THE ADVENT REVIEW

And Benald of the Sabbath.

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

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ELDER JAMES WHITE, PRESIDENT. ATTERMS: - - . . . See Last Page. Address REVIEW & HERALD, BATTLE CREEK, MICH.

ADVENT.

HARK! the rumbling chariot wheels!
'Tis the coming of the Lord, it draweth nigh;
Over mountains, over vales, Over ages rolls the startling prophet cry:
"Watch for the coming of the Lord!"

Mighty nations have their day;
All the kingdoms of the earth are growing old; Orowns are won, and crowns decay;
But the voice is ever sounding, loud and bold, "Watch for the coming of the Lord!

The church has waited centuries-Still is waiting—listening for the mighty cry, Tuned to loftiest harmonies— On a cloud of glory, lo! he draweth nigh!

Behold the coming of the Lord!"

Watchers! on you mountain hight. Eager for the coming glory and the roll
Of trumpet voices, with the might
Of angels in them, when will cease this warning call, "Watch for the coming of the Lord "?

"Speed, ye loitering steeds of flame!" Myriads, all impatient for deliverance, pray, Groaning travailing in pain,
"Hasten on the promised, long-expected day, Day of the coming of the Lord !"

Out of burning, into ashes Falls the great earth, with the crashing of the sky; And the awful lightning flashes Gleam above the fearful wreck, as sounds the cry: "Lo! lo! the presence of the Lord!"

Now, beneath a brighter light, Golden glory falling o,er a new creation, Day eternal without night— Holy voices rise in lofty exultation: "Praise for the coming of the Lord!" -Churchman.

Elder Preble's New Light on the Change of the Sabbath.

BY ELD. J. N. ANDREWS.

THE readers of the REVIEW will be interested in the following article on the subject of the Sabbath. Eld. Preble has further light to offer, which is greatly in advance of that which he presented in his book, entitled "The First-Day Sabbath." In that work, only three changes of the Sabbath were argued. But this number is altogether too few. In fact, it is only a beginning. On examining the subject more carefully, he finds that there have been some three hundred or four hundred times as many changes he published his book in 1867. Four years question of the Sabbath. Now he declares that the Sabbath was changed annually Thus it clearly appears that the Jews during the entire period from Moses to Christ, with the exception of those years in which the passover fell on Friday, which could not have happened, on an average, oftener than once in seven years. After making the most liberal allowance for these years in which no change of the Sabbath occurred, we have even then more than one thousand changes of the Sabbath! This important discovery is given to the world in the Boston Herald of Nov. 10, 1871. Here is the article:

"SATURDAY NOT THE CHRISTIAN SABBATH.

"Editor of the Herald: That Saturday is not the Christian Sabbath appears from several considerations. The only ground on which it is claimed that Saturday is the day on which the Sabbath should be holden is because, as it is said, the Lord rested on the last day of the week, or on 'the seventh day,' and therefore he designated that man should observe every successive seventh day, or every Saturday, as we call it, in regular cycles from the creation of the world, onward to the end of probationary time! But such a claim is absolutely absurd, as will ap-

pear from the following considerations:-

1. The geographical condition of the earth forbids it; as all men, in all places, in different latitudes and longitudes, cannot observe the same specific portion of time; that is, the same period of twenty-four is impossible, whether we apply it to Saturday or

2. But the Jews did not observe a regular succeseion or continued cycles of seventh-day Sabbaths only a year at a time, except when their 'passover' fell on what we now call Friday. Then in such years they would have two Sabbaths come together, or as some call it, 'a double Sabbath.' The reason was this: Ever after the Jews entered the land of Canaan, all their Sabbaths, six different kinds, and all their feasts, were regulated by the 'moon' and 'a sheaf of the first fruits' of their barley harvest. And the Jewish passover was always holden on the fourteenth day of the 'moon,' or on the fourteenth day of the 'first month' of their ecclesiastical or sacred year. And such sacred year must be regulated by the moon and barley harvest; for on the sixteenth day of this same first month, the Jews were obliged to obtain a sheaf of ripe barley to be waved by the priests before the Lord on that definite sixteenth day, or 'on the morrow after the Sabbath.' and on no other day or month. See Lev. 23. Thus we see that the beginning of the Jewish sacred year was irregular or indefinite as contrasted with our mode of computing time. For their barley harvest varied according as the seasons were early or late; consequently their passover varied in different years, so as sometimes to fall in the month we now call March, and sometimes in the month we call April. So much for the great irregularity for the beginning of the Jewish sacred year.

Now for the weekly Sabbath or their septenary

To the Jews the first day of 'the feast of unleavened bread,' or 'the fifteenth day of the same month,' was to them their first weekly Sabbath in each sacred year. And as the passover must be holden 'in the fourteenth day of the first month,' the day following the passover was to the Jews their annual or first weekly Sabbath in that year, by which they were to be governed by cycles of sevens for the year then next following.

Therefore if their passover should fall on the day we now call Friday, the next day following the passover would be the Sabbath to them both as regarded the Sabbath which would fall on the next day, which we call Saturday, according as they had been observing it through the preceding year, and also, according to 'the first day of the feast of unleavened bread,' being to them their first weekly Sabbath in each year, as above stated. Consequently in such years, that is, when the passover fell on Friday, then two Sabbaths, or 'a double Sabbath,' would come together, as was really the case at the time of our Saviour's crucifixion; for he being crucified on a passover day and on a Friday, the next day following his crucifixion was the Sabbath, and 'that Sabbath day was a high day, (John 19:31), because two Sabbaths came together in that year, as that was one of those peculiar years in which a double Sabbath occurred. But if their passover fell on what we now call Saturday, as was sometimes the case, then their first weekly Sabbath for that year would of the Sabbath as he dared to claim when | fall on what we call Sunday; and if their passover should fall on Sunday, then, in such a year, their have wrought wonders in his mind on the first weekly Sabbath would fall on Monday; and so

Thus it clearly appears that the Jews never did keep continued cycles of 'seventh-day Sabbaths,' while they were governed by the moon or lunar months. Therefore, all holy days, new moons, and Sabbath days, were to the Jews 'a shadow of things to come; but the body was of Christ.' In this, then, the Christian has great advantage over the Jew in observing the Sabbath. For since the resurrection of Christ, the Christian has been governed by unvarying solar time instead of the Jewish varying lunar time. And so Christians have kept regular cycles of 'seventh-day Sabbaths' ever since the resurrection of our Saviour. This proves the advantage of the Christian over the Jew. For the Jews were compelled to grope their way through the glimmering light of the shadowy moon until the gospel dispensation. But Christians have enjoyed the clear light of the 'sun' instead of the 'moon,' having the advantage of solar time, instead of lunar.

The Lord wisely instituted the Sabbath at the creation of the world for the benefit of man. And our Saviour sanctioned it by saving: 'The Sabbath was made for man.' Not for the Jew only, as some would say, but 'for man'-for all mankind. The reason was this: The Lord knew that man would sin, and, as a consequence, our race, and also the earth, would fall under the 'curse,' and thus remain for six thousand years. Then the 'groaning creation' would be made free from the curse, and the great Sabbath of rest would begin where the six thousand years of the 'curse' would end. Now, as hears (as we now call a day) at the same time. This the curse that was to fall upon man for his trans-

gressions was to result in his tilling the ground-and in the sweat of his face he must gain his bread-the Lord graciously provided that man and beast should labor but 'six days' only, before resting 'the seventh day' following those six days of toil, pain, and death. And then the six days of toil, pain, and death are a type of the six thousand years of the curse; and the seventh day of 'rest' is a type of the seventh thousand years of rest; as it is said: 'There remaineth a rest [or keeping of a Sabbath, margin] to the people of God.' Heb. 4:9. And so it again appears that the Jews being obliged to submit to the great irregularities arising from their mode of computing time by lunar months, and consequently a change of their weekly Sabbath to different days of the week, in nearly every year of their history, they could not observe this type with such beautiful harmony as Christians can. For since the resurrection of Christ, Christians have observed, without the least interruption, regular cycles of seventh-day Sabbaths. Each week Christians are acting over the type of the six thousand years of toil and pain; and also of the 'rest' which is to follow. And those who observe Sunday for their 'rest day,' or Sabbath, are no more heathen for so doing than those who observe Saturday. Those who observe Sunday for the Sabbath are just as truly observing the definite seventh day for the Sabbath as those who keep Saturday, if we only look from the right standpoint. What are we called on to 'remember?' Why, remember and do just as the Lord did. He labored 'six days,' and only six, in creating this world, and then rested the 'seventh day' which followed those six days of labor. And this is what is required by the fourth commandment of the decalogue-' Six days shalt thou labor'-just as the Lord did, and the seventh day, the day following such six days of labor, is the Sabbath. And thus we see that Christians, who commence their six days of labor on Monday, and end them on Saturday, and then 'rest,' as the Lord commanded, on Sunday, the seventh day after they have labored six, are keeping just as definite a seventh-day Sabbath as those who commence their six days labor on Sunday and end them on Friday. And so we come to this conclusion, that the Jewish seventh day, which, according to their mode of computing time, might fall on any day of the week, has been 'done away' as a 'shadow' of the past! But the Christian seventh day, which falls on Sunday, is the true Christian Sabbath which is binding upon all those who would 'keep the commandments of God.' " T. M. PREBLE.

In the same paper of Nov. 16, appeared the following reply:—

"THE CHBISTIAN SABBATH.

" Editor of the Herald: In the People's Column of your issue of Friday, T. M. Preble undertakes to show that Saturday is not the Christian Sabbath, from two considerations, which, with your permission, I will briefly notice :--

1. 'The geographical condition of the earth forbids it.' Why this claim is urged in this connection, or in favor of Sunday over the seventh day, we cannot conceive. Is not the world as round on the first day ously, does it affect the question at all? The commandment enjoins the observance of 'the seventh day,' and do not the inhabitants of all this round world have a seventh day to each of their weeks? We are not required to keep the same definite twenty-four hours all at the same time, but the seventh day as it comes to us, and is marked off by God's great time-keeper, the sun.

2. If we correctly understand his second proposition, he makes an effort to prove that the Sabbath in the Jewish age was not a regularly consecutive weekly institution, but was shifted from one day of the week to another each year, because 'governed by

The presentation of such a claim as this, in the face of all reason and history, we are not sufficiently 'governed by the moon' to indorse. Indeed, it would seem that little less than lunacy would dictate such a proposition. This claim is based on the irregularity of the Jewish year, and of the annual Sabbaths. But the reader will please not confound the annual or ceremonial Sabbaths with the weekly Sabbath of the fourth commandment. The feasts of the Jews were moveable so far as the days of the week were concerned, while the Sabbath of the Lord was fixed, always occurring on the seventh day of the week, and not in the least affected by the ceremonial institutions. Nor should it be classed with them: for. as your correspondent truly remarks, they were 'a shadow of things to come; but the body is of

abolished at his death; and if the weekly institution was one of them, then it also was swept away (not changed to another day); and if so the fourth commandment must have been abolished by the death of our Saviour, a conclusion which none but Antinomians are ready to accept.

If the seventh day is in any sense a shadow or type, it must be, as your correspondent asserts. as typical of the seventh thousand years of rest, after six thousand years of toil and the existence of the curse. But who ever heard of a type's ceasing before it reaches its antitype-of a shadow's stopping short of the substance which casts the shadow? If, therefore, the seventh day be a shadow of the seventh millennium, it must continue, at least, until that peried commences. But the Sabbath is not a shadow. It is a memorial, instituted to memorialize the great Creator's work in forming the heavens and the earth, and hence must be kept as he has commanded. We cannot celebrate the signing of the Declaration of Independence by observing the twenty-fifth of December; nor can we celebrate the Creator's rest day on any other day than the one on which he rested. 'The seventh day is the Sabbath [or rest] of the Lord thy God; in it thou shalt not do any work,' &c. It is not any seventh day after six days of labor, but the seventh day, on which God rested. Hence, if it has been 'done away,' the commandment enjoining it must have also been abolished; for it could not enjoin the definite seventh day in the Jewish age, under a death penalty, and then, with no verbal change, enjoin another day in this dispensation. If the seventh day was abolished at the cross, we now have no Sabbath at all, and our Saviour, instead of saying, 'The Sabbath was made for man,' should have said. 'The Sabbath was made for the Jews.'

If the first day of the week is now the Sabbath, will some one please point to the law which condemns me me for laboring on that day? 'Where there is no law there is no transgression;' and in the absence of a divine commandment for its observance, we must cling to the original day for which there is a definite, unqualified commandment, which we will do well to heed instead of 'taking for doctrine the W. C. G." traditions of men.'

A copy of the Herald, containing Eld. P.'s argument, reached me on the 14th of Nov. I responded in the following article, which, coming after the above reply and also after an answer from an Anti-sabbatarian had both been given, was not inserted in that paper. My reply is confined to the one point which he brings forward as his ground of argument for the annual change of the Sabbath, and is as follows:-

> THE SABBATH CHANGED ONE THOU-SAND TIMES.

Editor of the Herald: Your paper of the 10th inst. contains an article entitled, "Saturday not the Christian Sabbath," in which some things are said that should be corrected. According to this article, the Sabbath has been changed not less than one of the week as on the seventh? If the shape of the thousand times! In other words, it was earth militates against the observance of the seventh day, it operates equally against any day. But serievery seven when the passover fell on Friday, in which case the weekly cycle continued unchanged for two years at a time. It is, therefore, a very moderate estimate that the Sabbath was changed, in the period of nearly fifteen hundred years, at least one thousand times!

But what authority has this writer for asserting these annual changes of the Sabbath? Every thoughtful reader of the Herald, whether in favor of, or opposed to, the observance of the weekly Sabbath, cannot but be interested to know on what evidence such a statement was made. Look at this new Sabbatic theory:

1. "The Jews did not observe a regular succession or continued cycles of seventhday Sabbaths only a year at a time, except when their passover fell on what we now call

2. "As the passover must be holden 'in the fourteenth day of the first month,' the day following the passover was to the Jews their annual, or first weekly Sabbath in that year, by which they were to be governed by cycles of sevens for the year then next following."

If these two propositions are true, several Christ.' All the shadows that pointed to Christ were | conclusions follow: 1. That the week obGratuities and Wills.

ADDRESS OF THE COMMITTEE APPOINTED BY THE GEN-

ERAL CONFERENCE, DEC. 29, 1871, TO CONSIDER

THESE SUBJECTS.

served by the Jews was changeable; one kind of week lasting one year, and then giving place to another kind which was to serve for the next year. 2. That though the weekly Sabbath of the Jews was the last day of each of their weeks, yet in consequence of the fact that the week was changed each year, the Sabbath was not the same day from year to year. 3. That it is incorrect to represent the Jews as observers of Saturday, rather than Sunday; for, according to this writer, they honored each day of the week as the Sabbath, by giving it that place for one year, and then adopting in its stead another day. 4. The Sabbath could not therefore have been changed from Saturday to Sunday at the resurrection of Christ, inasmuch as Saturday was not the Sabbath of the old dispensation, but all the days were such by turns; and therefore the change could only be from this peculiar arrangement to that of hallowing one definite day for the present dispensation. 5. As this writer informs us that the fifteenth day of the first month was to the Jews "the first weekly Sabbath" in each year, it follows that there were at the commencement of each year fourteen days without a Sabbath! And as the old year might end from one to six days after the last Sabbath of that year, there would be this number of days at the close of the old year to add to the fourteen days at the commencement of the new, in which the Jews had no weekly Sabbath! 6. But should this writer retract his statement that the fifteenth day of the first month was the "first weekly Sabbath in that year," and assert that the first and eighth days of that month were weekly Sabbaths also, he would still have, generally, year by year, a space varying from one to five days between the last Sabbath of the old year and the first one of the new, though sometimes the two Sabbaths would have no day between!

But how does this writer know that the Sabbath was changed annually? Is there such a statement in the Bible? Not one. How does he then prove this doctrine? He refers to Lev. 23:9-11, to show that the Jews must offer the sheaf of the first-fruits of barley harvest on the morrow after the Sabbath; and he asserts that this Sabbath was the fifteenth day of the first month.

But here are the words from which this doctrine is deduced: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it.'

It is from this text the thousand changes of the weekly Sabbath are proved! The fifteenth day of the first month being the next day after the passover, was to be a day in which no servile work should be done. Lev. 23:5, 6. And after five days' time came another of these annual Sabbaths. Verses 7, 8. These were not weekly Sabbaths, being only five days apart, and coming without regard to the day of the week.

And now observe his argument. He teaches that the Sabbath referred to in Lev. 23:9-11, after which the first-fruits were to be offered, was this fifteenth of the first month mentioned in verses 5, 6; and hence asserts that this annual Sabbath was identical with the regular weekly Sabbath; and from this, reasons that the weekly Sabbath was governed by the lunar arrangement of the months; and, assuming that this was so, concludes that the order of the weeks was changed every year, and thence asserts that the Sabbath must have been changed annually! And so we have not less than one thousand changes of the Sabbath proved from a text that has no well ascertained reference to the fifteenth day of the first month, and that can only be identified with that day by first proving that the Sabbath of this text is not a weekly Sabbath, and when this is done it leaves this new doctrine without even the shadow of support.

MAKE your homes radiant within with every social virtue, and beautiful without by those simple adornments of which nature is everywhere so prolific. The children born in such homes will leave them with regret, and come back in after life as pilgrims to a holy shrine; the town on whose hills and in whose vales such homes are found will live forever in the hearts of its grateful righteousness, that when ye fail, they may children.

It is a remarkable fact, that, in many respects, the religion of Jesus Christ seems to stand upon the same footing with the numerous false systems with which it is compelled to contend. Like them, its success is largely dependent upon the energy and industry of its adherents. The commission of the Master ran thus: "Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." The execution of this command involved infinite labor and sacrifice. Before it could be carried out, it was, of course, necessary that thousands should devote themselves wholly to the work of the ministry, and that, having qualified themselves for the task, leaving home and friends, they should cross seas and continents, and penetrate to every quarter of the globe where men, however fierce and barbarous, still lingered, who had not heard the good news of a crucified and risen Lord.

Nor was it sufficient that individuals should

give themselves to this stupendous labor.

Without the necessary appliances of a writ-

ten or printed gospel, their efforts would have proved abortive. This necessity, there-

fore, called into action another class of per-

sons who, while they were not by nature

qualified to expound, nevertheless possessed

the equally indispensable mechanical skill

and scholarly ability by which they were

enabled to multiply, indefinitely, copies of

the word of God.

But these, again, would have been utterly powerless without support; hence, it has become necessary that those who could perform neither of the duties in question. should furnish of their substance the required means for the maintenance of those thus employed, and for the furnishing to their hands of the required resources. As a consequence, the millions who have lived and died within the pale of the church, have, in their respective ages, been called upon, in the providence of God, to contribute largely for the advancement of his truth. As it was in the days of our Saviour, so it has been since; from the widow with her two mites, to the wealthy citizen of Arimathea; from the fishermen of Galilee who deserted their nets and their boats, to the multitudes who sold their possessions and laid the proceeds at the apostles' feet, in order that it might be employed in the service of the Master-rich and poor, learned and unlearned, have always been required to do as much in the proclamation of the word as the condition of things in their time seemed to demand.

Why it is that God has adopted this plan, might be difficult to ascertain. It cannot be for want of other resources, on his part, for he to whom belong the cattle on a thousand hills, and the untold riches hid away in the dark recesses of the earth, cannot be dependent for pecuniary aid upon the paltry treasures of his people, the majority of whom have always been straitened in their finances. Nor can it be true that the Father of lights is dependent upon the feeble lamp of human wisdom with which to illuminate the pathway of those who are walking in darkness. Had he seen fit to employ them, myriads of angels are at his right hand, ready to do his bidding, who might easily have been commissioned to exonerate men from the labors and privations and dangers of a missionary life, by themselves speeding with the rapidity of lightning to the remot-est bounds of the earth, while acting as instructors and teachers in the way of life. It must be, therefore, that the considerations which moved him to the course pursued, were those of advantage to the creatures whom he has thus employed. Doubtless, eternity will exhibit the fact that the very toils and hardships which have been endured, the contributions which have been required at our hands, and the continuous anxiety which we have felt for the cause in which we have been employed, have been the very things which have secured to us the good which we needed. In fact, it is manifest from the teachings of Christ that for every dollar thus invested, and for every effort put forth, there is to be reward in the future life.

Such is, unquestionably, the whole drift of the parable of the unjust steward which contains these remarkable words: "Make to yourselves friends of the mammon of unreceive you into everlasting habitations.'

Such, also, is the obvious import of the following utterance given on another occasion: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Who shall say, therefore, in view of such declarations, that the reward of the Christian in his future home will not be in the exact ratio of the sacrifices of ease and property which he has made in this life?

Why is it not reasonable to suppose that,

inasmuch as we enter into the joy of our

Lord, and as that joy is to consist in the

contemplation of the happiness of the crea-

tures whom he has saved, our individual felicity will largely consist in the satisfaction which will spring from the thought that while in this life we have co-operated with the Master, according to our limited ability, in the accomplishment of the grand result? To our mind it seems highly probable that this will be the case; and, for this reason, we believe that as it has been heretofore, so will it be hereafter. In other words, as God has ever granted as much of his Spirit as was necessary for the guidance of his people, and then left them to work out the desired results, so it will be true, for the time to come, that everything will be left for its accomplishment to human energy and intellect, which it shall be possible for them to perform. This being the case, it will be true in the future, as it has been in the past, that as "faith without works is dead," the only way for a man to "show his faith" will be "by his works;" or, otherwise expressed, our willingness to do and sacrifice in the service of Christ will furnish the exact measure of our faith in the gospel which we are called upon to proclaim. This being so, how important it becomes that we examine well into our surroundings, in order that we may decide, conscientiously, just how far we have carried the work of individual consecration. How is it with us who profess to believe in the extreme brevity of all things? Are we really established in the conviction that the closing work of Judgment has already been entered upon, and that we have reached the very verge of that generation which is to witness the glorious coming of our Lord in the clouds of heaven, and the utter destruction of the things of this world? If it be so, then nothing is more manifest than that, in all the relations of life, we shall furnish proof of this conviction. How insane, then, would be the action of an individual who, believing this to be true, should shape his temporal matters just as would one who looked forward to a long, peaceful, and prosperous future! That man who plans for coming time so as to be able to divide among his infant children, when grown up, possessions which shall be ample for their support, may be an Adventist in name, but he cannot be in fact. To say nothing of the close scrutiny of One who is a discerner of the thoughts and intents of the heart, even a common observer will unhesitatingly declare that such an one, instead of having a living faith in what he professes, is simply fearful that it may be true; i. e., in case the Lord should make his appearance, he is anxious to meet him in peace; nevertheless, he at heart believes that this is not about to take place, and he therefore shapes his matters accordingly. And that such a decision would be correct, becomes evident at a glance when we remember that incessant labor and painstaking are not naturally agreeable, and are always avoided when the circumstances of the case will render it possible; and consequently, no man who is really confident that the burning day is just before us can consistently accumulate and hoard property which very soon must furnish food for the devouring flame. We do not wish to be understood that a

thorough-going Adventist could, under any circumstances, be an indolent man; on the contrary, we believe that the nature of his faith is such that he would unavoidably and persistently seek for activity. With each recurring day, energized by the thought that the night in which no man can work for the benefit of his race is at hand, he would press into the service of his Master as never before. His motive, however, would be entirely different from that of the one who, professing the same faith, should seek to accumulate merely. Instead of earning for the purpose of increase and future use, he would be prompted in his efforts by the pressing necessity of means for immediate employment in the cause of God.

eration demands that what we do should be done quickly. This is so,

1. Because there never will be a time when we can accomplish more with a given amount than at the present. A dollar invested now, will go farther in the accomplishment of good than would a thousand which should be withheld, and invested only at the very close of the dispensation, since its influence is cumulative, and will gather with each recurring month.

2. Because the infancy of any cause is the period when it needs help if at all. The critical moment when its supporters should rally to its rescue is not when it has won its victories, and is ready to bestow its rewards, but when the battle goes hard, and its friends are straining every nerve to bring its great truths before the people in as rapid and complete a manner as possible.

3. Because God, in his providence, is calling loudly upon us for immediate action by opening the field of labor in every direction, and by furnishing us with a system of publication at once so rapid and so economical as to afford even the individual of limited resources with an opportunity to do more, by the judicious investment of his money in books and tracts, which ought to be scattered like the leaves of autumn, than a man of giant intellect, unaided by these resources, could have accomplished in the

4. Because there is no certainty that if we do not donate now, we shall have it in our power to do so when the time which we have fixed upon in the future for such action shall be reached. The Scriptures represent worldly goods by a thing of life which may take to itself wings and fly away. And God, as if anxious, in these last days, to impress upon us more fully the instability of all earthly affairs and the importance of using our substance for his glory while we have it, has illustrated this fact before our eyes by the utter destruction, in a single night, of Chicago, one of the proudest and most promising cities of modern times; thus presenting before us the sad spectacle of men, in many cases half clad, and in others bereft of reason, who, twenty-four hours before this, were worth their millions.

5. Because, should we withhold our charities when God says, Give, as he is manifestly doing at the present, we shall not only fail of obtaining the spiritual benefit which we so much need, but we shall find, as the result of such a course, that we shall steadily backslide, and our affection for a cause which we refuse to succor will grow less and less, until, at last, we may be, perhaps, separated from it altogether.

Finally, brethren, while we see the evidences of the correctness of our position multiplying on every hand, and with every month, let us not fail to respond cheerfully, in every particular, to the financial demands of God's great plan for the propagation of his precious truth. It is cheerful giving which is pleasing in the sight of the Lord; and for this reason, aside from the liberalities which we have discussed above, he has provided, not a compulsory, but a benevolent, system of tithing. It works admirably, neither distressing the poor, nor exempting the rich from bearing their share of the expenses incident to the carrying on of the message. Let us enter into this, also, heartily and conscientiously.

Again, there is another matter which demands our immediate attention. Many of our people, believing as they do in the speedy advent of the Son of Man, have their minds fixed upon that event, and are rather hoping for deliverance through translation, when that shall occur, than preparing for the contingency of death, which is, nevertheless, liable to surprise and overtake us individually, at any moment. It not unfrequently occurs that brethren and sisters drop away suddenly, without making that disposition of their pecuniary affairs which they ought to have done, and which was necessary to prove that they were "good and faithful" stewards of their Lord's money and without which they entertain but a vain hope of meeting him with joy in the clouds of heaven. As the result of this unlooked for close of their lives, the cause of truth loses verv largely, and much of the means which it would have afforded them the highest pleasure to devote to the interest of the Health Institute, the Publishing Association, or some other department of the message, is scattered in directions where it can accomplish but very little, if anything, for the glory of God. Such a condition of things is lamentable indeed. What a mis-If our faith be correct, then every consid- fortune that they could not have previously

arranged their matters so that, when they result, your will is either set aside, and all shall come up in the first resurrection, they might find that their treasure had gone be- half your property may be spent in litigafore them, and was safely laid up for their tion and a life-long family quarrel engenbenefit in bags which wax not old within dered. the vaults of the heavenly bank! For this "An evil there is one, and only one, remedy. are so thoughtful and prudent as to have Every person possessed of property, respecting the final disposition of which, in the event of his death, he has a choice, should not fail, while in health, to have his will stances? Has your property doubled since properly made out and deposited in some the will was made? Then probably you safe and accessible place, as a duty which is at once imperative and demanding immediate more to B, more to the Lord. Consider action.

Perhaps, while we are considering this point, we cannot do better, by way of imcourse to be pursued in this matter, than to extract somewhat at length from an article contributed to the columns of the Christian Union of Dec. 6, 1871, by one the city of New York. It is as follows:-"Reader, if you have any property, as

there is a fair presumption in a country like this that you have, it is undoubtedly a done with it when you are gone. You must go at some time, and may go very suddenly. At any rate, you probably will not live nearly as long as you expect to. If you die without a will, the law will do the best it can in making a just disposition of your property among your relatives. Perhaps you are satisfied to let the law do this for you; if so, very well. But it is altogether probable that you have some preference as to the disposition of your property. You may wish to bestow some of it in charity; this the law will not do for you. You must see to it for yourself, or else let it go undone; and, in letting it go undone, you may be letting a very clear duty go undone. You may have some child that is feeble in body or mind, or that has had special misfortune, and needs special consideration. It is for you alone to consider this child. The law knows nothing about its special wants, and cannot provide for them. You may have no children, and may have quite a choice which among your nephews and nieces shall take your property. If so, you must see to it. The law will not select for you. The rich and the poor, the deserving and the undeserving, will all take alike. You may have an adopted daughter whom you have accustomed to comforts and perhaps luxuries, who will be left penniless unless you provide for You must remember her, and not trust to the law to do it. And you may, with a rare sense of justice, recognize the right of your good wife to a more ample allowance for her comfort than the law would give her; if so, it is for you to think of her and provide for her. The law does not know what a remarkably good wife she is, and what a special claim she has upon you, and gives her only her fixed and too limited portion, dividing the rest, if you have no children, among collateral relatives, some of whom, perhaps, you never saw. Consider well, then, whether it is not a clear duty to those whom you love, or to some good objects which you might aid, for you to make a will.

make a will, let me say to you most emphatically, Make it now. You don't know how soon you will die. Your only sure way is to attend to the matter at once. If you put it off from day to day, you will probably never make one. The fact that so many wills are made by men on their death-bed, shows how often persons who intended to make a will, and would be sorry to die without one, neglect it till they find themselves just about to die. Now let me give you three reasons against postponing the making of your will till you are fatally sick, either of which is reason enough of

"1. You may never have any such sickness. You may drop down dead, or be killed in a railroad accident, or be burned up, or be blown up, or drowned.

"2. If you have a leisurely death-bed time of it, your mind will be enfeebled; things which you could easily have settled by a little thought when you were well, will trouble and perplex you, and you will, very likely, decide them unwisely and wrongly.

"3. Your will, thus made, may be contested, and will really invite parties adversely interested to contest it, on the ground of your feeble condition, of which

your plans defeated, or, if it is sustained,

"And now, in the third place, if you made a will, another most important matter is to be considered. Do you keep your will revised and adapted to new circumwant to give more to your wife, more to A, this: Have you given to one of your children a piece of real estate as his fair share of your property, and have you since sold pressing its importance upon the mind of that real estate so that child will get noththe reader, and instructing him as to the best ing unless your will is changed? Look well to this. The writer who has had long experience as a lawyer, can recall many cases where most unfortunate results have followed from the neglect to keep a will in orreputed to be a lawyer of long experience in | der. Everybody has heard of the Washburn will case. After the will was made, by which Mr. W. had made ample provision for a cherished wife, in certain valuable stock, the stock was so changed in form as question of interest to you what shall be | not to answer the description of the will, and a long and still pending controversy has grown out of it.

"And while I am talking about wives, I wish to remind them that if they have property of their own, it is as important that they make wills as that their husbands do so. Where a wife has property, it generally comes to her by inheritance, and it may be presumed that her brothers and sisters have property also. If she has no children, she would naturally prefer that it should go to her husband. To accomplish this, she must make a will. *

"And now let me say to you lastly, though the matter is not last in importance, do not attempt to make or revise your own will, but go to a good lawyer. The writer gives this advice against the interest of his profession. Nothing is more fruitful of litigation and lawyers' fees than badly drawn wills. The learning pertaining to wills is recondite and complicated, and no man who is not a lawyer can hope to understand it. A good fee paid for a well-drawn will is the best of economy.

"Let me sum up the whole matter in a few words:-

"1. Consider well whether you will make a will or die without one.

"2. If you think it best to make one, at-

tend to the matter at once. "3. If you have already made a will, see

that it is kept in repair.

"4. See that your wife is made sure of all she needs if there is property enough.

"5. And go to a good lawyer to have

your will drawn."

Such are the suggestions of one who is evidently master of the subject upon which he treats. What he has said is at once so just and so ample that further comment would seem to be uncalled for. Believing as we do that the recommendation to employ a good attorney in the drawing up of wills, as given above, is a wise one, and that such a course is every way preferable to that of attempting this work ourselves, in order to avoid the necessary investment of means for that purpose, we shall not fur-"And now, in the second place, if you nish a particular blank form of will as one have made up your mind that you ought to which should be generally employed. We leave the subject with you, therefore, after presenting the following resume of the points which we have endeavored to impress upon your mind:-

1. As God has seen fit to grant us the privilege of laboring for, and contributing to, the propagation of his truth; let us obtain the full benefit which he designed to confer, by manifesting a liberality fully equal to that which our circumstances will admit of, and the exegencies of the case de-

2. That which we have proposed to do in the indefinite future, let us perform in the living present, since the demands of the cause will probably never be greater than now, and since it is better to give during our lifetime that which we design to donate, as in this way we shall be able to see to it ourselves that it is properly appropriated, thus preventing the possibility, both of trouble to those who shall attempt to administer upon our estates, and that of our utter misapplication of our bequests.

3. If our circumstances at present are such that we cannot do as much for the Lord as we could wish that we had in case we were called upon to lie down in death, then let us see to it immediately that our evidence can be easily obtained; and, as a wills are carefully and legally drawn, and,

in every respect perfected, so that, in case 1:10. Compare Ex. 20:8-11; Isa. 58: our demise should be a sudden one, our wills, when opened, shall specify in a manner not to be mistaken, the exact amounts which we wish to bequeath, and the legal names of such persons and institutions as we wish to bestow them upon.

W. H. LITTLEJOHN, Сом. L. P. BAILEY, JAMES HARVEY,

"FOR HE COMETH TO JUDGE THE EARTH."

What mean these fearful demonstrations? These fires? and floods? and tribulations? On every side—"distress of nations"?

Does Jesus come to judge the world? Will heaven's scroll soon be unfurled? Some upward caught-some downward hurled?

What robe have I, in which to greet thee? Lord, grant I may not fear to meet thee! My Saviour, hear me, I entreat thee!

Cleanse thou my soul from every stain, O Lamb of God, for sinners slain, Let not my pleading be in vain!

But let my robes-through blood of thine Like angels' robes be made to shine—
All glorious! through thy love divine!

And unto thee be all the praise An anxious, loving heart can raise, Till my wrapt soul on thee shall gaze!

Sabbath vs. Sunday.

--Sel.

FORTY-SIX BIBLE FACTS CONCERNING THE SEVENTH DAY.

1. The great God rested on the seventh day. Ex. 31:17.
2. The Creator has blessed the seventh

Ex. 20:11.

3. The Lord has sanctified the seventh Gen. 2:3.

4. It was made the Sabbath day in the

garden of Eden. Gen. 2:1-3. 5. It was made before the fall of man.

Gen. 2:1-3. 6. It was made for man. Mark 2:27.

7. It was a memorial or sign of creation.

8. It was made 2300 years before there was a Jew.*

9. It was given to the head of the human race. Mark 2:27.

10. Hence, through him as the representative, to all nations. Acts 17:26.

11. It was a part of God's law before Sinai. Ex. 16:4, 27-29.

12. It was made a part of the moral law. Ex. 20: 1-17.

13. It was commanded by God's voice from heaven. Deut. 4:12, 13.

14. And that command was written by the finger of God. Ex. 31:18.

15. It was engraved in stone. Deut. 16. It was deposited in the ark in the

holy of holies. Deut. 10:1-5. 17. God pronounced death as the penalty for its violation. Ex. 31:14.

18. God forbade work upon it, even in the

most hurrying time. Ex. 34:21.
19. God promised that Jerusalem should stand forever if they would keep it. Jer.

20. He sent the Jews into captivity for breaking it. Neh. 13:18. 21. God destroyed Jerusalem for its vio-

lation. Jer. 17:27. 22. God has pronounced a blessing on

the Gentiles that will keep it. Isa. 56:6. 23. God has promised to bless any man

that will keep it. Isa. 56:2. 24. The Lord requires his people to call had a meeting on it before. it honorable. Isa. 58:13. 25. It was a sign between God and his

people. Ex. 31:17. 26. By this, they were to know they were

sanctified. Eze. 20:12. 27. All the holy prophets kept it.

28. The Son of God kept it. Luke 4:16; John 15:10.

29. He was its Lord, that is, to honor and protect it. Mark 2:27.

30. He vindicated it as a merciful institution. Matt. 12:7, 8. 31. He recognized the law of the Sabbath

in the New Testament. Matt. 12:12. 32. He taught them how it should be

kept. Matt. 12:1-13. 33. He taught them that it would exist forty years after the resurrection. Matt. 24:20.

34. The holy women kept it after the crucifixion. Luke 23:56.

35. It is called the Sabbath day twentytwo years after the resurrection. Acts 17:2. 36. It is called the Lord's day. Rev.

*A Jew is the descendant of Judah, who was born 2300 years after the creation. Gen. 29: 35.

13; Mark 2:28.

37. Paul held prayer-meetings upon it. Acts 16:13.

38. He read the Scriptures upon it. Acts

39. He preached upon it, at least, eightyfour times. Acts 13:14, 15, 42-44; 16: 13; 17:3; 18:1-4, 11.

40. No dispute between Jews and Christians about the Sabbath; hence both kept it.

41. It is mentioned in the New Testament sixty times, always with respect as the Sabbath day.

42. It is not once said that the Sabbath is abolished or done away.

43. God has never given permission to any man to work upon it.

44. There is no record that God has removed his blessing or sanctification from it. 45. It is in that law that is binding in the

gospel. Matt. 5:17-19; Rom. 3:31. 46. It will be kept eternally in the new earth. Isa. 66: 22, 23.

FORTY BIBLE FACTS CONCERNING THE FIRST DAY.

1. The first thing recorded in the Bible is work done on the first day of the week. Gen. 1:1-5.

2. The Creator worked upon it. Gen. 1. 3. God commanded men to work upon it.

Ex. 20:8-11. 4. None of the patriarchs kept it.*

5. None of the holy prophets ever kept it. 6. Christ did not keep it during his whole life.

7. Hence he did work upon it.

8. The apostles worked upon it during the same time.

9. It is called a working day. Eze. 46:1. 10. God never rested upon it.

11. Christ never rested upon it.

12. No record that the apostles ever did.

13. God never blessed it. 14. Christ never blessed it.

15. It was never blessed by any divine

authority. 16. It was never sanctified. 17. No law was ever given to keep it;

hence it is no sin or transgression to work on it. 1 John 3:4; Rom. 4:15. 18. The New Testament nowhere forbids

work to be done on it.

19. No penalty is given for its violation. 20. No blessing is promised for its observance.

21. It is nowhere said that God wishes us to observe it. 22. It is never called the Christian Sab-

bath. 23. It is never called the Sabbath day

24. It is never called the Lord's day.

25. It is never called a rest day.

26. No sacred title whatever is applied to it.

27. It is called simply first day of the week. 28. Jesus never mentioned it in any way.

29. It is never said that the Sabbath was changed from the seventh to the first day. 30. If you keep it, "Who hath required this at your hands?" Isa. 1:12.

31. It is only mentioned eight times in the New Testament.

32. No regulation is given as to how it should be observed. 33. Paul required Christians to do secu-

lar business upon it. 1 Cor. 16:2. 34. Only one religious meeting is recorded

upon that day. Acts 20:5-13. 35. It is not said that the disciples ever

36. It is not intimated that they ever did

afterward. 37. It is not said that it was their custom

to meet on that day. 38. There is no requirement to meet and break bread on that day.

39. There is only one case where it was

done. Acts 20:7.
40. That was done in the night after midnight. Acts 20:7-11.

D. M. CANRIGHT. *It is not claimed that the first day was made a Sabbath till after the death of Christ.

†Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 15; Acts 20:7; 1 Cor. 16:2.

"I LOVE God and little children," says a German poet. The good are ever attracted and made happier by the presence of the innocent and lovely. And he who finds his religion adverse to, or a restraint upon, the truly innocent pleasures and gayeties of life, so that the latter do not interfere with, and jar upon, its sublimer objects-may well doubt whether he has indeed "learned of Christ."—Horace Greeley.

The Review and Merald.

"Sanctify them through Thy truth; Thy word is truth." BATTLE CREEK, MICH., THIRD-DAY, FEB. 6, 1872.

ELD. JAMES WHITE. J. N. ANDREWS, J. H. WAGGONER, RESIDENT EDITOR. URIAH SMITH,

The United States in the Light of Prophecy.

CHAPTER XII (CONTINUED).

In the last preceding article of this series, the startling fact was noticed that for several years a movement has been on foot, daily growing in extent, and importance, and power, to fulfill that portion of the prophecy of Rev. 13:11-17, which first calls forth the dissent of the objector, and which appears from every point of view the most improbable of all the specifications; namely, the erection of the image and the enforcing of the mark. Beyond this nothing remains but the sharp conflict of the people of God with this earthly power, and the eternal triumph of the

An Association, even now national in its character, and endeavoring, as is appropriate for those who have such objects in view, to secure their purposes under the sanction of the highest authority in the land, the National Constitution, already has this matter in hand. In the interest of this Association there is published in Philadelphia, a semi-monthly paper called the Christian Statesman, in advocacy of this movement. Every issue of that paper goes forth filled with arguments and appeals from some of the ablest pens in our land, in favor of the desired Constitutional amendment. These are the very methods by which, in a country like ours, great revolutions are brought about; and no movement has ever risen so suddenly as this to so high a position in public esteem with certain classes, and taken so strong a hold upon their hearts.

Says Mr. G. A. Townsend (New World and Old, p. 212.):—

"Church and State has several times crept into American politics, as in the contentions over the Bible in the public schools, the Anti-Catholic party of 1844, &c. Our people have been wise enough heretofore to respect the clergy in all religious questions, and to entertain a wholesome jealousy of them in politics. The latest politico-theological movement [italics ours] is to insert the name of the Deity in the Consti-

But it may be asked how the Sunday question is to be affected by the proposed Constitutiontl amendment. Answer: The object, or, to say the least, one object, of this amendment is to put the Sunday institution on a legal basis, and compel its observance by the arm of the law. At the National Convention held in Philadelphia, Jan. 18 and 19, 1871, the following resolution was among the first offered by the Business Committee :--

" Resolved, That, in view of the controlling power of the Constitution in shaping State, as well as national, policy, it is of immediate importance to public morals, and to social order, to secure such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our government, on an undeniable legal basis in the fundamental law of the nation, specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy."

By Sabbath-breaking, is meant nothing else but Sunday breaking. In a convention of the friends of Sunday, assembled Nov. 29, 1870, in New Concord, Ohio, the Rev. James White is reported to have said: "The question [of Sunday observance] is closely connected with the National Reform movement; for until the government comes to know God, and honor his law, we need not expect to restrain Sabbath-breaking corporations." Here again the idea of the legal enforcement of Sunday observance stands upper-

Once more: The Philadelphia Press, of Dec. 5, 1870, stated that some Congressmen, including Vice President Colfax, arrived in Washington, by Sunday trains, Dec. 4, on which the Christian Statesman commented as follows (we give italics as we find them):-

- 1. "Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation.
- "He who violates the Sabbath may not steal, because the judgment of society so strongly condemns theft, or because he believes that honesty is the best policy; but tempt him with the prospect of concealment, or the prospect of advantage,

will not rob his neighbor also. For this reason, the Sabbath law lies at the foundation of morality. Its observance is an acknowledgment of the sovereign rights of God over us.'

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

"3. Give us in the National Constitution the simple acknowledgment of the law of God as the supreme law of nations, and all the results indi cated in this note will ultimately be secured. Let no one say that the movement does not contemplate sufficiently practical ends."

From all this we see the important place the Sabbath question is to hold in this movementthe important place it even now holds in the minds of those who are urging it forward. Let the amendment called for be granted, "and all the results indicated in this note," says the writer, "will ultimately be secured;" that is, individuals and corporations will be restrained from violating the Sunday observance. The acknowledgment of God in the Constitution may do very well as a banner under which to sail; but the practical bearing of the movement relates to the compulsory observance of the first day of the week.

Even now the question is agitated why the Jew should be allowed to follow his business on the first day after having observed the seventh. The same question is equally pertinent to all seventh-day keepers. A writer signing himself "American" in the Boston Herald of Dec. 14.

"The President in his late message in speaking of the Mormon question, says, 'They shall not be permitted to break the laws under the cloak of religion.' This undoubtedly meets the approval of every American citizen, and I wish to cite a parallel case, and ask: Why should the Jews of this country be allowed to break the laws and keep open their stores on the Sabbath under the cloak of their religion? while I or any other true American will be arrested and suffer punishment if we do the same thing? If there is a provision made allowing a few to conduct business on the Sabbath, what justice or equality can there be in any such provision and why should it not be stopped at once?"

And this question, we apprehend, will be very summarily decided, when once the Constitutional amendment has been secured.

At a Ministerial Association of the M. E. church held in Healdsburg, Cal., April 26-28, 1870, Rev. Mr. Trefren of Napa, speaking of S. D. A. ministers, said, "I predict for them a short race. What we want is law in the matter." Then, referring to the present movement for a law, he added, "And we will have it too; and when we get the power into our hands, we will show these men what their end will be."

From a work recently published by the Presbyterian Board of Publication, entitled "The Sabbath," by Chas. Elliott, Professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the North West, Chicago, Ill., we take this paragraph:---

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the Jewish? The answer is, We are not a Jewish, but a Christian, nation; therefore, our legislation must be conformed to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

There is no mistaking the import of this language: No matter if the Jew does not secure equal rights with others. We are not a Jewish nation, but a Christian; and all must be made to conform to what the majority decide to be Christian institutions. This affects all who observe the seventh day, as much as the Jews. And we apprehend it will not be a difficult matter to lead the masses, whose prejudices incline them in this direction, to believe that it is "absolutely necessary" that all legislation must take such a form, and cause them to act accordingly.

Several years since, Dr. Durbin, of the Christian Advocate and Journal, gave his views on this subject as follows:-

"I infer, therefore, that the civil magistrate may not be called upon to enforce the observand there can be no reason why he who robs God ance of the Sabbath [Sunday] as required in

the spiritual kingdom of Christ; but when Christianity becomes the moral and spiritual life of the State, the State is bound through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot, without injuring her own vitality, and incurring the divine displeasure, be recreant to her duty in this matter.'

At a meeting held at Saratoga Springs, Aug. 12, 1860, ex-president Fillmore said that "while he deemed it needful to legislate cautiously in all matters connected with public morals, and to avoid co-ercive measures affecting religion, the right of every citizen to a day of rest and worship could not be questioned, and laws securing that right should be enforced."

And the Christian Statesman of Dec. 15, 1871, speaking of the general disregard of the Sabbath [Sunday] in the arrangements for welcoming the Grand Duke Alexis, says :-

"How long will it be before the Christian masses of this country can be roused to enact a law compelling their public servants to respect the Sabbath?"

Progress of the Cause.

THE accounts from different parts of the wide field, given from week to week in the Progress Department of the REVIEW, are cheering. And we would here suggest that all laborers in the cause give brief reports as often as once in two weeks. This would give greater variety, and fresher news, than to report more lengthily once a month, or once a quarter. And let all report. We want to hear from all, if it be but a few words. Brevity, and modesty of expression, are becoming to those who are just entering the field.

But the present progress of the cause is by no means confined to the labors of our ministers in new fields. The spirit of labor is to some extent, in some places, getting hold of leading members of our churches. This is as it should be. And this must be the case in all our churches, and with all the members of our churches, before the work can move forward as

We are happy to report the good work still moving forward in the church at Battle Creek. There has been but little preaching since the work commenced about New Year's, at the close of our General Conference. The principal part of the labor has been done by brethren and sisters visiting from house to house, exhorting and praying. Many in our midst were backslidslidden. Some were in a low, desponding, discouraged condition. These were exhorted with many encouraging words. And in some cases fervent prayer has been continued several hours, until answers to prayer have been realized, and the restoration, or conversion, has been wonderfully clear and remarkable.

Eld. J. H. Waggoner has taken a leading part in this work, and has labored arduously and with success. This labor, in connection with considerable Office work, has taxed his strength severely. His labors in this church, and at the Office, at the present time of need, are highly valued. And we are in hopes that, after a little rest, our brethren in Maine may also enjoy his labors.

But the good work in this city is steadily moving forward. Meetings, besides on the Sabhath, have been held only evenings. And, as Bro. Waggoner remarked, the brethren have had so much to do from house to house that they could hardly find time to hold many evening meetings. We now have three evening meetings each week, which are large and exceedingly interesting. They usually commence with a discourse of about twenty minutes in length, and hold about two hours, the remainder of the time being all occupied in remarks from those who have labored from house to house, and the happy and decided testimonies of the converted and the reclaimed. Our brethren and sisters have been greatly blessed, and are becoming hopeful and strong in the Lord in the act of helping others.

At the commencement of this work, a call was made for men and women to volunteer to go out in the city as missionaries, to converse and pray with those who were in a low state, and report at a following meeting. These reports became very interesting. This work called many to our meetings. Soon backsliders and sinners were invited forward for prayers. The Spirit of God moved upon the people, and many came forward. And so the work has been carried on from house

last five weeks, and it is now at the point of its highest interest.

And from what we have already witnessed, we may safely conclude that as long as the same means are employed, just so long will the same results appear. Many have been reclaimed, and there are several cases of clear conversions. Those laboring in the several departments of the publishing work, have shared in the good work, which is regarded as only commenced. What our people in this city have already felt of the spirit of labor, and also of freedom, makes them

A work of this nature is needed in our churches everywhere. And we earnestly recommend to all who wish to enjoy a similar blessing to employ means which have brought such happy results in the church at Battle Creek. We do not advise our churches to obtain the labors of our ministers. Laborers are few, and the harvest is plenteous. Our ministers cannot answer a tithe of the calls to labor in new fields. And, again, it is not preaching that our churches need. It is action upon the light they already

There is a law which rules alike relative to physical, mental, and spiritual power, that activity is conducive to strength. It is action that makes the blacksmith's arm strong. It is mental action that gives power to the brain. And it is also personal effort, and individual action, in the things of the Spirit of God that gives men and women spiritual power.

Our people generally are spiritual dwarfs, when they might be giants in the Lord. They are waiting for the few ministers among us to warn the world, and at the same time carry the churches on their shoulders, while they feel at liberty to plunge into the world, and become buried up in its rubbish. The only remedy we have to suggest for them is to lay aside unnecessary cares of this life, and to put forth individual effort for the good of those around them. In fact, this is, in our opinion, the only remedy.

We did expect that our people in the several States would immediately form Tract Societies, and at once enter upon the duties set forth in the published plan of such societies. For this very object General Conference was held two months earlier, that these societies might be organized, and have several months to work before the more active business season should come. Immediate action on the part of the General Conference Committee and the State Conference Committees seems necessary to put this system of labor in motion. Why not take hold of the work at once? Why wait till the most favorable season of the year shall be past? Our Publishing Association has on hand more than \$20,000 worth of books, pamphlets, and tracts, ready to go out on their mission. And why not let the people have them this winter and early spring, when they have time to read?

God has wonderfully blest our publishing work, so that we have a goodly list of publications, such as the cause demands. They will meet the wants of the people if they can get them. And our faithful brethren have taken stock in this work and have sent in their freewill offerings, so that we have the means to furnish any amount almost of our valuable works. And our people are dying spiritually for want of the very work necessary to get these books before the people. The General Conference made choice of men of experience who now enjoy the strength and freshness of manhood as General Conference Committee, and it will be expected, at such an eventful crisis as the present, that they will act decidedly and vigorously. Nothing could give more courage and strength to the friends of the cause than to see these men passing from State to State, putting things in working order in every part of the field.

We are receiving calls from all parts of the land for preachers and for publications. The publications we can furnish; but the preachers cannot be found. May the Lord of the harvest hear our prayers for help in this direction. We give the following from Bro. O. M. Olds, of Nebraska, Jan. 22, 1872, which shows

WHAT OUR TRACTS ARE DOING.

"ELD. JAMES WHITE: My Dear Brother-About three years ago I embraced the seventhday Sabbath through the labors of a missionary of the Seventh-day Baptist Society, Eld. James Bailey, while residing at Boscobel, Grant Co., Wis. About that time, one of your faith, Frank Thompson of that place, gave me two or three small tracts treating upon the mortality of man. to house, and in the house of worship, for the Those tracts have much interested me, and I desire to hear and learn more of the important truths you teach."

"I am preaching the truth according to the light I have. I am convinced that man is mortal, and that we are standing in the last days of earth's history. Six years I labored in the capacity of preacher with the Methodists."

"I am unable to buy tracts or books. I have not the means to do so. I dislike to beg; but I want to know more of God's truth. I confess there is much darkness in me. I need a clear understanding of God's truth. I am going to ask of you a favor: Can you send me a complete list of your tracts, or a theological compendium of your faith? If so, I will make you this promise, that when I shall be able to do so I will pay you for them. I want to investigate the whole matter from beginning to end."

"May God bless you in all that is truth, is the prayer of one who seeks to know the truth and by it be made free."

There are thousands of intelligent men and women in our country, whose minds are prepared to receive the light. They would receive it as readily as Bro. Olds has, could it shine in their path. We are very happy to receive all such orders. We have sent Bro. Olds six dollars' worth of our publications, free to him, for which we charge the Book Fund four dollars. And as they go out to their western destination we breathe the prayer that the blessing of God may go with them. Before closing this hasty article we wish to make a few suggestions upon an article in another page of this paper on the subject of

GRATUITIES AND WILLS.

- 1. The best legal advise should be obtained as to all the particulars of the form and manner of a will, before writing it. Not twenty-five per cent of what the friends of the cause have willed to our Publishing Association has been collectable, simply because proper counsel has not been obtained by them. Not only should our friends seek legal advice, but also the advice of those in whom they have confidence as safe counselors in the case.
- 2. Aged and feeble persons, who may have but a few thousands, and who wish to be secure of a support during their life-time, and also that a part, or all, that remains of their property after their death should be used for the benefit of our institutions, should by all means make
- 3. Those in youth and middle age, who have abundance, should actively give of that abundance when means are wanted. Twenty dollars was worth more to the cause ten years since than one hundred dollars is in 1872. And there can be no safer rule by which to judge of the future in this matter than by the past. Therefore, twenty dollars appropriated in 1872 will tell as much for the advancement of the cause as one hundred dollars, should time last so long, in 1882. How proper, then, that those who have more than a liberal competency should appoint and apply themselves to the work of a faithful execution of their wishes in the appropriation of their abundance while they can attend to it themselves, and while means can tell to the glory of God. Those who live to witness the close of our message will see millions in the hands of those who profess faith in the coming of Jesus, for which they had no use in this life, and which they neglected to use when it could have done good.
- themselves, in purch more lands, and making unnecessary improvements, on the plea that their property will turn better in "the selling time." We do not know what these men mean by the selling time. If they refer to the injunction of Jesus, then we will say the selling time always has been the time when it was necessary for believers to sell property to support the cause of God. Twenty years since, this was necessary among the few friends of the cause, who had to exert themselves to sustain the cause in its infancy. Among the noble examples of sacrifice in that time, we will mention Hastings, of New Hampshire, Edson, of the State of New York, Lyon, Smith, and Kellogg, of Michigan. These men have all lived to see the gracious and beautiful fruits of their sacrifices. And a host of others may now rejoice that they had the honored privilege to sacrifice more or less for the csuse in the days of its feebleness and adversity.

Strictly speaking, so far as our mind can grasp this subject, the selling time is in the past, unless the providence of God shall open the way to use means as we have not in times past. Should our people all put into the treasury a tithe of their increase, there would be more their operation, except so far as may be neces-

means on hand than could be judiciously appropriated. In our system of benevolence our people do not half come up to the figures of our own plan. Instead of a tenth, they do not give a twentieth. The New England Conference probably comes up nearest the figures of any of our Conferences. Their membership of only three hundred pay \$3,000 annually, which is ten dollars each. Michigan has a membership of about sixteen hundred, and pays less than \$6,000 annually. And all who are acquainted with the facts in the case, will decide that our New England brethren have less property on an average than our people in Michigan.

Our people in New England do not exceed the plan of s. B. The brethren in Michigan fall below two-thirds, at least. When they should pay \$18,000, they only pay \$6,000. And Michigan is a sample of nearly the entire Middle and Western States. Our people in Michigan can pay \$20,000 annually, and yet add largely to their wealth. With this view of things, and the abundance annually far exceeding the calls for means, when shall we reach " the selling time?"

Brethren, be not misled and destroyed by the deceitfulness of riches." You that have a surplus should use it in the cause when it will help the cause. And you who wish to benefit the cause of God in your wills, should, after making suitable provisions for children and wife, or others, assign that portion you wish to give to the cause of God, directly to the cause at your decease, and not after the decease of your friends. And then, after you have made your will, see to it that while you live you are a faithful steward of your Lord's property, and use for God what you can spare of it while you live, rather than leave it to be appropriated, perhaps, by careless hands, and when it will do little or no good.

God is graciously favoring the down-trodden cause of unpopular Bible truth. And the time has fully come for united and energetic action of all our churches, and by the hosts of scattered ones throughout the land. In God let us arise and fulfill the mission the Master has given us.

A Parallel Found.

CHRIST was accused by his enemies of breaking the Sabbath. And many in our day have laid hold of and repeated this accusation, as one of their best arguments for the abolition of the Sabbath. We have thought that their audacity in re-iterating the false accusation of the enemies of Jesus, to justify their no-Sabbathism, was without a parallel; but we were mistaken; as the following extract from history will show.

"The Bishop Natalis, of Salona in Dalmatia, had been guilty of gross sensuality, and had utterly neglected the duties of his office. He had enriched his relatives with presents of gold and silver vessels belonging to the church, and had wasted much of its revenue in luxurious banqueting. Gregory sharply reproved him, and threatened him with suspension from office. Natalis had the audacity to defend his excesses by alleging that he followed the example of Christ, who was called 'a gluttonous man.'

The two cases are precisely parallel, only that the Saviour defended himself against the charge of Sabbath breaking, claiming that what was done was "lawful" to be done on the Sabbath day, that is, in perfect harmony with the Sabbath law, and therefore no violation of it; whereas, the charge of gluttony he made no effort, as far as is revealed, to repel. The Bishop may have argued that the fact of his not repelling the charge was an evidence of its truth; but this subterfuge is not left open to the enemies of the R. F. COTTRELL. Sabbath.

Religious Liberty under the Proposed Christian Amendment.

Mr. Editor: - The remarks in the REVIEW. No. 5, of present volume, on the movement to secure a religious amendment to the Constitution of the United States indicate a fear, which, I am aware, is shared by many, that the proposed change will operate oppressively toward the observers of the seventh-day Sabbath. 1 am able, from the most intimate and thorough knowledge of the movement, to assure you and your readers that no more zealous and consistent friends of religious liberty are anywhere to be found than the active promoters of this amendment. But, lest mere assurances be deemed of little worth, let me ask attention to the following considerations:-

1. Laws, guarding the sacredness of the Sabbath, have been in force in nearly all our States from the beginning of their history. In some States, at least, these laws contain special clauses exempting those who conscientiously observe some other day than the Lord's day, from

sary to guard the quiet of other worshipers. With these laws, and with this modifying proare satisfied. We are only seeking to bring the Constitution of our Government in to accord with them, and to guard them in this way against the total overthrow with which they are seriously threatened. And we shall be behind no portion of our fellow citizens in advocating, wherever necessary, such modifications of existing laws as shall relieve true Sabbath keepers from anything actually oppressive in their operation.

2. Under which kind of government do seventh day Sabbatarians imagine they will have the greatest security and comfort, and the fairest field for the advocacy of the truth-a government which knows no God, no higher law and no Sabbath? or a government which acknowledges God and accepts his law as the supreme rule of its conduct? A government which holds its legislatures and courts, carries its mails, moves its armies, teaches in its schools, indiscriminately on all days of the week, attracting only Sabbath-breakers to its service. and laying no restraint on the avarice and lust | 300, besides there has been much public diswhich would leave man no time for religion, is powerfully hostile to piety and good morals, and equally unfriendly to all classes of Christians. No thoughtful and intelligent man will deny that we are making rapid progress toward such a state of government. Congress has ventured of late on two occasions to sit on the Lord's day; and the Board of Visitors at the Naval School at Annapolis recently found the studies prosecuted on all days of the week alike. The carrying of the mails, the travel on our great thoroughfares, the unrestrained Sabbath breaking in all our cities, are more potent and more alarming facts. The proposed amendment heralds, and, thoroughly discussed and deliberately adopted, will crown a thorough, practical reformation in the Government on the subject of Sabbath-keeping. Will not you, dear brethren, rejoice in this?

3. The advocates of the seventh day as the Sabbath rest their belief and practice in this matter solely on the word of God. They challenge discussion in the light of the Scriptures. To this tribunal they appeal. Can any damage accrue to their cause from the acknowledgment by the government of the same high authority? Yet that is all we propose. We do not foreclose discussion of this or any other question. We simply ask that in our common government, that great central institution which covers and affects us all, and which can never by any possibility be divorced from all religious and moral character and influence, the law of God, be acknowledged as of supreme authority. Is not that law the palladium of human rights and liberties? Can any man or any class be injured by its recognition?

4. That the observers of the seventh day Sabbath should sometimes be led to regard all Sabbath laws with dissatisfaction is not surprising. But though the overthrow of these laws might be felt as a partial relief in some respects, would it not be obtained at a fearful cost to the interests of religion and the cause of Christ? You, dear brethren, are not to be numbered with the immoral and infidel classes who are striving to obliterate every Christian feature in our govern-As earnest friends of the great law of the Sabbath, a law to be obeyed by kings and governments as well as individuals, and families, and churches, your place is logically and consistently with the friends of the proposed amend-We hold to the same law, differing only as to its interpretation. The charity and confidence due among brethren, and a common regard for the best interests of our country, demand that we labor together for its acknowledgment by our government.

With sincere respect, I am, T. P. STEVENSON, Yours truly, T. P. STEVENSON, Cor. Sec. of the National Association. Philadelphia, Jan. 24, 1872.

The National Reform Convention at Cincinnati.

Correspondence of the Detroit Daily Post.

CINCINNATI, Jan. 31. The National Convention, to secure a religious amendment to the Constitution, met to day at Thorn's Hall, and about 250 delegates were present from different States. The convention was called to order by Prof. O. N. Stoddard, of the Wooster University, of Ohio, and the object of the convention was fully stated by the Rev. D. McAllister, the Secretary. Prof. Stoddard read the call for the convention. M. B. Hogans, one of the Judges of the Superior Court of Cincinnati, was chosen President.

Judge Hogans delivered an address on taking the chair. He congratulated the delegates that they had met peacefully, without regard to sect or party, to discuss questions of much moment, and he welcomed them to the State and citythe heart of the Nation. He firmly believed a vast majority of the people of the United States approve of the scope and end of this movement the explicit acknowledgment of God in the Constitution—is but a recognition of an obligation on the part of the State, as binding on the National conscience as on that of its independent members. The nation is not a compact, and does not live by the will of a man. It has its foundation in man's nature, and existed before constitutions and laws. People clamor for leg-

islation against evil, but forget that insidious forces, tending to National ruin, find strength in vision, the friends of the proposed amendment the fact that the temple which the Nation has built for itself, does not blaze with the glory of ineffable presence, nor does its garments, made with its own fingers, shimmer with the halo of its divine origin before the people, and so, casting and reflecting the influence of the State on the people, and the people back on the State, the process of decadence may go on to the utter ruin of the Nation and its temple. He would not speak of methods for attaining the end desired by this convention. The agitation of this question, he felt sure, would not end till rightly settled, for we have learned from our own history that in the long run the people are right.

Letters were read from Judge Strong, of the Supreme Court of the United States; Prof. J. Seely, of Amherst College; Dr. Patterson, of Chicago, and others, expressing regret at inaability to attend. Secretary McAllister read a report of his doings since October, 1871. Information had been received of 30 organizations, with memberships of between 200 and cussion. Within the year, over 200 public meetings were held. A National Convention was deemed advisable, and Cincinnati was selected as the place, because it was the scene of the agitation of the question of the Bible in the schools. Experience confirms the belief that the progress of a movement depends on the thoroughness of its presentation to the minds of intelligent citi-

The schedule of the topics for discussion at the convention, with the names of the leading speakers, is as follows: "Relation of Education Religion," the Rev. A. D. Mayo; "Moral Character and Accountability of the Nation," Prof. J. R. W. Sloane; "Neutrality of the State in Morals and Religion, a Thing Impossible," Prof. Taylor Lewis; "Relation of the Written Constitution to the true Character and Welfare of the Nation," Prof. O. N. Stoddard; "Practical Value and Effect of the Proposed Amendment," the Rev. T. O. Stevenson.

The Secretary suggested the publication of the proceedings to stimulate lecturers and to keep the discussion before the people. He believed that, in the language of the distinguished Judge who presided over this convention, the Christian sentiment in regard to the government of this country is crystallizing, and this amendment is the form it must take.' The disturbing element came by a notice given by F. E. Abbott, editor of the Toledo Weekly Index, a paper devoted to the interests of free religion, that he desired to utter a remonstrance against the object of this convention. Objection was made, and he appealed to the chair to say whether or not he could utter such remonstrance.

Thos. Shaw, of Cincinnati, said if this were a National Democratic Convention, a Republican would hardly insist on naming a candidate for President, and he thought the same rule should apply here.

The Rev. A. Ritchie thought a respectful remonstrance ought to be received, as it would provoke discussion, and if this movement could not bear discussion or light, it ought to be abandoned.

Chauncey Barnes of Athens, Ohio, welcomed this element of opposition. It was the scourge that would elicit the truth. Jesus Christ was the more clearly revealed because of the opposition he met. This remonstrance should be received in kindness, and killed by kindness.

On motion, Mr. Abbott was requested to reduce his remonstrance to writing, and present it to the Committee on Buisness, to whom the

whole subject was referred. At the evening session addresses were delivered by the Rev. A. D. Mayo and Prof. Sloane. The Committee on Resolutions reported a series of resolutions which were laid over for discussion. They declare that the State is exercising inrisdiction over 1.000.000 human beings, and as a sovereign arbiter of life and death, and as an educating power, it is necessarily a moral character, and the accountability is its own; that it is the right and duty of the United States, as a Nation settled by Christains, with Christian laws and usages, and with Christianity as its greatest social force, to acknowledge itself in its Constitution to be a Christian Nation, and that a failure by this Nation to acknowledge its relation to God has fostered the theory that the Government has nothing to do with religion but to let it alone; and that the State laws in favor of the Sabbath, Christian marriage, and the use of the Bible in the public schools, are unconstitutional; that we recognize the necessity of complete harmony between our written Constitution and the actual facts of our National life; and the true way to effect this harmony is not to expel the Bible and abrogate the laws enforcing Christian morality, and abolish all devout observances in connection with the Government, and all idea of God and religion from our schools, but to insert an explicit acknowledgment of God and the Bible in the fundamental law, and that the proposed religious amendment is directly opposed to a union of the church and the State. The convention will close its sessions to-morrow.

Wise as serpents, harmless as doves.

LET ME BE THINE.

When war shall wrap the land in gloom, And pestilence stalk forth at noon, When plagues shall fall on low and high, And thousands in one day shall die, And when shall end all earthly things, Be with me then, O King of kings.

And when by earthquake's shock is rent And heaved the mighty continent, When strong men quake, and kings shall fear, And signs and wonders do appear, When at thy word, the earth be riven, Protect me then, O King of Heaven.

And when the heavens above shall roll Asunder, as a parting scroll, When sinners call on rocks to hide Them from the face of Him who died, When earth and sky shall pass away O God, be with me in that day.

When they who pierced thy side shall see, Return in glorious majesty, The same who meekly bled and died, And by the Jews was crucified; And when thy praises angels sing, I would be thine, almighty King.

When saints ascend with scraphs bright Up to those realms of endless light, When death and pain shall be no more, And sin and suffering are o'er, When in thine arms thy lambs recline, Oh! save me, Lord, and call me thine.

And when around thy throne they sing Loud praises to their gracious King, And when no tongue shall silent be, But hallelujah sing to thee, Oh! let me join with them, and sing Loud praises unto Heaven's King. L. D. Avery.

Ingham Co., Mich., Jan. 20, 1872.

Progress of the Cause.

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

Iowa.

SINCE my last report I have been laboring in the cause when able to do so, but was confined at home nearly a month with a bad cough. As soon as able, I started northward through the State, filling appointments made through the REVIEW.

Our first meeting on this trip, at Pilot Grove, was a most encouraging one. Brethren came in from Sigourney, Richland, Washington, and other places, so that it seemed much like old times, when our large gatherings took place there yearly. We knew that many members of the church had moved away, and were therefore happily surprised to see so many of our old friends together. The Lord gave freedom in speaking the word, while calling the attention of all to the nearness of the end, and what our characters must be to be in readiness for that event. Our social-meeting, Sabbath afternoon, was one of the best I ever attended. It was very long, simply because no place could be found where to stopit. The testimonies were heart-felt, and showed that self-examination was at work, and that the Holy Spirit witnessed to it.

Our meetings on Sunday were well attended by outsiders. We had well-filled houses. All the friends expressed themselves as well paid for their trouble.

At Marion, also, the following Sabbath and Sunday, we had an excellent meeting. I knew that a large proportion were gone to other parts, or soon going, and expected a small meeting, but was very happily disappointed in a good turnout. Our meeting was an encouraging one to all concerned. Monday, a church meeting was held to consider some matters that had caused great perplexity in the church, in the conduct of some members. We hope a satisfactory result was reached. The moving fever has threat-

looks as if he would be kept at home and be unable to attend meetings in other places. His aged father has need of constant care and attendance, and duty seems to require of Bro. M. to give this.

Feb. 13 and 14, was at Laporte City. The attendance from abroad was comparatively small. The Lord blessed in the preaching and gave freedom. But the social meetings were dry and uninteresting. I became satisfied the cause of this was, that there was no real union in the body of the church; little confidence in one another; and the causes had been at work a long time. I decided to have an investigation, and sift the matter to the bottom. Monday, and part of the night following, was spent in this, and it revealed a state of things that showed sufficient grounds why the Spirit of the Lord did not run in our midst. The final result was, that four members were set aside till they could either come to a union of feeling, or develop till the church could take either or all of them back with safety to itself. It seems clear to my mind that a disturbing element in the church which will not permit union and love to prevail, ought to be put out for the safety of the body. One of the most important things to the prosperity of every church is union and harmony. Where the contrary prevails, there is "confusion and every evil work."

Sometimes there are individuals who seem to

be in their natural element when trouble and strife prevail, and when one trial is hushed up, after long and anxious labor, they are in fine condition to enter upon another. In such cases common sense teaches it would be for the wellbeing of the church, and also that of the individual, for such to stand out awhile. "Let us have peace." I felt that Monday's meeting had been the most profitable of any of the series.

Our evening meeting in Fayette, Wednesday, was well attended. The Congregationalists courteously permitted us to occupy their church. Our meetings at Waukon last Sabbath and Sunday are just closed. Some of experience have said, "It was the best meeting we ever enjoyed in Waukon." The interest was excellent from the commencement to the close. The Lord helped in the preaching, and our prayer and social meetings were most excellent. The melting Spirit of the Lord softened hearts, and encouraged us all. Truly the Lord is very good to us even in our great unworthiness. It was sad to think of this church formerly over forty strong, now less than twenty. Their empty places, with those of others sleeping in the grave, was saddening. But none of these so far as I have known have given up the truth; but they are scattered in Kansas, and Nebraska, and other places. Yet we had about the largest meeting we ever had in the place, so many came in from abroad. Two loads came over from Wisconsin with whom we were glad to meet. Others, from West Union and Fayette.

We were much gratified by the presence among us of Mr. Sanborn, of Fayette, for years mathematical professor in the college there. He is a prominent member of the Methodist church. Of late he has been reading some of our books, and desiring to know more of us, came here forty miles, partially to attend this meeting. He stayed until the close, although not intending to at first. He took part with us in our social and family worship, and declared himself much pleased, and spiritually benefited by the privilege. He gained a large place in our affections by his candor and Christian deportment. Although we have no idea he intends to change his religious views, yet we trust what he has heard may awaken thoughts that will cause his mind to change on some points. But his course is in such marked contrast with that of most of the orthodox world that we feel it is worth mentioning.

We were also happy to form the acquaintance of Bro. Thompson, a licensed member of the Wisconsin Conference, but at present principal of the school at Monona, Iowa. He thinks Monona would be a good opening for presenting the truth. And this brings me to one of the most embarrassing and painful of my personal experiences, to be obliged to refuse the many earnest calls of labor in all directions because of other duties. I verily believe that Iowa could find fair fields for labor for every minister we have in the whole field. The truth has yet but touched a few points here and there. The great body of the State is untouched, and cries are coming up in all directions, "Come over and help us." But the action of the General Conference would imply that but little could be done at present to meet these wants. Oh! how earnest should be the cry to the Lord of the harvest to raise up more laborers to gather it. Every friend of the cause should engage in it till such are raised up; and that our hearts may be converted from the love of the world to the love of precious souls for whom Christ died, until we shall make the salvation of such of more importance than amassing wealth for the flames to de-

I have been gratified on this trip_in reference to arrearages on our periodicals. In nearly all cases I have found a determination to pay up. Money is very close, but all seem willing to do what they can, and I have left generally a clean ened almost to break up the churches in that list behind me. I earnestly wish that all our quarter entirely, and it may result in this yet. We were sorry Bro. Mitchell was not able to hibition of our indebtedness in the Reivew, be with us, and that for some time, at least, it so disgraceful to us, may not always represent our standing on the Office books.

I have been much encouraged personally since leaving home, by God's goodness to me in bestowing his Spirit upon me. I never have felt greater trust in the Lord. In the midst of manifold perplexities he has seemed near and precious. I mean to trust him. Surely his mercies are great to all who call upon him in GEO. I. BUTLER.

Waukon, Iowa, Jan. 23, 1872.

Potterville, Mich.

Sabbath, Jan. 27, was another good day for the church at Potterville. The brethren came in from the surrounding country, who, with others from this vicinity, made a large congregation.

Mrs. Lane gave an interesting discourse in the forenoon on the subject of "Unquestioned Obedience;" in the afternoon, conference meeting. The young and others who started anew on the previous Sabbath seemed to feel the same interest and devotion to the work. Of our friends and neighbors who met with us, some twelve were keeping the Sabbath for the first time. The most of them bore testimony in our meeting, taking a bold stand for the truth.

Bro. Ezra Bracket, who was with us, gave an interesting discourse, the night following, on the subject of the ministration of angels, after which,

an invitation was given for those who requested prayers to come foward. About fifteen obeyed. he house was well filled and a deep, solemn feeling pervaded the congregation.

The interest is still good and the congregatons large. We look for others to take hold of E. B. LANE. the truth.

South Boston, Mass.

WITHIN a few days, three precious souls have taken a decided stand on the side of Jesus, and are fully determined, by the grace of God assisting them, to obey God, keep his commandments and the testimony of Jesus. Two of the three have embraced the Sabbath by reading and attending social meetings, never having heard a sermon on the third angel's message. There are many more, in South Boston, deeply stirred, and becoming interested in regard to the original Sabbath—God's seventh-day, sanctified Sabbath. One of these three who have lately embraced present truth, spoke in our hall, corner of 3d and Dorchester Sts., Jan. 28, 1872 on the Sabbath question.

The hall was well filled, the congregation orderly and attentive. It was Bro. Daniel's first

We pray that he may become a humble, devoted, consecrated servant of God.

M. Wood.

Michigan.

JAN. 17, I left home for Isabella Co., Mich. Sabbath, the 20th, had a meeting with the brethren at Arcada school house. number were out. Tried to show the necessity of retaining our confidence in the good work.

On Sunday, Bro. Nelson kindly conveyed me on my way to Vernon, Isabella Co. Spoke on God's memorial of creation, to the friends here. There has been a good work done at this place, by the blessing of God, under the labors of Bro. Corliss.

From Vernon, I went to Hersey, Osceola Co., where Bro. C. had commenced meetings under very unfavorable circumstances, as follows: Bro. C. had, previous to going there to hold meetings, engaged the use of the school-house. At the time appointed, Bro. C. was there, ready to commence, but found the house occupied, and himself crowded out. He succeeded in securing a hall, and commenced meetings. Then the minister went from house to house and succeeded in keeping the people away. Thus the way is seemingly hedged up; but we believe the Lord will cause the wrath of man to praise him.

May he direct.

ALBERT WEEKS. May he direct.

KEEP ME NEAR THEE,

FATHER, ever keep me near thee, Lest I seek forbidden ways; Teach my soul to love and fear thee, Sovereign ruler of my days.

I have wandered far from duty, I have kept my eyes cast down, Satisfied with earthly pleasures, Longing for an earthly crown.

Things divine I cast far from me, Putting off the evil day, When thou should'st spread out before me All my sins in dread array.

Father, now I see my danger, Leave, oh! leave me not alone; Lift me up till I am near thee, Near thy bright and shining throne.

Perish earthly things below me, Vanish all life's fleeting toys,
I have sought Heaven's priceless treasures, I may share immortal joys.

"All that the Lord Hath Said Will we Do, and Be Obedient. Ex. 24:7.

This is an excellent example for our imitation—an excellent motto. It is all important while we labor to advance the interest of the cause of present truth, that the effort be in harmony with the mind and Spirit of God, that we conform to his plan, that we speak the right word, at the right time, in the right place, that we do our duty, always, when and where he would have us. The same is true with regard to the development of individual character. Perhaps we may consider with profit a familiar illustration.

The frame of a building is ready to raise, the master builder being absent. The principal timbers are marked, the help for the work is on the ground. Several men get one of the timbers designed for a plate, and attempt to put it in place of the front sill. Others upon the other side are attempting to use the ridge-pole. The timbers are of the right length, but they do not fit. Still others, at one end, are striving to use one of the posts in place of the end sill. Like the two former, the mortises are not in the right place, and this is not the only difficulty. It is too short by several feet. It is evident that they will never succeed in this way.

But just as they conclude to cease their efforts, and some are heard declaring that no one can tell where these timbers belong, and others are denouncing the master mechanic, and questioning his capacity, he returns. He calls their attention to the marks (which they had not observed), indicating the place which the timbers were severally designed to occupy, and assures them, that if guided by them in their work, they will have no difficulty. And so it proves. Every stick is of the right length, every mortise in the right place, every joint perfect, and the result is a strong frame eminently fitted for the purpose for which it was designed. (For examples illustrating this principle, see 1 Sam. 15:1-23, and Josh. 6:1-20.)

It would seem that these men must learn by this experience, the folly of attempting to substitute a post, or plate, or ridgepole, for one of the sills in a frame, and also the injustice of condemning the architect, when his work was perfect in design and execution, and the failure was their own fault, in not working in harmony with that design.

The result will be still more deplorable, if the work of preparing the material be planned and marked out, and then entrusted to workmen who carelessly or willfully fail to carry out the plan-they make a tenon where a mortise was marked, a mortise instead of a tenon. Thus the material is hopelessly and irretrievably ruined.

So it is in the work of preparing the material for that spiritual temple that is ere long to be reared without the sound of ax or hammer, whether considered with reference to the effort put forth for ourselves, or for the benefit of others. The work is all laid out. The design of the great architect is perfect. To work in harmony with his plan will ensure success every time. Any effort otherwise put forth will mar the work and lead to sad results. Any deviation from that plan will be a mistake which it will cost time and labor to correct, and may result in utter ruin.

He who planned our work designed that we should get very near to those whom we would benefit, as near as is consistent with a kind yet firm adherence to the truth. He would not have us compromise one of those principles that underlie and enter into the structure that, partly through our instrumentality, he designs to rear. Still he would have us so work that we may exert a gathering influence. He would have us speak the truth in love, and manifest that unselfish, disenterested benevolence which characterized the spotless life of his only begotten Son, that those for whom we labor may feel that we desire to do them good. Faithfulness, plainness in rebuking and reproving wrong, mark the record of his labors. But what love, what meekness, what self-abnegation, that record also shows! Oh! that the remnant might have wisdom and grace to imitate that spotless example, that, working in harmony with his purpose, the blessing of God might attend their labors, and his work prosper in their hands.

And, in the development of individual character, we must adhere to the same principles-must work by the same rule. The line is drawn, and we must submit to be scored and hewed to it. In God's own way, according to his plan, we must submit to be straightened and smoothed. And in God's own order the work must go on-first the line, then the scoring, then the hewing, then the smoothing. His perfect law, if we work in harmony with his plan, will accomplish this great work.

How plainly Peter has marked out the details of that plan, and given us the rule: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance: and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1:5-7. Faith is the foundation upon which we must build. We must have that first. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Then the addition of virtue ("conformity of life and conversation to the moral law"-Webster.) before knowledge is in harmony with the testimony of other inspired writers; this is God's plan. Instance the desire of Paul that his brethren "might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:9, 10. Also, "But the natural man receiveth not the things of know them, because they are spiritually discerned." 1 Cor. 2:14. And again the testimony of the Saviour, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7:17. And temperance (in all things) before patience. Who ever saw patience the leading, crowning characteristic of the intemperate man or woman? We see it manifested only in proportion to our approximation to conformity to this rule. Faith, virtue, knowledge, temperace, patience, are the steps by which we attain unto godliness (godlikeness). It would be absurd to speak of the latter with- fect day. out, or as preceding, the former.

Without the development of all these, we are not prepared to exercise the nextbrotherly kindness—to be so divested of selfishness that we can love our neighbor as ourselves, do unto others as we would have them do unto us. It is also true that we must add, in this order, these graces of the Spirit before we can manifest, in its fullness, that crowning excellence, charity, or love, that love to God and charity for, and love toward, our fellows that is requisite to make us "meet to be partakers of the inheritance of the saints in light." May we so learn the will of God, so labor in harmony with his purpose—his plan, that we may never fall, and an entrance be ministered unto us abundantly "into the everlasting kingdom of our Lord and Saviour Jesus Christ.

N. ORCUTT.

Jamaica, Vt.

"Our Periodicals."

Something like one year since, the writer sent to the Review Office an article headed as above, in which he made some remarks as to the good qualities of the REVIEW, Instructor, and Reformer. In speaking of the REVIEW, I said that it was the only paper which taught the soon coming of our Master, and at the same time fearlessly taught the people the necessary preparation, namely, the keeping of the commandments of God, and the faith of Jesus. I said it in all sincerity, believing it to be the truth. I shortly received a letter with two copies of a paper claiming to stand on equal grounds with the REVIEW, in teaching the necessary preparation to stand in the day of the Lord. An editorial, headed with the commandment, "Thou shalt not bear false witness against thy neighbor, accused the article in question of breaking this commandment. Although, having charity enough to believe that it was done ignorantly.

During the past year, I have taken time to briefly survey our positions, the teachings of the REVIEW, and having taken the pains to find out, and to read something concerning the teachings of those claiming an equal share in this great work, I am compelled to reiterate my former declaration with still greater emphasis. We are of course speaking of papers published in the English language. The following are two of many reasons which might be offered for

this position:

1. Those who are fearlessly teaching the people the necessary preparation, are brought to view in Rev. 14:9-12. And no one can claim to be teaching the commandments of God and the faith of Jesus, in the sense of the prophecy, only those who are giving the third angel's message. For here we find, in language too plain to be misunderstood, the most fearful warning and threatenings to be found in the word of God, and this against those who are found worshipers of the beast and receivers of his mark. Now, how is it possible for any one to claim to have, or keep, the commandments of God and the faith of Jesus, who denies the application of the work of the two-horned beast to this government, placing it centuries in the past, while the very punishment there spoken of is the unmixed wrath of God. Can they be giving the third angel's message? Nay, verily.

2. They deny the sanctuary question, as

it is understood, being inseparably connected with the work of the third angel's message. Denying this question, we are left entirely in the darkness of midnight; for we cannot tell anything concerning the position of our great High Priest in the heavenly sanctuary, and, denying this, it seems to me we are in darkness as to the hour of God's Judgment:

the Spirit of God; neither can he able to see that our work is according to the sound teachings of God's word, and by which we may know that the glad morning will soon dawn upon us. But, denying it, we are left in darkness, doubt, and uncertainties.

So I say further, that I am glad we have a paper that not only teaches the necessary preparation, "the commandments of God and the faith of Jesus," but one that is also consistent and harmonious in all its teachings. I can say, The truth of God never looked clearer to me than at the present time; and, to those who walk in the light, it will shine more and more unto the per-

Truly, the truth shines out clear from the page of inspiration, and thousands are ready to receive it if they can only hear; but how can they hear without a preacher, and how can they preach except they be sent? Oh! let the cry go up to the Lord of the harvest that he will send forth more laborers; for truly the harvest is great, but the laborers are few. May it be the language of my heart, What wilt thou have me to do? H. F. PHELPS.

Some of the Workings of the Missionary Tract Society of New England.

SISTER L. embraced the Sabbath about three years ago, and immediately moved to the city to keep house for her son, away from those of like precious faith. Her companions were the Bible, REVIEW, and a few publications on present truth.

A Mr. H., of the same city to which she moved, feeling deeply burdened with the importance of warning earnest seekers after truth against the manifestations of the Spirit of God, in some way learned of this sister, called upon her, and after, as he supposed, successfully warning her, assured her that there were no publications vindicating the manifestations of the Spirit of God among us, for the objections to these manifestations were of that character that they could not be satisfactory answered; he left with her a book, full of bitterness against the humble servant of God's choice for the past quarter of a century.

During the time this plot of the devil was being laid and his hellish work going on, she was not forgotten by the tract society; her case had been considered. Although she had been written to by the Vigilant Missionary Society, yet it was thought best she should be visited. Accordingly, Bro. G. was requested to visit her and learn the state of her mind. She was found much confused as to what to believe, or whom to have confidence in. The little book of warning given her by Mr. H. had been read, and was carefully done up and directed to her friend in another State, that she too might be on her guard against that which was believed by this people.

Upon learning there was such a book as "Objections to Visions Answered," and some other things of importance that she was not before acquainted with, she decided at once not to send her book of warning, but first examine the other side, which she accordingly did, and sent to her unprejudiced friend the publications on the other side, furnished by Bro. G. from the tract society.

The result is, she now is an ardent member of the tract society and has her friend rejoicing with her in present truth, having never seen one of like faith. What the final result will be, the Judgment alone will

The above is one of many incidents similar in character which stimulates the New England Tract Society to press on in the S. N. HASKELL.

missionary work. Jan. 23, 1872.

Trust.

THE Christian has no difficulty in exercising faith, and trust, when his sky is serene and cloudless, when there is no storm to fill his mind with doubt and fear. How strong he then feels, how secure. He feels that Satan can have no power over him. But let the scene change, let clouds arise, and the tempest burst upon him, and how soon, like sinking Peter, he cries out in dismay. Where are his strength and courage then? Alas! all gone, and he feels indeed powerless. But we must all stand the test of bitter trial. Jesus loves the hopeful in fact, the whole work of the Judgment is trusting child. Why is it so hard to trust shrouded with a mist we are not able to him entirely, fully. If he so loved the penetrate. There is a halo of glory around world that he gave his life for us, is he not this question, if rightly understood, which mindful of all our woes, and will he suffer illuminates our pathway, by which we are any ill to befall us that is not for our good?

We may feel that if we could only control our own circumstances, we could make all just as it should be, and if we suffered, the fault would all be in somebody else, but how shall we be purified, made white, and tried, if it is not through suffering? Jesus knows just what we need, and he will suffer nothing to befall his humble, trusting followers, only what is for the best. No trial, no matter of what nature, will he permit us to pass through unless we need it. Then why not trust the dear Saviour, who is so kind, so full of mercy and pity, toward us. We want submission to the will of Christ. Here is the great difficulty. The natural heart does not feel willing to suffer. It rebels against trial. But what does rebellion cost? Only more bitter scourging. Oh! if we can only get our feet planted upon the rock of faith, take hold of the promises of God, and believe that he is leading us safely through storm as well as sunshine, that his will is our will, then it will be easy living. This is the only way to secure peace of mind and perfect rest. Jesus will give us this faith if we plead for it. He has bid us ask, that we may receive, that our joy may be full. He takes no pleasure in the repining, distrusting, disbelieving soul. He wants entire trust; withhold it not from him, poor, doubting child. Our leader is sure to conquer, then do not fear or tremble. Only let us cast ourselves into the blessed arms of Jesus and we are safe. Nothing can hurt us, nothing destroy.

"He who the end from beginning can tell, Works for thy good, for he doeth all well. This that prepares for the mansions of rest, Ever remember is all for the best."

A. S. NASON.

Lynn, Mass.

Hospitals and Asylums.

READER, where are your sins? Are they removed and taken away from off your soul? Have they been reckoned for, and accounted for, in God's presence? Oh! believe me, these questions are of the most solemn importance. A peace of conscience not built on justification by Christ, is a perilous dream. From such a peace the Lord de-

Go with me in imagination to some of our great hospitals. Stand with me there by the bedside of some poor creature in the last stage of an incurable disease. He lies quiet perhaps, and makes no struggle. He does not complain of pain, perhaps, and does not appear to feel it. He sleeps, perhaps. His eyes are closed. His head reclines on his pillow. He smiles faintly, and mutters something. He is dreaming of home, and his mother, and his youth. His thoughts are far away. But is this health? Oh! no, no; it is only the effect of opiates. Nothing can be done for him. He is dying daily. The only object is to lessen his pain. His quiet is an unnatural quiet. His sleep is an unhealthy sleep. Reader, you see in that man's case a vivid likeness of peace without justification. It is a hollow, deceptive, unhealthy thing. Its end is death.

Go with me in imagination to some lunatic asylum. Let us visit some case of incurable delusion. We shall probably find some one who fancies that he is rich and noble, or a king. See how he will take the straw from off the ground, twist it round his head up stones and gravel, and call them diamonds and pearls. Hear how he will laugh of Eld. Frisbie, at Bowne, Mich.

His love for the truth was strong; and in the corposity sought to "set his and call it a crown. Mark how he will pick lusions. But is this happiness? Oh! no. We know it is only the result of ignorant insanity. Reader, you see in that man's case another likeness of peace built on fancy, and not on justification. It is a senseless, baseless thing. It has neither root nor life.

Reader, you will never have true peace unless your sins are pardoned, and your soul justified by Christ. Rest not till you can say, "Being justified by faith, I have peace with God through our Lord Jesus Christ."—J. C. Ryle.

Which is Right?

In Manford's (Universalist) Magazine Jan. No., page 40, is the following: "One that is dead knows more than we all living know; the dead know the dread we should feel at anything so strange as that they should come to us; the dead are better than we all, and so they do not come.'

Job 14: 12 says, "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. Psalms 115:17: "The dead | the door and listened with attention. praise not the Lord, neither any that go

down into silence. Ps. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 9.5: "The dead know not anything," etc. Which is right?

H. M. V. S.

Home Hints.

1. To Parents. When your children vex and trouble you by their disobedience, illtemper, or insubordination, do not be too eager to throw all blame or responsibility upon them. For first, they are simply what you have trained them to be, unless there was something abnormally perverse, or inclined to evil, in their natural disposition; and secondly, if this were the case, the question would at once arise, how far they may have inherited these native tendencies from you.

2. To Children. If you observe, or fancy that you observe, in yourselves any particularly good qualities, do not become self-conceited and vain, or give yourselves any special credit for the possession of them. For the fair presumption is, in most cases, that you must either have inherited them from your father or mother, or you must owe them to the care and training which they devoted to you in your early years.

"What have ye that ye have not re-

ceived?"

Obituary Notices.

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

MILA ANGELINE, daughter of Bro. and sister Stone, died in Hartland, Mich., Jan. 6, 1872, aged five years, six months and one day. Services by the writer. A few remarks were made from 2 Kings 4: 26.

Thy daughter sleeps in sweet repose, Though taken by the worst of foes, That tyrant, death, will soon be slain; Thy little one shall rise again.

E. O. Jones.

DIED, in Tenhassen, Minn., Jan. 23, 1872, Lorenzo D. Alton, only son of D. D. and Lizzie Alton, aged three years, eleven months, and twenty-one days. Words of consolation were spoken to the deeply afflicted parents and others, from these words, But some have fallen asleep. 1 Cor. 15:6.

WM. S. INGRAHAM.

DIED, at Fish Lake, Wis., Jan. 23, 1872, Bro. Robert Johnson, aged sixty years. He leaves a companion and seven children to mourn his loss. He has been a Sabbath-keeper for twenty years. We feel assured he rests in hope. Funeral discourse by the writer. Text, Rev.

Also, died of consumption, in Deerfield, Wis., Jan. 15, 1872, Bro. Eli Lane. I visited him just before his death. He expressed a willingness to die. Said he, "I did not gain my health at the Institute, the disease being too far advanced; but I found something better, and that was Christ." He came home a praying man; and his testimony in reference to us as a people and the slanders uttered against sister White, has done us much good. D. Downer.

DIED, of consumption, at Blendon, Mich,. Dec. 22, 1871, Bro. John Wilson, aged forty-

his last days he earnestly sought to "set his house in order," that he might rest in hope.

The exercises of his mind, during his last hours, were of such a character as to inspire assurance of a resurrection unto life at the appearing of Jesus He leaves a wife and six children to mourn his loss. He desired that his death might result in their spiritual good.

Comforting discourse by Bro. Edgar, of Wright, from Isa. 38:1. A. SMITH.

SABBATH, Nov. 20, Bro. Noah Halloway of South Kingston, while on his way home from meeting, broke through the ice and was drowned. He was not found until first-day afternoon. He was one of the first who embraced the Sabbath under the third angel's message in R. I., and that by reading the REVIEW sent from some unknown person to him. The cause of present truth has always lain near his heart. Although at the age of seventy-four years six months and ten days, he apparently was sound in health, and if the distance he was to travel was not more than five miles, he would prefer to walk rather than ride. He rests in hope. Remarks were made from Rom. 8:28, to not only a crowded house, but it was estimated that from forty to fifty who could not get into the house, stood at

S. N. HASKELL.

The Review and Kerald.

Battle Creek, Mich., Third-day, Feb. 6, 1872.

Bro. and sister White will meet with the church in Wright, Mich., Sabbath and first-day, Feb. 10 and 11.

WE give in another column a communication from the Corresponding Secretary of the National Association for securing the Religious Amendment to the Constitution of the United States. The views he expresses are no doubt those entertained by many who are engaged in the movement. But, if we mistake not, history gives many examples of movements breaking over the bounds at first set for them, and reaching to results not contemplated by their originators. We look for a similar result in this matter. Our relation to the anti-temperance and anti-Sunday movements is set forth in last week's REVIEW, in the article headed, "Agitation of the Sunday Question."

Bro. Cornell reports from California that the battle goes well. He states an item in relation to their tract distribution which contains a suggestion, on which some others may be able to act with advantage. In all the books distributed in San Francisco, they paste the following notice:-

"Meetings in the interest of these subjects at the Church on Harrison St., between 5th and 6th Sts., Saturday at 11 o'clock A. M., and Sunday at 11 A. M., and 7½ P. M. Books and Tracts kept at the Church. Seats free. Hear, then judge. Read and circulate."

We find the following paragraph going the rounds of the papers:-

"Wonders Never Cease. - It is said that Mr. D H. Craig has made such improvements in telegraphy that it will be practicable to transmit 60,000 words an hour over a single wire; a speed ten times greater than is new possible. The cost can then be reduced to about the ordinary rates of postage.'

This would be a wonder indeed. Sixty thousand words an hour would be one thousand words a minute. But the most rapid speakers are able to utter only from two hundred to two hundred and fifty words per minute. So this new system of telegraphing, it seems, is able to transmit words four times as fast as they can possibly be uttered by human lips! It should at once take the place of the art of phonography which requires to be very skillfully handled to secure in full the words of the most rapid speakers.

A GOOD EXAMPLE. Bro. Cornell writes from San Francisco that a sister there has just sold a diamond ring for one hundred dollars, and put it all into their tract society. That ring now, instead of being an instrument for vain show, and fostering pride, which the Bible so strongly condemns, will go about doing service for the Master. And, perhaps, by means of some of the tracts which it sends forth, some soul one soul, the whole world is as nothing. This is putting out money to the exchangers with a prospect of a mighty increase. In time of war it is a most gratifying victory to be able to seize the enemy's guns and turn them against their owners. So let us take the very means and instruments with which the devil designs that we shall serve him, and turn them against him, by using these very things in the service of God.

A New Work.

We design soon to publish a general appeal to our people in reference to Tract Societies, Systematic Benevolence, the Publishing Association, Health Institute, Book Fund, Missionary Work, Wills, and Personal Effort of the entire church.

In this work we shall give the names of the stock holders of the Publishing Association with the amounts of stock taken, the stockholders of the Health Institute with the amounts and have, and who have not, assigned their stock. Those wishing to be represented in this work as holding stock, and those who wish to have it appear that their stock has been assigned, must improve the present opportunity to pay pledges, take stock, and those who hold stock not assigned should report im-

This work will assist our churches in seeing that all their members pay Systematic Benevolence, and hold stock in our institutions, according to their

News and Miscellany.

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

THE SPIRIT OF CHRIST .- A native Christian near Allahabad, India, made over his farm to his son bought a camel, loaded it with Christian books, and started at his own charges for the wild deserts of Rajpootna, to spread the gospel among people who had never seen a Christian.

Ax army officer, just returned to the Texas frontier from a trip in the interior of Mexico, writes that the Mexican people are almost unanimous in favor of annexation to the United States, they believing that annexation is the only certain cure for their perpetual distresses by revolution, brigandage, etc.

TROUBLES IN AUSTRIA -- There is a prospect of se-

rious troubles in Austria, arising from the composite character of its population, the empire being a confederation of Hungarians, Bohemians, Germans, Poles, Croats, and Sciaves, each retaining its language and national traditions, and resisting all efforts for centralization. Since the Hungarians were allowed to retain their own organizations, other nationalities demand the same privilege, and there is confusion in the national councils. What seems unfortunate for the empire, Count Beust, the enlightened Protestant statesman, who, during its great trials has been its prime minister, has resigned his position.

IMPROVEMENTS IN JAPAN .- The Japanese authorities continue to show their appreciation of the institutions of this country. They have recently en gaged, at a high salary, Gen. Geo. B. Williams, who has been connected with the Internal Revenue Department at Washington since its organization, to introduce a similar system in Japan. They have also sent a member of their Board of Education here to procure information about our common school system, and to purchase school books in English and Russian. A Pennsylvania firm has shipped 41 cases of school slates to Japan.

A NEW religious sect has sprung up in the congenial soil of Russia, the birthplace already of innumerable mushroom creeds as shortlived as their tenets are extravagant. If an additional proof is required to impress upon the new faith the stamp of insanity, it is to be found in the poetical turn of the reformer now startling the neighborhood of Tekatarinoslaff, and attracting, as we hear, thousands of converts He scorns to speak in prose, but expresses himself invariably in rhyme, and an approach to meter. The founder of the sect preaches polygamy, abrogation of all denominational creeds, and utter religious license, and gives himself out for the Saviour.

HARDLY any more fearful calamity is recorded in bistory, than the present famine in Persia. It threatens to exterminate a whole nation. A traveler in Teheran about two months ago gives the following

"In the crowds which swarm in the barrack-square to receive a dole of small silver from the Shah, hundreds, men and women, are literally stark naked. worn to the bone, and covered with sores. The peo-ple follow the visitor, howling for bread; 'two men lie upon the ground'quite dead, a third is laid u on one side of the bazaar, covered with a piece of dirty cotton. A naked women lies in the agony of death. surrounded by a crowd of beings almost as badly off as herself. The next form is that of a woman, who scrapes from the ground a handful of melon-seed and filth, which she divides between her two children. The people kill each other in the rush for the English rice that is distributed to them.'

The whole world has an interest in this famine because of the extreme probability that, as is almost invaribly the case, pestilence will arise as its fruit, and sweep once more around the world.

THE Woman Suffragists have, at length, succeeded in boring an opinion out of the Senate on their foolish assumption that the Fourteenth and Fifteenth Amendments to the National Constitution confer the suffrage upon women, contrary to the design of Congress, of the State legislatures, and of the people, in proposing and ratifying these amendments. The Senate Judiciary Committee have squelched that foolishness by reporting unanimously that the amendments not only do not confer suffrage upon women but the Fifteenth Amendment actually recognizes the right of the several State governments to deny wo-men the right of suffrage. This is not the entertainment the Woman Suffragists invited themselves to; but there is little doubt that it is a sound exposition may be saved; and in comparison with the value of of the Constitution, the more particularly because it not only tallies with the intent of Congress, the State legislatures, and the people in framing and adopting the amendments, but it also agrees with the common-sense meaning of the language of the amendments; and the members of the Senate Judiciary Committee are the ablest lawyers in the Sena e or in the Republic, perhaps, having for chairman Senator Trumbull, who, though he has what we regard as great faults and weaknesses of character, is, nevertheless, acknowledged by all as a great, clear, and careful constitutional lawyer.—Det. Tribune.

> Bismark, the real ruler of the German Empire, is represented to have spoken recently as follows concerning American affairs:-

> "I always read a great deal about the United States. Their current history is a most attractive kaleidoscope. The colors may be sometimes repulsive, but they are always clear and well defined. And no matter how strangely distorted the picture may sometimes look, the last turn of the kaleidoscope always brings public opinion to the top. As everybody is allowed to say there what he pleases, it is some times difficult to descern there what a true expression of public opinion is. But it is sure to make it-self felt truly and courageously in the end. Think of the strange things which occurred in New York. Dishonest officials were plundering the people's money with astounding coolness. They relied on public suffrage to sustain their iniquities, and on bad judges to screen them. I hardly trusted my eyes when I read the details of the robberies that had been committed. Americans with whom I conversed confirmed everything, and they seemed hopeless about the future of their largest city. But their despondency was groundless, and honesty triumphed even there. There is a great deal of food for thought in those American events.

Sppointments.

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

MONTHLY meeting with the church in Canaan, Me., Feb. 17 and 18, 1872, commencing Friday evening at six o'clock.

By order of Committee.

QUARTERLY meeting at Bowling Green, Wood Co., Ohio, Sabbath and first-day, Feb. 17 and 18. It is earnestly requested that all the members of the church attend the meeting. WM. CHINNOCK.

QUARTERLY meeting of the S. D. A. church at Liberty Pole, Vernon Co., Wis., Feb. 24 and 25, 1872. Will Bro. D. Downer meet with us, if possible?
Come one, come all.

H. VAN VLACK.

MEETINGS will be held at Tamrack school-house,

Sabbath and Sunday, Feb. 10 and 11. We hope there will be a general attendance.

Also quarterly meeting of the Dell Prairie church at Dell Prairie, Wis., school-house, Sabbath and Sunday, Feb. 17 and 18. We hope all who can will come, to get nearer to God. Preaching may be ex-

A GENERAL meeting will be held in the S. D. A. meeting-house at Bordoville, Feb. 18, 1872, commencing at 9½ o'clock, A. M., for the purpose of organizing a Missionary and Tract Society for the Seventh-day Adventist State Conference of the State of Vermont, according to the plan and Constitution as set forth and recommended in Review, No. 6, present volume. It is requested that all the churches in Vermont and Canada East will be represented by

delegates, or by letter, at this meeting.

Come, praying that the special blessing of God may attend us as we engage in this work. For Vermont Conference Committee.

Bordoville, Vt., Jan. 31, 1872.

LEWIS BEAN.

Business Department.

Not Slothful in Business. Rom. 12:11.

WILL Bro. W. W. Sharpe give us his P. O. ad-

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 receipted pays—which should correspond with the Numbers on the Pasters. It money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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