

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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TERMS: - - - - - See Last Page.

CHARITY.

THERE is a way more excellent, so traced the sacred pen,
Than e'en to share the precious gifts which God vouchsafes to man;
It is to draw for every act our motive from above,
And make our whole of mortal life a holocaust of love.

For though the mind with all the wealth of human lore expand,
Though e'en an angel's glowing words we hold at our command,
If in each thought and word expressed, no charity abound,
'T will but be like the tinkling brass, the cymbal's hollow sound.

And though all knowledge we possessed, all mysteries could prove,
Had faith to bid the rugged mount to yonder sea remove,
If charity dwell not within, the all-inspiring power,
We are but cyphers in the scale, the beings of an hour.

And though our goods we freely give to meet the sufferer's need,
And yield our bodies to the stake, the fiery flame to feed,
If charity prompt not these acts, so fair to human sight,
It profits nothing in His eyes who reads the heart aright.

For charity is but the name for every heavenly grace;
With human weakness long she bears, to anger ne'er gives place,
Her features fair with kindness glow, no envy stirs her breast,
Nor e'er by boastful acts or words is inward pride expressed.

She ever seeketh others' good, regardless of her own,
She thinks no evil, speaks no ill, by act, or look, or tone,
Not in iniquity, but truth, doth she her comfort take,
And bears, believes, endures, and hopes, all things, for Jesus' sake.

Hail, holy Charity! bright daughter of the skies!
An angel from the ruins of our once fair paradise,
Still lingering with our fallen race to point our feet above,
And show us what a Heaven will be, where all is wrought in love.

In the dark places of the earth thy footsteps may we trace,
By fruitful fields and verdant plains where once were desert wastes,
The orphan rises up with joy thy coming steps to bless,
And widows, smiling through their tears, their grateful thanks express.

To clothe the naked, feed the poor, bestowing joy for pain,
To bring relief to those who long in suffering have lain,
To cause the sad, despondent heart to sing aloud for joy—
These are thy works, sweet Charity, thy holy, blest employ.

We welcome thee, O Heavenly grace; be thou our constant guide,
Let thy sweet spirit in our hearts forevermore abide,
Help us to scatter deeds of love in all the paths we tread;
For blessing thus our fellow-men, we honor Christ our head. —Ed.

The Torn Tract.

LEIGH RICHMOND, in walking up a hill, to relieve the horses of the coach in which he was traveling, distributed several tracts to such persons as he chanced to meet. One was received and torn in two, and thrown upon the ground. A fellow-traveler smiled and said:

"See how your tract is treated; there is one, at least, quite lost!"

"I am not so sure of that," said Mr. Richmond; "at any rate, the husbandman sows not the less that some of the seeds may be trodden down."

Reaching the top of the hill, and turning round to view the scenery, they saw that the wind had carried the torn tract over into the field among the haymakers, and that one of them was reading it to the others. The devil had done his work imperfectly, as the two parts of the tract were held together by a thread; and in hindering one man from reading it, he had introduced it to a whole company. The reader of the tract was led to reflection and prayer, and became an earnest Christian and tract distributor. Three others soon became diligent laborers in the Master's vineyard. Pass the tracts along; they will not be lost!

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER SIX.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"What shall be the sign of Thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

THE FINAL SEPARATION.

VERSES 40, 41. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." This language was designed to illustrate the final separation of the righteous and the wicked. Many husbands and wives, parents and children, brothers and sisters, will then part, never to meet again.

THOSE WHO WATCH WILL KNOW THE TIME.

VERSES 42-44. "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

The day and hour of Christ's second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. Both these prophetic periods terminated in 1844. But we cannot give a defense of our position in regard to these periods in this work.

The time from the end of the prophetic periods to the coming of Christ is emphatically the waiting, watching time. Those who watch, as our Lord commands, will know the time. No man will make it known; for it is not revealed to man in the Scriptures. Angels will not make it known, though they may minister to, and communicate with, the children of men. Neither will the Son. But the Father will make it known when he speaks again from Heaven. He once spake the ten commandments in the hearing of the people. His voice then shook the earth. When he speaks again, the heavens and earth will both shake. Says Paul: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12: 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3: 16.

Probably there is no prophecy that better describes the present state of unbelief in the world in regard to the second advent, caused partly by fanatical time-movements, than the following: "Son of Man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12: 22-25. The burden of this prophecy is time; therefore, the word here mentioned that the Lord will speak, will be the time.

Rev. 3: 3, is also to the point: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Those who do not watch will not know the hour. Those who watch will know the hour.

The present watching condition is clearly defined in 1 Thess. 5:1-4: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The present watching, waiting position requires much faith and patience. Says Paul, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God [in proclaiming the coming of Christ], ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 35-39.

Says James, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Chap. 5: 7, 8.

The present position and present duty of God's people are defined in Rev. 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

THE FAITHFUL AND WISE SERVANT.

VERSES 45-47. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

In this figure, Christ is represented as the lord of the household of faith (see Mark 13: 35; Heb. 3: 6), leaving his house, and committing the work of caring for his church to his servants. A blessing is promised those servants who are faithfully discharging their duty when their Lord comes. They are to feed the flock of God, over whom the Holy Ghost hath made them overseers. Acts 20: 28. They must preach the word. 2 Tim. 4: 2. They should watch for souls as they that must give account. Heb. 13: 17. They will not only give meat to the household, but they will give it in due season. They will preach the present truth. Their last work, before the return of their Master, will be to proclaim his coming, and to teach the necessary preparation. They will sacrifice the society and blessings of home, and go everywhere preaching the word, suffering fatigue of body and burden of spirit. But such will have great reward in the kingdom of God. "Who is that faithful and wise servant?" Where shall we find him? Ans. He is faithfully and wisely attending to the interests of the household of faith.

1. He is faithful. As a faithful watchman, he will give timely warning when he sees the sword coming. His work just before the end is seen in the following scriptures: Joel 2: 1: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Isa. 58: 1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." 2 Tim. 4: 1-5: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall

turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

2. He is wise. "He that winneth souls is wise." He must be wise. He will expose error, then hold forth the truth in its harmony and beauty, and thus win men to the truth. When it becomes his duty to "reprove and rebuke," it will be at a proper time and place, and then with all "long-suffering and doctrine." He will study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

THE EVIL SERVANT.

VERSES 48-51. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." What the evil servant says and does, shows most clearly the position and work of the faithful and wise servant. Why the evil servant says, "My Lord delayeth his coming," is because the faithful servant is proclaiming the coming of his Lord. Why the evil servant smites the faithful servant, is because he teaches the speedy coming of his Lord. The faithful servant, true to his commission to preach the "gospel of the kingdom" to a fallen church and a scoffing world, toils on, and the evil servant smites on. One is laying up treasure in Heaven, and is preparing to go home to his eternal reward, while the other is calling down upon his head the displeasure of the high and holy One, and is getting ready to receive the unmingled cup of the fury of the Lord. The faithful servant is turning some, at least, to righteousness, to shine forever as stars in his crown of glory, while the evil servant pursues his downward course and work of death, making the bitter cup of woe which awaits him, still more bitter. But the separating day is coming. The Lord will come, and cut asunder the evil servant, and appoint him his portion with the lost. In the general wailing and gnashing of teeth, with hypocrites he will receive the portion due him for his works.

Read the doom of the false shepherds, the ministers of the last generation, who come up to the day of the Lord with their garments all stained over with the blood of souls. They now cry, Peace and safety, and their flocks confide in them. They stand between us and the people, and turn away the arrow of truth. But their day is coming, dreadful beyond description. Thus saith the Lord: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord." Jer. 25: 34-37.

ALL EQUAL HERE.—It is related of the Duke of Wellington, that once when he remained to "take sacrament" at his parish church, a very poor old man had gone up the opposite aisle, and reaching the communion rail, knelt down by the side of the duke. Some one—a pew-owner probably—came and touched the poor man on the shoulder, and whispered him to move further away, or rise, and wait until the duke had received the bread and wine. But the eagle eye and quick ear of the great commander caught the meaning of that touch and whisper. He clasped the old man's hand, and held him, to prevent his rising, and in a reverential under-tone, but most distinctly, said, "Do not move—we are all equal here."

A HANDFUL of common-sense is worth a bushel of learning.

The Sabbath.

"The Sabbath was made for man." Mark 2: 27.

- I. WHAT IS THE SABBATH?
- II. DESIGN OF THE SABBATH.
- III. HISTORY OF THE SABBATH.
- IV. OBJECTIONS TO THE SABBATH.

I. The Sabbath is a heavenly day, appointed by our God for rest from earthly toil. The Sabbath is a day of Heaven, on earth; a day appointed by our good Father for all his children to rest, and be refreshed; a day when the weary may forget his toil, and the anxious his care; when the miser will look up from his gold, and all nations come before the Lord; a day saved from the curse of sin because reserved before sin, ever reminding us of life in Paradise. It is a day appointed of God from the very beginning; a day hallowed, and sanctified, and blessed; for the observance of which we have the example of the great Jehovah himself. It is called the Sabbath of the Lord our God; God's holy day; the Lord's day; for the Son of Man is Lord also of the Sabbath-day. It is a part of religion peculiar in that it does not suppose sin. Other commandments command righteousness or forbid transgression; but this was given before sin, and supposes holiness. It is in the spirit of a father calling his children around him to rest and be "refreshed." Ex. 23: 12. The first Sabbath-keeper was God himself. It was kept by man before sin. It is a day belonging to no peculiar creed, or age, or race, but as universal as Heaven's care over its children. It is to man an earnest of his heavenly home, a part of Heaven struck off to earth, not to be desecrated by earthly toil, and to be reserved from the moral wreck to come. After the fall it was a souvenir of Eden, and an emblem of Heaven; not of the church—"For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. There remaineth, therefore, a rest to the people of God. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief"—but of Heaven above, where all is light, and all is love. Of this, the Sabbath worship in the church is an emblem, where we sing:

"I have been there, and still would go—
'Tis like a little Heaven below;
At once they sing, at once they pray—
They hear of Heaven, and learn the way!"

II. DESIGN OF THE SABBATH.

The Sabbath is a day of rest for all; "in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." When all our race, and even the burden-bearing brute, may be refreshed. Ex. 23: 12. It is needed for the great, that they may rest from care; and for the small, that they may learn the ways of God. It is needed for the student, that his mind may relax, and for the ignorant, that their minds may be replenished. It is good for the covetous, that custom may drive him from absorbing care; and it is good for the dependent, that they be sometimes free. It is demanded by our physical nature, and by our moral, spiritual, and social nature; for resuscitation, cultivation, purification, and salvation. It is not only a day of rest, but it is a day of devotion. We are to sanctify the day, and hallow it; to bear no burden, but to "hearken unto the Lord." It was made for man, to meet a need as universal as toil, rest, or devotion. It was made for man, when it was made. But how can it benefit man? Only by its observance; therefore it was observed from the beginning. The law of the Sabbath supposes known existing laws before the laws of Sinai; a law not for Jews or for Gentiles, as such, but for all. That all may rest, all worship, and all be blessed. The rich and poor; the bond and free; the weak and the strong; the weary and the refreshed; that all may come to God, all be blessed that come.

III. HISTORY OF THE SABBATH.

In Exodus 16: 28, God, in reproving Sabbath-breakers, says: "How long refuse ye to keep my LAWS?" this "How long?" proves that these Sabbath laws had long been known in the most ancient church during the patriarchal ages. Accordingly we find it said: Abraham will command his children to keep the way of the Lord; and Abraham did obey God's VOICE, his commandments, and his LAWS, Gen. 18: 19; 26: 5. And we know that the way of the Lord as shown in the beginning was to rest on the seventh day. The interval from Adam to Abraham was spanned by the lives of two men, Methuselah and Shem. Methuselah lived 243 years during the time of Adam, dying the year of the flood, when Shem was 97 years old. Shem lived till Abraham was 150 years old, consequently two men could communicate from the lips of Adam, words concerning the first Sabbath, and the great Creator's example, down to generations living in the days of Abraham. Abraham himself traveled in Egypt, where legends of the Sabbath yet exist. On a scroll, found in Egypt, written on papyrus in hieroglyphics 4600 years ago, are these words:—

"THE GOVERNMENT IS MINE, WHO AM THE PRINCE, THE LORD OF THE FESTIVE ASSEMBLIES OF THE MOST HOLY * * * WHO HAVE ORDERED THE SOLAR YEARS, WHO HAVE COMMANDED THE SANCTIFICATION OF THE SEVENTH DAY OF THE WEEK, AND THE CELEBRATION OF THE NEW MOON AT OR * * * THE CITY OF THE SUN."

One of the first laws of Constantine the Great, concerning religion, commands rest on the day

sanctified to the sun. Although this is not the seventh; yet it is a seventh day, and we readily see by the law that it was no new thing.

"Just as it seemed most improper that the day of the sun, noted by its worship, should be occupied by contending disputes and injurious quarrels of parties, so (it seemed) agreeable and delightful that the sacrifices which are greatest, be paid upon that day; and, therefore, upon the festival day all have liberty of emancipating and manumitting, and besides these things, business is not prohibited."

Nearly all the ancient nations, Persians and Assyrians, Hindoos and Chinese, as well as Egyptians, had their week of seven days. Our names of the days are derived from the old Saxon, Druid, and Scandinavian nations, and are the names of their gods; as, Sun's day, Moon's day, Tuisco's day, Odin's day, Thor's day, Frea's or Freaga's day, Saturn's day. Sunday, *dies solis*, was dedicated to the sun among the Romans, long before it was adopted by the Christians. Homer, the Grecian poet, speaks of the Sabbath thus: "Afterward came the seventh, the sacred day." Hesiod speaks also of the seventh, as "the sacred day." It was no new thing when placed in the decalogue, but something remembered: "Remember the Sabbath day, to keep it holy." This day had been observed from the beginning.

Sabbath under the Law.

When God instituted a national church, the Sabbath, as in Eden, held a prominent place. It was set in the midst of the moral code, as a gem amid jewels. It stands in the decalogue surrounded by laws which pale the light of advancing ages, and defy the criticism of the skeptic; laws which stand to-day as the constitution of the civilized world. The fourth commandment in these immortal laws, reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter," etc. The greatest possible sacredness is attached to the day. The promises, many of them, rest upon it, as though it included all good. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight—not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord." * * * If we "profane the Sabbath day," God will bring all this evil upon us.

The Sabbath stands prominent in the gospel. No other day is so frequently named. Jesus himself, who first preached the gospel, introduced it on the Sabbath day. After his baptism and temptation, he returned to Galilee, and went into the synagogue, as his custom was, and read: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel." Luke 4: 1-18. Soon after this, we read in Mark 6: 2: "But when the Sabbath was come, he began to teach in the synagogue." When he was accused of violating the Sabbath, he did not say that its obligation had ceased, but proclaimed its sanctity, saying that he himself was "Lord of the Sabbath day," and that "the Sabbath was made for man." Mark 2: 27, 28. He also proved that he had done no more to violate the day than the most scrupulous Sabbath-keeper would do. Had he healed a woman? They would pull a beast out of a ditch on the Sabbath day. Had his disciples plucked the standing grain? David, and those with him, ate the show-bread. Not one word did he say to lessen the sanctity, or to destroy the obligations, of the Sabbath. When speaking of the distant future, he anticipated its existence, when he said, concerning the destruction of Jerusalem, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Indeed, the prophet Isaiah speaks of it as still to be existing when the new heavens and the new earth shall appear. Isa. 66: 22, 23.

Custom of Jesus and his Apostles.

Luke says, 4: 16, 18, that Jesus, "as his custom was, went into the synagogue on the Sabbath day and stood up for to read." This custom was followed by his disciples. We read, Acts 17: 2: "Paul, as his manner was, preached on the Sabbath day." When the great Creator had finished the work of the first great week, he rested on the Sabbath; and so Jesus, when his great work was accomplished, rested in the tomb on the seventh day. The disciples continued the example to the end.

After his death, the women prepared spices to anoint the body, but rested the Sabbath day according to the commandment. Coming to the sepulcher, they resume their work on the first day of the week. Thus the true disciple is ever seeking the sepulcher; ever resuming his work; and ever announcing a living Saviour on the first day of the week.

The Manner of the Apostles at Antioch.—"Paul preached on the Sabbath day; and the Gentiles besought him to preach the next Sabbath day, and on the next Sabbath day came almost the whole city together to hear the word of God." The Gentiles did not ask him to preach the next day, nor did he make an appointment; but for the next Sabbath day. Acts 13: 14, 42, 44.

The Manner of the Apostles at Philippi.—On the Sabbath day they went out to the river side, where prayer was wont to be made, and preached—and Lydia was converted. Acts 16: 13.

The Manner of Paul of Thessalonica.—Paul, as his manner was, preached on the Sabbath day, continuing there and preaching three Sabbath days. Acts 17: 2.

The Manner of Paul at Corinth.—Paul reasoned in the synagogue every Sabbath day for "one year and six months," or more than seventy Sabbath days. Acts 18: 4, 11.

The Custom and Manner of the Apostles.—Such was the manner of Jesus, and such the custom of his apostles. The assumption that Jesus abrogated, changed, or did away, the day, is gratuitous, and without any warrant in the word of God, and well-instructed ministers know better.

IV. OBJECTIONS TO THE SABBATH.

The objections to the Sabbath are, firstly, that the law is done away; yet no believer in the Bible believes that the law is done away; secondly, that "every day is alike;" but no Christian believes that, literally, every day is alike. That is, the objections brought against the Sabbath by believers are none of them believed by believers. No minister will say to his congregation, *use every day alike*. There is no difference in the sight of God. Work on the first day, or rest on the seventh day, or work all days. No minister will say it. The weakness of such objections strengthens the argument for the Sabbath. Do you ask, Did not Christ come to do away the law? He says that he did not! The law is against sin. By the law is the knowledge of sin.

Did Christ do away with the law against idolatry, profanity, murder, adultery, theft, falsehood, covetousness, and commanding the worship of God, the Sabbath, and our duty to our parents? Did he? Yet these are the laws of the decalogue where the Sabbath is placed. If Christ did away with these laws to establish the gospel, it was a fruitless work; for where there is no law there is no transgression; and, therefore, no gospel is needed. But would Christ do away, or would any good man want him to do away for one moment, the law against murder, or any of these laws, so that there could be one moment when a man might deny God, steal, or kill, without sin? Then the Sabbath is of a law far older than the decalogue, as we have shown, and therefore could not be done away because it were done away. But these laws could not be done away at all. They are not Jewish, but general, and far more essential to our happiness than to God's glory. They are not the arbitrary enactments of oppression; but a father's careful provision for his children, not only essential to our happiness, but to our existence, and could only be done away by a great wrong. Please to read the decalogue, and tell us which of the commandments you would do away.

What did Christ do away?

Christ did away with those laws which were peculiar to the Hebrew State Church. The ceremonial law; the law concerning the priesthood, and sacrifices, and meats, and drinks; and Christ delivers those who trust in him from all the penalties of the law which were against us. But the Sabbath was not against us, but for us.

"Day of all the days the best,
Emblem of eternal rest."

Can we know the day? Yes; if we can know any day. If we can tell which is the first day, we can tell which is the seventh. If we know when Saturday comes, we can tell when Sunday comes. God ordained the Sabbath in Eden for our race. It was re-ordained on Sinai, in the darkness, the thunders, and the clouds; and it cannot be done away by less authority than that which gave it. The blessings of the Sabbath are innumerable. Like an ever-repeated voice from Heaven, it weekly calls hundreds of millions of weary toilers to rest. Toil, but for this merciful provision, would have no rest. Blessed be the name of the Lord.

It gives one day out of seven for rest, for refreshment, for purification, for social enjoyment, for cultivation, for education in religion, for moral reform, for worship. Blessed be God's holy name. It provides a standing opportunity for the preaching of the gospel, the reading of God's holy word, the instruction of children, and the ministration of good works. It is a standing monument of the goodness of God and the truth of revelation.

Christians should be punctual in the observance of the Sabbath. They should avoid all unnecessary toil. Such provision for the table should be made the day previous as will require the least labor on the Sabbath. They should not visit, to make the day a holiday, and cause others to labor. They should not permit others to keep them from the house of God. John Quincy Adams always went to church on the Sabbath, politely inviting his company, but never remaining away on their account. I make it a practice to close my house at church time; all visitors being expected to go to church, or to go away, unless they are unwell. Christians should avoid worldly conversation, gossip, and foolish jesting, especially on the Sabbath day. On this day, parents should rest, pray, read the Scriptures, instruct the family, or do such other things as are for the glory of God or the good of men. No gentleman, or lady, much less Christians of intelligence or propriety, will thrust themselves upon a family so as to cause them to entertain company, cook, or otherwise prevent the rest and quiet of the few hours which the Sabbath would otherwise secure to them. Ministers who go abroad to preach should be very careful of their deportment on the Sabbath. They should not only be careful to do no harm, but they should be careful to do good. In families they should be sober and devotional, and, if opportunity offers, instruct the children, and try to win them to Christ.—N. SUMMERBELL, D. D., in *Christian Pulpit*.

The Law of Kindness; or, The Old Woman's Railway Signal.

THE most effective working force in the world in which we live is the law of kindness. For it is the only moral force that operates with the same effect upon mankind, beastkind, and bird-kind. From time immemorial, music has wonderfully affected all beings, reasoning or unreasoning, that have ears to hear. The prettiest idea and simile of ancient literature relate to Orpheus playing his lyre to animals listening in intoxicated silence to its strains. Well, kindness is the spontaneous music of good-will to men and beasts. And both listen to it with their hearts instead of their ears; and the hearts of both are affected by it in the same way, if not to the same degree. Volumes might be written filled with beautiful illustrations of its effects upon both. The music of kindness has not only the power to charm, but to transform both the savage heart of man and beast; and on this harp the smallest fingers in the world may play Heaven's sweetest tunes on earth.

Some time ago we read of an incident that will serve as an illustration of this beautiful law. It was substantially to this effect: A poor, coarse-featured old woman lived on the line of the Baltimore and Ohio Railway, where it passes through a wild, unpeopled district of Western Virginia. She was a widow, with only one daughter, living with her in a log hut, near a deep, precipitous gorge, crossed by the railway bridge. Here they contrived to support themselves by raising and selling poultry and eggs, adding berries in their season, and other little articles for the market. She had to make a long, weary walk of many miles to a town where she could sell her basket of produce. The railway passed by her cabin to this town; but the ride would cost too much of the profits of her small sales, so she trudged on generally to the market on foot. The conductor came finally to notice her walking by the side of the line or between the rails; and, being a good-natured, benevolent man, he would often give her a ride to and fro without charge. The engine-men and brakemen were also good to the old woman, and felt they were not wronging the interests of the railway company by giving her these free rides. And soon an accident occurred that proved that they were quite right in this view of the matter.

In the wild month of March, the rain descended and the mountains sent down their rolling, roaring torrents of melted snow and ice into this gorge near the old woman's hut. The flood arose with the darkness of the night, until she heard the crash of the railway bridge, as it was swept from its buttments, and dashed its broken timbers against the craggy sides of the precipice on either side. It was nearly midnight. The rain fell in a flood, and the darkness was deep and howling with the storm. In another half-hour the express train would be due. What could she do to warn it against the awful destruction it was approaching? She had hardly a whole tallow-candle in her house; and no light she could make of tallow or oil, if she had it, would live a moment in that tempest of wind and rain. Not a moment was to be lost; and her thought was equal to the moment. She cut the cord of her only bedstead, and shouldered the dry posts, side-pieces, and head-piece. Her daughter followed her with their two wooden chairs. Up the steep embankment they climbed, and piled all their household furniture upon the line a few rods before the black, awful chasm, gurgling with the roaring flood. The distant rumbling of the train came upon them just as they had fired the well-dried combustibles. The pile blazed up into the night, throwing its red, swaling, booming light a long way up the track. In fifteen minutes it would begin to wane, and she could not revive it with green, wet wood. The thunder of the train grew louder. It was within five miles of the fire. Would they see it in time? They might not put on the brakes soon enough. Awful thought! She tore her red flannel gown from her in a moment, and, tying it to the end of a stick, ran up the track, waving it in both hands, while her daughter swung round her head a blazing chair-post a little before. The lives of a hundred unconscious passengers hung on the issue of the next minute. The ground trembled at the old woman's feet. The great, red eye of the engine burst upon her as it came round a curve. Like as a huge, sharp-sighted lion coming suddenly upon a fire, it sent forth a thrilling roar, that filled all the wild heights and ravines around. The train was at full speed; but the brakemen wrestled at their leverage with all the strength of desperation. The wheels ground along on the heated rails slower and slower, until the engine stopped at the decaying fire. It still blazed enough to show them the beetling edge of the black abyss into which the train and all its passengers would have plunged, and into a death and destruction too horrible to think of, had it not been for the old woman's signal. They did not stop to thank her first for the deliverance. The conductor knelt down by the side of the engine; the engine-driver and the brakemen came and knelt down by him; all the passengers came and knelt down by them; and there, in the expiring light of the burnt-out pile, in the rain and the wind, they thanked God for the salvation of their lives. All in a line the kneelers and prayers sent up into the dark heavens such a midnight voice of thanksgiving as seldom, if ever, ascended from the earth to Him who seeth in darkness as well as in secret.

Kindness is the music of good-will to men; and on this harp the smallest fingers may play Heaven's sweetest tunes on earth.—ELIHU BURRITT, in *Manufacturer and Builder*.

THE HEART'S MISGIVINGS.

Oh! can it be that such as I,
A sinner vile and mean,
Can ever with the ransomed host,
In clean, white robes be seen?

And can it be these hands of mine,
So spotted o'er to-day,
Can ever have their crimson stains
Entirely washed away?

Oh! can these roving eyes, so prone
Forbidden things to meet,
E'er in humility be found
Low down at Jesus' feet?

And can this busy, plotting brain,
So constantly employed,
Be into sweet submission brought,
And wholly sanctified?

And can this foolish, wayward tongue,
Which grieves the friends I love,
E'er hope to sing angelic songs
With pure bright ones above?

Oh! can I hope this restless heart,
And this poor aching head,
With these poor weary halting feet,
The golden streets shall tread?

Oh! must I fall through weariness,
When just ahead I see
The beckoning fields of Beulah rise,
And life's enduring tree.

Oh! need I fail, when such a friend
Pleads now at court for me,
And I can hear the dying groans,
Of Him of Calvary?

I must not fail! Lord Jesus, help;
Low at thy feet I pray;
From out thy bright and holy place
Give strength unto my day.

M. A. Holt.

Woman and Wine.

WOMAN has never been associated with wine without disgrace and disaster. The toast and the bacchanal that, with musical alliteration, couple these two words, spring from the hot lips of sensuality, and are burdened with shame. A man who can sing of wine and women in the same breath, is one whose presence is disgrace, and whose touch is pollution. A man who can forget mother and sister, or wife and daughter, and wantonly engage in a revel in which the name of woman is invoked to heighten the pleasures of the intoxicating cup, is, beyond controversy, and without mitigation, a beast. "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?" Ay, cakes and ale, if you will, but let it be cakes and ale. Let not the name by which we call the pure and precious ones at home be brought in to illuminate a degrading feast.

Of the worst foes that woman has ever had to encounter, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more shame, sorrow, and hardships—than any other evil that lives. The country numbers tens of thousands—nay, hundreds of thousands—of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink. There are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and the horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world, at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and her children, the poverty—and not infrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.

And now what shall we see on the New-Year's day, 1871? Women all over the city of New York—women here and there all over the country, where like social customs prevail—setting out upon their tables the well-filled decanters which, before night shall close down, will be emptied into the brains of young men and old men, who will go reeling to darker orgies, or to homes that will feel ashamed of them. Woman's lips will give the invitation, woman's hand will fill and present the glass, woman's careless voice will laugh at the effects of the mischievous draught upon their friends, and, having done all this, woman will retire to balmy rest, previously having reckoned the number of those to whom she has, during the day, presented a dangerous temptation, and rejoiced over it in the degree of its magnitude.

O woman! woman! Is it not about time that this thing were stopped? Have you a husband, a brother, a son? Are they stronger than their neighbors who have, one after another, dropped into the graves of drunkards? Look around you,

and see the desolations that drink has wrought among your acquaintances, and then decide whether you have a right to place temptation in any man's way, or do ought to make a social custom respectable which leads hundreds of thousands of men into bondage and death. Why must the bottle come out everywhere? Why can there not be a festive occasion without this vulgar guzzling of strong drink?

Woman, there are some things that you can do, and this is one: You can make drinking unpopular and disgraceful among the young. You can utterly discountenance all drinking in your own house, and you can hold in suspicion every young man who touches the cup. You know that no young man who drinks can safely be trusted with the happiness of any woman, and that he is as unfit as a man can be for woman's society. Have this understood: that every young man who drinks, is socially proscribed. Bring up your children to regard drinking as not only dangerous, but disgraceful. Place temptation in no man's way. If men will make beasts of themselves, let them do it in other society than yours. If your mercenary husbands treat their customers from private stores kept in their counting-rooms, shame them into decency by your regard for the honor of your home. Recognize the living, terrible fact that wine has always been, and is to-day, the curse of your sex; that it steals the hearts of men away from you; that it dries up your prosperity; that it endangers your safety; that it can only bring you evil. If social custom compels you to present wine at your feasts, rebel against it, and make a social custom in the interests of virtue and purity. The matter is very much in your own hands. The women of the country, in what is called polite society, can do more to make the nation temperate than all the legislators and tumultuous reformers that are struggling and blundering in their efforts to this end. At any rate, if they will try, they shall have *Scribner's Monthly* to help them.—*Scribner's Monthly*.

New York Misers.

It is not generally known that New York at the present time contains a large number of misers as inveterate and degraded as any on record; and if we had space we could give a series of portraits of avarice and wealth which would make the reader shudder. Many of these misers are old business men, who have withdrawn from active life, and still keep up their faded and weather-stained signs, and beneath the garb of trade, ply their money-saving habits. These men will be found sitting solitary in dingy offices, filled with cobwebs, and thick with the dust of years. Money-borrowers know where to go; and here these pale and threadbare fossils receive the best securities for their daily loans. Some of these half-starved wretches, whose trembling hands can hardly sign a check, can draw for sums that would shake a bank. One of the richest men in the city is now to be found in just such a dingy hole as we have described, where he loans enormous sums daily. He was a merchant once, and his old sign is still up; and inside, things remain as they were half a century ago. He suffers daily for the comforts of life; but all this is compensated for by the pleasure of accumulation. "They come to me to beg," said the old man to an acquaintance, "and there's not a beggar in New York that does not live as well as I do"—a statement which was quite true.

A specimen of the better class of this genus was given in the late Exchange-place robbery, where Rufus Lord, a man upwards of four score, was the solitary occupant of an office which contained between \$1,000,000 and \$2,000,000 in stocks and securities—all his own. Here this old man sat, day after day, accumulating at the rate of \$2,000 per week, no doubt hoping in due time to get rich. Such a hoard was worth tapping, and the job was one of the neatest and most successful ever done in New York.

The late Stephen Whitney was a striking instance of the commercial miser. When we knew him, he had made about \$10,000,000, and at the age of seventy-five was trying hard to get rich. The person and countenance of this wretched man were a study. The tremulous form, the sharpened features, and the solicitous eye, told of the one idea which mastered the soul. Mr. Whitney was in his day to be seen habitually in Wall street, picking his way along among the brokers and sharpers, and buying notes, of which he was a good judge. He bought none but the best, and seldom made a bad purchase. His son-in-law was in a heavy business; but his paper was not considered first-rate, the only chance of his successes being that the old man would keep him up. This chance we used to hear discussed, and on its probabilities his paper found a market. But the old man did not keep him up, and he showed himself too sharp to be gulled by so near a relative. Mr. Whitney was something of a politician, and on one occasion the leaders of his party came with an application for funds for electioneering purposes. "Gentlemen," was the reply, "I am with you, heart and body. As for money, I have none; but to help along, I will come and sit up all night and fold ballots."

Some of these New York misers are utterly reclusive, while others are social, and often meet to discuss methods of money-making. The group occasionally seen in a certain old rookery, where a few millions are represented in hungry forms and seedy raiment, would be a study for an artist. The great complaint with this class is, that "interest is down, money is cheap, and the country

is going to ruin. Only five per cent on good paper, and six on bond and mortgage; and as for seven-thirties, they pay well enough; but one may get his throat cut taking care of them. The world's made up of thieves and beggars, and there is no use of trying to get along."

"Stingy Christians."

IS THERE such a thing as a stingy Christian? Can we not just as properly talk of swearing Christians, tipping Christians, thieving Christians? Is there not just as much logic and Scripture in one as in the other? Indeed, is not the stingy Christian just a little meaner than these others? Let us see. Ask that person who got angry and swore, about his sin. What does he say? "Oh! I know I did wrong. I was greatly provoked, and I let my temper get too high. I am very sorry. I'll try to be more watchful hereafter." Or question that person that got drunk the other day; "Yes; I know I did very wrong; and I'm ashamed of it. I ought not to have touched the glass. It roused up my old appetite, and I drank too much. I've asked God to forgive me. I hope the church will bear with me once more. I'm resolved never to be guilty again." Honor to the man for his honesty. We sympathize with him, and will pray for him.

But here comes the stingy Christian. Now we'll get a riddling for our forbearance with the brother that swore, and the one that yielded to temptation, and got drunk. He has heard about these cases. It's the third or fourth time they have been guilty of those sins. He declares that those members ought to be dealt with at once. Their professions of sorrow don't amount to anything, he says. The church is awfully disgraced. He has a special inspiration on half-hearted Christians and church purgings. Now is your time. Try to measure him by his own rule. He has not had but one liberal impulse in a year, and that was when he expected to die. Tell him about his God-defrauding, Heaven-insulting, heart-contracting, and soul-damning fault. The man that was drunk, owned his fault. You saw his tears of sorrow. Does this stingy brother own his? Not he. He feels awfully insulted because you think him stingy. He thinks he knows his own circumstances better than anybody else. He gives all he can. Yet everybody knows that his neighbors give five, ten, twenty times more, according to their means, for benevolent causes than he. For years he has been a steward over God's goods, and God has never demanded his own without being grumbled at, until everybody, except this stingy man, was ashamed of it. Yet strange enough, he is great on honesty. Indeed, he is so honest he must rob God to pay his debts and provide for his family. He has 1 Tim. 5:8, always on the end of his tongue. But he do not know much about the 3d chapter of Malachi. He is also a great lover of old-fashioned religion. And he often breaks out into long Jeremiahs over the want of good old times, when preachers worked for a living, and people were not troubled by everlasting begging for preachers' salaries and missionary money.

Such is the "stingy Christian;" and we submit it to the intelligence of our readers, if he is not really the worst character, after all. But for his meanness, the gospel would, ere this, have been preached to every creature.—*Sel*.

Startling Facts.

IN speaking of recent social changes in India, many persons have been accustomed to reckon infanticide among the things that were. It appears, however, from recent inquiries and statistics, that such an opinion is far from correct. The *Pall Mall Gazette* has lately given circulation to some facts on the subject which are both startling and horrible. The facts given are presented in connection with a bill for the suppression of infanticide, recently introduced into the Legislative Chamber of the North-west Provinces. The extent of the crime may be judged from some inquiries made previous to the mutiny, by Mr. Moore, on behalf of government, and by similar inquiries by the governor, of the North-west Provinces, of quite recent date. In ten villages examined by the governor, one hundred and four boys were found and only one girl, nor had any women been married for ten years. In twenty-seven others there were two hundred and eighty-four boys and seventy-three girls; in nine villages, seventy-one boys and seven girls; and in other localities the very tradition of marriage had been lost. The slaughter of female children must therefore have been enormous.

"Religion Takes the Mad Out."

SO SAID a little girl of five summers, during our late meeting. This little girl knew quite well that her father, who was a member of the church, was at variance with an ungodly neighbor; for she had often heard the matter talked of in the home circle. When that neighbor, who would not speak to her father, became a seeker of religion, the subject of their difficulty was often discussed in her hearing. She came to the just conclusion that they were mad with each other.

When this little girl, who was a member of an infant class in our Sabbath-school, saw her father approach that penitent neighbor at the mourner's bench, and saw the once revengeful man leap from his seat, and throw his arms around the neck of her father, and rejoice aloud; and when

she saw him meet her mother also in the aisle with similar demonstrations of forgiveness and joy, her little head began to reason, and the conclusion she reached was this: "Mother, religion takes the mad out of people."

Here is embodied thought for a volume—a fine motto for a sermon. Let who will work it out.

Are You a Christian?

WILLIAM WILLBERFORCE, the philanthropist, in the early part of his career, thus wrote:—"Often when in the full enjoyment of all that this world could bestow, my conscience told me that, in the truer sense of the word, I was not a Christian. I laughed, I sang, I was apparently gay and happy; but the thought would steal across me, What madness is all this, to continue easy in a state in which a sudden call out of the world, would consign me to everlasting death!" This led him to a careful study of the Bible. At length his eyes caught the words, "Ask, and it shall be given you; seek, and ye shall find." "Let me," he said, "test this statement. Any one may do so. I will. God has promised to give his Holy Spirit to them that ask for it. I will go down on my knees, and ask." He did not pray in vain; his earnest search was rewarded by blessed peace and joy. And he consecrated his life to the glory of God and the welfare of his fellow-men. Reader, how have you settled this question?

The Idle Man.

ALL degrees of indolence incline a man to rely upon others, and not upon himself; to eat their bread, and not his own. His carelessness is somebody's loss; his neglect is somebody's downfall; his promises are a perpetual stumbling-block to all who trust them. If he borrows, the article remains borrowed; if he begs and gets, it is as letting out of waters—no one knows when it will stop. He spoils your work; disappoints your expectations; exhausts your patience; eats up your substance; abuses your confidence; and hangs a dead weight upon all your plans; the very best thing an honest man can do with a lazy man, is to get rid of him.

* * * * Society precipitates its lazy members, as water does its filth; and they form at the bottom, a pestilential sediment, stirred up by every breeze of evil, into riot, robberies and murders. Into it drains all the filth, and out of it, as from a morass, flow all the streams of pollution. Brutal wretches, desperately haunted by the law, crawling in human filth, brood here their villain schemes, and plot mischief to man. Hither resorts the truculent demagogue, to stir up the fetid filth against his adversaries, or to bring up mobs out of this sea, which cannot rest, but casts up mire and dirt.—*H. W. Beecher's Lectures to Young Men*.

THE LITTLE SLATE.—"There, I did mean to sew these buttons on Fred's jacket before night. I have thought of it just in time, for he must have it early in the morning. I do forget so many things I have to do," said Lucia Warren to good Aunt Patience, who was visiting her for a day or two. You can wait a few moments for me, can't you, aunty? I will not be long;" and Lucia went to get her work, taking off her gloves, and throwing back her veil. It was troublesome, to stop just as she was going out, but the work must be done. Indeed, it was nothing so very unusual, as Lucia seemed always forgetting things, as she said.

"I will tell you an excellent plan I have followed for years," said Aunt Patience. "It is that of keeping a little slate with pencil attached, hung up in a convenient place, and noting down on it all the things I wish to do. If you like, we will buy such a slate while we are out, and I will get you started in the same system."

Lucia entered into the scheme with great enthusiasm, and that night saw one side of her little slate well covered with items she wished to remember. She did not attempt to classify them, but noted them down in just the order she happened to think of them. Aunt Patience did not wish her to undertake too much at once. The classification would come afterward. The other side of the slate had been reserved for tomorrow's duties. A regular plan was not laid down for the whole day, with the hours set to them; for aunty knew that no house-mother could bring all the rest of her household to time in such matters, even if she could herself. By undertaking too much, young housekeepers are often discouraged, and give up all efforts at systematizing. It was the ground plan only of her work which was laid down, but it helped her wonderfully all through the day. It was such a satisfaction to draw a line through anything which had been completed; and then, by glancing her eye down the list, she was sure not to forget just the thing she ought most to remember.

In time, the little slate came to be regarded as one of the most useful articles of furniture about the house. It saved hours of time and dollars of waste, besides adding fully a third to the family comfort and convenience. If you are skeptical, hang up one in your own house, and consult it as Lucia did, and I do not doubt but you will arrive at a similar conclusion.

REMEMBER, Jesus for us is all our righteousness before a holy God, and Jesus in us is all our strength in an ungodly world.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 24, 1870.

URIAH SMITH, EDITOR.

The Sabbath.

GRAMMATICAL CONSTRUCTION OF MATT. 28:1.

How often it is pardonable to explain and re-explain the same passage of Scripture, is an open question. In the absence of a rule limiting it to any definite number of hundreds of times, we can only act upon the plan of giving what we believe to be a correct interpretation, as often as our opponents present a false one.

But in these times, it is almost dangerous to explode a heresy; for there are not a few ever ready to seize the fragments, and caper about with them in the highest glee, as if they had discovered a new truth, or been blessed with a flood of new light. There are many now claiming that the first day of the week is called the Sabbath in Matt. 28:1, who doubtless learned for the first time that *sabbaton* occurs in that passage from reading a refutation of that foolish claim.

Let us then again examine the manner in which the first-day attempts to find an asylum in Matt. 28:1. The passage, in the original, reads thus: "Opse de sabbaton, te epiphoskouse eis mian sabbaton, eithe Maria, he Magdalene," &c. A translation is given to these words as follows: "In the end of the Sabbaths, as it began to dawn toward one (or the first) of the Sabbaths, came Mary Magdalene," &c. And on this a claim is raised as follows: In the end of the Sabbaths, that is, the old series, or seventh-day Sabbaths, as it began to dawn toward the first of a new series of Sabbaths, namely, Sabbaths to be held thereafter upon the first day of the week. What is necessary to sustain this claim? It is necessary, first, that the word *σαββατων* (*sabbaton*) should have a plural signification, and refer to a series of Sabbaths, and, secondly, that the word *first* should agree with *sabbaton* understood; for in that case the idea would be, "as it began to dawn toward the first Sabbath of a new series of Sabbaths." If now it shall appear that the word *σαββατων* has a signification the same as if it was in the singular number, and that the word *first* cannot agree with *sabbaton* understood, then the translation given above is incorrect, and the claim based thereon, unfounded.

If now the reader will turn with us to the lexicon and grammar, we will try to ascertain clearly the meaning of the words and the sense of the passage.

Opse is defined by Robinson to mean, as a general signification, *late*, after a long time. "With a genitive, the same as *at the end of*, *at the close of*, *after*." Robinson then quotes these words from the Greek of Matt. 28:1, "*Opse de sabbaton*," and translates them, "at the end of the Sabbath, *i. e.*, after the Sabbath, the Sabbath being now ended."

De is simply a continuative particle, signifying, *but*, *and*, *also*, and the like.

Sabbaton. There are two words translated *Sabbath* in the New Testament. The first is *sabbaton*, which is a noun of the second declension, and is always used in the singular number. The second is *sabbata*, a noun of the third declension, and always used in the plural number. But these two words have identically the same signification, and are used interchangeably. Robinson says that where the plural form occurs, it is generally used for the singular. The word here in Matt. 28:1, is in the genitive case, which according to Robinson, determines the meaning of *opse* before it; he, as already noticed, having said that *opse* with a genitive signifies at the end of, or after. The genitive is thus used, *Sophocles* § 196, to denote the time when, or place where.

Te epiphoskouse. It beginning to dawn. Here we have the article *te* and the participle of the verb *epiphosko*, which means, according to Robinson, "to grow light upon, to dawn upon." Liddell and Scott give it the single signification, "to grow toward daylight." The word occurs elsewhere in the New Testament, only in Luke 23:54, where it says that the Sabbath *drew on*; and this use of the word in this instance, Bloomfield explains to be a Jewish idiom to denote the commencement of their day, borrowed from the classic use of the word by the heathen, who commenced their day in the morning. The word cannot have the tropical signification in Matt. 28:1, that it has in Luke 23:54, and signify that the first day, according to Jewish reckoning, was drawing on; for the word *opse* signifies that the Sabbath was already past. It must there-

fore here have its proper and literal signification, and mean, "as it began to grow toward daylight." The word is here in the dative form for the genitive absolute, *Soph.* § 226, Note 3, the article *te*, agreeing with *hemera*, day, understood.

Eis is simply a preposition, meaning *to* or *into*. *Mian* is a numeral adjective, the first of the cardinal numbers, literally signifying *one*. It is here used, according to a Hebraism, as an ordinal, signifying *the first*.—Robinson. The form *mian* is found in the singular number, feminine gender, accusative case, from the nominative, *heis*, *mia*, *hen*. Being an adjective it must agree with some substantive, either expressed or understood. Is there any word expressed with which it can agree? The next word is *sabbaton* (*σαββατων*) which is in the genitive plural, and cannot therefore be the word with which the accusative singular, *mian*, agrees. What word then shall be supplied? This brings us to the principal claim based upon this text in behalf of the first day of the week. Is the sense of the passage that this is the first of a new series of Sabbaths now introduced? the first Sabbath of a new series? If so, the word *first* (*mian*) must agree with *Sabbath* (*σαββατων*, singular) understood. This form is found in the singular number and accusative case, the agreement thus far being all right; but when we look at the gender, we find that *sabbaton* is neuter, and *mian*, as already stated, is feminine. We cannot, therefore, supply the word *sabbaton*, unless we can perform the ungrammatical miracle of making a feminine adjective agree with a neuter noun.

But, strange to say, some are so determined to have *sabbaton* understood, as to claim that *mian* is neuter! and that the gender of the adjective is determined, not by its form, but by the gender of the noun with which it agrees; as much as to say that the adjective has but one form, and is masculine, feminine, or neuter, according to the gender of its noun. This will certainly surprise those who have any acquaintance with the Greek. It is only for the benefit of those who have never studied it, that we need to say that adjectives are declined, or take a change of form to express the number and case, exactly the same as nouns; and that they have a change of form also to denote the gender; and the gender of the noun determines absolutely what form of the adjective shall be used to agree with it.

Take, for instance, the word under consideration. The accusative singular, masculine, of the numeral *heis*, is *hena*, accusative feminine, *mian*, accusative neuter, *hen*. Used with a noun in the accusative singular, if masculine, *hena* would be the form of the adjective to be used; if feminine, *mian*; if neuter, *hen*. If therefore *sabbaton* is the word understood with which the numeral should agree, the form *hen* should have been used, not *mian*; and the fact that *mian*, the feminine form, is used, shows that the noun understood, with which it agrees, must be a feminine noun. In this respect the law of the language is absolute and inexorable.

With what, then, does *mian* agree? Scholars and critics who understand thoroughly the idioms of the Greek, tell us that in such sentences, the word *day*, *hemera*, is understood. See Greenfield's Greek Testament, Matt. 28:1, margin, also Robinson's Lexicon. *Hemera* is a feminine noun, and hence *mian* can agree with it in every respect; and there is no grammatical inaccuracy involved. Putting in the supplied word, we have *eis mian hemeran sabbaton*, literally, the first day of the Sabbath.

Now it is evident that the word *sabbaton* must here be taken in other than its ordinary sense; for, "the first day of the Sabbath," the Sabbath itself being only one day, would be a meaningless expression. Turning again to Robinson, we find under the word *sabbaton*, the second definition given as follows: "Meton. [that is, by metonymy, a figure of speech in which one word is put for another] a sabbath, put for the interval from Sabbath to Sabbath; hence a *se'night*, *week*." "Only after numerals marking the days of the week." Then he refers, for examples, to all those passages in which the phrase "first day of the week" occurs in the New Testament. And he adds, "In the Talmudists the days of the week are written: the first, second, third, day in the Sabbath (week); see Lightfoot Hor. Heb. in Matt. 28:1."

In the light of the foregoing facts, presented in a manner so plain that we trust all can understand them, it is not difficult for any one to see that a correct translation of the passage would be: "After the Sabbath, as it began to dawn toward the first (day) of the week."

One question more may arise: How is it to be known when *sabbaton* is to be rendered *week*, in-

stead of *Sabbath*? Answer. It is to be rendered *week* whenever it is preceded by a numeral. Is so preceded in every case when the expression first day of the week occurs, and also in Luke 18:12, where the Pharisee fasted twice in the (*sabbaton*) week. Hence we translate the word *sabbaton*, as it first occurs in Matt. 28:1, by the word Sabbath, because it has no numeral before it; and in the second instance of its occurrence, we translate it *week*, because it is preceded by the numeral *mian*.

Notwithstanding the clearness of the evidence in this case, numbers will no doubt continue to assert that the first day of the week is called the Sabbath in Matt. 28:1; that the old series of Sabbaths there ended and a new series was introduced. If they do, we can only say of them as Mr. D. N. Lord says of some of the ranting geologists of our day: It appears not so much that the Lord has hardened their hearts, as that he has softened their heads.

Thoughts on the Book of Daniel.

CHAPTER XI (CONTINUED).

VERSE 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

Bishop Newton furnishes another reading for the verse, which seems to express more clearly the sense, as follows: "He shall also set his face to enter by force the whole kingdom." Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the "whole kingdom" of Alexander, not brought into subjection to the Roman power; which now set its face to enter by force into that country.

Ptolemy Auletes died B. C. 51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together and reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge and appointed Pompey as guardian of the young heirs of the throne of Egypt.

A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals. Pompey being defeated, fled into Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar thereupon assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from intestine disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria, with his small force, 800 horse and 3,200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force to be insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father Auletes, who had put his children under the guardianship of the Senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor, than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the

gate of the citadel, entered into the presence of Caesar, and deposited the beautiful Cleopatra at his feet. Caesar was far from being displeased with the stratagem, and, being of a character decried in 2 Pet. 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of State, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men advanced to drive Caesar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater, the Idumean, joined him with 3000 Jews. The Jews who held the passes into Egypt, permitted the army to pass on without interruption. Without this the whole plan must have failed. The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into, and absorbed, the whole of the original kingdom of Alexander.

By the "upright ones" of the text, are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power B. C. 47.

"The daughter of women; corrupting her." The passion which Caesar had conceived for Cleopatra, by whom he had one son, is assigned by the historian, as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen. But, said the prophet, she shall not stand on his side, neither be for him. Cleopatra afterward joined herself to Antony, the enemy of Augustus Caesar, and exerted her whole power against Rome.

Verse 18. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

War with Pharnaces, king of the Cimmerian Bosphorus, at length drew him away from Egypt. "On his arrival where the enemy was," says Prideaux, "he without giving any respite either to himself or them, immediately fell on, and gained an absolute victory over them; an account whereof he wrote to a friend of his in these three words: *veni, vidi, vici*, I came, I saw, I conquered." The latter part of this verse is involved in some obscurity, and there is difference of opinion in regard to its application. Some apply it farther back in Caesar's life, and think they find a fulfillment in his quarrel with Pompey. But we think that preceding and subsequent events, clearly defined in the prophecy, compel us to look for the fulfillment of this part of the prediction between the victory over Pharnaces, and Caesar's death at Rome as brought to view in the following verse. A more full history of this period might bring to view events which would render the application of this passage unembarrassed.

Verse 19. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

After this conquest, Caesar defeated the last remaining fragments of Pompey's party, Cato and Scipio in Africa, and Labienus and Varus in Spain. Returning to Rome, the "fort of his own land," he was made perpetual dictator; and such other powers and honors were granted him, as rendered him in fact absolute sovereign of the whole empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. And so this man, who had fought and

won five hundred battles, taken one thousand cities, and slain one million one hundred and ninety-two thousand men, fell, not in the din of battle and the hour of strife, but when he thought his pathway was smooth and strewn with flowers, and when danger was supposed to be far away; for taking his seat in the senate chamber, upon his throne of gold, to receive at the hands of that body the title of king, the dagger of treachery suddenly struck him to the heart. Cassius, Brutus, and other conspirators, rushed upon him, and he fell, pierced with twenty-three wounds. Thus he suddenly stumbled and fell, and was not found.

Verse 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

Augustus Cæsar succeeded his uncle Julius, by whom he had been adopted as his successor. Being in a distant province engaged in the study of rhetoric and eloquence, when he heard of his uncle's tragical death, he displayed marked ability in returning to Rome, placing himself at the head of the army, and establishing himself the successor to Julius, according to his design. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lepidus, to avenge the death of Cæsar, they formed what is called the *Triumvirate* form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, the other members of the Triumvirate being now dead, and he being supreme ruler.

He was emphatically a raiser of taxes. Luke, in speaking of the events that transpired at the time when Christ was born, says: "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Luke 2:1. That taxing which embraced all the world, was an event worthy of notice; and the person who enforced it has certainly a claim to the title of "a raiser of taxes," above every other competitor.

And he stood up in the glory of the kingdom. Rome stood in his days at the pinnacle of its greatness and power. The "Augustan Age" is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. In his reign the temple of Janus was for the third time shut, since the foundation of Rome, signifying that all the world was at peace; and at this auspicious hour, our Lord was born in Bethlehem of Judea. After a reign of forty-four years, long according to human computation, yet seeming but a few days to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola, whither he had gone to seek repose and health, A. D. 14, in the 76th year of his age.

The Antediluvians.

An article from Prof. Taylor Lewis, in one of our exchanges, gives the following striking description of the lawless race destroyed by the flood. As it was in the days of Noah, so, says Christ, it shall be in the days of the Son of Man. And that the picture finds in a great degree its counterpart in our own times, Mr. Lewis bears good testimony, when, in another part of his article, he speaks of "our own age," as an age of "civilization, and crime, and blood, and boasting, and nominal religion, and impious, God-rejecting self-sufficiency."

Physical degeneracy now prevents the production of corporeal monsters; but alas! a man with the frame of a pigmy, may be as huge and hideous an embodiment of sin, as if he could boast the strength and stature of the mightiest giant. In moral obliquity, the men of this generation are fast rivaling their renowned prototypes; and the leprosy of sin is striking so deep into this fallen world, that the waters of a flood would not now be sufficient to "wipe out the stain." Nothing will do it short of those purifying fires to which it is reserved, before whose intensity, even the elements themselves shall melt.

Of the antediluvians Mr. Lewis says:—

Their great crimes had been a predominant lawlessness, a contempt of divine authority, and a consequent dissolution and subversion of all conserving human institutions whose life and strength are derived from it. The primitive ordinance of marriage, with its sacred oneness, had been utterly broken down. "They took them wives (women) of all whom they chose." Sense ruled. "Free love," free lust, were everywhere predominant. It was the universal passion, held in check

by no law, human or divine. Red-handed murder followed, as it has always done. "The earth was filled with violence;" its cup of evil was full to the brim, and flowing over. "There were giants in those days"—*nephilim*—strange men, monsters, as it should be rendered,* monsters physically and morally, giants in wickedness, of vast abnormal strength, it may be, arising from a precocious or unnatural development, yet tending fast to a bodily as well as a spiritual deformity, demanding their extinction in mercy to a future race. Such was the result of *individualism*, that lawless spirit (*anomia*, as the apostle so significantly styles it), acknowledging no higher rule than its own consenting will, no righteousness in the Heavens, no social power regarded as the delegated representative of any divine authority upon earth. God suffered man to try the awful experiment of government founded solely on human impulses, that is, no government at all. The inevitable catastrophe came at last. The long, long suffering justice could no more endure the sight. Crime unpunished was fearfully tainting the universal moral atmosphere. God said, I will *wipe out* man from the face of the earth." The original word denotes the effacing of a stain, of a pollution that can no longer be endured. Hence it has been called a baptism, a washing, or cleansing of the earth. This thought of sin as a taint, or of crime unpunished as a foul contagion, a spiritual nuisance, ever breeding a moral and social death, ever increasing in malignity, and therefore insufferable, or to be extirpated at any sacrifice, is fallen out of our emasculated modern ethics. The loss of it is sadly enfeebling our jurisprudence. We need, therefore, to study the Scriptures, and especially the contemned Old Testament, to recover the tone and vigor of the idea. The world has not yet got beyond the *spirit* of that old book. We should beware, too, how we speak of it as obsolete, even in the *letter*. "Heaven and earth," says the merciful Saviour, "shall pass away, but not one jot or tittle of the law shall fail." In the very beginning of revelation, this awful example is presented to us. Christ came not to change or weaken the impression. In language most terse and solemn does he speak of it as a just judgment upon a lawless and irreclaimable race: "The flood came and swept them all away."

* The Hebrew word is simply a participial adjective from a verb denoting *distinction* or *extraordinariness*, either for good or evil. In the latter aspect, which is intended here, *monsters*, *prodigies* (things to be pointed at, *monstra horrenda*) give the best rendering, and suggest the idiomatic metaphors familiar with us, such as "monsters or giants of wickedness." The use of the word, Num. 13:33, for men of great stature and strength, is simply a secondary application.

The Sabbath in Politics.

It is coming to be quite generally understood that the Sabbath is to occupy, for coming time, a prominent place in politics. A Michigan paper has the following item:—

Rev. B. S. Taylor, Methodist, preached a powerful sermon on "Political Corruption" on Thanksgiving Day, giving in plain and unequivocal language his views on the situation as now existing. He claimed that Catholicism, the liquor interest, and the Sabbath-breakers (the latter found mostly among our foreign-born citizens) were in virtual coalition, and the two great political organizations were both bidding for the votes thus controlled, and that the Democratic party would succeed in securing them, because it would bid highest and was ready to bow down in complete subserviency to this new element in politics, and that by its aid it would obtain the supremacy. He showed the entire corruption of the Democratic party, claimed that the Republican party had greatly degenerated, and that a new organization was inevitable and necessary to redeem the country. The sermon was delivered to a large congregation, and the argument was listened to with the deepest attention.

Cost of the U. S. Government.

A COMPILATION from the tables that will accompany the Treasury Report, shows the total net receipts and expenditures of the Government of the United States, from March 4, 1789, to June 30, 1870, as follows:—

Total receipts,	\$11,673,167,100.08
" Expenditures,	11,523,664,628.48
Bal. in Treas., June 30, 1870,	\$149,502,471.60.

Obituary Notices.

WE have received several notices of this kind, the subjects of which have been dead some six months or more. We can hardly see the propriety of giving them after so long a time has elapsed. Those who wish the death of their friends noticed in the paper, should put such facts in as few words as possible, and send them on without delay.

The Great Practical Question.

REV. A. D. MAYO, of Cincinnati in an article on "Religion in Schools," as published in "Old and New," makes the following remark:—

"The real practical question, the impending danger, we repeat, is the proposition to divorce republican government in the United States from all acknowledgment of religious origin or obliga-

tion, and that presents a crisis in American politics which goes deeper than even the question of liberty and union, which convulsed the people for five years in civil war."

To Correspondents.

A. THAYER: We cannot intelligently notice your strictures on 1 Cor. 14: 34, 35, till we know your views of that scripture.

C. A. BAKER: We do not think it consistent for a Sabbath-keeper to partake of the sacrament with those whom he regards as violating the commandments of God.

I. D. CRAMER: For an explanation of Mark 9: 44, 46-48, and Isa. 66: 24, see Which? Mortal or Immortal? pp. 97-100.

Casting Lots for the Picture of Jesus.

THE reader will probably be not a little shocked at the following narrative of what recently took place under the auspices of the professed followers of Christ. It is bad enough for the vilest and lowest wretches of the land to gamble; it is as much worse for Christians to do it as their profession is higher than that of others. The moral sense of the world condemns and legislates against it. If the churches countenance, and permit their members to practice it, are they not behind the world? It is bad enough to gamble for the sordid treasures of earth; it is as much worse to gamble for things of a sacred character as the Heavens are higher than the earth. When, then, the church puts up at lottery the image of her divine Master, what language can fitly portray the impiety of her course? Were he now upon earth, would he receive any better treatment at her hands than he did from the Jews, who looked unfeelingly on, as the soldiers cast lots for his garments at the foot of the cross? Nothing could more clearly show how terribly the moral sensibilities of professed Christians have become blunted by the pernicious practice of church fairs, than the facts herewith presented.

The following from a correspondent to an eastern paper, gives us a fearful picture of what lotteries are leading us to. How long, oh! how long shall these things be?

I went to a fair, last night. It was for a good cause. My sympathies were enlisted in it, and I contributed according to my ability, in money and effort, to make it a success.

On entering the room, I was instantly solicited to "take a chance" for a black silk dress. As I do not belong to the Woman's Suffrage party, and had no occasion for a silk dress, I declined, with an expression of regret that the lottery was in use. "But what can we do?" asked the lady who made me the offer; "we could not *sell* these things: we must get rid of them some way."

I replied that it was wrong in itself to gamble; it is also against the laws of the State of New York, and is pronounced by the verdict of civilization to be injurious to public morals. This was altogether too deep for the lady's comprehension. She could not see. She made answer precisely in these words: "Yes, I do not like lotteries myself; I never could draw anything!"

We passed on: there was gambling to the right of us, and gambling to the left of us. There was gambling before us, and behind us. The atmosphere was full of it. Sweet, pretty girls with book and pencil, would put their faces into the faces of strangers, and, with *winning* smiles, would say, "Take a chance. Oh! do, now, please take a chance for this beautiful thing." Aside from the nature of the business, it seemed to me that this was a bad school for the girls, and that their manners and morals would not be improved by such an experience. Soon we came to a picture of JESUS, the man of sorrows. The picture was neatly framed, and over the head of the Saviour, where Pilate put the inscription, "The King of the Jews," was now written,

A DOLLAR A CHANCE.

A painting of Jesus Christ set up in a lottery, by religious people, in a Charity Fair, in the city of New York!!! I thought of that scene when He who is here delineated was hanging on the cross, and the soldiers were dividing his raiment among them and for his coat *they cast lots*. They disposed of his vesture by a lottery. These pious women dispose of the Master's image by the same means. If there were any degree of wrong in the matter, I would say that the scene which was now before my eyes was more shocking to the moral sense of a Christian people, than the gambling going on at the foot of the cross on which the Son of God was hanging for us. There the Roman soldiers did not know, and did not care, who or what the sufferer was. They were ignorant pagans. It had not come to the mind of one of them that the victim in the midst of the two thieves was any better than they. They cared more for his garments than they did for Him who lately wore them. We feel pity for them, rather than indignation, when they are gambling for the Master's vestures at the foot of his cross. The Jews knew better, or might have known better; and when they pass by, wagging their heads, their conduct forcibly represents the Christian women in this fair, who treat the blessed Saviour with such contempt that they set up a picture of the dear Redeemer to be raffled for, as if it were nothing more to them than

a doll or silk dress. I am not an idolater, and do not worship pictures. They are not objects of such veneration, even if the idea of the infinite Saviour is embodied in the canvas. But I admire them, and the power of a great painting is quite equal to that of verbal eloquence. The one addresses the soul through the eye; the other reaches the soul by the ear.

It is a mortal man's attempt to realize the idea of the Son of God incarnate. That is all. It is nothing but a picture. But it would be profane *in me* to spit upon it. I would not bow down to it; that were idolatry. But I would not treat it with contempt. Nay, I would prize, admire and cherish it just in proportion to its power to represent the idea of the Saviour, as a sermon or a poem.

To set up a picture of Jesus with an inscription over his head,

A DOLLAR A CHANCE.

shocked me, disgusted me, filled me with indignation unspeakable. They were not pagan Romans now casting lots for a picture of Jesus. Christians gambling for an image of Christ! Was there ever a scene of such shame since the Jews mocked him as he hung?

My Mother.

BEFORE me is the old family Bible, printed in 1822. I open to the family record and there read, in my father's good old-fashioned, plain handwriting, "Betsey White, born February 14, 1788." Another has very recently added to that record—"Died, January 9, 1871. My mother lived nearly eighty-three years. My father yet lives, at the age of nearly eighty-six years. My parents at the time of my mother's death, had been married more than sixty-one years.

But our very dear aged, godly mother sleeps. We have buried her in Oak Hill Cemetery, beside our noble Henry, who died in the love of Christ at the age of sixteen years, and our infant Herbert, torn from his mother's arms when but three months old. These all rest in hope. That burial place is hallowed by precious memories of the past, and bright hopes of the future. These, so dear to us by the strongest natural ties, made doubly dear by the hope of the future life through Christ, will not always sleep. Death and the grave will not always triumph. No! "The dead shall hear the voice of the Son of God, and they that hear shall live."—JESUS. "The trumpet shall sound, and the dead shall be raised incorruptible."—PAUL. "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise."—PAUL. "Even so, come, Lord Jesus!" Wake the sleeping just, and give us back our friends again, changed to glorious immortality.

There is nothing in death, alone considered, that is beautiful. No; the apostle speaks of it as man's last enemy, to be vanquished at the resurrection of the just. It enters our dwellings, and its shadows fall heavily about us. We follow our very dear friends to their graves, and strew this sad path as we go with our tears. Who that has the heart of man but feels then, and finds relief in pouring out tears of grief and mourning. Oh! the anguish of that last anxious, agonizing look, as the precious casket, by strong hands, is being lowered to the depths of its final resting-place! Christian, you may weep now. Jesus, at the grave of beloved Lazarus, found relief in tears. "Jesus wept."

But there is hope and consolation in Christ. Triumphant faith and hope in the crucified, risen, ascended, and coming Lifegiver, bids us dry our tears, gird on the armor anew, and haste our steps to the final goal of applause and reward, where we shall greet lost friends again.

My mother was granddaughter of Dr. Sam'l Shepard, one of the first and ablest Baptist ministers of New England. By those who knew her moral excellences, and her consistent Christian life, words of commendation will be regarded unnecessary; while those who knew her not, could not fully appreciate them. During her very last sickness, she had her reason, and leaned fully on the staff of faith and hope quite down into the valley of death. When apparently unconscious of all else, the voice of prayer, or the name of Jesus, would awaken her fainting powers, and call forth a sweet response.

Mother, my dear mother! when a few more battles for truth, and for God, are fought, and the storms of life cease, and the shades of the night pass before the glorious light of the morning, when the Coming One shall descend to gather all the just to their final rest and reward, then, mother, by the grace of God, we will meet again.

JAMES WHITE.

Battle Creek, Mich., Jan. 1871.

ONLY A MOMENT.

"It is only a step between us and that place of infinite felicity. Courage, brethren in the Lord. A brief moment of cross-bearing and anguish, and we shall be there."

Only a moment of cross-bearing, brother,
Only a moment of toiling and pain,
Only a moment in which to grow weary;
Think not thy efforts are fruitless and vain.
Courage and patience, for soon there is resting,
Resting forever, oh! think what a change;
Only a moment in darkness to wander,
Then 'mid eternity's brightness to range.

Only a moment of anguish, my sister,
Only a moment of sadness and tears,
Only a moment's temptations and wrestling;
Cling to thy faith, then, and quell those dark fears.
Only a moment, and Jesus will call thee
Home to those mansions which he has prepared;
He sees every conflict, he knows all thy weakness,
And even thy sorrows thy Saviour has shared.

Only a moment our foes to encounter;
Only a moment, then "stand like the brave;"
Yield not one point, for the moment is precious;
Jesus will aid thee, he's mighty to save.
Only a moment, and if we are faithful,
Jesus will take us to mansions of light,
Soon he is coming to gather his tried ones,
Crown them, and clothe them in garments of white.

Only a moment for thee, burdened sinner,
Only a moment, improve it, I pray;
Flee for thy life ere this moment shall vanish,
Danger awaits thee; oh! do not delay.
Only a moment will sweet mercy linger,
Oh! heed thou her warning, and come while
there's room,
Jesus will save thee e'en now; for he loves thee;
Come ere this moment forever has flown.

M. J. COTTRILL.

Progress of the Cause.

No that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Meetings in Michigan.

SABBATH and first-day, Dec. 24 and 25, we held four interesting meetings with the church in Wright, and celebrated the ordinances. Notwithstanding the very cold and stormy weather, the brethren and sisters manifested a good degree of interest in their attendance at the meetings.

Monday, the 26th, Bro. Root took me to Blendon, eleven miles, where we held two meetings in the Cook school-house, and visited the scattered families. Here the brethren are endeavoring to keep up their Sabbath meetings, and press together. I also met with the church in Allendale, a few miles distant from Blendon. Some things have had a tendency to discourage the brethren here; but we trust they will rise above it, and move unitedly forward, and get ready for the coming of the Just One.

Bro. Wyatt brought me ten miles, to Cooper-ville, and Bro. Driver met me at Lansing, and took me to Alaidon. Here, Sabbath, Dec. 31, I held two interesting meetings, and attended the ordinances. Sunday, Jan. 1, 1871, Bro. W. H. Littlejohn, who was invited to attend the funeral of Bro. Barr at Bunkerhill, the day before, met with us, and preached two interesting discourses. During the week, we held nine meetings. The Lord blessed and encouraged his people.

Jan. 3 and 4, held meetings with, and visited, the brethren and sisters in Leslie. Jan. 5-8, held six meetings with the church at Bunkerhill, and celebrated the ordinances. Here were some outside of the church much interested to hear. The church were encouraged and strengthened to press onward. The Lord help his remnant people to walk in the light. JOSEPH BATES.

Monterey, Mich., Jan. 17, 1871.

Shelby, Michigan.

SINCE my last report, Nov. 1, I continued the meetings in Shelby, till Dec. 7. The house was full most of the time. Many admitted that we have the truth, but show by their actions that they are not willing to obey it.

Much opposition was manifested by the ministers. One discourse was given against our view of the nature of man, by a Spiritualist, and three, by three different ministers, against the Sabbath.

I reviewed two of them; but the third did not need a reply, as the man preached till every one left the house in disgust, those that sent for him going first. They now have regular Sabbath meetings, and Sabbath-school, eight meeting together, with their children.

While holding meetings there, I also continued to meet with the brethren in Claybanks. As soon as I left this place, the M. E. minister gave out that he would preach, at his regular appointment, three sermons on the Christian Sabbath.

I thought it duty to return and hear him. The most of the first was an excellent discourse on the perpetuity of the Sabbath in all ages, and to all nations. But in referring to Isa. 56: 6, and Ps. 118: 24, he said that "Christ took a common day and made a sanctified day of it." And that since that time, we are therefore commanded to keep holy the first day of the week.

The elder hoped that they would be no more "taunted" with, "Where is the text for the Christian Sabbath?" Certainly the Lord has spoken of such teachers, Eze. 22: 26: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them."

In his second discourse he promised to bring

forward testimony from the New Testament, that the first day of the week is the Sabbath; but he failed on every point. Matt. 9: 14, 15, was pressed into service. His argument on this, was, that Christ rested in the tomb over the last Jewish Sabbath that was to be kept, and that then his disciples fasted. (It could not have been a very lengthy fast.) But when the first day of the week came, they kept a festival day, or the day that he had made and sanctified as a Sabbath.

He did not tell them that not one of his disciples believed that he was raised till the close of that day, and therefore could not be keeping it. But he closed with declaring his arguments unanswerable.

I gave out that I would preach the next evening, and review the discourse the next Sunday.

Monday evening, on going to my appointment, I found the house locked, and quite a large congregation gathered at the door for meeting. Every lawful step was taken to get in, but failed; and as there was a beautiful moon, though somewhat chilly, I spoke to them by moonlight on the green from this text, 2 Cor. 13: 8: "For we can do nothing against the truth, but for the truth."

I had the house to review his discourse the next Sabbath, and found in his unanswerable arguments, forty-two palpable contradictions.

This opposition has caused some of the halting ones to decide for the truth. Others are interested; but we now have no place for meetings but a private house. PHILIP STRONG.

Yatton, Iowa.

In consequence of a quarterly and protracted meeting, by the Methodists, I have just closed meetings near Yatton, Iowa. I began here Dec. 30, 1870, in a country school-house, with about thirty listeners the first evening. Because of the lives of some who had lived in the neighborhood, reproach was brought upon the Advent cause, and much prejudice existed. Yet the congregation increased until the house was filled, numbering on one occasion, one hundred and twenty. Good order and attention was manifested throughout.

In all, seventeen discourses were given. At the close, those who believed that the seventh day was the Sabbath of the Lord, were requested to rise, when twenty-five arose. The same was requested of those who believed that the first day was the Sabbath. None responded.

One has commenced to keep the Sabbath. Several others, I think, will in a short time. May the Lord help them.

By a unanimous vote, I was requested to return as soon as possible, and resume the meetings. With the blessing of God, and the assistance of an efficient laborer, much good can be accomplished among this people. R. M. KILGORE.

Washington, Iowa, Jan. 16, 1871.

Mannsville, N. Y.

LAST Sabbath and first-day was monthly meeting for Jefferson Co., at Mannsville. For some reason, there were only three from the Adams Center church. Our hearts were made glad at meeting Bro. Edson and Treadwell. They came to us in love. Their testimony was very encouraging. Bro. E. still maintains a lively and firm faith in the soon coming of the Lord, and that we are near the close of the night of watching. He rejoiced in the sacrifices of the past, and was willing to continue them.

In the evening after the Sabbath, we met to attend the ordinances, and the Master met with us. The falling tear, and the repeated expressions of praise to God, told plainly that Jesus, by his sweet melting Spirit, was there. For a while, we lost sight of the earthly, and got a view of the heavenly. We all took new courage to overcome and stand complete in Jesus, ready to work for him here, and be ready for the refreshing when it shall come. C. O. TAYLOR.

Adams Center, N. Y.

Washington, Iowa.

THE quarterly meeting at Washington was well represented by nearly all the church from Pilot Grove. One load came from Brighton, one from Talleyrand, and Bro. Jacob Hare, and two others, from Mt. Pleasant. As these nearly all met in good season on Friday evening, with the little church at Washington, we felt that surely these had not forgotten the apostle's injunction to forsake not the "assembling of ourselves together, as the manner of some is;" and we felt the Spirit of the Lord was present at our first meeting, and that it was good for us thus to assemble for God's worship.

Seeking God and self-examination were the principal themes during the meetings. Notwithstanding these were every-day duties, yet we felt that it was our privilege on these special occasions, when we could leave our home burdens and cares for a time, to make a business of this work, and gain a point in our experience that would be a benefit and strength to us in the every-day walks of life.

Our good meetings closed on first-day, the last being one for celebrating the ordinances of the Lord's house. The sweet, melting influence of the Spirit of God was present. As we separated, we felt that we had gained new strength for the duties that lie before us. H. NICOLA.

DISPATCH is the soul of business, and method is the soul of dispatch.

Another Case.

THERE was another mill case that came to my notice, where the Lord had a chance to work. A brother that was keeping the Sabbath, went to put up a steam saw-mill in a section of country where they all kept Sunday. He could get laborers; but they must work six days, or not at all. In an evil hour, the brother yielded; and labor was done on the Sabbath. He was urged to take a decided stand for the truth, mill or no mill. He

luded to do so; and if he could not run the mill (it was now about finished) and keep the Sabbath, he would sell it. It would take three or four men to run it. At this time he had not one.

In a few days, one came and offered to work on the first day of the week. And then another that would work six days, and rest the Sabbath. A few days after, a man came thirty or forty miles who was willing to work on Sunday. This was just the man that was wanted to hold bolts, in cutting out staves. It required a man of experience in that business. This man was used to that kind of work. Only a few days from the coming of the third man, a brother that had been keeping the Sabbath for years, came and hired out to the mill owner.

Thus in about ten days from the time he said he would honor God, and keep his commandments, he had all the help he wanted, and just the kind he wanted, to run his mill to profit. He then expressed his gratitude for what the Lord had done for him, in buying a quantity of books, so that his men could learn the truth, and be converted. He went to work to save others, just as he should do. The Lord works for us when we trust him. Ye fearful and desponding ones, look up. Trust God's word and promise; give him a chance to make your hearts glad. He waits to be gracious. Humbly, meekly, trust him, and you will see of his salvation. C. O. TAYLOR.

Our Paper.

THE REVIEW has just come to me, clothed in a new dress. What does it say to me? Wonderful things; that the third angel's message is rising, and the time is not far distant, when the whole earth shall be lighted with its glory. It says to my mourning soul, Rejoice; for soon the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Oh, glorious hope! Who would not rejoice, even in the midst of sorrow, and count all things but loss and dross, for the excellency of the knowledge of Christ Jesus our Lord? Who would not say,

"Let sorrow's rudest tempests blow,
Each cord on earth to sever,
Our King says come, and there's our home,
Forever! oh, forever!"

Yes, forever at home in those glorious mansions. Forever with the Lord. Oh! what a great incentive to perfect holiness, to be found without spot or wrinkle in that great day. Now while the angel of mercy still lingers, while the waters of life are yet freely flowing, and Jesus, our blessed advocate, still intercedes for us, oh! shall any of us still slumber on, till the door of mercy is closed, and be awakened at last by the Archangel's trump, when it is too late, and hear the Lord say, I called, but ye refused; I knocked at the door of your heart till my locks were wet with the dews of the morning. Depart from me. Oh, solemn thought! Let us come up to the help of the Lord, and work while it is day.

"Keep the eye single, the head upward lifted;
Watch for the glory of earth's coming King;
Lo! o'er the mountain tops, light is now breaking;
Heirs of the kingdom, rejoice ye, and sing."

L. E. MILLNE.

Council Bluffs, Iowa.

Writing for the Paper.

WE should do all we can to make the pages of the REVIEW interesting, by furnishing original contributions for its columns.

It is not a small matter to write for our papers. They have been dedicated to the service of God. They are winged messengers of his, silently passing east, west, north, and south, bearing the last solemn warning, the third angel's message, to the people of this world, entreating them to prepare for the soon coming of our dear Saviour, by keeping all the commandments of God, and the faith of Jesus.

We should be very careful to put every sin away from us, and live every day and night as it becomes Christians to live. If we do not, and our names appear in print, we shall be the means of bringing a great reproach upon the cause we profess to love; for those with whom we associate will expect our lives to correspond with the truths we teach.

Our motives must be right. We cannot work for Jesus without a preparation of heart; and every time we write we should feel how dependent we are, and that unless we have help from above, it will be in vain for us to attempt to write anything that will meet with the approving smile of our heavenly Father, and be blessed by him to the good of others.

The more we strive to get right before God, the greater anxiety we feel for those around us. We see the great day fast nearing when all that do wickedly shall be destroyed. Oh! how we long to raise the warning cry. We go to God in

prayer. We ask that his Holy Spirit may help us to write, and that some word written by us may find a place in some heart, that perchance one soul may be saved by our efforts. Brethren and sisters, in the last great day we shall not be sorry we used some of the precious time allotted to us in this way. But how the enemy works to keep us from doing our duty. When we feel that we must write, then our work presses, or we suffer the various cares of this life to hinder. This should not be so. May the Lord forgive, and help us to faithfully perform every duty.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

"Love Your Enemies."

NO GREATER test of one's spiritual condition was ever given, than these few words of the Saviour, "Love your enemies." It is not enough that we do not hate our enemies, and refrain from returning their evil; not enough that we sometimes show them a favor, with a secret pleasure and satisfaction at their feelings of annoyance, or the "coals of fire on their heads." This is not love, that spontaneous desire for the well-being of others. Jesus was a perfect example of love in that he "died for the ungodly," poured out his life for a world of rebels. All through his ministry here on earth, love shone in every act and word. Even when he denounced the severest judgments, his great love was manifest to all, proving that he was not willing that any "should perish," but "rather that they would turn and live." And in the hour of his greatest anguish, amid the cruel scoffs and jeers of his murderers, he could still say, "Father, forgive them; for they know not what they do." Oh, for the mind and spirit of Christ! Lord, help us to be like him.

L. A. CARTWRIGHT.

The Sin of Hypocrisy.

IT is indeed a fearful sin to practice hypocrisy in any form, or in any place. But oh! how terrible to practice it before the Lord. But the world is full of it. Hypocrites among the high and the low, among the rich and the poor. Neighbors are hypocritical towards each other. Hypocrites, any amount of them. Hypocrites in the church, and out of it.

We may well expect the man of the world to assume any guise whatever to carry his points, but oh! for a professor to be a hypocrite is bad indeed. And this is the worst kind of hypocrisy. For a person to profess the religion of the meek and lowly Jesus, to put it on as an outward garment, while the heart is yet full of bitterness, wickedness of all kinds lurking beneath a show of piety, is terrible indeed. Should this wickedness be always hid beneath the cloak of religion, it would perhaps be more endurable; but when people openly give the lie to their profession by their deeds, when by their assumed piety, they creep into one's affections, and into the affections and confidence of the church, and then by their deeds, under this cloak, bring a reproach upon the cause of truth, wound the hearts of these "little ones that believe in Me," cause the way of religion to be evil spoken of, then it is terrible beyond description.

The fate of these hypocrites is to be dreaded. Terrible indeed will be their end. "The hypocrites' hope shall perish," and their "joy is but for a moment." The day is at hand when "the sinners in Zion are afraid, and fearfulness hath surprised the hypocrites," and they inquire, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Verily, none of these are safe, but "he that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high, his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." Blessed promise! Who will live so as to escape the portion of the hypocrites?

H. F. PHELPS.

Accusing and Persuading.

THERE exists no more concord between these two spirits than between Christ and Belial. Satan is the accuser of the brethren—Christ died for them, and encourages them by precious promises. That no one needs reproof is neither supposable nor probable; but an accusing spirit can never reform them. Such should learn to be quiet until they get another spirit, and feel as Jesus did when he wept over Jerusalem. How painful it must have been to the blessed Jesus to witness their obstinacy; knowing as he did the fatal consequences. The tender heart of Him who was in all points tempted like as we are, yet without sin, is touched with the feelings of our infirmities. Jesus loved even sinners, and so do those who are like him. He speaks encouragingly to the truly penitent, and gives them precious promises. He weeps over them even in their seemingly-willful blindness. Father, give us this spirit, that we may at least win some.

A. P. LAWTON.

W. Winfield, Dec. 25, 1870.

If you carry the cross cheerfully, it will carry you safely.

MANY a fool who has sense enough to get a good wife, lacks the wit to know it.

Extracts from the Writings of the Learned.—No. 2.

FROM ADAM CLARKE'S COMMENTARY.

1 TIM. 2:11, 12: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man." "A woman should attempt nothing either in public or private that belongs to man as his peculiar function. Verse 11 is generally supposed to be a prohibition of women's preaching. I have already said what I judge necessary on this subject in the notes on 1 Cor. 11:5, and 14:34, 35."

1 Cor. 14:29, 32: "Let the prophets speak two or three, and let the other judge. . . . And the spirits of the prophets are subject to the prophets." It appears to have been taken for granted that a man might pretend to this spirit of prophecy, who was not sent of God. Therefore it was the duty of accredited teachers to examine whether what he spoke was according to the truth and the analogy of faith. . . . But all these provisions, as Schoetgen observes, were in imitation of the practice in the Jewish synagogue; for there it was customary for them to object, interrogate, judge, refute, &c. 1 Cor. 14:34: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." It is evident from the context that the apostle refers here to asking questions, and what we call dictating in assemblies. It was permitted to any man to ask questions, to object, to altercation, attempt to refute, &c., in the synagogue. But this liberty was not allowed to any woman. Paul confirms this also in reference to the Christian church. Verse 35. He orders them to keep silence; and if they wished to learn anything, let them inquire of their husbands at home; because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, that she was not to obey that influence. On the contrary, she was to obey it; and the apostle lays down directions in chap. 11, for regulating her personal appearance when thus employed. All the apostle opposes here, is their questioning, finding fault, &c., in the Christian church, as the Jewish men were permitted to do in their synagogues, together with the attempt to usurp any authority over the man, by setting up their judgment in opposition to them. The apostle has in view, especially, acts of disobedience, arrogance, &c., of which no woman could be guilty who was under the influence of the Spirit of God.

"But to be under obedience," &c. This is in reference to Gen. 3:16. . . . From this it is evident that it was the disorderly and disobedient that the apostle had in view, and not any of those on whom God had poured out his Spirit.

1 Cor. 11:5: "But any woman that prayeth or prophesieth," &c. Whatever may be the meaning of praying or prophesying in respect to the man, they have precisely the same meaning in respect to the woman. So that some women at least, as well as some men, might speak to others to edification, and exhortation, and comfort. And this kind of prophesying or teaching was predicted by Joel 2:28, 29, and referred to by Peter, in Acts 2:17. And had there not been such gifts bestowed on women, the prophecy could not have had its fulfillment. M. M. OSGOOD.

Confession.

"He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. I have made some sad mistakes in my course as a preacher, which I would like to confess to the brethren, whose servant I am. I ask not to be excused. But where I have sinned against God, I ask his forgiveness. And where I have sinned against men, I ask them to forgive me. And this I hope to obtain only through the merits of Jesus.

When I first commenced to preach the message, I thought I might perhaps go ahead of others and be somebody; but I have come to the conclusion that I am often worse than nobody, or in other words, that I do harm, and that I am not fit for this responsible work. Yet urgent requests continue to come in, which I cannot with a good conscience disregard; and as I try to labor on, I find many poor souls who are still weaker and more ignorant than I am.

I have sometimes been blamed where I cannot see that I deserved it, but then I had at the same time other faults which deserved much more blame than I ever received.

I am prone to be an extremist, and have often injured the cause by taking an extreme view of the different points of our faith, and trying to urge the same upon others. I have also been too independent and rash, all of which is indeed worthy of severe censure.

I desire, and will try, by the grace of God, to change my course, to avoid strife and contention, and labor chiefly to win souls for the kingdom of God through the love of a crucified Redeemer. I will try to hold the truth more in love, to bear long with others, to be gentle and kind. And where such a straight line must be walked up to, I will try to square myself first, and not crush the tender souls who perhaps cannot see truth as fast or far as I can, or who happen to differ from my notions.

I intended to do good, but often found evil to

be present with me. The Lord and his cause can get along without me; but I need the Lord; and I need his truth and people. And if, indeed, the Lord can use such a frail earthen vessel, I shall consider it great condescension and infinite mercy. May the Lord forgive the past, and strengthen and direct in the future for the glory of his own holy name. And may this poor unworthy creature of his, be prepared for his soon coming, and with you, dear reader, find a place in his kingdom. JOHN MATTESON.

Busseyville, Jeff Co., Wis.

Perils of the Last Days.

THINGS remain so much the same, many may suppose that we have not yet entered the perils of the last days. It is true we do not yet have to flee before our enemies; but is not the spirit of slumber, self-indulgence, and ease, as perilous? The spirit to put off the time, to be busy here and there, and allow the eventful moments to pass, and we be found sleeping when we should be watching and in earnest to put away our sins?

These are now our perils. A little more sleep, a little more slumber. We love to return to our rest. Here is our danger. The good Spirit is grieved, and evil angels have the ascendancy. We become weary in warring and striving. Evil propensities strengthen and predominate. The polite, light literature of the day with which the world is flooded steals time, vitiates the taste, dissipates the mind, and renders solid and spiritual reading dry and uninteresting. The precious time, the sands of which are so nearly run out, should not be spent in this kind of reading. We need not be ashamed of being ignorant of the merits or demerits of the latest magazines. What is that to us? We are, or should be, engaged in a more exalted work. A. P. LAWTON.

Winfield, N. Y., Jan. 8, 1871.

Men Wanted.

THE great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core—men who will condemn wrong in a friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reel. Men who can tell the truth, and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who have courage without shouting to it. Men in whom the current of everlasting life runs still, deep, and strong. Men who do not cry, nor cause their voices to be heard on the streets, but who will not fail or be discouraged till judgment be set in the earth. Men who know their message, and tell it. Men who know their places, and fill them. Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for. These are the men wanted to help carry on the work of the church of God everywhere.—Sel.

How to Save.

APPLETON'S *Journal* has the following: "We find quoted in our exchanges an amusing little poem, called 'How to replenish the Church Treasury,' in which the lessons of saving, to the end that we may have the means for charity, are enforced after a somewhat novel method. The first verse tells us:—

"Let Annie buy one ribbon less,	\$1.00
And Fanny give one ring;	5.00
Grace sacrifice one change of dress,	50.00
One sash and fancy string.	3.00

"Then follows the suggestion that Julia should from her next new suit, 'one lace-trimmed ruffle spare,' which the accurate poet carries out in his column of figures as '\$2.00.' Kate and Rose are advised to do Bridget's work, and save her wages; Mary is implored, with Jane, to forego 'their pleasant carriage drive;' Susie is urged to make her old furs 'serve a second winter's cold;' and finally,

"Let Lizzie stop and think again,	
Ere she concludes to buy;	
'This diamond's cost might save lost men!	
I'll GIVE ITS PRICE—and try.'	\$500.00

Advice to Ministers.

Do NOT scold. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to attend. Preach the very best you can to your smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria to come out and hear him.

Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish every sentence-ah, with a terrible gasp-ah, as if you were dying for want of air-ah, as some people do-ah, and so strain their lungs-ah, as to make sport for the Philistines-ah.

Many a time when we stand in the pulpit, some sinner may be present to whom we are addressing our last message; who will never hear the gospel or be exhorted to take care of his soul again. Should we not wish to pour upon such an one the whole force of our powers of persuasion—to speak to him emphatically in the words of Richard Baxter, "as a dying man to dying men"?—*Christian Review*.

Said a minister once, when I gently hinted to him that he had not preached the gospel that morning: "No," said he, "I did not mean to preach to sinners in the morning, but I will preach to them in the evening." "Ah!" said I, "but what if some of your congregation of the morning should be dead before evening?"—*Spurgeon*.

Leigh Richmond says: "Keep in mind that excellent rule: never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterward heard another discourse."

We must be Christ's disciples before we are his ministers; his followers before we are his ambassadors. We must learn Christ before we preach him; otherwise we may "fish" for a livelihood, for honor, for applause, but not for souls; if we be not first inclosed ourselves in the net of the gospel, we can have but small hopes of bringing others.—*Burkitt*.

Facts Worthy of Consideration.

It is a fact that our large cities are becoming every year more and more morally and politically corrupt.

It is a fact that the proportion between the property-holders and the voters in our large cities is every year becoming larger and larger, and, as a consequence, unprincipled men find it easier to obtain office, and reckless expenditures of money obtained by taxation is the result. The city of New York furnishes the fullest example of these facts. According to the public prints, the debt of that city is now some seventy-six millions—about \$82 to every man, woman, and child, in the city. The great mass of the voters own little or no property, and having less moral principle, it is a matter of no importance to them how large the taxes are. And worse still, as a leading Presbyterian minister writes: "It is a terrible fact that human life is becoming fearfully insecure, and justice is bought and sold in the city court-rooms, and that the laws for closing dens of debauchery on God's day are openly set at defiance." We do not believe that the condition of things is so bad in any other city; but we cannot close our eyes to the fact that in proportion as the other cities increase in population, in the same proportion is this same goal of wickedness being reached.

What can be done to remedy this fearful evil? The question is one for the patriot, as well as for the Christian; for it cannot be gainsaid that if all the population of our land were in the condition of the city of New York, we could not maintain our Republican institutions for three years. We repeat it, therefore, it is a question for both patriots and Christians, What can be done to save our land from moral and political ruin? We answer, The only adequate remedy is to bring the masses of our population under the power of the gospel of the Lord Jesus Christ. This is the only way to make men honest, sober and industrious, and to lead them to follow right, truth and humanity. Other measures, such as the banding together of good men in all political parties to elect to office only men of principle, is proper and right; but it can only dam up the stream for a time, it cannot purify the fountain—it cannot correct the principles and purify the motives of men. The religion of the Lord Jesus Christ alone can do this; and, therefore, we submit that the facts we have named call loudly on all interested in the preservation and perpetuation of our civil and religious privileges to renew their efforts to bring the masses of our population under the power of the religion of the Lord Jesus Christ.—*Christian Press*.

Exposures of Romanism.

THE old adage, "Troubles never come singly," seems to be verified at the present time in the case of the Roman Catholic Church. No sooner was her chief political support destroyed by the success of Protestant Prussia over France, than Victor Emanuel's troops took possession of Rome, released the prisoners found in papal dungeons; and these tell a sad story of persecution and suffering. And no sooner was the convent system exposed in Austria by the discovery of the imprisoned nun of Cracow, than the courts of England were called to examine a somewhat similar case in connection with a convent in Hull. And similar cases of exposure are being from time to time presented in the United States, as for example, the case of Mary Ann Smith in New York; and only a few weeks ago, in Cincinnati, a nun—Miss Edith O'Gorman—who escaped from a nunnery in New Jersey, and lectures on the system of convent life. Her descriptions were so much like what we would expect from the principles of the system, and so similar to those which have from time to time been given by others, that we have no doubt of their truthfulness, and sad indeed were her revelations. The chief feature of the system, and indeed the source of its abuses, is the unreserved obedience that must be rendered to superiors—the turning of the subordinates in these establishments to mere machines, and not allowing them to think of personal responsibility. The following extract from her lecture will illustrate the terrible use made of this principle:

"The vow of chastity forbids the thought of any spouse but Christ. A sister must not permit her thoughts to dwell on any individual of the opposite sex. If allowed to see her father or brother, she must not touch his hand. Should a confessor take the hand of a sister, with whatever intent, she may not withdraw it. The vow of obedience has supremacy over the vow of chastity. It was

related that St. Clara was very much afflicted because she accidentally raised her eyes and saw the face of a monk; but there are not many like her in the convents now. If a sister falls in love with a priest, she is bound to tell him and obtain his advice about it. The priest thus informed may, of course, take advantage of her confession, and beyond any doubt many priests do take this advantage. Nuns had their lovers among priests and laymen. The lecturer had seen six nuns in love with one priest at one time.

"By the vow of obedience a sister must not only give up her will, but lower her judgment and reason. Sisters must kneel in addressing their superior, and listen to her commands, as though they were from the mouth of God. The superiors are often in the highest degree ignorant and brutal, taking delight in devising absurd peculiar tortures to test the fortitude of novices. The lecturer, while a novice, had been compelled by her superior, on one occasion, to eat a large earth worm, and on other occasions to do numerous things too disgusting to mention."

To these exposures we might also add the volumes being published by Mrs. Julia McNair Wright, the last of which, "Almost a Priest," a correspondent notices in the following words:

"Its foundation-facts and its leading characters are real; and published statistics are abundantly spread before us, to show the deadly design of popery and our appalling dangers.

"As a merely critical remark, we add that the narrative is wonderful for its vast variety of incidents and its diversity of characters—all delineated with a vigor and a keen discrimination, scarcely to be paralleled in any other work of the day. So far as each reader has had experience in the subject of the volume, will he see that the author is master of it, is truly at home in her great patriotic and Christian labor to arouse her country to the awful dangers now pressing upon us in every part of the land.

ROMAN CATHOLIC IDOLATRY IN CHINA.—It is the religion of Mary, not of Christ, which is professed at Rome; her emissaries are Marians, not Jesuits. And the unblushing idolatry practiced by that church must be far more hateful to God than the idolatry of the heathen. Roman Catholic idolatry is a sin against the full light of God's written word; heathen idolatry is sin against the twilight glimmer of the book of nature. Neither can any reply that the Roman Catholics worship the true God; the heathen, false gods; and that, therefore, Roman Catholic idolatry is infinitely more palatable than that of the heathen. They worship men and women, as well as God. I went into one of their chapels," said an intelligent Chinese gentleman the other day; "it was full of images. There was the image of God; the djun-neng-ziang ("the image of the Almighty"); there, too, were Mo-li-ziang ("the image of Mary") Jah-seh-ziang ("the image of Joseph"); all worshipped and prayed to; and I thought the scene much like that in our native temples. I was admitted after a while into an inner room, and there was a service going on for the souls in purgatory, and for our departed unconverted ancestors; all the world like our sacrificial ceremonies for the spirits of the dead; and I came out, resolving if I changed, to make a more thorough change than that."—*Rev. Arthur E. Moule*.

KEEP yourself from opportunities, and God will keep you from sins.

Obituary Notices.

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

DIED, Jan 9, at the residence of her son, Eld. James White, Battle Creek, Betsey White, wife of Dea. John White, aged nearly eighty-three years. Her life was one of remarkable devotion to the cause of Christ, and her example was such as ever to recommend the religion of Jesus.

As early as 1842, she became deeply interested in the doctrine of the speedy advent of the Saviour, and this faith she cherished till she fell asleep. For some ten years preceding her death, she was a conscientious observer of the seventh day as the Sabbath of the Lord.

In June last she was stricken with paralysis. In consequence of this, herself and husband were removed to the residence of their son, where she received every kindness and attention till her decease. Her evidence of acceptance with God was very clear in her last hours; and she peacefully resigned herself to death, in the blest assurance of a part in the resurrection of the just.

Our aged father White must soon follow her to the grave. But in his feebleness he is sustained in this great bereavement by the hope of the gospel. The funeral services were conducted by the writer, who spoke briefly from 1 Thess. 4:18.

J. N. ANDREWS.

DIED, Dec. 26, 1870, in Greenbush, Clinton Co., Mich., of consumption and chronic inflammation of the stomach, my dear mother, Rhoda E., wife of David Sevy. She has been a believer in the third angel's message nearly fourteen years. She united with the S. D. A. church of Greenbush at its organization, and endeavored to live a consistent Christian life until her death. She died in hope of eternal life where trials and troubles are no more. O. B. SEVY.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 24, 1870.

Review to the Poor.

"Jesus answered and said unto them, Go and show John again these things which ye do hear and see; The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11: 4, 5. Among the wonderful things which John's disciples witnessed in Jesus Christ, was the fact that the poor had the gospel preached to them. The gospel, the good news of salvation through Jesus Christ, whether it be by the living preacher, or by the press, is free, especially to the poor. And it is the happy privilege of those who have property, and ability to obtain still more, to send the gospel to the poor. There are worthy poor, and unworthy poor. And there are those who will plead poverty for the sake of being supported, when they can as well help themselves. We pity the really worthy poor, for the reason that there are so many miserable unworthy poor; and those also whose detestable penuriousness leads them to plead poverty to save a little expense. These are an evil and a misfortune to both the worthy poor, and to those also who desire to assist the Lord's poor.

But we must make the best of these evils, act as judiciously as possible, and be sure not to get stingy because unworthy subjects share some of our liberalities. God requires us to give. We must give as wisely as possible, and leave the matter for the Judgment to make all right with those who can help themselves, but take advantage of our liberalities. The REVIEW must be sent to the poor. Those who have means that they can spare, will give it freely for this object.

We call on all our subscribers who have not complied with the terms of the REVIEW, the Instructor, and the Reformer; namely, to pay in advance, to do so as soon as possible. There are due on these periodicals not less than twelve thousand dollars. The Association needs this money, and must have it. These accounts must be settled up. Some who are in debt for our periodicals are ordering them stopped. This meets neither law nor justice in the case. We simply state to one and all, that when your accounts are settled, then we will discontinue your periodicals if you request it. The courts have long since decided that any person continuing to receive a periodical through the post-office, becomes responsible for the payment of the subscription price of the periodical.

Each week there is given, in connection with the subscriber's name, the Vol. and No. to which each one has paid. When the time for which they have paid, or others for them, is up, if they want the paper stopped, they should notify the postmaster, and refuse to take the paper from the office; and then it is the postmaster's business to notify the publishers. This is the course provided by law.

We admit that the best course for publishers to adopt is, to drop all subscribers when the time for which they have paid is up. And this course would have been taken at this Office long since, had it not been for the pleadings of a hundred and one who have written stating that they were not ready to pay just then; but if we would wait, they would pay up soon. But, notwithstanding such requests, we shall probably adopt the strict, pay-in-advance system as soon as old accounts are settled. And here we state the terms of settlement. The only way for those who are able so to do, is simply to pay up what they owe. And if they want the periodicals continued, just forward the advance pay. We would prefer that subscribers should pay one year in advance, rather than one volume in advance, as this would save our clerks one-half the work in keeping subscribers' accounts.

But with the poor we propose to settle on the most liberal terms. First, we require of them to report themselves, or get some one to report them, to this Office, by letter. We want a brief statement of their circumstances and inability to pay. And if they wish our periodicals, they will please state their wishes. Second, the Association will give the poor one-half of their past indebtedness, and charge the other half to a fund to be created to furnish our periodicals to the poor. For current volumes we shall charge full prices to this fund. Following, will be seen brief statements of the conditions and the wishes of several, and the amounts to be charged to the fund up to this date.

And now we call upon the friends of the poor, and of our publishing interests, to forward their free-will offerings, to meet the amounts given to furnish our periodicals to the poor, as they shall be reported from time to time. The officers of all our churches should look after their worthy poor, and see that they are reported. We expect to be imposed upon by some unworthy persons; but the friends of the cause can help us by reporting both the worthy and the unworthy who receive our periodicals without paying for them.

Jackson Banks, Montcalm Co., Mich., is in arrears, and wants REVIEW, Instructor, and Reformer, stopped till he can pay up. We bring his REVIEW and Instructor account up to close of present volume. Amount \$4.51.

Widow E. E. Huffman, Jackson Co., Mich., writes that she likes the REVIEW, but cannot pay for it. \$1.00.

W. S. Spencer, Wis., has a large family to support, and wants the REVIEW stopped till he can renew his subscription. \$1.25.

Ellen M. Morse, Summit Co., Iowa, states that the

REVIEW is a welcome visitor, but her circumstances will not admit of her taking it longer. \$2.00.

J. A. Strong, on account of sickness, cannot pay for the REVIEW. \$3.50.

Electa L. Lane, Montcalm Co., Mich., promises to pay for REVIEW when she can earn it by taking in washing. \$3.88.

Fred Hall, Lenawee Co., Mich., says the REVIEW is their only preacher, and they are the only Sabbath-keepers in the place. Wants the paper, but has not the money to pay. \$1.00.

J. H. Thompson, Mich., still wants the paper. Is not able to pay. \$3.32.

H. L. Doty, Steuben Co., Ind., writes that he has had REVIEW a long time without paying for it. Would pay if he could. \$6.24.

Eliza A. Bryant, loves the REVIEW, has an aged mother to take care of, night and day; therefore cannot go out to work to earn money to pay for REVIEW. \$4.00.

T. R. St. Clair, of Maine, is sick, confined to his room, and pleads to have the Reformer continued. \$1.00.

H. V. Trembley, Mich., likes "the REVIEW very much;" says, "It has been the means of bringing me into the truth." Wants it continued. \$2.40.

J. J. Spaulding, of Maine, says he has done no work for two years; is supported by friends. The REVIEW is his only preacher. \$6.00.

Olive Rogers, Hillsdale Co., Mich., says she cannot pay for the REVIEW; has had it several years, and thinks it is asking too much to have it continued. \$6.00.

M. A. Addison, of Ct., says they cannot part with the REVIEW; but, owing to sickness, have fallen behind in paying for it. She sends \$1.00, promising more, and wants the Reformer. \$4.08.

Louisa N. Buzzell says that some one ordered the REVIEW for them; that they cannot pay for it. Her husband has been sick three years, and her health is poor. She says they will miss it very much; that when she read to her husband what she had written, he replied, "Well, we have some old ones in the house. We will read them." They are aged and poor. \$2.62.

A. L. Burroughs, Vt., says she has the Instructor, and her very aged father receives the REVIEW. She says: "If you will send them, we will be very thankful; if not, we will not complain." \$2.00.

S. D. Smith, Minn., has a few books which he keeps in circulation. As the result, four families have embraced the Sabbath the past year. He says the REVIEW comes laden with precious truth; but that he will have to give it up, as he cannot pay for it. \$4.00.

Jane Nichols, Gratiot Co., Mich., has read the REVIEW for twenty years; but is now too poor to pay for it. \$3.50.

John Coy says: "I do not know how to reconcile myself to part with the second-best earthly friend,—the Bible first, the REVIEW second." "My family are in limited circumstances, and bad health." \$2.88.

Henry Luce, Iowa, cannot pay for the REVIEW, past, present, or future; but does not like to do without it. \$4.75.

Mrs. A. Waters, Mich., expresses great thankfulness for the paper. Is poor; cannot pay now; but hopes to be able to pay some time. \$2.72.

T. E. Thorp, North-western Kansas, wants the paper continued. Is very poor, and cannot pay now. \$5.00.

Phebe Northup writes that sickness and doctors' bills prevent her from paying for the REVIEW this year. We will continue it, and send the Health Reformer, which is a great thing to stop doctors' bills. \$1.74.

Catherine Rich, of Kansas, writes that she has lost the use of her left hand to a great degree, so that she cannot earn money. She thanks God and unknown friends for sending her the REVIEW. She says she loves the truth, and is striving to live it out. "The precious paper is all the preacher we have. It cheers my lonely heart." \$1.50.

We also add Julia Hanchett, Iowa, \$2.86; Sarah M. Fuller, Ohio, \$5.50; H. Hickok, Minn., \$4.80; Peter Enfield, Iowa, \$1.50; T. Rose, Iowa, \$1.50. Total, \$97.11. For this object we give \$10.

JAMES WHITE, Pres't S. D. A. P. A.

Due for Books.

THERE are due the Association for books more than three thousand dollars. And a large portion of this amount is in small sums. We decide to settle all these accounts as soon as possible, and then do a cash-in-hand business, at one-third discount on all our books, pamphlets, and tracts.

We are sending out bills of indebtedness, and shall be happy to correct mistakes, if they occur. We shall expect these accounts settled before the first of April. Those who have books on hand can return them to this Office at their own expense. Or, if they choose, retain them, and pay for them at one-third discount.

And here we would state that there are still due us about three hundred dollars for books we have trusted at camp-meetings. We paid for them at this Office from our own private purse, and look to those friends who accommodated for our pay.

We are resolved to do away with this miserable system of trust. Our plan is established, to sell to those who have money to pay, give from the book fund to the poor, and trust none. J. W.

The Conference.

It is a fact that about fifty families of Sabbath-keepers have moved from Battle Creek within eighteen months. Hence there are not as many to entertain a General Conference as formerly. At this season of the year it will be necessary for those who come, as

far as convenient, to bring bed-clothing, something on the style of camp-meeting. Then all can be made comfortable.

The General Conference Committee will still labor to the point to induce those who cannot be a help to the cause at Battle Creek to remove to other parts, and to induce real helpers to move in. Twenty-five good families are wanted this spring. Then we can better support our annual gatherings. J. W.

Our Danish Brethren.

WE feel a deep interest in these brethren. Bro. Matteson speaks this week like a sincere man of God. We love him as such, and are anxious to help him in his fervent labors for his people. We are glad to hear that his people are pleased with his Danish hymn book. We have done all in our power to secure to the Danish brethren a good book. We have also printed 2000 copies each of several new Danish tracts. These Danish works, excepting the hymn book, are held for circulation from our book fund, the same as works in English. Those of our Danish brethren, who can circulate them to advantage, and have not the money to pay for them, can have them by sending us the amount of postage. We hope Brn. Matteson, Hansen, Olson, and others, who are active, will feel free to send for Danish or English tracts, as they may need. It is best to sell our works in different languages, if we can; but when people want them, and cannot pay for them, they must have them without pay. For this object the book fund is raised. Brethren, let the light shine. Of whatever tongue we may be, let us remember that the cause of God is one. In union there is strength. J. W.

Health Institute.

WE send this week to such of the stockholders of the Health Institute, as have not already done this, an urgent request that they assign their dividends to the charitable fund of the Institute, that that institution may rest wholly upon a charitable basis. We desire to fully accomplish this work by the time of our General Conference. We also send to those who have not already appointed some one to act as their proxy, a paper to be filled out and signed, authorizing such proxy. This is very important, as we must have a majority of the stock represented in order to hold a legal meeting of the Institute. We send you each a stamped envelope, addressed REVIEW AND HERALD, Battle Creek, Mich. We trust to receive an immediate response from each of those addressed.

Quite a number of the stockholders have changed their place of residence, so that we know not where to reach them. Those therefore who do not receive our letter, will understand that we know not their address. Will such please report to us, that we may know where to write them? GEN. CONF. COM.

News and Miscellany.

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

THE bombardment of Paris, if a true picture of it be given, is evidently frightful beyond description. The shells and shot go crashing in among the magnificent churches, palaces, art galleries, and parks, killing women and children, and making the sad havoc which such work must make in a beautiful and teeming city. The Germans will naturally be exasperated for this bombardment; but it's little they care for that. If they can bring the war to a close one week sooner, get home to their wives and families and workshops any more quickly, keep down their debt and taxes a million dollars by bombarding Paris, they will do it, let art critics and art worshipers berate them as they may. If Paris wants to save its beauty, let it surrender, they say. We have something to do that concerns us more nearly than to preserve the pictures, and statuary, and domes, and spires, of the Paris which shrouded less than six months ago, "On to Berlin!"—Det. Post.

Appointments.

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

Annual Meetings—Special Notice!

GENERAL CONFERENCE.

PROVIDENCE permitting, the ninth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Tuesday, Feb. 7, 1871, at 9 o'clock, A. M. All the different State Conferences will please immediately make arrangements to represent themselves by delegate. Let all the delegates come prepared to furnish to the General Conference full statistics of their respective Conferences, according to the blanks issued for that purpose. Scattered brethren everywhere have the privilege of presenting their requests to the Conference, either in person or by letter; and such requests will be acted on according to what may seem to be duty in the matter, or according to the ability of the Conference.

Let those who come be punctual at the commencement, and come prepared to remain to the close.

JAMES WHITE, } Gen. Conf. Com. J. N. ANDREWS, } J. H. WAGGONER, }

For want of space, the meetings of the Publishing Association, Health Institute, and Michigan Conference, are not given this week. These, however, follow on the 8th, 9th, and 10th. JAMES WHITE.

MONTHLY meeting at Athens, Me., Sabbath and first-day, Feb. 11 and 12, commencing Sabbath evening at half past six. We hope to see a general gathering at this meeting. By order of the committee, GEO. W. BARKER.

MONTHLY meeting at Tompkins, Mich., for churches in the vicinity, the first Sabbath in February. Let every member of the church that can, be present.

Those that cannot come should report by letter. Cannot some messenger meet with us? There will be a team at Jackson on Friday. E. P. GILES.

The next monthly meeting for brethren in the vicinity of Johnstown, will be held at Johnstown Center, Wis., Feb. 4 and 5, 1871. A. B. WILLIAMS.

The Ohio State Conference Committee would like to have the brethren who were licensed at the last Ohio Conference, report through the REVIEW. OHIO STATE CONF. COM.

Business Department.

Not Slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. J. D. Cramer 36-8, P. B. Allen 38-1, M. Paul 37-1, N. Chase 38-1, D. Upson 36-18, A. Van Luven 38-1, A. Stafford 38-9, S. C. Hart 38-9, C. Korak 38-9, L. C. Rogers 40-9, M. Addison 32-22, Geo. Berry 36-16, L. Hobly 34-8, P. S. Thurston 38-1, J. E. McDowell 38-8, J. Taylor 38-9, A. Holmes 39-1, W. R. Chase 38-1, A. J. Richmond 38-1, C. F. Hall 38-1, J. R. Whipple 38-1, Ella Rogers 38-1, J. M. Gifford 38-1, C. P. Williams 37-1, Mrs. W. Butler 38-1.

\$2.00 EACH. M. N. Sarohet 36-1, John Helligas 39-7, Jacob Vases 39-1, A. S. Osborn 39-1, J. M. Kilgore 37-19, R. Ashbury 39-1, O. C. Bliss 39-1, F. Crandall 38-1, G. W. Pierce 40-1, Mrs. J. Shearer 39-1, P. Potter 39-3, H. Raymond 33-1, A. Nellis 39-1, S. S. Baldwin 39-1, T. F. Rice 38-9, J. Hart 39-1, D. M. Canright 39-1, D. Wilcox 39-1, E. J. Patterson 38-1, Z. Beaman 37-1, B. C. Sherman 38-14, J. Green 39-1, J. Valentine 39-1, J. C. Winslow 39-1, E. Smith 39-1, Geo. Penfield 39-1, M. A. Dayton 39-17, L. Austin 39-20, H. M. Zenor 38-1, H. Smith 39-6, L. Parrot 39-11, N. C. Foster 39-1, F. Burnham 39-14, S. Lunt 39-1, F. Wheeler 38-1, S. C. Perry 39-1, J. W. Marsh 38-1, M. Beach 40-1, E. Wallace 38-21, M. Stem 39-1, E. H. Adams 39-8, M. Smith 39-1, Chas. Chaffa 38-1, D. H. Lamson 38-1, J. Goodwin 38-1, R. Miles 35-6, B. L. Francisco 39-1, M. Lanphere 39-1, J. T. Terrell 39-1, S. E. Eldridge 39-1, Walter Case 39-1, D. Putman 39-9, G. Phillips 36-14, P. Allen 39-1, Grace Holbrook 39-1, Jane Holbrook 33-21, J. Place 39-1, E. Smith 39-1, O. T. Booth 37-19, M. Field 40-18, H. L. Richmond 38-20, H. Buck 39-1, J. F. Shaw 39-1, R. Loveland 39-11, M. Leach 39-1, E. M. Emerson 38-1, N. Carpenter 38-20, A. Tuttle 39-1, H. Brigham 40-1, Wm. B. Dennison 39-1, A. B. Burton 39-1, M. Boyers 39-1, R. M. Kilgore 39-1, C. Nelson 38-14, S. M. Colburne 39-1.

MISCELLANEOUS. B. Morrison \$4.45 40-1, I. D. Bard 1.50 39-1, H. H. Handkins 1.50 39-1, W. Edgar 4.00 39-1, A. C. Hudson 5.00 37-1, B. Reed 1.50 39-1, N. Foster 1.50 39-1, J. Porter 1.50 39-1, B. F. Brown 1.50, 39-1, J. A. Kelly 1.50 39-1, E. Johnson 1.50 39-1, A. W. Smith 3.00 39-1, H. Johnson 1.50 39-1, F. Clark 1.50 39-1, S. E. Huyek 1.50 39-1, J. Urice 1.50 39-1, B. J. Carpenter 4.00 39-6, J. C. Nicola 2.60 39-1, E. Pratt 2.32 37-20, W. Ellis 1.80 39-21, N. G. Sanders 4.00 39-1, L. Lape 1.50 39-1, F. A. Elwell 5.00 37-13, D. Johnson 2.15 39-1, M. T. Connett 1.50 39-1, A. Mullen 3.00 37-21, J. Binhouer 1.50 39-1, A. H. Pervorse 1.40 37-16, J. Adams 4.00 38-23, M. N. Cross 3.00 38-17, E. Bullard 1.50 38-13, C. Baldwin 50c 38-1, L. H. Eastman 4.50 40-1, D. A. Babcock 4.00 40-1, S. Morse 1.50 39-1, Ira Dean 1.50 39-1, L. W. Carr 3.50 40-1, G. B. Walker 1.50 39-1, J. Hornback 1.50 39-1, M. Dennis 3.00 37-6, D. B. Rogers 1.50 39-1, G. Marshall 1.50 39-1, S. J. Twinge 2.08 38-18, B. Aldrich 1.50 39-1, M. E. Chickering 1.50 39-1, C. Williams 1.50 39-1, Benj. Seaman, 1.50 39-1, L. Boyce 1.50 39-1, S. Axtell 50c 37-17, S. H. Denman 1.50 39-1, T. M. Ward 1.50 39-1, E. Dyke 2.50 39-5, J. E. Allen 5.00 39-1, Mrs. L. Lantier 1.50 39-1, A. Marshall 1.50 39-1, J. M. Trumbo 1.50 39-1, J. W. Debolt 1.50 39-1, E. Martin 1.50 39-1, Mrs. Foreman 1.50 39-1, Mrs. G. Nettingham 1.50 39-1, Eld. P. S. Booth 1.50 39-1, A. Noble 1.50 39-1, Amy Luce 5.00 38-1, T. Curtis 3.00 39-5, S. C. Couy 5.00 38-5, J. S. Johnson 4.00 39-1, F. Miller 1.50 39-1, M. J. Cooper 1.50 39-1, J. Cronkite 4.00 37-1, H. Richardson 1.50 39-1.

Books Sent by Mail.

A. E. Hafer 50c, A. H. Pervorse 60c, R. Loveland 25c, J. C. McGown 50c, R. E. Teft \$1.25, H. C. Green 75c, H. A. Place 1.00, D. O. Hopkins 2.75, S. Paine 2.25 C. E. Cole 50c, W. H. Hankins 20c, J. Field 50c, M. A. Berry 35c, L. Ballard 35c, W. A. Doyal 1.50, Mrs. S. Billyard 2.90, S. N. Wright 3.00, Jacob Shively 4.00, Susan Shively 2.00, A. B. Berton 45c, J. Brunton 75c, A. S. Osborn 2.25, Mrs. J. Shearer 60c, E. C. Herizog 17c, G. G. Green 15c, M. Tears 50c, G. Elliott 30c, W. McAllister 30c, A. Hamilton 25c, E. S. Stringer 60c, S. H. Wickersham 15c, A. J. Richmond 2.25, H. E. Babcock 25c, S. J. Twing 4.92, W. Ings 1.10, C. Nelson 1.50, J. W. Nicholson 20c, D. M. Canright 2.16, E. J. Connet 15c, C. S. Haskins 35c, D. F. Bartlett 60c, H. M. Cox 50c, N. Hanson 3.00 W. T. Baker 30c, W. Fenner 50c.

Books Sent by Express.

S. C. Perry, Portland, Ionia Co., Mich., \$5.00, D. T. Shireman, Marion, Linn Co., Iowa, 20 50.

Received on Shares in Publishing Association. "Friend S" \$10.00, M. W. Kearns 10.00.

Western Camp-Meeting Fund. H. B. Stratton \$100.00, R. F. Andrews 5.00, Geo. Bisel 10.00, H. Dudley 5.00, E. H. Whitney 10.00, Sybil Whitney 10.00, D. M. Canright & wife 10.00.

Michigan Conference Fund. Church in ip Ithaca \$20.00, Lapeer 25.00.

Cash Received on Account. L. W. Carr \$1.00, R. F. Andrews 3 50, M. Adsit 1.50, J. M. Lindsay 20.00, A. S. Hutchins 25.00.

Library Fund of the S. D. A. P. Association. H. Dudley \$10.00, E. Van Deusen 10.00, B. L. Whitney 10.00, D. M. Canright & wife 5.00, G. W. Mitchell 10.00.

General Conference Missionary Fund. G. W. Mitchell \$5.00.

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