

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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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;
Crowns 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 yon mountain height,
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 ELDER 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 of the Sabbath as he dared to claim when he published his book in 1867. Four years have wrought wonders in his mind on the question of the Sabbath. Now he declares that the Sabbath was changed annually 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 appear 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 hours (as we now call a day) at the same time. This

is impossible, whether we apply it to Saturday or Sunday.

2. But the Jews did not observe a regular succession 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 rest.

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 fall on what we call Sunday; and if their passover should fall on Sunday, then, in such a year, their first weekly Sabbath would fall on Monday; and so on through all the other days of the week.

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 saying: '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 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 CHRISTIAN 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 of the week as on the seventh? If the shape of the earth militates against the observance of the seventh day, it operates equally against any day. But seriously, 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 moon.'

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 Christ.' All the shadows that pointed to Christ were

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 period 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 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 traditions of men.' W. C. G.

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 THOUSAND 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 thousand times! In other words, it was changed each year from the time of Moses to that of Christ, except about one year in every 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 seventh-day Sabbaths only a year at a time, except when their passover fell on what we now call Friday."

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 conclusions follow: 1. That the week ob-

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 children.

Gratuities and Wills.

ADDRESS OF THE COMMITTEE APPOINTED BY THE GENERAL CONFERENCE, DEC. 29, 1871, TO CONSIDER THESE SUBJECTS.

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 written or printed gospel, their efforts would have proved abortive. This necessity, therefore, called into action another class of persons 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 remotest 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 unrighteousness, that when ye fail, they may receive 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 creatures 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 discernor 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. If our faith be correct, then every consid-

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 past.

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 very 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 misfortune that they could not have previously

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 6, 1872.

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

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 overcomer.

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 Constitution."

But it may be asked how the Sunday question is to be affected by the proposed Constitutional 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 uppermost.

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, and there can be no reason why he who robs God

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 legislation is required to be in harmony, should be of such a character as to prevent any State from tolerating such infractions of fundamental moral law.

"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 indicated 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 movement—the 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, 1871, said :—

"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 observance 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 it should.

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 backslidden. 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 Sabbath, 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 to house, and in the house of worship, for the

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 long for more.

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 have.

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 blessed 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 free-will 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 seventh-day 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. 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 advice 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 their will.

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.

4. Men excuse themselves, in purchasing 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 cause 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

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.

J. W.

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 Sabbath.

R. F. COTTRELL.

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. I 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 their operation, except so far as may be neces-

sary to guard the quiet of other worshippers. With these laws, and with this modifying provision, the friends of the proposed amendment are 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 Sabbatharians 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 which 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 government. 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 amendment. 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,
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 city—the 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 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 inability 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 300, besides there has been much public discussion. 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 citizens.

The schedule of the topics for discussion at the convention, with the names of the leading speakers, is as follows: "Relation of Education to 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 Business, 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 jurisdiction 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 Christians, 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.

