoration of creation, the other in remembrance of their escape from Egypt.

2. The day following this preparation day was the Sabbath. Mark 15:42. See also Luke 23:54. "And the Sabbath drew on," &c. And this is further attested by the fact that they were in haste to bury him before the Sabbath should begin. John 19:42.

3. "They returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. Whereas, had his crucifixion occurred earlier in the week than the sixth day, they could have attended to this work before the Sabbath began. Had it taken place on the fifth day of the week (Thursday), as some contend, then the preparation day was still before them, in which they

could embalm his body and not put it off until the next first-day morning.

4. Had his crucifixion taken place on any other day than the sixth, the prophecies he spoke concerning his resurrection would not have been fulfilled. In Matt. 16:21 we learn that Christ was to suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Now, had his trial, crucifixion, and death, occurred on any other day of the week than the sixth, his resurrection would not have taken place on the first day of the week. Had he been crucified upon the fifth day, Thursday, his resurrection must necessarily occur upon the seventh, or Sabbath; for this would have been the third day from his crucifixion; and had his crucifixion been earlier in the week, his resurrection must have occurred still earlier in the week than the seventh day; but as the Scriptures abundantly testify that he was raised upon the first day of the week, one half of it being gone (the term day including twenty-four hours), his crucifixion must have taken place on the sixth day of the week, according to the common usage of language.

But it is objected that Christ could not have lain in the tomb any part of the day on which he was crucified; for Joseph did not ask for the body until even had come. Matt. 27:57; Mark 15:42. "And when the even was come," &c.; and as the even, which began at sunset and marked the beginning of the next day, had come before his burial, he consequently was not buried until the day following his crucifixion. This objection at first seems quite plausible, yet a few facts will place it in a different light. 1. There is nothing in the original answering to the word "when." The simple meaning of the phrase in Matthew being, *ὀψίας δε γενομένης*, "And evening being come," or, as Mark has it, "Evening now being come."

2. There are two evenings recognized in the Scriptures, Ex. 12:6; Num. 9:3, margin, "Between the two evenings."

3. The first evening began about 3 P. M. The second, or true evening, which marked the beginning of the day, began at sunset; and between these two evenings, on the 14th of Nisan, the passover was sacrificed. See Religious Encyclopedia, Bible Dictionary, Josephus' "Wars of Jews," b. vi, p. 562, Clarke's Comments, etc.

4. The hours between 3 and 6 P. M. on sixth day were devoted to special preparations for the Sabbath. See Clarke. What, then, shall we understand by the phrase, "evening being come"? Simply that the hour had arrived in which special preparations were to be made for the Sabbath. At this point of time the disciples immediately took the body of our Lord from the cross and laid it in the tomb, which was in the same garden; and that this was done before the beginning of another day is further attested by the fact that it was contrary to their law to permit a criminal to hang on the cross till the commencement of another day. Deut. 21:23.

We think the foregoing evidence is sufficient to establish the proposition that Christ's crucifixion occurred on Friday the sixth day of the week. With this fact before us, we will now offer additional evidence against the theory we have had under consideration. We have already made the statement that this theory was contradictory to plain declarations of scripture. Now we have eight prophecies spoken in plain, literal language that Christ should rise the third day from his crucifixion, Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7; and two stating that he did rise the third day, Luke 24:46; 1 Cor. 15:4. Each one of these scriptures is a testimony against this theory in question; for if he arose the third day from the crucifixion day he must have arisen sometime between sunset on what we call Saturday evening and sunset on Monday evening; for a full natural day in Bible includes twenty-four hours and begins

and ends with sunset. See Luke 13:32; Acts 27:17; Lev. 23:32; 22:6,7; Mark 1:32.

But it is not enough that this theory should thus contradict Holy Writ, but like all other false theories it contradicts itself. For as I have previously stated, this theory is founded upon the supposition that Christ lay in the tomb three whole days and three whole nights (seventy-two hours); and as his crucifixion took place on Friday, expiring about 3 P. M., his resurrection must have occurred on Monday, instead of Sunday morning, as is generally claimed. Be it remembered that they admit that his resurrection took place on Monday morning. Now we are prepared to ask when the three days and nights will expire. If we reckon from the time of his death, 3 P. M. on Friday, they will bring us to 3 P. M. on Monday. According, then, to their own showing, the three days and nights fall short over one half day, about nine hours. This theory, then, is against itself, and therefore cannot stand.

What, then, shall we understand from the scripture upon which this theory is based? Matt. 12:40. Wesley says, "It was customary with the eastern nations to reckon any part of a natural day of twenty-four hours for the whole day; and as the Hebrews had no word to express a natural day, they used night and day, or day and night, for it; so that to say a thing happened after three days and nights was the same as to say, it happened after three days, or on the third day. See Esth. 4:16; 5:1; Gen. 7:4,12." Wesley's Notes on Matt. 12:40. See also Clarke.

If the preceding comments be correct, and we certainly have no reason to deny them, then the same idea conveyed to those who heard this language would be conveyed to us by this verse should it read, "For as Jonah was three days in the whale's belly; so shall the Son of Man be three days in heart of the earth;" and this translation, according to Wesley and Clarke, is proper, and can be fulfilled according to the custom of the eastern nations in their usage of language, by the Saviour's lying part of each of the three days in the tomb. And this was fulfilled by the Saviour's lying in the tomb the latter part of the sixth day, Friday, the whole of the seventh day, Saturday, and one half of the first day, Sunday. With this view of the matter, all is plain and harmonious. With the other there is no harmony, the theory not only contradicting itself, but also many declarations of scripture and the plain facts in the case.

C. H. BLISS.

A Gradual Change.

NOT unfrequently the advocates for Sunday tell us that the Sabbath was changed from the seventh to the first day of the week by Christ and his apostles. In other words, the position is very common, that the change was a gradual one, commenced by Christ and completed by the apostles, covering a period of about seventy years from the resurrection of Christ to the death of the last apostle. Now this argument, if indeed it may be called such, is a virtual admission of at least two things; first, that the so-called Christian Sabbath has neither divine command nor sanction in the word of God; and second, that it has got its foothold in the world in the same manner as every false doctrine of tradition extant. Gradually and silently have all the corrupting errors of the papacy worked their way up to their present popular position in the professed Christian world.

But let us consider this idea of a gradual change of the Sabbath. To us it appears extremely absurd to talk about gradually changing a moral precept, a plain and unequivocal divine command. Now in order to be understood we will suppose as above stated, that the Sabbath was gradually changed within a period of seventy years, commencing with the resurrection of Christ. Then

it would follow that it was just a little right, hardly excusable, to keep the first day of the week on which our Saviour rose from the dead, because the gradual change, as is claimed, had then but just commenced. So then when the next seventh day arrived, it was just a little wrong to keep it according to the commandment, and when the next first day came it was still but just a little right to keep it, yet a *little more right* than it was the Sunday previous. Thus the matter would go on, it gradually becoming *less right* to keep the seventh day, and *more right* to keep the first day, till the period allowed for the change was half expired, when, obviously, it would be half right and half wrong to keep either day. And from that time forward the scale began to turn in favor of Sunday, till the Bible record closed, when, as is supposed, the Christian Sabbath was fully established. Now such a change is not only manifestly absurd, but exceedingly preposterous. No one that will look the subject fairly in the face can really believe it.

If God's blessing was ever removed from the seventh day at all, it was done at a definite point of time; if Sunday is the Christian Sabbath it became such all at once, by divine command. But no such command is to be found in the sacred writings. Nowhere are we informed by any inspired writer that God has ever removed his blessing or sanctification from the seventh day. It does, therefore, still remain the *only* blessed, sanctified Sabbath of the Lord. Its place in the bosom of the great constitution of Heaven, like the heart in the constitution of man, argues its great importance in the divine economy. Reader, do you magnify the fourth commandment?

H. A. ST. JOHN.

Watch and Pray.

OUR Lord said to Peter, James, and John, as he was about to go to Gethsemane to pray, Tarry ye here and watch. But on his return he found them sleeping. He then said to Peter, Simon, sleepest thou? and adds, *Watch ye and pray lest ye enter into temptation.* Mark 14:38. But as he went away and prayed and returned again he found them guilty of the same offense. And so it was the third time. Yet before this season of prayer Jesus had said to Peter that before the cock crow twice, thou shalt deny me thrice. Still he felt very confident that he would be able to withstand the temptation before him. He said, "If I should die with thee I will not deny thee in any wise." Yet the sequel proved that our Lord's words were too true in the case of Peter; for when the trial came he was unable to meet it, because he had failed to heed the admonition of the Saviour to watch and pray. Thus he was left to enter into temptation and deny his Lord.

The duty to *watch and pray* is no less binding upon us than it was when these words were addressed to Simon Peter and the other apostles. Matt. 24:32; Mark 13:33; and Luke 21:36. The duty of watching and praying is required of those who live in the last days. Our Lord has given the signs which should precede his second advent, among which are the darkening of the sun and moon, and the falling of the stars, the distress of nations, and the wickedness which would exist just before his coming. After taking the church down through the period of the papal persecution, and speaking of the signs in the sun, moon, and stars, he says that the generation who see all these things shall not pass till all these things be fulfilled, thus fixing his coming to the generation that witnesses the above signs. He also tells us that when we see all these things come to pass, we may know that it is near, even at the door. Though our Lord has been very definite in giving these signs whereby we may know when his coming is near, yet he has not seen fit to give us the definite time. He says; "Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33.

We find in Rev 14:6-12, a symbol of three messages to be proclaimed just before the coming of the Son of Man, the first of which was given by the Advent people in 1843-4. This message was based upon the prophecy of Daniel, and terminated in the tenth day of the seventh month of 1844. In this message there was definite time. Since then, we have been living in the tarrying or waiting time.

Our Lord has introduced the night watches, to show the position which his people

should occupy from this time forward. He says, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:3-37. See also Matt. 24:42. The idea of the night watches was doubtless borrowed from the custom which prevailed in the day of the Saviour of dividing the night into four watches, the first of which commenced when it began to be dark and occupied the first quarter, the second extending from that until midnight, the third from midnight on through that quarter, and the fourth watch reaching to the morning. We have been in this watching time since the disappointment of 1844. The question may properly be asked, Watchman, what of the night? God has been pleased to show us through the gift of prophecy that we are in the third watch, and also that the coming for which we are here required to watch is but the finishing of his ministration in the heavenly sanctuary. We have no means of knowing how soon this work will be accomplished, therefore we are required to watch, lest coming suddenly he find us asleep. How dreadful after long looking for our Lord to come up to the time when our destiny will be sealed and be found sleeping at our post! There is a blessing pronounced upon those who are waiting for the return of their Lord. Thus we read, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to set down to meat, and will come forth and serve them. And if he shall come in the second watch or come in the third watch and find them so, blessed are those servants." Luke 12:35-38.

In this quotation, Luke omits the first and fourth watches, which would seem to imply that the coming here referred to would be either in the second or the third watch, and may it not be that the opening of the fourth watch will bring the coming of the Son of Man to this earth? It is a fact that we have passed the two first watches and whether the present shall close probation or not, it is a matter of the greatest importance that we keep awake through the present watch, and so on till probation closes and the saints are finally delivered. Perhaps we are in greater danger of falling asleep now than we were in the two first watches. The Lord's coming has been delayed much longer than many of us expected when we first embraced these truths. Yet it is a fact that now our salvation is nearer than when we first believed. Is it not high time for us to waken out of sleep and take hold of this work in earnest.

I would to God that I could say something to arouse the sleeping ones to a true sense of their danger. Are not the signs of the times sufficiently ominous to cause us to see that we are nearing the closing hours of probation? and shall we not take hold of this work in earnest and labor not only for our own salvation, but for that of our fellowmen around us who are perishing for the light which we have? RUFUS BAKER.

Mackford, Green Lake Co., Wis.

The Touch of Sin.

WHEN an earthly touch once mars a heavenly gift, it can never be restored to its primitive beauty. Ruffle the snow just fallen and who shall lay it again? displace the dew as it has fallen on the blushing fruit, and no skill can replace it; press the rose leaf and wound it, and none can give back the perfection of its tints. So it is with human character. When youth has lost its innocence, when sin has once blasted the soul, when the first freshness of a God-given life is gone; no after repentance, reformation, or devotion to God, will ever make it the same. Memory is polluted, the imagination assailed by impurities, the habits of virtue are weakened, and the force of vice strengthened. The vileness may be healed, but the scar remains. God may forgive the sin and man may forget it, but it is never beyond the vision of him who committed it, and however distant it may be, it hovers over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its first foul touch. "The knowledge of good and evil," now, as in the beginning, hath death in it.

Be Ye Therefore Ready.

THE Saviour warns his people in many places to watch and be ready. He plainly gives us to understand that there will be great danger to both old and young in the last days. Some will be given to covetousness and worldly-mindedness; and others very anxious to follow the vain fashions of the day. Some will say, My Lord delayeth his coming; but he says, Let your loins be girded about with truth, and your lamps burning, and ye, yourselves, like unto men that wait for their Lord.

We are now in a waiting position. The truth looks very clear to my mind. I have not a doubt but this is the work of the Lord. Will all that read these lines be ready?

While reading Bro. Andrews' review of Preble, I have felt to praise the Lord for the truths of the Bible more than ever. If men would stop and consider before they undertake to tear down God's holy law, and read especially Matt. 5:17-19, it seems they would not be engaged in doing the work of the enemy.

My prayer is, that we may not be deceived. There is a little flock to whom it will be the Father's good pleasure to give the kingdom. Another year has drawn to a close, one full of interest and peril. Shall we not learn from it that time is very short, and we are fast hastening to the Judgment? May the Lord help us to be ready when the Son of Man cometh. S. M. HOLLY.

The Grace that Pinches.

THE prevailing sin of the day is *self-indulgence*. It is eating like a canker into the life of many of our churches. It leaves Christ's ministers to address empty pews on unpleasant Sabbaths. It robs Christ's treasury to keep up a showy "turn-out." If it hangs a bough of profession over on the *church-side* of the dividing wall, yet its roots are deep down in the soil of the world. It is often ready to deny Christ, but seldom ready to deny self.

The most unpopular doctrine to preach in these times, and the hardest one to practice, is the old-fashioned apostolic doctrine of *self-denial*. This is the grace that pinches. The daily battle of Christian principle is with that artful, subtle, greedy sinner, *self*. And the highest victory of our religion is to follow Jesus over the rugged path of self-denial. This is mainly to be done in the little every-day acts of life. The great occasions that demand sublime sacrifice are few and rare.

The Christian who suppresses a jest or a witticism, because it would burlesque his religion, practices self-denial. When he speaks out a bold but unpopular word for the right, in "fashionable society," he is really taking up a cross for his Master. All genuine acts of philanthropy are born of the noble principle to deny self, and to honor Christ in the persons of those for whom Christ suffered.

The mission-school teacher who sallies off in the driving storm to carry his gospel-loaf to a group of hungry children, is an example of this. "Why should I sit by the warm fire on my sofa to-day? Christ will look for me among my class." The seamstress who drops her hard-earned dollar into the Memorial Fund collection is really enthroning her Saviour above herself. Those educated Northern girls who went South to teach ragged freedmen their alphabet and the Bible are truer ladies in God's sight than all the self-pampering belles, who air their fineries on Fifth or Wabash Avenue.

We can not emphasize too strongly this grace which pinches selfishness. I care not how orthodox is a man's creed, or how eloquent may be his prayers in public, if he has never learned to say, "No," to the demands of fashion, and pride, and luxury, he is but a sorry specimen of the Christ man.

What a touching lesson of self-denial we behold in every crutch and in every "empty sleeve" of those heroes in blue whom we yet meet on all our public thoroughfares! These men counted not their limbs dear, if even the nation might be saved, and freedom might triumph. Yet there are thousands of professed Christians who are unwilling to deny themselves the paltry gratification of a glass of wine or ale in order to help the sentiment of total abstinence to become popular, or to aid in saving the "weak brother who stumbleth." They know they are setting a bad example when they use or offer the poison-cup. They know that they are throwing their influence on the side of

the tipplers. Yet because it is "genteel" to partake of wine or punch, they do not hesitate to "take a drop" in the social circle. Perhaps they thrust the decanter before some weak, temptable friend to his everlasting damnation! If the drunkard shall "not inherit the kingdom of Heaven," what right has a professed Christian to ask to be admitted to Heaven if he has helped to make a drunkard of his neighbor? I fear that God will say to the "pious" tempter, "That man's blood will I require at thy hands." Paul acted with a truer spirit of Christ when he uttered the noble precept, "It is good *not* to drink wine whereby my brother stumbleth."

Brethren, let us pray for the *grace that pinches*. If it goes against the grain, all the better. If it wounds our pride, so much the better. If it makes us look "singular," let us remember that we are commanded to be a "*peculiar* people," and not to look like the votaries of Satan. Brave old Dr. Wisner, was once the most *singular* man in the village of Ithaca. He dared to stand alone. He was ever ready to testify on the Lord's side, on which he had planted himself so valiantly.

Oh! for a new baptism of self-denial! Oh! for a new training in that lesson which our dying Master taught us, which apostles and martyrs echoed from the prison cells and kindled stakes, the sublime lesson that,

"Not to ourselves alone,
Not to the flesh we'll live,
Not to the world henceforth shall we
Our strength and being give!

"No longer to be our life
A selfish thing, or vain,
For us, even here, to live be Christ
For us to die is gain!"
T. L. CUYLER in the Interior.

The Church a Unit.

BIBLE truth is a unit. The plan of salvation harmonizes in all its parts. People of every age who have accepted the terms of salvation by "repentance toward God, and faith toward our Lord Jesus Christ," and have lived up to the precepts and commandments of God, according to the best light they have had, constitute a church unit. The apostle has reference to this class of people when he says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord." Eph. 2:20, 21.

Notwithstanding we, as a people, may be agreed and united in theory on all the essential points of Bible truth which may be applicable to our case, yet unless we work and act in harmony and union among ourselves in carrying out the principles which we believe and profess, we shall fail to reach that degree of peace and union in the church which the Lord requires. When the subjects of an earthly government, in all its various departments, labor in unison to promote and carry out its laws and principles, it becomes a peaceful and happy government. But, on the other hand, when its subjects are not willing to obey its laws, but become rebellious; disorder, confusion, and anarchy, reign. If this be true in relation to earthly governments, it may also be true in its application to God's government.

Peace, union, and order, constituted the first great law of Heaven; and before the fall it is said that the morning stars sang together, and all the sons of God shouted for joy. Job 38:7. All was peace and harmony. No discordant note was heard, no jargon, no contention. But soon Satan became dissatisfied with his position, and rebelled against the order and government of Heaven; but God cast him, and his wicked associates, down to hell, and delivered them into chains of darkness to be reserved unto the Judgment.

The spirit of rebellion and self-exaltation which has been handed down to our race for six thousand years by the great author of sin, has probably been one of the greatest causes of so much contention, animosity, and division, in the church. The same principle manifested itself among God's people in the wilderness, and the same prevails more or less in the church now. We have evidently come into a time as shown by the fulfillment of prophecy and signs of the times, when we have every reason to expect that our probationary state will soon close, and we be called to render up our account according to our deeds. And as we near the end it is our specific work to labor to overcome our sins, that we may bring forth in our lives the peaceable

fruits of righteousness, and acknowledge our allegiance to the righteous government of Heaven. "The fruit of righteousness is sown in peace of them that make peace." James 3:18. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6:7, 8.

The foundation of the Christian's hope is love. The ten commandments of God are the embodiment of love. We are called upon to measure ourselves by this perfect rule, by loving God with all our soul, might, mind, and strength, and our neighbor as ourselves. Christ loved the church and gave himself for it; and if we reciprocate that love and work in harmony with him, we shall be presented to him a glorious church, not having spot or wrinkle, or any such thing.

God has shown us in his word that through the Spirit of God this work is carried on by human instrumentality. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13. Upon this point the apostle still adds: "Having then gifts, differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom. 12:6-8.

A set of machinery is said to be perfect when it is in good running order, and is in harmony with itself. The gospel machinery is always in harmony with itself and with God when those who run it keep themselves humble, and let love be the ruling principle of the mind. I have been convinced of this one fact, that when rulers in the church are arbitrary and exacting in their measures of rule and government, the church in which they are placed does not generally prosper. It is a true saying that "like begets like;" and I am satisfied, by observation and experience, that a greater part of all the difficulties which arise in the church can be settled by the parties concerned, by exercising a spirit of love and forbearance toward each other. If force must be used, let it be done in the spirit of meekness. "He that winneth souls is wise." The great Shepherd of the sheep has set the example: "He that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." John 10:2-4. He did not drive them, but went before them and gently led them out, and they did not fear to follow in his footsteps.

I would say, in conclusion, that my heart beats in unison with the plan of salvation and the people of God. May we all seek to find our proper place in the church here, and finally a place in that spiritual building that will soon come together without the sound of the ax or the hammer.

FRANCIS GOULD.

Stowe, Vt.

Our Time Must Come.

GENERATION after generation, said a fine writer, have felt as we now feel, and their lives were active as our own. They passed like vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are around our path. Yet a little while and all will have happened. The throbbing heart will be stilled and we shall be at rest. Our funeral will find its way, and prayers will be said, and then we shall be left alone in silence and darkness for the worms. And it may be a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and song and laughter will be heard in the room in which we died; and the eye which mourned for us will be dried and glisten again with joy, and even our children will cease to think of us, and

GO AND TELL JESUS.

BURY thy sorrow,
The world has its share,
Bury it deeply,
Hide it with care.

Think of it calmly
When curtains by night,
Tell it to Jesus
And all will be right.

Tell it to Jesus,
He knoweth thy grief,
Tell it to Jesus,
He'll send thee relief.

Gather the sunlight
Aglow on thy way,
Gather the moonbeams,
Each soft, silver ray.

Hearts grown weary
With heavier woe,
Droop 'mid the darkness,
Go comfort them, go!

Bury thy sorrow,
Let others be blest,
Give them the sunshine,
Tell Jesus the rest.

Significant Items.

RESPECTING THE LORD'S DAY.

"THE Emperor of Germany has issued an order, prescribing that the general parades of the German armies, which have been held on the [Sunday] Sabbath-day, shall hereafter be held on Wednesday."—*American Messenger*.

FREE-THINKERS AND INFIDELS IN CONCLAVE.

"At a meeting of Free-thinkers and Infidels, in New York, on Friday night, a resolution was passed to establish agencies throughout the country for the circulation of tracts, to provide for lecturers, and for the equipment of missionaries to propagate free-thinking ideas."—*Boston Journal*.

"MOTHER SHIPTON'S PROPHECY."

"A REMARKABLE PROPHECY.—The following, which is known as 'Mother Shipton's Prophecy,' was first published in 1488, and republished in 1641. It will be noticed that all the events predicted in it have already come to pass.

"Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do;
Now strange, and yet it shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through hills men shall ride,
And no horse or ass be at his side.
Under water men shall walk;
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found, and found
In a land that's not now known.
Fire and water shall wonders do;
England shall at last admit a Jew."

RUSSIA.

"Russia expects to receive next year, 30,000 muskets from Birmingham, 14,000 cavalry sabres from Sestrojensk, and 6000 rifles from Tula, besides ordnance for fifty batteries of eight guns each."—*Boston Journal*.

\$600.00 HANDKERCHIEFS.

"A number of the dry goods houses in New York have for sale, and sell too, ladies' handkerchiefs, for from \$300.00 to \$600.00 apiece."—*N. Y. Independent*.

And these handkerchiefs are taken from their gold and jeweled holders, and flaunted in church where the cushions and carpet are considered too good for soul-famished New York heathen to sit and walk upon; these handkerchiefs, in honor of a foreign duke, are waved over the heads of the starving and freezing. Truly "ye have the poor always with you," and in a double sense, "but *Me ye have not always.*"

F. A. BUZZELL.

He Is Converted to God.

How do I know it? His actions prove it beyond a doubt. It is an old saying and a true one, that "actions speak louder than words." If you want to know whether a man is converted to God or not, watch his actions; for by their fruit ye shall know them. The humble follower of the meek and lowly Jesus will be known by his works. You will always find him like a faithful sentinel at his post, armed and ready to repel the enemy at every turn. He will lead a humble, devoted, self-sacrificing life, whether at home or abroad. You will find him among the foremost in every enterprise connected with a holy cause. Pass to him a subscription paper connected with the cause of God. Down goes his name for

even a larger sum than what we thought he could afford. And when the time comes round for the amount to be paid, he does it cheerfully, wishing he could do more.

The best he has he gives to the Lord. He does not search his wallet for tattered and torn shin-plasters, but he gives clean, bright money into the Lord's treasury; never a bill on some far away bank, of which he has doubts whether it is genuine, thinking such good enough for the missionary cause. No, indeed. The true convert carries the evidence of piety with him in all his conduct. He gives to the Lord the best he has, both of time and money. And who, for a moment, can doubt the piety of such a person?
M. WOOD.

Jonathan Edwards.

EDWARDS was pre-eminently a student. Tall in person, and having even a womanly look, he was of delicate constitution. He was, however, so temperate and methodical in his living, that he was usually in good health, and able to give more time to study than most men. Twelve or thirteen hours of every day were commonly allotted to this. So devoted was he to his work as a student, that he was most unwilling to allow anything to disturb it. Though he was careful to eat regularly, and at certain fixed hours, yet he would postpone his meals for a time, if he was so engaged in his study that the interruption of eating would interfere with the success of his thinking. He was so miserly in his craving for time, that he would leave the table before the rest of the family, and retire to his room, they waiting for him to return again when they had finished their meal, and dismiss them from the table with the customary grace.

Edwards was almost a thinking machine. Wherever he was, wherever he went, his pen was with him as the means of preserving his thoughts, and if by chance he failed to have it with him in his walks or rides, he would fasten pieces of paper to various parts of his clothing by means of pins, and associate with each some train of thought or some important conclusion, to be thus preserved until he could get to his ink and paper. So, also, at night, he would fasten pins into his bed-curtains as the mementoes of his thoughts during his wakeful hours.—*Harper's*.

Success in Life.

I HAVE heard of two brothers, whose father died, leaving them five hundred dollars apiece. "I will take this money, and make myself a rich man," said Henry, the younger brother. "I will take this money, and make myself a good man," said George, the elder. Henry, who knew little beyond the multiplication table, abandoned all thoughts of going to school, and began by peddling, in a small way, over the country. He was shrewd, and quick to learn whatever he gave his attention to; and he gave all his attention to making money. He succeeded. In one year his five hundred dollars had become a thousand. In five years it had grown to be twenty thousand; and at the age of fifty, he was worth a million. George remembered the words of the wise man: "With all thy getting, get understanding." He spent two-thirds of his money in going to school and acquiring a taste for solid knowledge. He then spent the remainder of his patrimony in purchasing a few acres of land in the neighborhood of a thriving city. He resolved on being a farmer.

After a lapse of thirty-five years, the two brothers met. It was at George's house. A bright, vigorous, alert, man was George, though upward of fifty-five years old. Henry, though several years younger, was very infirm. He had kept in his counting-room long after the doctors had warned him to give up business, and now he found himself stricken in health beyond repair. But that was not the worst. He was out of his element when not making money. George took him into the library, and showed him a fine collection of books. Poor Henry had never cultivated a taste for reading. He looked upon the books with no more interest than he would have looked on so many bricks. George took him into his garden, but Henry began to cough, and said he was afraid of the east wind. When George pointed out to him a beautiful elm, he only cried, "Pshaw!" George took him into his greenhouse, and talked with enthusiasm of some flowers which seemed to give the farmer great pleasure. Henry shrugged his shoulders and yawned: "Ah! I don't care for these things." George

asked him if he was fond of paintings and engravings. "No, no! Don't trouble yourself," said Henry, "I can't tell one daub from another." "Well, you shall hear my daughter Edith play upon the piano; she is no ordinary performer, I assure you." "Now, don't brother—do n't if you love me!" said Henry, beseechingly; "I never could endure music." "But what can I do to amuse you? Will you take a ride?" "I am afraid of a horse. But if you will drive me carefully down to your village bank, I will stop and have a chat with the president." Poor Henry! Money was uppermost in his mind. To it he had sacrificed every other good thing. When a few days afterward he parted from his farmer brother, he laid his hand on his shoulder, and said: "George, you can just support yourself comfortably on the interest of your money, and I have got enough to buy up the whole of your town, bank and all, and yet your life has been a success, and mine a dead failure!" Sad, but true words.—*Osborne*.

People Get What They Go For.

A RESPECTED friend who sat at the same table for a time, on his return from church would always exclaim:

"We did have such a splendid time; and Mr. — was so grand!"

"Well, my dear, what was his text?"

"Well, really, I thought I would recollect the text anyhow. But we *did* have such a splendid time! The house was crammed full; and whom do you think I saw there? Well, it was Miss —, and oh, you ought to have seen just how she was dressed!"

Then followed a minute description of this and that style, &c. Again we remarked: "Mr. — usually has a sermon full of excellent thoughts."

"Oh, he did lay it down to day! He was so grand. I tell you he gave the *New York Trumpet* a sharp stab that made them all laugh."

"Don't you recollect his theme?" we asked.

"Why, my dear, what did he preach about? Now, I know just as well—ha, ha, ha, how they all laughed when the organist touched one of the keys just as Mr. — was going to pronounce the benediction."

Such persons always get what they go for. If one goes to church to meet friends and associates, to have a chat and a good time, he gets it. If one is in doubt whether to go or not, at one time concluding to go, and the next minute thinking he will remain at home, when he does go to church he will scarcely be able to tell for what purpose he went, and if he gets anything, he will be in doubt as to what it is.

"I think I will not go to church to-day; service is rather dull," says one.

But after all, some one may be there that I want to see; besides, it does n't look right for one to stay at home habitually. I may be sorry if I stay at home."

Such persons are always sure of their reward, which is leanness of soul, and unfruitfulness of spirit. But when one hungers after the Bread of Life, and his famished soul thirsts for the waters of salvation, and he enters the house of the Lord with fervent desires ascending that God would visit his soul, and that the peace which passeth all understanding may keep his heart, then his soul will experience a refreshing from on high, which will fit him for the duties of the week. He will get what he goes for.

The Lord Jesus is always at church, inviting every one in the most tender language to come unto him. Does the sorrowing Christian go seeking and searching after consolation? He finds it. Does the yearning soul go to church breathing the silent petition, "Nearer, my God, to thee," and longing for the cheering experiences of a "higher life"? He gets them. Does the troubled sinner go to church to cavil, to spy, to criticise? His reward will be certain. The miserable husks of the prodigal son will fret his disquieted soul.—*S. E. Todd*.

ALFORD, whose Critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says, "The Lord will come in person to this earth; his risen elect will reign here with him. This is my persuasion, and not mine alone, but that of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 9, 1872.

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

The United States in the Light of Prophecy.

CHAPTER XI.

THE MARK OF THE BEAST (CONTINUED).

It was shown in chapter x that the mark of the beast may be concisely described as the change he has made in the law of God. We now inquire what that change is. By the law of God we mean the moral law, the only law in the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see that in the catechisms the second commandment is left out, that the tenth is divided into two commandments to make up the lack of leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral and pious books. Here are several variations from the decalogue as found in the Bible. Which of them constitutes the change of the law intended in the prophecy? or, are they all included in that change? Let it be borne in mind that, according to the prophecy, he was to *think* to change times and laws. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and, hence, should not be numbered as a separate commandment. And on the tenth they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife the ninth commandment, and the coveting of his goods the tenth.

In all this they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as *intentional changes*. Not so, however, with the fourth commandment. Respecting this commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church. A few quotations from standard Catholic works will make this matter plain. In a work entitled *Treatise of Thirty Controversies* we find these words:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants] without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause, indeed, to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

In the "Catholic Catechism of Christian Religion," on the subject of the third [fourth] commandment, we find these questions and answers:—

"Ques. What does God ordain by this commandment?"

"Ans. He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation."

"Q. What is this day of rest?"

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and

rested on the seventh. Gen. 2:2; Heb. 4:1, &c.

"Q. Is it then Saturday we should sanctify in order to obey the ordinance of God?"

"A. During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord."

In "Abridgment of Christian Doctrine," we find this testimony:—

"Ques. How prove you that the church hath power to command feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

"Q. How prove you that?"

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

In the "Catholic Christian Instructed," again we read:—

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"Ans. We have for it the authority of the Catholic church, and apostolic tradition."

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath."

In the "Doctrinal Catechism" we find further testimony to the same point:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

And finally, W. Lockhart, late B. A. of Oxford, in the *Toronto (Cath.) Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:—

"I do, therefore, solemnly challenge the Protestants of Ireland, to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth commandment. Catholics plainly acknowledge that there is no scriptural authority for the change they have made, but that it rests wholly upon the authority of the church; and they claim it as a token or mark of the authority of that church; the "*very act of changing the Sabbath into Sunday*," being set forth as proof of its power in this respect. For further testimony on this point, the reader is referred to a tract published at the REVIEW Office, Battle Creek, Mich., entitled, "Who changed the Sabbath?" in which are also extracts from Catholic writers refuting the arguments usually relied upon to prove the Sunday Sabbath, and showing that its only authority is the Catholic church.

"But," says one, "I supposed that Christ changed the Sabbath." A great many suppose so; and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such for so believing, we would have them, as speedily as possible, regard it, as in reality it is, one of the most enormous of all errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Daniel 7, and the man of sin of 2 Thess. 2; and the only change that has been made in it, is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

But why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the

papacy has not done the work which it was predicted that it should do, and so that the prophecy has failed, and the Scriptures are unreliable. The matter had better stand as the prophecy has placed it; and the claim which the pope unwittingly puts forth, had better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and that very power in due time arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul has taken place; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity has cast the darkness over almost all Christendom; and out of this era of error and darkness and corruption, the theology of our day has come. Would it then be anything strange if there were yet some relics of popery to be discarded ere the reformation will be complete? A. Cambell (Baptism, p. 15), speaking of the different Protestant sects says:—

"All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men, yet impair the power and progress of the gospel in their hands."

The nature of the change which the little horn has attempted to effect in the law of God, is worthy of notice. With true Satanic instinct he undertakes to change that commandment which of all the others is the fundamental commandment of the law, the one which makes known who the law-giver is, and contains his signature of royalty. The fourth commandment does this; no other one does. Four others, it is true, contain the word God, and three of them the word Lord, also. But who is this Lord God of whom they speak? Without the fourth commandment it is impossible to tell; for idolaters of every grade apply these terms to the multitudinous objects of their adoration. With the fourth commandment to point out the author of the decalogue, the claims of every false god are annulled at one stroke; for the God who here demands our worship is not any created being, but the One who created them all. The maker of the earth and sea, the sun and moon and all the starry host, the upholder and governor of the Universe, is the One who claims, and who, from his position, has a right to claim, our supreme regard in preference to every other object. The commandment which makes known these facts is therefore the very one we might suppose that power would undertake to change, which designed to exalt itself above God. God gave the Sabbath as a memorial of himself, a weekly reminder to the sons of men, of his work in creating the heavens and the earth, a great barrier against atheism and idolatry. It is the signature and seal of the law. This the papacy has torn from its place, and erected in its stead, on its own authority, another institution designed to serve another purpose.

This change of the fourth commandment must therefore be the change to which the prophecy points; and Sunday-keeping must be the mark of the beast! Some who have long been taught to regard this institution with reverence, will perhaps start back with little less than feelings of horror at this conclusion. We have not space, nor is this perhaps the place, to enter into an extended argument on the Sabbath question, and an exposition of the origin and nature of the observance of the first day of the week. Let us submit this one proposition: If the seventh day is still the Sabbath enjoined in the fourth commandment; if the observance of the first day of the week has no foundation whatever in the Scriptures; if this observance has been brought in as a Christian institution and designedly put in place of the Sabbath of the decalogue, by that power which is symbolized by the beast, and placed there as a badge and token of its power to legislate for the church, is it not inevitably the mark of the beast? The answer must be in the affirmative. But all these hypotheses can easily be shown to be certainties. See *History of the Sabbath*, and other works on the subject, published at the REVIEW Office. To these we can only refer the reader, in passing.

It will be said again, Then all Sunday-keepers

have the mark of the beast; then all the good of past ages, who kept this day, had the mark of the beast; then Luther, Whitefield, the Wesleys, and all who have done a good and noble work of reformation, had the mark of the beast; then all the blessings that have been poured upon the reformed churches, have been poured upon those who had the mark of the beast. We answer, *No!* And we are sorry to say that some professedly religious teachers, though many times corrected, persist in misrepresenting us on this point. We have never so held: we have never so taught. Our premises lead to no such conclusions. Give ear: The mark and worship of the beast are enforced by the two-horned beast. The receiving of the mark of the beast is a specific act which the two-horned beast is to cause to be done. The third message of Rev. 14, is a warning mercifully sent out in advance to prepare the people for the coming danger. There can therefore be no worship of the beast nor reception of his mark, such as is contemplated in the prophecy, till it is enforced by the two-horned beast. We have seen that *intention* was essential to the change which the papacy has made in the law of God, to constitute it the mark of that power. So *intention* is necessary in the adoption of that change to make it on the part of any individual the reception of that mark. In other words, a person must adopt the change knowing it to be the work of the beast, and receive it on the authority of that power, in opposition to the requirement of God.

But how with those referred to who have kept Sunday in the past, and the majority of those who are keeping it to-day? Do they keep it as an institution of the papacy? No. Have they decided between this and the Sabbath of the Lord, understanding the claims of each? No. On what ground have they kept it, and do they keep it? They suppose they are keeping a commandment of God. Have such the mark of the beast? By no means. Their course is attributable to an error unwittingly received from the church of Rome, not to an act of worship rendered to it.

But how is it to be? The church which is to be prepared for the second coming of Christ, must be entirely free from papal errors and corruptions. A reform must hence be made on the Sabbath question. The third angel proclaims the commandments of God, leading men to the true in the place of the counterfeit. The dragon is stirred, and so controls the wicked governments of the earth that all the authority of human power shall be exerted to enforce the claims of the man of sin. Then the issue is fairly before the people. On one hand they are required to keep the true Sabbath, on the other a counterfeit. For refusing to keep the true, the message denounces the unmingled wrath of God; for refusing the false, earthly governments threaten them with persecution and death. With this issue before the people, what does he do who yields to the human requirement? He virtually says to God, I know your claims but I will not yield to them. I know that the power I am required to worship is anti-Christian; but I yield to save my life. I renounce your allegiance and bow to the usurper. Such is the spirit which will actuate the hearts of beast-worshippers; a spirit which is prevented only by lack of power from overthrowing the God of the universe and annihilating his throne. Is it any wonder that Jehovah denounces against so Heaven-daring a course, the most terrible threatening that his word contains?

U. S.

Business Proceedings of the General Conference.

WE gave last week the report of the proceedings up to the time that the paper went to press. We now complete the record to the day of final adjournment, on the 5th inst.

At the eighth session, Jan. 3, at nine o'clock A. M., the committee on Tract Societies reported. Their report was accepted, and it was left with them to prepare a constitution and plan of operation for such societies, for publication.

The matter of courses of instruction, for those designing to enter the ministry in the different States, was referred to the General Conference Committee.

In view of the urgent calls for labor in the East and South, the question was raised whether Bro. M. E. Cornell should not be recalled from California. The matter was referred to the General Conference Committee.

The matter of translating some of our works into the German language was taken up, and left in the hands of the General Conference Committee.

Bro. R. J. Lawrence was advised to labor in

the Missouri and Kansas Conference the coming year.

The report from Switzerland was read, whereupon it was voted and carried, 1. That we accept it with gratitude. 2. That it be published in the REVIEW. 3. That the General Conference Committee respond to it.

After a report from Bro. Bourdeau respecting the French mission, it was voted that the General Conference assume the responsibility of sustaining the Vermont Conference in supporting labor among the French Canadians.

On motion, it was voted to extend to Wm. S. Ingraham, the sympathy of the Conference in his affliction, and to recommend to the Directors of the Health Institute to invite him to spend two or three months at the Institute.

It was recommended that Eld. I. D. Van Horn spend two weeks in Mendon, Ohio, and that the Ohio Conference invite Bro. O. Mears to visit and labor for the churches in that Conference.

It was recommended that Bro. D. M. Canright spend a considerable portion of the coming year in Minnesota.

Adjourned *sine die*.

JAS. WHITE, Pres.

U. SMITH, Sec'y.

Report from Switzerland.

[The following is the report from Switzerland referred to in the doings of the Conference:]

BELOVED BRETHREN: As I learn by letters that the General Conference will be held as early as Dec. 31, 1871, although I sent a written report Nov. 28, I feel admonished to send a second one to be handed to the Conference assembled at Battle Creek, Mich.

The past year was a very trying one for all of us. A terrible storm has swept over our little flock and terribly shaken us. This was on account of the question whether Christians have something to do with magistrates. Satan troubled us very much and tried his might. But at last he was obliged to leave the camp. The matter became settled, and this in such a way and manner that we can but thank God in view of it. He is again with us and his Spirit working among us.

During our trouble the work of God suffered. Myself being involved in it, thought best to cease laboring publicly. And it is a shame to us to say that there are those who have given up the holy Sabbath of the Most High. They have not yet returned. A few others took occasion to leave the church, and have not joined us since, although they have been cordially and kindly invited. Although there were those who needed reproof and correction, we deeply mourn over all this, and earnestly deplore this state of things which has existed among us. We also humble ourselves before God and before you, dear brethren, asking pardon for our wrong course.

That some good has been accomplished by this great trial cannot be denied. And it even seems as if it was thus necessary for the good of all and for the cause in general. Since the matters are settled, the work moves better than before. Those who were a burden have left, and it appears that God's leading hand was in it. Even during our trouble, the Lord raised a few new ones to keep his holy commandments. And it is a pleasure to see them going forward, fighting the good fight of faith. May the Lord help them farther.

Concerning our meetings, there are two places in which are held regular meetings, Tramelan and Chaux-de-fonds. At the first place there are regular meetings, Wednesday evening for prayer, Friday evening and Sabbath afternoon for prayer and meditation. At this place also a Sabbath-school is established with about thirty pupils, guided by an able sister. At Chaux-de-fonds there is a prayer-meeting every Tuesday evening, Friday evening and Sabbath afternoon, prayer and meditation. In both of these places sometimes preaching. The meetings are directed by the local minister, a deacon, or brother who is able to do it. It is desired that all who can, attend them regularly. Those who are a distance off write sometimes. There are also strangers who come in to attend these meetings. Sometimes we have very good meetings, and the Spirit of God is to be felt. Yes, we must say, the Lord is again with us. Blessed be his holy name.

Each member for himself tries to win others for the truth we have, and to lead souls to Christ according to his personal ability. Those who are scattered try to keep the Sabbath alone. Sometimes some of them are visited by the brethren to encourage and admonish.

Ministerial labor was performed by myself last winter until spring, and this fall until now. On account of our difficulties I ceased for a time to speak publicly. Since the 17th of November, I have been at this place to give a course of lectures on the present truth, and in the mean time in a town four miles from here. Speak at each place twice weekly. The number of listeners is from eighty to one hundred and ten. The attention is better than at the first, and the interest increases. May God bless my feeble labors. May God's truth take hold of the hearts of men. May I myself be guided by the Holy Spirit, and be faithful in all things. And while you are assembled to consider the

interests of the work of God, remember us and the work in Europe. May your actions and doings be to God's honor and glory. May he himself preside over your meetings. Be assured, dear brethren, we love you, we are united with you by the bands of Christian love and the holy truths we hold. We feel thankful to God for the light he has given us, and grateful to you for your help and assistance. May God greatly reward you!

The cause is but one. From Switzerland to Maine, and from Maine to California, we all are members of one body. Let us unite more closely together. Let us pray one for another. The time is short. Jesus will come. May God's work be accomplished in all our hearts, and we be ready at his appearing to unite in his kingdom to be separated no more. May the Lord help.

Although separated by the ocean, we unite our prayers with yours each Sabbath, and it will be done especially during the General Conference. And as I know many of you personally, accept my best greetings and wishes. May we be faithful in the great work which is intrusted to us. And should we meet no more here, may we meet on the evergreen shores!

I also am charged to send our Christian love to you, dear brethren, and to assure you of our sincere desire to do right.

STANDING OF THE SWISS MISSION.

Since our difficulties were settled, a new era has begun for us, and for the work here in general. Although we are but few, at our last Conference not less than \$1000 in gold were pledged to get tracts and to circulate them. This was done Nov. 5, 1871. Already there are three tracts in the hands of the printer. May the Lord speed his work.

The standing of Sabbath-keepers is as follows: Those who have given up, 6. Those who have embraced the truth, 6. Members of the church, 43. Amount of Systematic Benevolence, in gold, \$120. Others who are observing the Sabbath but not members of the church, 19. Whole number of Sabbath-keepers, 62. In behalf of the brethren in Switzerland.

JAMES ERTZENBERGER.

Strictures on the "Sufferings of Christ."

"THE *Christian Record*," a local organ of the Campbellite system published in Bedford, Ind., makes some very positive comments on the little tract published at the REVIEW office, entitled "Sufferings of Christ," written by Sr. White. As the current teachings of Campbellism are based on antinomianism, or no-law-ism, of course the editor of the *Record* must object to the following paragraph which he quotes:

"Christ consented to die in man's stead, that he, by a life of obedience, might escape the penalty of the law of God. His death did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice of his Father's law in punishing the transgressor, in that he consented to suffer the penalty of the law himself, in order to save fallen man from its curse."

It is utterly impossible to take any other view of the facts of Scripture, and of Paul's declaration in Rom. 3:25, 26, of the vindication of God's justice in the death of Christ, than that taken above; unless, indeed justice be entirely ignored, as it is in all antinomian teachings. Every principle of government confirms this view; all the types demand it. "The wages of sin is death." This is and always was, a fact. See Gen. 2:17. When a person had sinned, he was to bring his offering and confess his sins on its head. This signified a transfer of sin to the sacrifice. That this was so, and that it typified the same fact in the gospel is proved by Isa. 53:6: "And the Lord hath laid on him the iniquity of us all." And by Lev. 1:4: "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." And many other passages of like import. The wages of sin being death, the life of the sinner is forfeited to the broken law; but the sin being laid upon the sacrifice, its life was taken as a substitute. On no other consideration could it be accepted; on no other consideration could God be just and yet justify the sinner; for justice demands that the claims of the law be satisfied. And if this is not vicarious death, we would like to know what vicarious means. Let us now hear the comment of the editor of the *Record*:

"Now this is old 'blue stocking Calvinism' newly varnished up. But its absurdity is seen on its very face. If Christ suffered in the room and stead of the sinner, and satisfied all the claims of divine justice, then is the sinner free. Justice can have no further claims against him. Then Universalism is established. And again, if Jesus took the 'rebel's' place and suffered in his stead, then there is no such thing as forgiveness, for the simple reason that a debt that is paid is not forgiven."

In an advertisement in the *Record*, its editor, the writer of the foregoing remarks, is represented as the "Professor of Biblical Literature," in a little college in Bedford. We may judge of the erudition and depth of Biblical knowledge of this "Professor," by this fact that he

makes no distinction between *debt* and *crime*. He would settle moral questions on a money basis! Now a greater than the editor of the *Record* has considered this point, and made a more consistent decision. Alexander Campbell, in the "Christian System," remarks:

"The redemption, then, which is in Christ Jesus, is a *moral*, and not a *commercial* consideration. If sin were only *debt* and not a *crime*, it might be forgiven without atonement. . . . Some there are, however, who, from inattention to the sacred style and the meaning of Biblical terms, have actually represented the death of Christ, rather as the payment of an immense debt than as an expiation of sin, or a purification from guilt; and have thus made the pardon of sin wholly unintelligible, or rather, indeed, impossible. Every one feels that when a third person assumes a debt and pays it, the principal must be discharged and cannot be forgiven. But when sin is viewed in the light of crime, and atonement offered by a third person, then it is a question of grace whether the pardon or acquittal of the sinner shall be granted by him against whom the crime is committed; because, even after an atonement or propitiation is made, the transgressor is yet as deserving of punishment as before. There is room, then, for both justice and mercy; for the display of indignation against sin and the forgiveness of the sinner."

But how could God show his "indignation against sin" in the death of his Son, if that Son did not stand in the sinner's stead? Or, how could God be just in setting forth Jesus as our sacrifice, if his death did not meet the demand of justice? Will Eld. Mathes of the *Record* show?

That he is obnoxious to the strictures of Mr. Campbell, is shown in his expression: "If Christ suffered in the room and stead of the sinner, and satisfied all the claims of divine justice, then is the sinner free," and "a debt that is paid is not forgiven." Thus he argues that if it was a satisfaction to justice, then it was the payment of a debt. It makes not a particle of difference whether he satisfied "all the claims of divine justice," or only a part, so far as the principle is concerned. But the claims of divine justice were satisfied by Christ, or they were not. If not, then they remain to be satisfied by man in his own behalf; or, otherwise, they will never be satisfied. Which position does this "Professor of Biblical Literature" take on the question? If Christ did not satisfy divine justice, why did he die at all? If man satisfies divine justice for himself, how can he have a Saviour, or what need have we of a Saviour? Evidently, man cannot satisfy divine justice and yet be saved. Hence his need of an atonement. But if neither Christ nor man satisfies divine justice, then it certainly is never satisfied. How, then, can God be just in justifying the believer? Will "Professor" Mathes tell us?

Paul says God is just in justifying the believer in Jesus, showing that justice was satisfied by his sacrifice; not the payment of a *debt*, but the expiation of *crime*, so that it may be just to justify all, who, through him, are so reconciled to God that they henceforth do not serve sin; Rom. 5:1; 6:6; whose souls are purified in obeying the truth. 1 Pet. 1:22. The difficulty of this "Professor" arises from his "inattention to the sacred style, and the meaning of biblical terms," as Mr. Campbell well says of such errorists as he.

Nor is there any Calvinism in this. That assertion grows out of his blindness in regard to moral principles, not discovering the difference between debt and crimes, and his ignorance as to what the atonement is. We make no guess about this; and may make further remarks upon this point, if he ever tries to reconcile his theory with facts above referred to, or to screen himself from the odium cast upon his present position by the founder of his sect, Alexander Campbell. Mr. Campbell taught some errors, but he was too well versed in the principles of justice, as laid down by the Scriptures, to run into such heresy as Mr. Mathes advocates on this subject.

We think the tract entitled "Sufferings of Christ" is very Scriptural and just in its teachings; and shall think none the less of it that it is opposed by those who advocate systems subversive of every just principle upon which the gospel is based. J. H. WAGGONER.

The Prospect.

TIME has hastened on, and we are brought to 1872. We yet have a High Priest in the sanctuary; and we have yet a work to do. The Lord yet waits for the salvation of men; and is not slack concerning his promises. His work is moving onward; it does not stop. The salvation of his people is nearer and nearer; and very soon it will come. Blessed will they be who have endured, and have done the work given them to do.

Brethren, we have no cause of discouragement. Only believe in God and press on in the way of duty, and God will perform. Let us consecrate ourselves anew to the work, seeking his aid and guidance.

The work is of God and not of men; therefore it is extremely unpopular, as truth and godliness ever have been during the history of the past. But though Satan and his hosts are all arrayed

against our work, yet it is evident that the prospering hand of the Lord has brought the work to its present prosperous condition. Truly God has wrought. This should give us unwavering confidence in the work. The work, though great, will certainly be accomplished. If we turn back, it will be to our loss. Who would now draw back unto perdition? How much better to believe to the salvation of the soul!

Are we progressing, brethren? Are we getting our hearts more set upon the heavenly treasure? Are we alive in the Lord? Or have we got weary? and are we turning back? We are working out the answer to these questions. We are nearing the saints' home, or we are nearing perdition.

How little have we done, and how much remains to be done! How little have I done in the past. Oh! that I might accomplish more for time to come. I do desire to redeem the time. I want to see the path of duty, and walk in it. Oh! that I might do the work God has given me to do. There certainly is abundance of work. Let me find my work. I think the language of my heart is, Here am I; send me.

I rejoice for the indications that God has not forgotten us. Upon those who are ready, the Spirit is about to be poured out. Many are watching our work to learn whether God is with us of a truth. Those who have humility enough to acknowledge it when they see it, will be gathered in. While our boast is only in the Lord, "the humble shall hear thereof, and be glad." My sheep hear my voice, says the good Shepherd. Those who do not hear and heed the call are not of his sheep.

Let us come up to the work. Let us heed the call. Let us heartily embrace and live out the truth that we have. Let us walk in the light, and more light shall be given. Let us engage anew in the work of reform, and see to it that we do not reform backward.

Oh! the glory that will soon open to the view of the faithful! but how sad the disappointment of the unfaithful! What a contrast! We shall, as individuals, be found in one class or the other. Which shall it be? We shall each decide this question for ourselves. May God help the humble to seek humility, and the meek to seek meekness. We may, if we will be in earnest, be hid in the day of the Lord's anger.

Blessed be God that eternal life is before us, as an object of hope, and that we may lay hold upon it! Here is my heart and hand to labor to enter with you into the rest.

R. F. COTRELL.

A Zeal not According to Knowledge.

THE blind Jews who rejected Christ manifested a great zeal for God, as they supposed, by persecuting the followers of Jesus. Of them Paul said: "For I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2. I frequently see illustrations of this kind of zeal now. I will give you one or two:

A man in Osceola, Iowa, embraced the present truth. After observing the Sabbath for several weeks, he went out one Sunday morning and threw his wood over the fence into his yard. A neighbor, seeing this, became very indignant at such a violation of the holy Sunday. To show his great zeal for the Lord and his law, he loudly declared that the next day he would certainly prosecute his neighbor for working on Sunday. To confirm this, he swore to it with many profane oaths and curses! (He is a member of the M. E. Church, too.) Now for whom was all this great zeal? For the truth? for the right? for God? or for his honor? No; the fact that he could blaspheme his Maker's name so irreverently, shows that he did not care for him. No; it was simply a blind, bigoted zeal, without knowledge, for one of his own pet human traditions.

Take another case: One year ago some twenty or more members of the Christian church in Peru, Iowa, saw the truth, and conscientiously came out to keep the Sabbath. Immediately, without any trial, they were all turned out of the church. The burning zeal of the other members of that church would not allow them for a moment to tolerate such profane, wicked persons in their church! But at the very same time they had members in the church who would swear, fight, play cards, dance, &c. What did they do with these? Turn them out? No, indeed; they are still members of that church! What, then, was their zeal for? Not for God and his holy law, certainly, but for their own traditions.

How often I have seen cases like this: A man living in an unconverted or backslidden condition is never visited by the minister, nor any effort made for his soul's salvation. He becomes interested in the present truth, and is about deciding to keep God's commandments and become a Christian. Now, all at once, the minister has a special interest for him and visits him, prays for him, &c. What is all this for? Love for his soul? Why, then, not go before? Zeal for the Lord? Why not show it before? Fear that he will be led away from the Lord? He was far away by wicked works before. No, it is simply a bigoted, selfish zeal for his own theories—a zeal not according to knowledge.

D. M. CANRIGHT.

THE BETTER WORLD.

WHAT has this dreary earth for me?
That I should wish to stay;
Its promises are false, I see,
Oh! let me go away.
From storms and sufferings here below,
We never shall be free;
Oh! when shall we depart, and go
The better land to see?

There is a better world to come,
By faith, we know 'tis sure;
It is a most delightful home,
And ever will endure.
No storm shall rise, and no dark night
Shall e'er obscure the day,
Its pure, unutterable delight
Will never pass away.

When we have joy, 'tis well to think
Earth's joys not long will stay;
When we have grief, we need not sink;
This too will pass away.
Not so with joys laid up in store
For those who overcome;
Those joys will last forevermore,
In that eternal home.

R. F. COTTRELL.

Progress of the Cause.

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

West Bolton, Vt.

TO THOSE interested in the spread of Bible truth and Bible holiness, and the final triumph of the last message of mercy to the world, and especially to Bro. and sister White, I wish to say, There are still omens of good here. The meetings held by sister W. in this place certainly left a very wholesome impression upon the minds of brethren and sisters, and a large circle of friends who heard. I am informed that citizens living in adjoining towns intended to attend these meetings, but on hearing of our failure to obtain a larger house than the school-house, said they would not go to crowd out those living nearer.

Since our return from Bordoville, I know not how many have asked, "Are Eld. White and wife coming here this winter?" "Are not your people going to build a meeting-house?"

In behalf of hundreds west of the Green Mountains, who have ears to hear, and we hope many with hearts to obey, we affectionately say to our dear Bro. and sister W., if consistent with your numerous and urgent duties elsewhere, Come. Hearts and homes are open to receive you.

I still labor to advance the good work as health and strength admit, praying and hoping for heavenly wisdom, to live in the divine favor of the Most High, and in the confidence and affection of his dear people.

In our visits last week, two gave us encouragement that they should keep the Bible Sabbath, who never had as yet. Last Sabbath our meeting was one of interest. Last evening I had an appointment for the West Bolton school-house, which, considering the darkness, rain, and bad traveling now that our sleighing has gone, was quite well attended.

May God graciously bless anxious souls in inquiring the way to Zion, and they be led into the light and joyful freedom of the sons of God.

A. S. HUTCHINS.

Jan. 1, 1872.

Illinois.

SINCE closing up labor with the tent, I have held interesting meetings at Aledo, Erie, Winslow, Princeville, Gridley, Pontiac, Vermillionville, and Northville. Had precious seasons at all the above places. At Aledo, eight were baptized and the brethren were greatly encouraged. There is no reason why this may not be a strong church and have great influence for good, if they will only walk humbly, and faithfully before the Lord. At Erie, there are but few Sabbath-keepers, yet they are strong in the truth, and their influence is beginning to be felt. God grant that they may always gather with Christ and not scatter abroad.

The enemy was trying to distract the friends of the truth at Winslow and vicinity; but the Lord graciously met with us, and set the truth home to the hearts of all, by the gentle influence of his Spirit. Union was restored, and his blessing rested richly upon his people. We were cheered by the presence of brethren and sisters at this meeting, from Monroe, Wis., Greenville and Nora, Ill. At our closing meeting we celebrated the death of our divine Lord. It was good to be there.

There has been a great many things to discourage the brethren at Princeville, and to weaken their hands. The cause has been reproached by its professed friends. The enemies of the truth have rejoiced, and the real lovers of the cause of God have been led to mourn as they have seen Jesus wounded in the house of

his friends. May God bless these faithful ones. "Offences must needs come; but woe to that man by whom the offence cometh!" Jesus says, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Let us be careful how we reproach Christ, and put the people of God to shame. The brethren all seemed encouraged, to take hold anew to gain the prize, even everlasting life.

At Gridley, the brethren are greatly scattered. They need a good deal of energy to get together. The Lord help them, that they "forsake not the assembling of themselves together as the manner of some is," but that they may meet and exhort "one another: and so much the more as they see the day approaching."

The few at Pontiac are strong in the truth, and of good courage. The Lord has added three to their number of late. But at this place Christ and his cause has been reproached. I would to God that unconsecrated individuals could see the terrible wickedness of their course, and either come out on the Lord's side fully, or else sail under their own banner.

Bro. Marsh was ordained elder. We had a sweet and refreshing time commemorating the Lord's humility and death. May these dear brethren and sisters be faithful till the Master comes.

Vermillionville is some four miles west of where our tent was last pitched. First day Adventists in past time have had quite an influence here, but their cause at present stands very low. How hard it is to labor in a locality where the advent doctrine has been reproached. There are now some fifteen Sabbath-keepers in this vicinity. Oh! that they may be a light in this dark corner of the earth.

Had most an excellent meeting at Northville. This church is growing strong, gaining in knowledge, and becoming rooted and grounded in the truth. Lord grant that they may ever walk in meekness and love, keeping "the unity of the Spirit in the bonds of peace," giving all diligence lest any "root of bitterness" springing up trouble them and thereby many be defiled. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another." While carrying out the instructions of our Saviour in John 13, and commemorating his death, we felt his rich blessing rest upon us, and we felt that his precious words were true: "If ye know these things, happy are ye if ye do them." The brethren here are greatly in need of a convenient place to hold meetings. I sincerely hope that they will put forth a determined and united effort to erect a meeting-house in the spring. May the Lord give to us all the spirit of sacrifice, and devotion to his cause. "Soon the night will come when no man can work."

R. F. ANDREWS.

Vermont.

SINCE the first of September, I have labored with the churches in Stowe, Johnson, Eden, Richford and Berkshire, Vt. Spent two Sabbaths and first-days with the brethren at West Bolton, and preached in several neighborhoods where there are no Sabbath-keepers. I have also visited several families of Baptists and other friends, in Johnson, Waterville and Lowell, with whom I formerly labored as a Baptist preacher.

In all these places I was well received, and the truths of the third angel's message were listened to, in most cases with marked attention, and in all with candor. The signs of the times are being discerned by many, as they have not been in times past. The voice of God, as heard in the attitude of the elements the past year, the immense amount of suffering and loss of life occasioned thereby, the ratio of crime in all its forms—these utterances of the voice of God, which have no parallel in past history, are opening the eyes of some, others are convicted that these things are harbingers of the day of God; and prelibations of his wrath in which the world is soon to be submerged. Prejudice against the truth in Vermont is to some extent yielding to the combined force of God's providence and grace.

Our meetings with the churches are of a more elevated character than heretofore. The camp-meetings have been useful, and their effect has not yet ceased.

We are thankful for the late visit of sister White. By it we trust an impetus is given to the cause in our midst.

In September I baptized my youngest son at Richford. Last Sabbath was a day long to be remembered by the church in Richford. Plain remarks were made on preparing the way of the Lord by putting away our sins, and defects of character. The testimonies given by the brethren and sisters, mingled with confessions, as they were to the point, took effect. Eyes were suffused with tears, and hearts, we trust, broken. One person decided henceforth to keep all the commandments of God, and faith of Jesus.

In the evening the church met and organized a society for the distribution of our publications agreeably to the suggestion of Bro. White in REVIEW.

Twenty-five dollars were raised and nearly all paid to purchase books and tracts for distribution.

ALBERT STONE.

Eden, Dec. 17, 1871.

Osceola to Winterset, Iowa.

I REMAINED at Osceola till Dec. 20 to set things in order, settle up bills, &c. All turned out well and took right hold of the work. Several additional persons have lately come out on the Sabbath, and still others are almost persuaded. The outside attendance was good. I baptized seven on Sunday.

After this I came to Peru and labored two weeks. The weather was very bad and the roads worse; hence we could not get up that interest we otherwise would have had. The last two evenings our house was crowded. We settled some little bills still back on the house repairing, raised \$17 for a Sabbath-school library, organized a parish to hold the church property, organized a church of seventeen members, appointed an elder, &c.

Here again we have been obliged to leave a church too long in its infancy without help, and it has suffered in consequence. Some have given up entirely, though not many. Some had lost their interest, and ceased to work. A couple of very bad cases of family difficulty had occurred, which hurt the cause and discouraged many. Yet the majority were working away with commendable patience and courage. We spent most of our time trying to set things in a right light and on a proper basis.

On the whole, we feel some encouraged about them. They must have their time of trial as well as others. All must be proved and tried. Trials show who have the true material in them. I was glad to see a considerable advance in the health reform.

Sunday, Dec. 31, I came to Winterset and enjoyed a free good visit and meeting with the church here. I was rejoiced to see them all so firm in the truth, and growing stronger and loving the whole truth. Several who drew off have come back, and, really, I have more hopes for the cause here now than at any time for a year past. So the Lord gives us some unexpected encouragement here and there along to keep us from fainting. Jan. 1 I returned home, after an absence of eight weeks.

Again I resolve to strive harder than ever to love and obey God this year. Looking over the last year, shame, sorrow, and regret fill my heart that I did not stand the test better. Thank God, probation still continues. My health is good and courage strong. D. M. CANRIGHT.

Isabella Co., Mich.

HAVE just finished a course of lectures in the town of Vernon, about two miles south of the F. & P. M. R. R. The country is very new and thinly settled, consequently the attendance has been small, yet the interest to hear has been good. Have given only sixteen discourses, condensing the subjects as much as the circumstances would admit, and up to this time eight have decided to obey God by keeping all his commandments. Others are investigating. May the Lord help them to lay aside worldly interests in making their final decision, and do it in the fear of God.

Sold and gave away about eight dollars' worth of books, and obtained three subscribers for the REVIEW.

The friends have also handed to me in money nine dollars.

After the holidays, I intend to commence a course of lectures at Mt. Pleasant, the county seat of Isabella County.

By request of the brethren here, I would ask if Bro. Lawrence or Van Horn could not make it convenient to come and labor a week in this place to take the necessary steps to organize a church. May the Lord direct my footsteps in the path of duty. I desire to work humbly before him, and ever be found faithful in his cause. To this end I desire the prayers of God's people.

J. O. CORLISS.

New York.

THE Sabbath and first-day following the close of our Conference, I held meetings with the brethren and friends at North Volney. Found those that had commenced to keep the Sabbath during my labors there previous to the Conference firm in the truth.

Sabbath, Sept. 2, met with the church in Oswego City. First-day, Sept. 3, and during the following week, held several meetings in a school-house near sister Moe's, in the town of Scriba. There was but little apparent interest. Sept. 9 and 10, attended our monthly meeting at Roosevelt.

Our meetings were interesting, and, I trust, profitable. Two were baptized. The 16th and 17th, held an interesting meeting at North Volney. Three were baptized. Sept. 21, came to Genoa, Cayuga Co. I spent about six weeks in that vicinity in laboring in new fields. At the town line school-house, Moravia, held twenty-six meetings. There was much prejudice at first, but it gave way somewhat as the meetings progressed. A number became much interested in the truth, and a few decided to obey all the commandments of God. Others confessed the truth. It was then objected to having farther meetings in the house, and, no other place opening, I was obliged to close my meetings for the present. I held several Sabbath and one ordinance meet-

ing with the church at Genoa, which were seasons of interest and profit. The church appear united and striving to overcome.

Nov. 17, had another interesting Sabbath meeting at Genoa. The 20th, commenced meetings in a school-house in Locke. The interest to hear was small, and after giving nine lectures I thought it duty to close the meetings. One or two manifested a desire for salvation, and I hope they may yet obey the whole truth. I visited also the friends at the town line school-house. Found the interest apparently increasing among the friends. But, no place opening for public meetings, I tried to do what I could in visiting and praying with them at their homes, and circulating publications among them. I hope the way may open for further meetings there after their school shall close.

Dec. 9 and 10, attended our monthly meeting at Smith's Mills. Sabbath morning was very stormy and but few were present from other churches. But the blessing of the Lord was with us in our meetings. I came to this place by request, and yesterday commenced meeting in the Union meeting-house. Gave two discourses which were listened to with attention. I expect to remain here as long as duty may require, and hope good may result. I feel encouraged to labor on in this cause, believing the time for labor is short, and that what we do must be done quickly. May I have grace to labor faithfully, is my prayer.

F. WHEELER.

Texas, N. Y., Dec. 18, 1871.

WE'LL TRUST IN THEE.

WHEN the joys of youth are o'er,
Faded, to return no more,
When our path is darker grown,
And our hearts are sad and lone,
When no kindred smile we see,
Father, then we'll trust in thee.

When the storm-cloud darker grows,
And the lurid lightning glows,
When our earthly voice we hear
In the midnight tempest drear,
And no look of love we see,
Father, then we'll trust in thee.

When our locks are thin and white,
And fading eyes foretell the night,
When our brow is furrowed o'er,
And we near the parting shore,
When the vale of death we see,
Father, then we'll trust in thee.

—Sel.

Is the Fourth Commandment Recognized in the New Testament?

THE supposition that the fourth commandment is not specifically mentioned in the New Testament, seems to be a serious objection to the seventh day, in the minds of some sincere and conscientious persons. For the benefit of such we want to consider the question briefly.

The Saviour says, Mark 2:27, "The Sabbath was made for man." Now we inquire, How was the Sabbath made? and reply, By God's resting on the seventh day, and blessing and sanctifying it because he thus rested. But these are the very facts upon which the fourth commandment is based. Here, then, is an express recognition of that command by the "Lord of the Sabbath."

But again, in Luke 23:56, of certain women we read: "And they . . . rested the Sabbath-day according to the commandment." What commandment? The fourth of course. This was mentioned as a historical event years after it occurred; and Luke does not say "according to the old commandment," or "what was then the commandment," but "according to the commandment," thereby unequivocally recognizing the fourth commandment as then in existence and of binding force.

S. B. WHITNEY.

"What Shall Be Done?"

I WOULD respectfully call the attention of all our brethren and sisters through the wide harvest field to the article from the pen of Bro. White, in the 26th number of volume 38 of the REVIEW, entitled, "What shall be done? Laborers wanted!" If any have not read that article, it is hoped they will do so without further delay, and let those who have, read it again, and let those who have read it twice not lay it on the table, but pass it to a third reading, and so keep it before the mind till the spirit of the article becomes a part of their being.

Let this call be heeded by us all; for it is made to all; to men and women, to those in the house and those in the field; to those in the shop and in the office; to those behind the counter and in the school room. This is a work of graduation. There is a sphere in which each can work effectively. A system of colportage is coming into action, in which many young men and young women can engage with advantage to the cause and to themselves. Yea, and old men, too, who have borne the burden and heat of the day in times past, but who by reason of age and failing strength must now have lighter work. Those who cannot make brick can gather straw for the workmen. The hands of the workmen must be stayed up, cheering words must be spoken, encouragement must be given to those engaged in the different departments of the work.

The soldier who had both hands shot off in

battle, still lingered on the field to see how the battle would go, and cried, "Courage, courage, comrades! hold out five minutes, and victory will be ours!" This seasonable word of encouragement was like a spark of electricity to the men, and victory was the result.

The consecrated mind will find work to do if it can be no more than words of encouragement and good cheer. But this will not do for those who can do more. ALBERT STONE.
Eden Mills, Vermont, Dec. 22, 1871.

Fridays and Sabbaths.

FRIDAY.

Snow, rain, wind, and mud!

"Well, Bro. A., this is a very unpleasant morning, and you must wrap up well if you go out to-day, or you will certainly take cold."

"Oh, you need not fear for me! I will put on my waterproof overcoat, and thick boots, and trudge through it. My business must be attended to or I may lose several dollars. If Fridays will be disagreeable we must put up with them, but I cannot afford to lose the day."

SABBATH.

Snow, rain, wind, and mud!

"Another very unpleasant morning, Bro. A., I suppose you will not venture out to-day."

"No, I think not. I don't believe it would be right. This is really catch-cold weather, and I do not think it would be prudent for me to brave such a morning as this. You know it is our duty to take care of ourselves."

FRIDAY.

"Well, Bro. A., you look very tired this morning, you can't be well; I think you had better keep pretty quiet to-day."

"Oh, no! I am not much tired. Besides you know that we ought not to give way to our feelings. I will feel better when once engaged in business. I know how I can make three dollars to-day, and with good courage I go about it."

SABBATH.

"How very tired you appear again this morning, Bro. A., you surely will keep quiet to-day."

"Yes I am very tired. I must rest at home to-day. I think, instead of going to meeting, I will take a nap on the sofa. I am sure it will do me good. I would love to attend both the meeting and Sabbath-school; but it cannot be helped, I am feeling so weary and careworn that I cannot go. It seems to me I never felt so thoroughly tired out as I do to-day."

FRIDAY.

"Bro. A., have you heard that the grand Duke of Russia will pass through the city to-day, and may be seen at the depot at precisely 10:30 A. M.?"

"I had not heard it. I must certainly go, although I will be obliged to go the five miles on foot, through the rain and mud. It will be such a privilege to behold so distinguished a personage."

SABBATH.

"Well, Bro. A., had you heard that the brethren, conformable to the glorious promise of the divine Son of God, that where two or three are met in his name he would be in the midst, are to meet together to-day at 10:30 A. M.?"

"Yes, I knew it, but can't see how I can go. For one so tired and nearly worn out as I am, to trudge two long miles through this rain and mud, would seem very injudicious. Had I a covered carriage like Bro. W., I might think about going."

H. A. ST. JOHN.

I Come as I Went.

It was a touching incident which fell under the notice of a Christian lady lately at a railway station. She saw a husband bear his invalid wife in his arms from the car. As clasping his neck she was thus borne to a carriage, she remarked to a friend who stood near, in tones of unexpected cheerfulness, "You see, I come as I went." Weak and helpless she had gone, weak and helpless she had returned; but, alike in going and coming, she had rested within the strong arms of him who loved her. And is this not the daily experience of every saint? How feeble in himself, yet how upborne of Christ! "Without me ye can do nothing," says the voice of Jesus. "I can do all

things through Christ who strengtheneth me!" exclaims the apostle. "When I am weak, then am I strong."

Items.

LOVE softens and subdues anger; and if constantly exercised, prevents it.

The good mechanic repairs his mistakes soon as possible: he does not stop long to mourn over them. So let the Christian hasten his work; there is no time for discouragement.

Those who cower at the Bible history of the deluge are obtusely insensible to the fact that more than three-fourths of our globe is yet under water; and that the small fraction out of water is all in disorder; all speaking in forcible language of former disaster and future ruin.

Those who object to the Bible account of the future conflagration of the earth and of its inhabitants neglect to fully consider the fact that the earth is already on fire, trembling beneath our feet.

No better evidence can be furnished to prove the weakness of man than his unbelief and hardness of heart.

There is no real happiness in this world, out of Christ. Without this firm trust, all is uncertainty and gloom.

A calm, settled trust in God and in his word, and a love for his character, form the basis of Christian character.

As in time of war, the soldier guards his lines against spies who would pass for friends, so should we guard our minds against doubts and unbelief in God and in his word.

JOS. CLARKE.

Studying a Profession.

THE world is full of unsatisfied, disappointed men, and, strange as it may seem, this class embraces those who successfully make wealth the principal object of life. It is less what we do for ourselves than what we do for others that gives peace of conscience at last.

Kepler was very poor, but he declared that he would rather be the author of the works that he had written than to possess the Duchy of Saxony. He rightly estimated the value of life.

The following article, from the *Interior*, is worthy of the careful perusal of those who have reached the turning point of their early career, not that all young men should study a profession, but that all should seek to do that which will render them most serviceable to mankind:

"The Commencement of N. College is just over. There graduated with high honor, after the laborious toiling of a long course of study, a young man, bright, talented, and withal and better than all, a Christian. Within one hour after his Commencement oration, he talked to me about his profession. The law opens up before him with many attractions. Indeed, as he tells me, he has already, in his 'Senior vacation,' registered with a lawyer of some note at his own county-seat, with whom he expects to study. He has before him the example of an uncle, who has gained distinction and wealth at the bar. To him he now turns for advice. It was my privilege to be present at this interview.

"Uncle," said the young man, 'what do you think about my studying law?'

"That is a matter in which you must make up your mind for yourself. You may have a decided taste in that direction."

"I think I should like it very much."

"Well, suppose you would; might you not like something else as well, or even better? God has given you talents which you are bound to improve for his glory. Now, as it seems to me, the first question for you to decide is this: How can I best glorify God? Can I do this best at the bar, or can I do it better in the pulpit, in trying to win souls to Christ?"

"The young man was silent. This view of the matter from such a source was evidently altogether unexpected by him. And it gave me great satisfaction to hear his uncle go on further, and say:

"I have, in the past twenty-seven years, been able, by the blessing of God, to make some money. I am worth—well, perhaps a quarter of a million of dollars, and made every cent of it by my own labor; and yet, I declare to you here to-day, that I would give it all freely if I could only preach the gospel of the Lord Jesus Christ as my brothers are now doing. But I am now past forty-eight years of age—too old to think of preaching; but I would be greatly pleased to know that you are engaged in a work so noble and Christ-like. Again: This remember—happiness does not come as a matter of course, when you have gained distinction, or because you have large means at your command. There never was a greater mistake than this. I say to you frankly, that I am not the happy, free-from-care man to-day that I was twenty-five years ago. I know I have not the peace and contentment that this brother of mine has, although I have all that wealth can buy. I have nights of consuming care and wasting anxiety which are seen by no eye but the One that neither slumbers nor sleeps. Again, do not forget, after you have grasped fame, and honor, and large wealth, what a frail bubble you have in your hand. Take the case of Judge Y., of our own State. I suppose that he is by all odds the ablest lawyer we have.

But look at him. He has just gone to the New England States, by the advice of his physicians, that he may there, freed from business care and anxiety, get relief from that terrible malady—softening of the brain. I tell you,' continued the uncle, under emotion, 'it is not all of life to live. You have something to do for the Master who has bought you; and nothing could please me more than to know that you life-work will be preaching of the gospel.'

Beauties of Bible Language.

IF we need a higher illustration, not only of the power of natural objects to adorn language and gratify taste, but proof that here we find the highest conceivable beauty, we would appeal at once to the Bible. Those most opposed to its teachings have acknowledged the beauty of its language, and this is mainly due to the exquisite use of natural objects for illustration. It does, indeed, draw from every field. But when the emotional nature was to be appealed to, the reference was at once to natural objects; and throughout all its books, the stars and flowers, and gems are prominent as illustrations of the beauties of religion and the glories of the church.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

"The mountains and the hills shall break forth before you in singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fig tree, and instead of the brier shall come up the myrtle tree."

The power and beauty of the same objects appear in the Saviour's teachings. The fig and the olive, the sparrow and the lily of the field, give peculiar force and beauty to the great truths they were used to illustrate.

The Bible throughout is remarkable in this respect. It is a collection of books written by authors far removed from each other, in time and place, and mental culture, but throughout the whole, nature is exalted as a revelation of God. Its beauty and sublimity are appealed to, to arouse the emotions, to reach the moral and religious nature. This element of unity runs through all the books where reference to nature can be made.

One of the adaptations of the Bible to the nature of man is found in the sublime and perfect representation of the natural world, by which nature is ever made to proclaim the character and perfection of God. No language can be written that so perfectly sets forth the grand and terrible in nature and its forces as we hear when God answered Job out of the whirlwind. No higher appreciation of the beautiful, and of God as the author of beauty, was ever expressed than when our Saviour said of the lilies of the field, "I say unto you that even Solomon in all his glory was not arrayed like one of these;" and then adds, "If God so clothed the grass of the field"—ascribing the element of beauty in every leaf and opening bud to the Creator's skill and power.—Prof. Chadbourne.

Conquer your Troubles.

A GREAT many men, whatever may have been their experience in life, are accustomed to complain of the usage they have received in the world. They fill the ears of those who have the misfortune to be their friends, with lamentations respecting their own troubles. But there is no man that is not born into a world of trouble; and no man has ever attained to anything like the full stature of manhood, who has not been ground, as it were, to powder, by the hardships which he has encountered in life. This is a world in which men are made, not by velvet, but by stone and iron handling! Therefore, do not grumble, but conquer your troubles.

Prayer and Works.

PRAYER and works must go together. The one is the complement of the other. Not that God needs our help to accomplish his purposes, but, where results are to be reached by human instrumentality, he expects the means to be used.

The *Christian Review* tells the following by way of illustration: Dr. Macleod and Dr. Watson were crossing a lake together, in the West Highlands, in company with a number of persons, when a storm came on with terrible force. One of the passengers was heard to say, "The two ministers should begin to pray, or we will all be drowned."

"Na, na," said the boatman, "the little ane can pray if he likes, but the big ane maun tak' an oar."

A POOR woman had a supply of coals laid at her door by a charitable neighbor. A very little girl came out with a fire-shovel, and began to take a shovel-full at a time, and carry it to a sort of a bin in the cellar. I said, "Do you expect to get all that coal

in with your little shovel?" She was quite confused with my question, but her answer was striking: "Yes, sir, if I work long enough." Humble worker, make up for your want of ability by abundant continuance in well-doing, and your life-work will not be trivial. The repetition of small efforts will effect more than the occasional use of great talents.—Spurgeon.

A String of Pearls.

HOW TO REPROVE.—When we wish to reprove with profit, and show another that he is mistaken, we must observe on what side he looks at the thing; for it is usually true on that side, and to admit to him that truth, but to discover to him the side whereon it is false. He is pleased with this, for he perceives that he was not mistaken; and that he only failed to look on all sides. Now, one is not vexed at not seeing everything. But one does not like to be mistaken; and perhaps this arises from the fact that man naturally can not see everything, and that naturally he cannot be deceived in regard to the side that he looks at, as the apprehensions of the senses are always true.—Pascal.

FOLLOWING Christ personally, individually, as well as collectively, is our great business—not following him in a certain way; not following him by giving services and ordinances and ceremonies; not following him in externate, but following him in trust, in joy, in peace, in hope, in love, in faith in the invisible. And they are the best Christians who, following Christ thus, follow him most closely.

NOT a day passes in obscurity but men and women do great deeds, speak great words, and suffer great sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will not be known till that day when many that are great shall be small, and the small great.

WHEN mothers denounce the tyranny of the family relation, and proclaim that its yoke must be thrown off, then home life will pass into a tradition.—Revolution.

No man is worth reading to form your style who does not mean what he says; nor was any great style ever invented but by some man who meant what he said.—Ruskin.

LIFE is divided into three terms: that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.

THE chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

LIBERALITY should have banks as well as streams, say some. True; but even the banks should be green and velvet. When we cannot relieve another's want, we can at least refuse with kind and courteous words.

Obituary Notices.

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

DIED, Dec. 7, 1871, in Hartland, Mich., at the residence of Bro. E. Stone, his son-in-law, Bro. Jacob Chispell, aged eighty-three years and ten months. Bro. Chispell experienced religion at the age of about twenty-four years, and joined the M. E. church, of which he was a faithful member for forty years, and most of the time a class leader. He became a convert to present truth under the early labors of Bro. Cornell, and has been an earnest advocate of the doctrines held by Seventh-day Adventists for some twenty years. He died in hope. Funeral services by the writer. Text: Rev. 14:13. R. J. LAWRENCE.

FELL asleep in Jesus, Dec. 24, 1871, sister E. S. Decker, of Hammondsport, Steuben Co., N. Y., in the fifty-fourth year of her age. She embraced the third angel's message sixteen years ago; and her love for the cause of God, and the spirit of sacrifice which she ever possessed for its advancement, greatly endeared her to us. We feel that we have indeed met with a great loss, and shall miss her much, yet we mourn not without hope; and we are glad to know that her sleep in death's cold embrace is to be short. May her removal from the family circle be so blessed to the good of the surviving friends, that each shall finally be prepared to meet her, and her only daughter by whose side she now sleeps, in that blissful land where "there shall be no more death." Discourse by the writer. J. W. RAYMOND.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 9, 1872.

Days of Fasting.

"SANCTIFY ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 14, 15.

In view of the many calls for laborers from all parts of the gospel field, and our inability to comply with these calls for want of men and women who feel the burden of this work, and possess the spirit of consecration that is necessary to be of benefit to the cause of God, we appoint Sabbath and first-day, Feb. 10 and 11, as days of especial fasting and prayer to the Lord of the harvest to raise up laborers to enter the gospel field. We expect all our brethren will participate in this.

There are two fasts spoken of in the Scriptures in reference to food. One, where food is wholly abstained from, and the other where they ate "no pleasant bread" or "bread of desire." Margin. Where the health of the individual will not admit the former plan, we recommend the latter.

We also suggest that the brethren and sisters meet in their respective places of worship, and such remarks be made as will be calculated to lead the mind to the object of the fast. We have placed the time far enough in the future, so that the brethren in Switzerland may join in the fast.

GEORGE I. BUTLER, Gen. Conf. S. N. HASKELL, Com.

Meetings in Battle Creek, Jan. 6.

OUR Conference and Association business not being fully completed before the Sabbath of last week, a considerable number of our friends remained in this city over that day. Our religious services were profitable and deeply interesting. In the forenoon Bro. S. N. Haskell preached an instructive, practical discourse from Matt. 12: 30: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." In the afternoon, Bro. White called attention to many things of importance to the prosperity of the church and the Office. After this, seven persons were received as members of the church, upon being baptized. At the close of this meeting they were baptized in the Kalamazoo river, at our usual place of baptism. In the evening, the ordinances of the Lord's house were celebrated. It was an occasion of solemn interest. The church in Battle Creek have entered upon a series of revival meetings with a prospect of witnessing the outpouring of the Spirit of God, and the conversion of sinners.

J. N. A.

Present Help.

"Lo, I am with you alway;" cheering thought to those who believe. Are we cast down and weary of earth? How it rests our souls to hear the Saviour whispering, "Come unto me, and I will give you rest." Are we tried and tempted? Do our friends, "Peter-like," forsake us when we are falsely accused? We can find a friend in Jesus, who can understand our case, being himself once subject to the same trials. Are we forced to part with the true, the loved ones of our heart, and feel that there is no earthly balm which can sooth or allay our suffering? Behold he takes us by the hand, goes with us to the grave, even weeps with us, and best of all, promises a happy re-union at the resurrection. Can we turn away from such love, and cling to the things that perish? God forbid. Let us rather make him our best friend. Without him our own works will surely come to naught. With him, we may build upon a sure foundation. Then come what will, we need not fear, for his promises are sure.—Sel.

Men bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for what will make them more humble and godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here, also, St. Paul again stood firm. Not Wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love, he would have been false to his Master—he would have been preferring self to Christ.—Sel.

News and Miscellany.

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

LONDON, Jan. 4. Official advices from Ispahan show that the famine in Persia continues without diminution. Entire districts have been depopulated, and the efforts of the government to afford relief are unavailing.

ALTHOUGH the arrest and imprisonment of Brigham Young on the charge of murder has been expected for a short time back, and is not, therefore,

entirely a surprise, still it is an event of startling importance; and one that shows how great a revolution has already been wrought in Utah, where now the law lays its hand unresisted upon the Mormon prophet, and hauls him off to jail, under peril of his life, even though the jail be one of his own houses, in lieu of a better. The refusal of the court to accept bail was proper, as the offense charged is one not usually bailable; and the law ought to be no respecter of persons, so that the court ought not to show any more leniency to Brigham Young than it would to the most obscure roving miner, or hunter. Five years ago, the bare attempt to arrest Brigham Young would have caused an instant revolt on the part of the Mormons. But times have changed wonderfully. The "prophet" may be guarded, as the Mormons once supposed, by legions of angels; but they are powerless to dispute the authority of the marshal, armed with a writ from the United States courts; and even superstition must lose its faith in the sacredness of a "prophet" whose person has been desecrated by the clutch of the constable and the confinement of a jail.—Det. Post.

THE stars in their courses seem to have fought against the poor Pope, as they did against Sisera of old times; at least, one of them. On the 27th of November, the very day when the Italian Parliament was opened in Rome by Victor Emanuel, thus completing the downfall of the temporal power, a star was seen with the naked eye at high noon by all the citizens, who accepted it as an omen favorable to the new regime. It was the star of the excommunicated King that was in the ascendant in the heavens, as well as on earth; while that of the Holy Father hid its head in darkness. This melancholy fact it is well known His Holiness acknowledges, while protesting against it, by shutting himself up in the Vatican, and declaring himself a prisoner, though free to go whither he will. A sad proof of this he gave just a month before the apparition of this star, on the occasion of the official recognition, or preconization, of the newly appointed Italian bishops. This ceremony was performed with the usual ceremonies, and in the usual place—the Consistorial Chamber. But it was not a consistory, because the Pope, you see, was not free. He did not wear the white cassock with a train, nor the rochet, nor the camail, "nor the majestic faldetta," whatever this may be; the cardinals did not use their painted and gilded coaches, with three laced footmen behind and two on the box; the prelates of the pontifical household wore the black cassock, instead of the violet one; and the officers of the noble guard and the Swiss guard were in undress, instead of full-dress uniform. Zion was in distress and in mourning. And yet that star appeared at mid-day on the day of the triumph of the infidel! His Holiness should have fulminated a bull against it, as his predecessor did against the comet.—N. Y. Independent.

THE Rev. Athanasie Coquerel, the distinguished Unitarian clergyman from Paris, lectured in Boston, last week, on the rise and decline of Romanism. He argued that when one religion passes away and another succeeds, those who come from the old into the new never come empty-handed. They bring with them many ideas, wants, and habits they have been accustomed to; and you often see the old religion reappearing in the new, as the old name on a repainted sign-board sometimes shows itself under the new owner's name. In this way the Roman Catholic Church, though a Christian church, has absorbed a great deal of the Roman paganism, even to the signs and symbols. One striking illustration of this truth was cited by Mr. Coquerel in the origin of the pontifical title. On one side of a Roman obelisk it is inscribed that Cæsar Augustus (Pontifex Maximus) ordered it brought to Rome. On the other side it reads that Pontiff Sextus ordered its erection. They were both pontiffs, but one was a Pagan Emperor, and the other a Christian priest. There is no such word as pontiff in the New Testament. It means "bridge-builder." When Rome was a little town, twenty-five hundred years ago, the bridge over the Tiber was necessary to the defense of the city. They had an order of men called "bridge-makers" to keep these bridges in order. One of them was called chief pontiff, and it was made a crime to quarrel with or strike him, so important were his official duties. So "pontiff" became the most sacred of titles. The kings, consuls and emperors assumed it in succession. The Catholic Church, preserving much of the traditional lore of Rome, preserved this also; and Pius the Ninth, heir to those "who kept the bridge" (in repair) "in those brave days of old," now proclaims himself the Supreme Ruler of this world; the builder of a bridge, forsooth, between this world and the next.

Appointments.

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

Meetings at Monterey.

PROVIDENCE permitting, we will hold meetings at Monterey, Mich., Jan. 18 and 14, 1872.

JAMES WHITE, ELLEN G. WHITE.

OSCEOLA, Iowa, Jan. 20, 21, 1872. Decatur City, Jan. 27, 28, " Preaching will begin in each place on Friday evening. D. M. CANRIGHT.

THE next quarterly meeting for southern New Hampshire and Massachusetts will be held, providence permitting, at South Lancaster, Mass., Sabbath and first-day, Feb. 8 and 4. Meeting will commence Friday evening.

We hope every church in the New England Conference will be represented at this meeting, as there are matters of importance to come before the brethren. Come prepared to stop until Monday morning, and pray earnestly that God may especially meet with us. S. N. HASKELL.

GREENWOOD, Sabbath and first-day, Jan. 20, 21. Hope there will be a general gathering of all the friends of the truth. Can Bro. Lawrence attend this meeting? D. H. LAMSON.

QUARTERLY meeting for the Sand Prairie church, Wis., Jan. 27 and 28, 1872. Brethren and sisters from other churches invited. Those at a distance please report. THOMAS DENMON.

Business Department.

Not Slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. A R Morse 40-1, P S Thurston 40-1, E H Root 42-1, O F Tripp 41-1, H Spears 40-1, J Fisher 37-14, J A Evans 39-20, Henry Satterlee 40-1, Joseph Grimmerson 40-1, Emma Burgess 40-1, Wm Wright 40-1, C S Linnell 41-3, A V Parkhurst 40-1, Mrs P E Simons 40-1, Geo White 40-1, Amos Prescott 40-1, Mariah Marchel 40-12, D M Canright 40-1, P Martin 40-4, Mrs H Westgate 40-1, Edwin Church 40-1, N N Anway 42-14, R M Frink 39-20, C McIntyre 40-1, J Banks 41-1, Mary A Carr 40-1, M Parson 41-1, F Lawson 40-18, R D Tarble 40-1, F E Spearan 40-1, Evaline Barber 40-1, B S Lewis 40-1, Frances Crommett 40-15, James Anderson 40-1.

\$1.50 EACH. Mary Lovell 41-1, J S A Lawrence 41-1, Chas Bennett 41-1, G B Lewis 41-1, O U Thompson 38-22, Adaline Humphrey 41-1, E R Ludington 43-1, J L Howe 38-14, Elizabeth Brown 41-4, A D Farrar 41-1, E J Carpenter 41-1, M L Fast 41-1 Mrs Olive Wentworth 41-1, M Robinson 41-1, Jacob F Wolford 41-1, Mrs S Ashdown 41-4, H F Heredean 41-1, Zenas Andrews 39-14, Eliza L White 39-22, Joseph Binchower 41-1, Lydia Hawthorne 41-1, J H Oker 41-1, G W Tuttle 41-1, S A Winchester 41-1.

\$2.00 EACH. J C Winslow 41-1, D W Randall 40-1, C Kelsey 40-11, B Reed 41-1, M W Kerns 43-15, Edward Klasse 41-1, Maria Prentice 41-1, A H Blake 41-9 M H Leonard 41-1, S N Smith 39-1, R Colby 39-1, C F Worthen 40-1 Gilbert Brown 41-1, Thomas H Carr 41-1, Peter Grange 41-1, L W Kenny 41-1, Sarah Bliven 41-7, C S Briggs 41-1, Rosanna Stewart 41-1, Foss Burnham 41-14, H Hitchcock 40-12, George Jeys 41-1, S Evans 41-1, S P Merrill 41-1, J D Morton 41-1, David Gilman 41-1, M A Lyons 42-16, S B Whitney 41-1, Sanford Rogers 41-1, M D Cross 40-16, Peter Randolph 40-8, L Godfredson 41-17, Mrs J Bennett 41-1, E Burnam 41-1, Jas A Converse 41-1, Robert Paton 41-1, J Hobbs 42-1, Peter G Hobbs 40-3, W Farrar 41-1, Luther Green 41-1, S Duntun 41-1, Betsey Winney 43-1, J M Kilgore 39-19, A Marshall 41-1, E A Jeffries 41-1, Samantha Lyon 39-1, J B Dunwoody 41-1, A J Stiffler 40-10, J Philo 39-7, E Zytoskee 41-2, Fred Wilson 41-1, M M Nelson 41-1, T S Harris 41-1, Polly Allen 41-1, A Ross 40-20, S E Wells 41-1, R Godsmark 42-1, Mrs J H Woodruff 41-21, F C Castle 41-9, Mrs E Young 41-1, Emily Payne 41-1, A B Rice 41-1, L W Hastings 41-19, Geo W Lamson 41-1, Mrs A P Tripp 41-1, Mary M Leach 41-1, Mrs L E Holmes 41-1, Aaron Moore 37-1, O Pennoyer 40-1, Alden Green 40-8, Dr W J Gordon 41-1, A Smith 41-1, S A Miller 40-1, A S Gillet 39-18, D A Harford 40-1, Mrs Hatch 41-1, Wm James 41-1, Perry Kysor 39-1, R W Page 41-1, J W Snyder 42-17, James Allen 41-1, J Lippincott 40-1, J A Munger 41-1, L A Green 41-1, Daniel Fuller 41-1, George Noys 41-1, George W Sanborn 41-1, L W Shaw 40-1, S B Woodruff 41-1, S Sisley 39-13.

MISCELLANEOUS. B F Hicks 75c 39-21, W W Ross 75c 41-1, M H Feller \$1.02 39-1, T Riendeau 1.69 39-1, J T Pratt 15c 39-1, E H Kynett 62c 40-1, A C Bourdeau 6.00 45-1, Mrs H Gregory 75c 40-4, C M Shepard 50c 40-14, F Hazen 3.50 39-19, Edwin Berry 3.00 40-1, John N Berry 3.00 39-1, Wm L Lemon 50c 40-1, Isaac Buok 75c 40-1, Mrs M Chapman 1.12 40-4, E F Hutchins 4.00 39-1, Mary Tener 50c 38-24, Betsey Shaw 3.00 31-1, W T Carson 1.84 41-1, L Y Heller 2.12 41-16, E Sage 4.00 39-18, A Bounr 3.00 39-1, Stephen Pratt 3.50 33-1, Jasper Moore 8.00 38-1, M Kittle 1.52 40-15, John Arman 2.50 39-14, C W Olds 3.00 41-1, R S Wheat 50c 39-14, Mrs L P Bailey 1.84 41-1, Miss C Turrill 75c 40-1, Mr J A Losee 4.00 35-1, M L Dean 2.12 40-8, I H Barker 4.00 38-13, H W Barrows 4.00 41-16, Irvin Cheesbro 3.00 40-1, Henry Barr 2-50 40-6, Geo F Merriam 50c 88-10.

Books Sent by Mail.

Harriet Hicks 25c, M M Osgood \$1.00, C Satterlee 25c, C B Preston 50c, I S Andrus 50c, Mrs D F Chase 1.00, E Humphrey 50c, R W Freer 1.50, L S Bristol 18c, S A Cardell 20c, Noah Hovey 1.50, E Packard 25c, Wm Boynton 25c, J L Howe 20c, A Francken 1.00, John Vaughn 1-92, Wm Hecox 50c, E I Connet 3.00, D. Briggs, 6.60, C F Davon 30c, B D Townsend 1.25, Mrs Jero 50c, A M Preston 1.25, L B Caswell 50c, A W Maxsom 52c, E J Smith 50c, J W Blake 62c, W Sutliff 50c, C K Aekley 70c, M Robinson 50c, Mrs C S Linnell 2.00, J F Klostermyer 2.25, Dr J B Turner 25c, Mary Martin 1.00, C T Jensen 92c, Emma Evans 50c, Jesse Wilmot 35c, A Silvins 80c, M A Lyon 3.00, A D Tyson 15c, E O Underhill 2.95, Mrs Jackson Farwell 38c, L W Shaw 1.00, A G Scott 5.00, S Howe 1.00, C D Rumsey 1.00, A Hamilton 55c, E Cox 25c, R L Buck 50c, A L Burroughs 25c, Wm Cottrell 25c, John Berry 50c, P Alvord 50c, J Dubois 56c, J J Atherly 62c, H Rosseau 25c, George Jeys 10c, A T Oxley 3.45, L A Cartwright 75c, Wm Phinisey 80c, Emma Gunt 66c, H Thurbee 50c, L A Rina 35c, Alice Pearce 50c, O P Galloway 1.62, J Loughhead 5.00.

Cash Received on Account.

C W Olds \$20.00, S B Whitney 30.00.

Shares in S. D. A. P. Association.

Adolphus Smith \$10.00, C A Israel 10.00, Hannah L Sawyer 10.00, Adeline Boynton 10.00, D T Fero 10.00, Mrs A Ross 10.00, S E Chapel 10.00, L R Chapel 5.00, T S Harris 10.00, Wm Brown 10.00, Jennie Merriam 10.00, Wm Gifford 10.00, Wm Hill 10.00, Jefferson Loughhead & wife 20.00, Francis H Clymer 10.00.

Donations to S. D. A. P. Association.

J F Klostermyer \$5.00, Eunice A Church 2.00, Truman Loomis 30.00, Noah Carahoot (thank-offering) 4.00, H and Eliza Rosseau 3.75, A T Oxley 1.55, Hattie Tuttle 1.00.

General Conference Fund.

D C Elmer \$1.00, Church in Grant, Oceana Co., Mich., 20.00, J D Morton 10.00, Susan Elmer 1.00, Erastus Elmer 1.00.

Benevolent Fund.

C O Holly \$1.00, Benj Sherman 5.00.

Shares in the Health Institute.

J R Israel \$25.00, Alfred Boynton 25.00, E O Hammond 25.00, Hannah Sawyer 25.00, Jefferson Loughhead and wife 25.00.

Donations to Health Institute.

Mrs I Wright \$2.00, Mrs C Mook 1.00, C K Farnsworth 1.00, Hattie Tuttle 1.00.

Michigan Conference Fund.

Church at Oneida \$7.44, Bushnell Center 3.00, Church in Grant 40.00, Alma 15.00.

Books, Pamphlets, Tracts, &c.,

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

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

Thoughts on the Revelation, critical and practical. By Uriah Smith. This is a work of 323 pp., of great value to the student of prophecy. \$1.00.

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

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

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

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

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

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

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

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

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

A Solemn Appeal relative to Solitary Vice, and the Abuses and Excesses of the Marriage Relation. Edited by Eld. James White. Muslin, 50 cts.; paper, 80 cts.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for 6000 years, and a refutation of the Sunday-seventh-day theories of Mede, Jennings, Akers, and Fuller. By J. N. Andrews. 25 cts.

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

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

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

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

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

Review of Objections to the Visions. 20 cts.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Milton on the State of the Dead. 5 cts.

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

Two-Cent Tracts: The Sufferings of Christ—Seven Reasons for Sunday-Keeping Examined—Who Changed the Sabbath?—Sabbath by Elishu—The Rich Man and Lazarus—Institution of the Sabbath—Popular Objections to the Resurrection of the Body—Positive Institutions.

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

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

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

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

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

The Review and Herald.

TERMS: If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 a year. Address REVIEW & HERALD, BATTLE CREEK, MICH.