

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 38.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 21, 1871.

NUMBER 23.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

AWAKE!

WORLD, awake!

From the dust your garments shake,
Look on Him who once was slain;
Lo! he comes, the “great and glorious,
Over death and hell victorious,
Comes upon the earth to reign.

Dare we wait?

Soon, alas! 't will be too late:
The wicked shall be wicked still,
But those who love the Lord shall stand
Mid the happy, blood-washed band,
That soon shall rest on Zion's hill.

Soon life's night

Shall be lost in endless light;
All earth's gloom shall roll away;
Sun, thy liquid gold shall fall,
Moon and stars, your splendor pale,
In the glory of that day.

Even now,

On the mountain's rugged brow,
We discern the morning star;
Mourner, dry your bitter tears,
Lo! a golden gleam appears,
Streaming o'er the heavens afar.

Soon its light,

Scattering every trace of night,
Shall be seen on land and wave;
And from Heaven the wondrous sign
Of the Son of God shall shine,
Telling that he comes to save.

We can see

All the lines of prophecy
Swiftly drawing to a close;
World, thy triumph soon shall end;
Christian, lo! your dearest friend
Comes in Sharon's deathless rose.
C. A. K., in *World's Crisis*.

EXAMINATION OF T. M. PREBLE'S FIRST-DAY SABBATH.

BY ELDER J. N. ANDREWS.

CHAPTER NINE.

NO TRACE OF THE FIRST-DAY SABBATH IN THE BOOK OF ACTS.

In the last chapter we examined Eld. P.'s three lines of defense for the maintenance of the Sunday Sabbath, or his three forms of argument to show that he has the evidence of both “law and testimony” to offer in support of that institution. These three lines are as follows:

1. If he could find an express precept commanding the change, then he had “the law;” and then the “traces” of first-day observance by Christ and his apostles, corresponding to this “law,” would constitute the testimony; “and in the two united,” he would “have the evidence of ‘the law and testimony.’”

2. If he could find an express precept affirming the right to make such change, then he had “the law;” and the aforesaid “traces” would constitute “the testimony;” and in the two united he would again have the evidence of the “law and testimony.”

3. But if he could find neither, then he could supply both “law and testimony” out of these “traces” of first-day observance in apostolic times, which, through a succession of witnesses, have come down to these times; these “traces” being dignified with the name of “testimony” in view of the existence of “the law” for the change; and the existence of that “law” being proved by these “traces” of Sunday observance, which were certainly acts of obedience to this “law.” Hence, in this way he again, in the end, obtains “the evidence of law and testimony both.”

On examination we found the first of these lines a mere sham, set up for appearance, but so utterly incapable of defense that Eld. P. does not even make the attempt.

We found the second to be worse than

the first, in that it is attempted to be supported by false testimony concerning Christ, and by testimony concerning the apostles that is wholly irrelevant. And even this line is virtually abandoned for the third, as we have seen.

We found the third line to consist of two parts. 1. What Christ did by way of honoring and observing the first-day Sabbath. 2. What the apostles did in the same work. As to the acts of the Saviour, great things were promised concerning the first-day. Thus Eld. P. says:

“He especially honored and observed ‘the first day of the week’ (*Sabbaton*) as a day for meeting with his disciples.” p. 109.

But after considering the subject a little further, Eld. P. decides that there are no proofs of the change of the Sabbath in any acts of Christ. Thus he says:

“We therefore are to look for the *first* decisive indications of this change to the apostles and their history, rather than to the conduct and history of Christ himself.” p. 101.

And well he might, as he could point to only one first day of the week mentioned in the history of Christ, the day of his resurrection, and not to one word on that day, nor to one act, either directly or remotely alluding to the change of the Sabbath. The effort to find “law and testimony” in these supposed “traces” of Sunday-keeping is therefore abandoned so far as the acts of Christ are concerned. It remains that we look for these in the history of the apostles. At this very point where we closed our examination in chapter eight, we resume it in this.

Eld. P. makes amends for the failure of Christ to change the Sabbath during the forty days between his resurrection and his ascension, by showing that a change made by the apostles after the descent of the Holy Spirit is of greater authority than though made by them under the personal guidance of Christ. Thus he says:

“The *Holy Spirit*, was to be to the apostles *more than Christ himself*, and was the one to lead them ‘into all truth’ and qualify them for the work to which Christ had commissioned them. The Spirit was to direct them in the exercise of their authority, to instruct, and to regulate the order, the institutions, and the worship, of the church. In all these respects, the Spirit was to be the same to them as a present Christ. Yea, more; for Christ had said, ‘I tell you the truth; it is expedient for you that I go away,’ etc. (John 16: 7, 13), so that under the Spirit's guidance, the instructions to the disciples would be more correct, and the order, institutions, and worship, they should prescribe for the church, would be attended with greater authority than if they were under the immediate personal guidance of Christ himself.” p. 111.

On the whole, therefore, it is a fine thing that there are no “decisive indications” of the change of the Sabbath “in the conduct and history of Christ.” The change is of “greater authority” because made by the apostles under the guidance of the Holy Spirit, and not made “under the immediate personal guidance of Christ himself.” We, therefore, eagerly seek for this authoritative apostolic change of the Sabbath. Eld. P. continues as follows:

“And so ‘when the day of Pentecost was fully come,’ the *Holy Spirit* taught them ‘to speak with other tongues’—this being their public anointing to the work which Christ had begun, and which now devolved on them to carry out and complete. And be it remembered, that this wonderful and important work transpired upon ‘the first day of the week’—‘THE LORD'S DAY.’ The immediate result of this anointing was, that the apostles, and especially Peter, preached with such power that ‘three thousand souls’ were added to them on that day. And thus was ‘the first day of the week’ again honored and blessed of Him who was the head of the church, and ‘*Lord of the Sabbath day.*’” pp. 111, 112.

Up to this point we have had no “decisive indications of this change” of the Sabbath, even in the judgment of Eld. P. But now behold a miracle! The first day of the week has become the Lord's day! Yet it was not the outpouring of the Spirit on the day of Pentecost that made that day the

Lord's day; for it was the Lord's day on which this “important work transpired.” It had, therefore, acquired this title before the day of Pentecost. It could not have been given it by the authority of the apostles, for Eld. P. does not think that their authority to establish a new Sabbath was conferred on them till the Spirit was poured out on the day of Pentecost. It could not have acquired the title of Lord's day merely by Christ's act of rising upon it, without asserting any claim to it as his; for Eld. P. declares “the *first* decisive indication” of the change is to be found in the history of the apostles; and we may well ask what pre-eminence the day of the resurrection had over that of the crucifixion, that it should assert its claim to the title of “Lord's day” without one word to that effect being uttered by Christ? It did not acquire this title by any act of the Saviour in setting it apart to himself, for no such act is upon record, and Eld. P. declares that no decisive indication of the change is to be found in the history of Christ; and surely he would not deny that the express appointment of the Saviour, if it could be found, would be perfectly decisive in the establishment of the authority of this new day. It is manifest, therefore, that Eld. P., on his own showing, has no right to call the first day of the week the Lord's day as early as the day of Pentecost, nothing having transpired, up to that point, which gave it any claim to that title. Nor can Eld. P. assert that it was made such by the outpouring of the Spirit on the day of Pentecost, for he declares that it was such at the time the Spirit was thus poured out. But let us hear Eld. P. still further.

“Thus on ‘the first day of the week,’ we have seen that in the *first* instance we have an account of Christ's resurrection—the exposition of the Scriptures concerning himself—the evidence of the identity of his resurrected body—the commission to the disciples and their investment with apostolic authority: and in the *second* instance, that of Pentecost—the mission of the Holy Spirit, with all of the official recognition and endowment which it involved. All these occurrences on the *first day of the week*, are just what we should expect them to be on the supposition that Christ intended to honor the first day of the week above all other days—in the ‘dispensation of the Spirit’—as the day for religious worship. Why should all these events transpire on the *first day*, unless Christ, the great Head of the church, intended—as ‘Lord of the Sabbath’—to institute a *new day* as the Sabbath for his people, thenceforth to be distinguished from other days as ‘the Lord's day?’” pp. 112, 113.

Observe several particulars in the above:

1. Eld. P. claims barely one instance of first day observance by Christ during the forty days which include his resurrection and his ascension; for the day of Pentecost which came ten days after his ascension, is set down by him as the *second* instance in which the first day of the week is honored.

2. That Eld. P. puts in no claim for first-day honors on the score that it comes again “after eight days” from Sunday evening. He is entitled to commendation for this unusual act of good sense in first-day writers.

3. As his second instance of first-day honors is the events of the day of Pentecost, it should be noticed that it is the feast of Pentecost which is to be honored by meeting its antitype, and not the first day of the week that is to be made into a sacred day. The day of Pentecost must come on some day of the week, and the best evidence we have, indicates that it comes on the first day of the week. But were this to be considered an act of consecration, the day consecrated can come only once in a year; for it is the day of Pentecost that is the subject of the consecration—and though that day comes on the first day of the week—it does not come weekly, but annually.

4. Observe what was done in each of the two instances in which Eld. P. thinks the first day honored during the first fifty days after Christ's resurrection. These acts should in each case be divided into two classes; 1st. What was done *on* the day; 2d. What was done *to* the day.

5. What then was done *on* the first of these two first-days? 1st. Christ arose from the dead. 2d. He expounded the Scriptures concerning himself. 3d. Showed that he was the very one who had been slain. 4th. Gave the apostles their commission and invested them with authority. This enumeration is that of Eld. P. given above. Did these acts make a Sabbath of the day? By no means. It is what was done *to* the day that made it into a Sabbath if it has been made such. Exactly so. And this part of Christ's first-day work is just what we want to examine.

6. What, then, did Christ do to the first day? Nothing! He did not even allude to it in one word which he uttered! Did this part of Christ's work make a Sabbath of the first day of the week? And if so, is it a Sabbath preferable to that one made by the three acts of the Almighty; viz., his rest, his blessing, and his solemn act of appointing it to a holy use?

7. But ten days after his ascension comes the second instance of first-day honors; that is, if the first day can claim as its own peculiar honor that which was done on the day of Pentecost, simply on the ground that the day of Pentecost must have come on the first day of the week; though the Spirit of God makes no reference to the day of the week, but only to the second Jewish feast, the Pentecost. Here, again, we divide the work into two parts. And we inquire of Eld. P. what was done *on* the day of Pentecost. The Holy Spirit was poured out upon those who had continued in prayer during the ten days that had succeeded Christ's ascension. Did this make a Sabbath of the day? If so, it is one that could come only once a year; for it was in its capacity as day of Pentecost, and not as constituting a certain day of the week, that it is mentioned.

8. But could the day become the Sabbath by virtue of the fact that the Spirit of God was poured out, not upon the day, but upon the disciples? Certainly not. It is not what Christ, or the Father, did *on* the day, but what they did *to* it, that must give it authority as a Sabbath. What then did they, or either of them, do to the first-day on the festival of the Pentecost? Simply and absolutely nothing. Would this make it a sacred day? If it did, then the Father used unnecessary effort to make the Sabbath at the beginning; as a better one was made by Christ out of the first day of the week, without doing one single act to the day, nor one single act on the day of a Sabbath character, nor even taking up the day into his lips!

9. “All these occurrences,” says Eld. P., “on the first day of the week are just what we should expect them to be, on the supposition that Christ intended to honor the first day of the week above all other days.” No, my friend, they are not. If Christ is to render the first day of the week more honorable than the Father has rendered the seventh, he must do more to the first day than the Father did to that day which he calls “the holy of the Lord” and “honorable.” Isa. 58: 13. Yet up to this time you confess that you can find no decisive indications of the change of the Sabbath, and I frankly confess that herein my opinion is the same as yours.

10. But Eld. P. asks, “Why should all these events transpire on the *first* day, unless Christ, the great Head of the church, intended—as ‘Lord of the Sabbath’—to institute a *new day* as the Sabbath for his people, thenceforth to be distinguished from other days as ‘the Lord's day?’” But he should rather explain why, if that was his intention, the following facts should have a conspicuous existence in the case.

(1.) Why, if he cherished such intention, he did not express it.

(2.) Why, if this was his purpose, not one of the acts wrought by him on this day was of a Sabbath character.

(3.) Why he did nothing *to* the day itself.

(4.) Why he did not so much as take up the day into his lips.

But we are constrained for two reasons to conclude that Eld. P. does not hold that on either of these two occasions Christ instituted a new Sabbath with the title of "Lord's day."

(1.) Because he declares that "the first decisive indications of this change" are to be looked for in the history of the apostles, and not in "the conduct and history of Christ himself." p. 110.

(2.) Because he teaches, as we shall presently learn, that "in the exercise of the power conferred on the apostles," they did "authorize a change of the Sabbath from the seventh to the first day of the week," and that "the change is as binding as if made by Christ himself." pp. 116, 117.

Neither of these statements is consistent with the idea that Christ instituted a new day as the Sabbath, and conferred on it the title of "Lord's day." On the contrary, Eld. P.'s evidence from the events of the day of Christ's resurrection, and from those of the day of Pentecost, as summed up by himself, amounts only to a "supposition that Christ intended to honor the first day of the week above all other days in the dispensation of the Spirit," but do not indicate that he did this himself, the apostles being the fittest persons to do that work, as we have already learned from him. But it is time for us to search the apostolic records for the acts whereby they changed the Sabbath. Let us hear Eld. P. again:

"Beyond all dispute, then, it is settled that the power to 'bind' and 'loose,' conferred by Christ upon the apostles, was the power to teach, and to order all of the affairs of the church 'with all authority!' And thus we repeat: Here, then, is 'THE LAW.'" p. 116.

This paragraph was fully answered in chapter eight. We here remark:

1. That the power given to the apostles did neither directly, nor by implication, authorize them to change the law of God.

2. But Eld. P. asserts that it did; and this alleged power to change the law of God, is that by virtue of which Christ authorized the apostles to change the Sabbath; and that they might do this work rightly, he qualified them for it on the day of Pentecost by giving them the Holy Spirit.

3. The change of the Sabbath, according to Eld. P., cannot, therefore, have been made before the day of Pentecost.

In continuation of the last quotation, let us hear Eld. P. respecting this apostolic change of the Sabbath:

"CHANGE OF DAYS FOR THE SABBATH. Now to the question. What is 'the testimony?' In the exercise of the power conferred upon the apostles, did they authorize a change of the Sabbath from the seventh to the first day of the week? If they did, then the change is as binding as if made by Christ himself. The testimony is of two kinds; that of the Scripture record, and that of authentic ecclesiastical history. What, then, is the Scripture record?" pp. 116, 117.

This quotation clearly commits Eld. P. to the doctrine that the change of the Sabbath was not made by Christ, but was made at a later time by the apostles. He does not say that Christ changed the Sabbath and that the apostles simply attested the fact as witnesses. But he teaches:

1. The apostles had power to change the Sabbath from the seventh to the first day of the week.

2. Two kinds of testimony prove that they exercised it; viz., that of the Scriptures, and that of ecclesiastical history.

3. The change is as valid as if made by Christ himself.

But had Christ changed the Sabbath, it could not have been changed by the apostles, unless they had believed that a change made by themselves would be of "greater authority" than if made "under the immediate personal guidance of Christ himself." p. 111. The work of changing the Sabbath does, therefore, according to Eld. P., fall to the apostles; and the day of Pentecost, as we have seen, is the time fixed by him when they were qualified to enter upon their work. At this point of time, let us therefore commence our search for apostolic acts of changing the Sabbath.

In words already quoted, Eld. P. says of the pouring out of the Spirit on the day of Pentecost:

"The immediate result of this anointing was, that the apostles, and especially Peter, preached with such power that 'three thousand souls' were added to them on that day. And thus was the 'first day of the week' again honored and blessed of Him who was the head of the church and 'Lord of the Sabbath day.'" p. 112.

Now that the apostles have received power to change the Sabbath, and the time has

come that they should exercise it, we may reasonably ask what they did on this memorable occasion by way of changing the day. The descent of the Holy Spirit did not change the Sabbath, for the apostles had this work to do, and the Holy Spirit was that which qualified them for that work. The preaching of the apostles on this occasion converted three thousand persons. What did they say at this time concerning the change of the Sabbath? Not one word. They did not even indirectly allude to it. Here, then, were some three thousand seventh-day Christians; for the day had not yet been changed, and there was no intimation given on this occasion that it ever was to be changed. Up to this point, the apostles themselves were seventh-day Christians; for Christ had not changed the Sabbath, and the Spirit of God had not yet led them to make the change. And observe, they could not change the Sabbath without making proclamation of that fact, and this for two reasons:

1. That the first day should be set apart to a holy use, there must be a public appointment of the day for that purpose; and without this there is no distinction in the use of this day from the other days.

2. Could they change the Sabbath without making known the fact, they would be guilty of a serious wrong, in that they would involve men in the violation of the new Sabbath by withholding from them the knowledge of its existence.

When we come to the change of the Sabbath, we shall, therefore, have a public announcement of the fact. Until that time, truth demands that we recognize the apostles as seventh-day men, and the early church as a body of seventh-day Christians. It was not changed on the day of Pentecost; for the descent of the Holy Spirit did not do it, else it could not have been the work of the apostles to make the change as our friend Eld. P. teaches that it was. And though he declares that they had this work to do, it is certain that they did not commence it that day.

The next great occasion is recorded in Acts three and four. The particular day of the week, or month, or year, is not noted; but whereas three thousand were converted on the day of Pentecost, about five thousand were converted on this unknown day. Acts 4:4. If the conversion of three thousand changed the Sabbath, the conversion of five thousand on a subsequent day might be quite sufficient to change it again. But the Sabbath does not change so easily as this. Yet this was an excellent opportunity for the apostles to make the change, inasmuch as they preached to the people Jesus and the resurrection, and the change is said to be in honor of the resurrection. Acts 3:15; 4:2, 10. And this was not all. Peter had occasion to quote from Psalm 118. Now Eld. P. declares that the twenty-fourth verse is a prophecy of the change of the Sabbath—which assertion we shall hereafter consider—and Peter having occasion to quote and comment on verse twenty-two, which is closely connected with this supposed prophecy of the change of the Sabbath, had now, at length, the very opportunity which he had so long waited for, which was to change the Sabbath in fulfillment of this prophecy. Acts 4:10, 11; Ps. 118:22-24.

The auspicious moment has now arrived; the most honored of the twelve apostles is the speaker; the theme is Jesus, his crucifixion, resurrection, and exaltation; and the apostle quotes and comments on a verse which stands within one of that verse which is said to predict the change of the Sabbath. And now what does Peter utter on this important theme, the establishment of the new and better Sabbath?

Alas for the new apostolic Sabbath! Not one word comes from the lips of Peter touching this new day! We still wait impatiently the coming of this more excellent Sabbath. But why should Peter be so tardy in calling it into existence? Was he afraid that he should offend the Jews? He did not indicate much of this feeling in his sermon, for he declared that his audience had denied the Holy One and the Just, and had killed the Prince of Life. Acts 3:14, 15. It was not therefore the fear of offending that prevented Peter from declaring the new day for the Sabbath. A very different reason hindered that announcement. And this was it: up to this point no change of the Sabbath had taken place. And so at this time we have twelve seventh-day apostles and not less than eight thousand seventh-day Christians. We must look still

further in order to find the change of the Sabbath.

We have failed to find the change of the Sabbath in the fourth chapter of Acts, notwithstanding there was such an excellent opportunity for the apostles to make the change on the occasion there recorded. But in the next chapter we may be certain that we shall find it, provided it had been made by the apostles as early as the events therein recorded. In this chapter we have, 1. The case of Ananias and Sapphira; 2. An account of the wonderful miracles wrought by the apostles; 3. Their imprisonment by the high priest and the sect of the Sadducees.

But that night, in the prison, the angel of God gave them a commission which would absolutely constrain them, at this very point, to call into existence the much needed apostolic Lord's day. For the angel opened the prison door and said: "Go, stand and speak in the temple to the people ALL the words of this life." Verse 20. If the new Sabbath, which is said to commemorate redemption as finished at the resurrection of Christ, had yet been made, this commission made it absolutely necessary that the apostles should state the fact in the temple at this time. Or if not hitherto made, and the time had now arrived to make the new Sabbath, then this commission would absolutely forbid their making it in a corner. They must in either case, this time, make known this great truth, if indeed there be any such truth. And the theme of discourse is still Jesus and his death, resurrection, and ascension. Verses 30, 31.

But what about the new Sabbath? Absolutely nothing! Then this so-called Christian Sabbath had not yet come into existence, or if it had, it was not one of "the words of this life"! That is to say, men could have eternal life though they should pay no regard to it! But was not Peter afraid to speak of the new Sabbath lest he should offend the Jews? He was not afraid to charge them with the murder of the Son of God! Verses 30-33. And besides, the time had now come when they were bidden by the angel of God to "speak in the temple to the people all the words of this life." It is therefore certain that the apostles, so late as the events of Acts 5, had not exercised their authority in changing the Sabbath of the Lord. And the ten thousand disciples—for this chapter records large additions (verse 14)—were still a body of seventh-day Christians "of one heart and of one soul," and at their head were the twelve apostles who had not yet put down the Sabbath of the Lord, and set up in its stead the new apostolic Sabbath.

The sixth and seventh chapters of Acts record the case of Stephen. Seven deacons having been appointed—which as it involved the creation of the office was a proper example of the exercise of apostolic authority—one of them, Stephen, a man full of faith and the Holy Ghost, in the exercise of his calling, wrought great wonders and miracles among the people. He was arrested on charge of blasphemy against the temple and the law. His answer did plainly imply that the temple was to be destroyed; but did not imply that the ten commandments were to be abolished or changed; for he speaks of them as "the lively oracles" which were received by Moses at Mount Sinai to give unto us. Acts 7:38. He proclaimed Jesus to them, and declared that they were his "betrayers and murderers;" but he said not one word concerning the new Sabbath, a plain proof that he had not been arrested on charge of teaching such an institution.

In the eighth chapter, the Samaritans are instructed, and so is the Ethiopian eunuch; but though each needed the new Sabbath, if it had yet been made, no hint of its existence was given.

The ninth chapter records the conversion of Saul, and in particular relates his baptism, which we know from his own words was, for one thing, to express his faith in Christ's resurrection (Rom. 6:1-5), but does not record his observance of a new Sabbath for that purpose.

But we come now to the very place to look for the new Sabbath. For the tenth and eleventh chapters of Acts record the opening of the gospel to the Gentiles by the mission of Peter to Cornelius. It was no use to attempt to change the Sabbath among the Jews, for even apostolic authority would have failed to move the Jewish disciples to renounce the seventh day. So they wisely refrained from the attempt, and waited till the work should go to the Gentiles. To

set up a new Sabbath with the Gentiles, few of whom regarded the seventh day, would be a light matter compared with the like act among the Jews. And now the time has come for this wonderful exercise of apostolic authority, for which we have waited so very long. The chief apostle of the twelve is commissioned, by a voice from Heaven, to enter upon the preaching of the gospel to the Gentiles. The Gentiles need the faith of Jesus, and with it the Christian Sabbath. The opening of the gospel to them is, therefore, the very latest point to which the work of changing the Sabbath should be deferred.

And now open your Bibles and read Acts ten and eleven. Look sharply for the new Sabbath day. Peter speaks of the death and the resurrection of the Saviour. He even alludes to the day of the resurrection: "Him God raised up the third day." Acts 10:40. How easy for him to say, "Which being the first day of the week the apostles ordain as the Christian Sabbath." But he had no such thought in his mind, and uttered no such word with his lips. Like Paul, whose testimony has been cited (Rom. 6:1-5), Peter believed in baptism as the divine commemoration of Christ's resurrection. 1 Peter 3:21. And so, while he had not one word to say concerning the first-day Sabbath as a memorial of Christ's resurrection, he did take care that the Gentiles who had heard him, should commemorate that event in the rightful manner. "Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:46-48.

It is, therefore, certain that up to the opening of the gospel to the Gentiles, the apostles had neglected to change the Sabbath, and that they did not do it on that occasion. The twelfth chapter of Acts records the martyrdom of James and the deliverance of Peter. But it has not one word to say concerning the new Sabbath.

The thirteenth chapter records the ordination of Saul and Barnabas, and the opening of their labors in Seleucia. In the fourteenth verse we are told that "they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down." No one will dispute that this was the ancient Sabbath. But had there been a new Sabbath instituted by the apostles before, or at, this time, then some qualifying word would here have been used, as "the old Sabbath," or "the former Sabbath." But the original Sabbath being here recognized as "the Sabbath" is a direct and powerful testimony that the apostles had not yet set up a new day.

But in verse 27 Paul bears a testimony still more emphatic on this point. He says that the prophets "are read every Sabbath day" in the services at Jerusalem. Here Paul recognizes as the Sabbath the day celebrated by the Jews at this time, and he excludes every other day from that title. Then we declare, on this high authority, that up to this time the apostles had not changed the day of the Sabbath.

In verse 42 "the Gentiles besought that these words might be preached to them the next Sabbath." The margin reads, "in the week between, or in the Sabbath between." Eld. P. catches at this as a reference to the first-day Sabbath. The absurdity of this was ably shown in an article by Bro. U. Smith in the REVIEW of Aug. 8, and hereafter we shall offer something further on this point, which, for lack of space, we cannot present in this number. But 1. Up to this point there had been no act of making a new Sabbath by the apostles, so that no new or other kind of Sabbath then existed. 2. It is evident that the day concerning which they made request was one which many of themselves observed, else they would have no preference for the Sabbath day for the preaching of Paul, rather than any other day. 3. But while it is doubtless true that many of the Gentiles who had long enjoyed the light of truth from the Jews (see Acts 15:21), did observe the ancient Sabbath, no man in his sober senses will for one moment believe that these Gentiles, who now for the first time heard a sermon concerning Christ, were actually observers of the so-called Christian Sabbath, and that, too, before there is one "trace" of its observance, or even existence, among Christians themselves! If any unusual sense is to be given to the word *Sabbaton* in this text, the margin indicates the only sense which can be given it; viz., as relating to that part of the week which comes between two Sabbaths, which is the period of the six working days.

5. But that verse 42 rightly reads, "next Sabbath," is fully attested by verse 44 which no one claims is doubtfully translated, and which reads: "the next Sabbath day came almost the whole city together to hear the word of God." It is therefore certain that no trace of an apostolic change of the Sabbath is to be found in Acts 13.

The 14th chapter of Acts says nothing which in the remotest degree sustains the change of the Sabbath.

When we come to the fifteenth chapter we reach the latest point in the book of Acts at which it is possible to find the united action of the apostles as a body; for after this the historian drops them all from his record, with the exception of Paul whose history he thenceforth closely follows: and of James, to whom he makes a brief reference in chapter 21. It is certain, therefore, that if the Sabbath was changed at all by the apostles, it must have been done in the events recorded in Acts 15. For there is no trace of this change in the first fourteen chapters of Acts, and there was no opportunity for concerted action by them after the fifteenth.

Moreover, the fifteenth chapter is devoted to the history of an apostolic assembly which met to determine an important doctrinal question, the obligation of circumcision, and the law of Moses. This was a meeting of exactly the right character to put in exercise the highest apostolic authority; and moreover, there was to be none of the kind afterward. It is, therefore, now or never with Eld. P.'s apostolic Sabbath. What, then, did our highest and final court of judicature do concerning the new Sabbath? Again we are constrained to return answer, Nothing, absolutely nothing at all. The question did not even come before them. The Gentiles did not observe circumcision and the ceremonial law; and it was concerning this that the trouble arose. But not one word of dispute arose concerning the Sabbath. That the ancient Sabbath could be set aside and a new one established, without one word of dispute, or a single hint respecting the time, place, and manner of the change appearing in the book of Acts, is absolutely impossible.

Yet in this assembly the ancient Sabbath was recognized. James says of Moses that he is "read in the synagogues every Sabbath day." Acts 15:21. Now by the term Sabbath day is certainly intended the very day which the people of God had observed for four thousand years. And this word "every" confines the term to the day which the Hebrew people hallowed, and does positively exclude the supposed new apostolic Sabbath. How unsuitable the language of James, were it true, as Eld. P. supposes, that the ancient Sabbath had been superseded by a new one.

The Sabbath had not been changed before this assembly; it was not changed by this assembly; and after this, no other time or place can be found in the book of Acts for this change.

In Acts 16 we find at Philippi pious Gentiles in the habit of assembling on the Sabbath for worship. And Paul here laid the foundation of the Philippian church. But not one hint is given that he introduced a new Sabbath.

In Acts 17 we find Paul in the Jewish synagogue at Thessalonica on three Sabbath days. Here he laid the foundation of the Thessalonian church. But he said nothing concerning a new day for the Sabbath.

In Acts 18 we find him for a space of time in the synagogue at Corinth every Sabbath. This was the beginning of the Corinthian church. And here also is no word on record respecting a new day. In Acts 19 is no hint of the new Sabbath we have so long sought to find.

But in the twentieth chapter of Acts we find the first and only mention of the first day of the week in this book. In the remaining eight chapters of the book there is not to be found even the remotest hint which can be construed to teach the existence of an apostolic first-day Sabbath. In the whole book of Acts, therefore, is found barely one mention of the first day of the week. This single verse (Acts 20:7) does, therefore, constitute the "trace" of first day observance, which becomes a "testimony" to the change of the Sabbath because it was an act of obedience to "the law" which prescribed this change; and the existence of this "law" is proved by this "trace" of first-day observance. So out of this verse we "obtain the evidence of 'law and testimony' both," to the change of the Sabbath. See Eld. P.'s third form of argument (p. 108), hereto-

fore noticed. Here is the verse in question:

Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech till midnight."

How many years had elapsed between the resurrection of Christ and this meeting at Troas? More than one-fourth of a century. How many times had the first day of the week been mentioned during this long period in which the very foundations of the apostolic church were laid? Not even once. Is there really no case in which the apostles as a body ever took action upon the change of the Sabbath? None whatever. Did they say nothing concerning it when Peter preached on Ps. 118, which Psalm Eld. P. thinks a prophecy of the new Sabbath? Not one word. When all the apostles were delivered from the prison and bidden to stand in the temple and speak to the people "all the words of this life," what did they say concerning the first-day Sabbath? They did not even allude to it. When the gospel was sent to the Gentiles, what did Peter say concerning this new institution, as he opened the gospel to them? Not one word. And in that only general council ever held under the direction of the Spirit of God, at which time the subjects of circumcision and the ceremonial law were considered, what did the apostles by way of changing the Sabbath? Nothing at all. They did not allude to such a thing. But is there no later place than this where the apostles might have put down the former Sabbath and set up the new one? There is not; for from this point Luke drops them from his history. We have learned from Eld. P. that "the first decisive indication of this change" of the Sabbath is to be found in the history of the apostles; we have come to where they are as a body dropped from the record of the book of Acts. Have we found such indication? Far from it; we have not even found a hint of this thing in all their collective history.

But what does Luke term the day on which the disciples broke bread at Troas? Neither Lord's day nor Christian Sabbath; he calls it plain "first day of the week." How often does he say that they thus came together? He does not intimate that they do this but once. But does not the word "when" which he uses, imply a stated custom? Whether it does or not, there is nothing in the original answering to the word "when" as a definite word. The original simply implies "the disciples being assembled." Does Luke say that this was a custom of the churches generally? He makes no allusion to any church but that of Troas, and says nothing of a custom even there. When things were customs, did Luke particularly note them as such? He did. Luke 4:16; Acts 16:13; 17:2; 18:4. Why did he not say, "This was their custom," if, as Eld. P. supposes, he wrote this verse to show that this was the case? Did not this new, and hitherto unheard of, custom, if it was one, need to be noted for the good of those who were to follow it, quite as much as the old and well-established Sabbath which, by the way, Eld. P. thinks was to be no longer followed? But what does Luke say that they came together on that occasion to do? He says it was to break bread. Does not this show that they met to commemorate Christ's resurrection? That depends upon what is commemorated by the breaking of bread. What does Paul say is commemorated by eating of the bread and drinking of the cup? "The Lord's death." 1 Cor. 11:26. Were the disciples commemorating the resurrection of Christ? They were not. The record plainly shows that they met to commemorate his death. Were they then celebrating the first-day Sabbath? Not if Eld. P. is correct. He says: "All who observe 'the first day of the week' for the Sabbath, believe it was the resurrection, and not the crucifixion, which is to be commemorated by the observance of the first-day Sabbath." p. 289. Does Luke then intimate that they were met to keep the first day in honor of Christ's resurrection? He certainly does not. Does he give any incidental reason for the celebration of the supper at this particular time. He does. Paul was going away in the morning, and they were never to see him again.

Eld. P. speaks something on this passage which we shall be pleased to notice in connection with his comments upon the word Sabbath, with which it is necessarily associated as he treats it. We conclude by saying, 1. There are, according to Eld. P., no

decisive indications of the change of the Sabbath in the history of Christ. p. 110. 2. The descent of the Holy Spirit on the day of Pentecost did not change the Sabbath; for Eld. P. plainly teaches that the apostles did this work, and professes his ability to prove it from Scripture and history. p. 117. 3. No trace of this change is so much as hinted at on any of the crises or memorable epochs in their history; and, moreover, the day is not so much as mentioned in the book of Acts till the apostles as a body are dropped from its records. 4. In the single instance in which the first day is mentioned, the church at Troas met to commemorate the death of Christ and not his resurrection; and Eld. P. says, "All who observe the first day of the week for the Sabbath, believe it was the resurrection, and not the 'crucifixion' which is to be commemorated by the observance of the first-day Sabbath." p. 289. We are therefore warranted in saying, on the authority of all the facts in the case, supported by the testimony of Eld. P. himself, that no trace of the first-day Sabbath appears in the book of Acts.

CORRECTION. In the first paragraph of my article in the REVIEW of Nov. 7, for this sentence: "But when God made the fifteenth of Abib memorable by the exodus, then, 'by divine appointment,' says Eld. P., he made the Sabbath to coincide with that day," etc., read, "But when God made the fifteenth of Abib memorable by the exodus, then, 'by divine appointment,' says Dr. Akers, as quoted and endorsed by Eld. P., he made the Sabbath to coincide with that day," etc. J. N. A.

Unsatisfied Longings.

WE may be surrounded by earthly blessings, and have cause for grateful thanksgiving every day of our lives, still there is an aching void in the heart which this world can never fill.

While some declare themselves satisfied with this present state, all of the pious and good of all ages have longed for a better country. Abraham was a man of wealth and prominence in the fruitful land of Canaan; but we read that "he looked for a city which hath foundations, whose builder and maker is God."

The host of worthies who died in faith, had their eyes upon the heavenly inheritance and confessed that they were pilgrims and strangers on the earth. David says, "I shall be satisfied when I awake in thy likeness."

Not till this mortal is changed to immortality, and death is swallowed up in victory; not till every vestige of the curse is removed from this once lovely sphere, will the longing heart of the Christian be satisfied.

Then shall we dwell in an atmosphere of unclouded delight. Then shall we feast our eyes upon unfading beauty—flowers that never wither—glories that never die. Then will our souls be ravished with sweeter sounds than ever fell on a mortal ear. Then we shall be permitted to join the angelic choir in their rapturous strains.

But earth's most hideous deformity—that which was the first cause of every other evil, and that from which we most long to be delivered—is sin. This, too, shall be blotted out, when the King of Righteousness shall reign and put all enemies under his feet. The time hastens on. The agonized creation is groaning for redemption.

Calamities unprecedented appall us. God help us to be ready for the final consummation. R. C. B.

The Lawlessness of the Land.

OUR secular and religious press has much to say about the growing lawlessness of our people, and the reckless disregard of human life, evidently increasing at a most fearful rate in every part of the land, especially in our large cities.

Why should we be surprised at it? Strong governments, in a great measure, keep this lawless spirit in check; but when there is no restraint upon individual freedom, where men grow up without parental restraint, or the more wholesome restraint of God's law, and every man, because he is a man, without regard to his fitness, is permitted to have a voice in the government, and from his very infancy, is reminded by the demagogue, who governs the land, of his "God-like privileges," this lawless and reckless spirit must of necessity be generated. Nothing but Christian culture can keep it in check. And where is this wholesome Christian culture to be had? A very large proportion of the working people of our land have no Christian training at all, and in most instances where they have any, it is most defective. Even the very literature

of our Sunday-schools is poisoned with this idea of every man's "glorious right as a free citizen of 'the greatest of nations.'" Instead of teaching the boy "to do his duty in the sphere of life in which it pleases God to call him," his Sunday-school book tells him to do right, and he may become President or Senator.

The French revolution which to-day tears down and destroys everything that is hallowed and sacred, and would rob every prosperous individual of his rights, clearly shows what may always be expected, where unrestrained freedom exists, without Christian culture.

Is there not much reason to fear that we are rapidly drifting into the same current, and that fearful revolutions may be in store for us? Like causes may be expected to produce like results. Even now we are beginning to hear in our midst the vandal cry of the communist and the agrarian, "Down with the rich, down with corporations, down with churches." None can deny the fact that the vulgar crowd now governs the land. Men of the highest character are now rarely selected to office. It is well known that the man who controls the most money and distributes it the most freely is the man who gets the office, without regard to his fitness for it. Bribery and corruption are fearfully on the increase. Though it is not yet true, it is a common saying that "every man in office has his price." Questions of the deepest interest, connected with the constitutional law, and vitally affecting the welfare of States and individuals, are now constantly settled according to the numerical strength of the party, whose prosperity is to be promoted or insured by its settlement. Solemn compacts, justice, truth, and everything else that is sacred and holy, are now trodden under foot, where the interests of party demand it. Men in high places violate their oaths of office, and shamelessly say, "We cannot afford to go against our party." Thus we see everything like Christian principle disappearing from among our rulers, and a very large proportion of the worst elements of our population turned aside from honorable pursuits, and absorbed in an everlasting "hunt for the spoils of office."—*N. Y. Times.*

Improve the Time.

A WHOLE lifetime is none too long for the grand work of over coming, that we may become, in all respects, unselfish, noble, generous and elevated in mind and soul.

Then why should so many of us pass a lifetime ere a knowledge of self is gained, and consequently we be through life unfitted to rightly direct our efforts in making ready for the world to come. The atonement of the Saviour can reach the ignorant where light is not given. But to us, any means that discovers our true condition should be "very highly esteemed," and with what alacrity should we receive and follow out the light given to show our deficiencies and departures from the right. Truly we have no time to longer waste in needless mourning over the failures of the past.

The eleventh hour is fraught with the deepest interest. In this we must redeem the errors of past life and secure the best possible condition, that the remnant of time, left to us, in the present and future, may tell in bringing forth good fruit, and in living to Him who died for us.

F. M. BRAGG.

The Work to Be Done.

GOD has not given us present truth to be hidden from our neighbors and friends. He designs to have it communicated and distributed until it reaches the last one who will receive it. And when there is no one left but those who spurn it, the harvest of the earth will be fully ripe.

Then, though we have been brought in from the "highways and hedges," in the very place where we live, God has a special work to be done. Our work may not be, in many respects, like that of another, but to each one will he appoint our work, if we render ourselves willing agents to do his will. Of this let us be assured, that wherever God permits any of his children to dwell, there is something for them to do. And let us remember this, that, if nothing more, we must let our light so shine that others, seeing our good works, may glorify our Father which is in Heaven.

H. S. ZOLLINGER.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 21, 1871.

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

Eastern Tour.

WE enjoyed an excellent visit with the family of Eld. S. N. Haskell at South Lancaster, Mass., from whom we learned much in relation to the missionary movements and tract distribution of our people of the New England Conference, and what they are doing to extend the circulation of our periodicals, and to collect and settle arrearages. We also found a good place there to do writing that we could not do at Battle Creek, because of interruptions and many cares. We are really enjoying this change, and decide to give others at Battle Creek a chance to develop financial ability, while we have the benefits of more of the blessed relief we are now experiencing.

Our plans are laid, embracing the idea of making Battle Creek simply a station at which we will call as often as actually necessary to counsel with brethren relative to the interests located there of vast importance to the cause. We have done our share of the work there. Now let others work there as we have worked, and if our experience and counsel are of any worth to them, we will most gladly serve them in this way. But we are done standing beneath the load of perpetual care and toil at headquarters, growing rapidly old, and gathering that sadness of spirit which results from mental wear.

It is not alone the bracing air of New England that has driven away our gloom and made us free and hopeful. The exhilarating influence of change, of meeting friends, old and new, of seeing many new faces, has done us much good. And the hope of better health, freedom from double care, and the prospect of being able to fill calls to different parts of the wide field, where we can now and then stop and find retirement to write for a few weeks, makes us feel that we are almost in a new world.

Fourth-day, the 8th, came to Boston, and found Bro. Stratton waiting to take us to his ample home, where we spent several days very pleasantly with his dear family. Our meeting on the Sabbath was larger than we expected. The hall was nearly full. Here we met old friends, and many we had not seen before. Some were from Maine, others from Rhode Island; but most belonged to Boston and the immediate vicinity. We were free in speaking to this dear people. First-day afternoon, while speaking with unusual freedom we observed an earnest listener in the back part of the hall. At the close of the service he came to the stand and gave us his hand and his name, Otis Pease of Exeter, Maine. Twenty-eight years since we held meetings with this man in Maine. He deeply felt the force of the truth he heard yesterday. We feel stirred in spirit relative to proclaiming the message in New England, especially in Maine, our native State, and the field where God gave us many souls in 1843-4.

We left Mrs. W. and sister Hall in Boston, while we, as we write, are on our way to New York to meet Dr. Trall and others. We have been with Eld. Haskell most of the time since we came to Massachusetts. He is a practical man. We need such in all parts of the field. We hope his remarks in this number upon "The Tract Society" will provoke our brethren in other Conferences to love and to good works. Our people everywhere can go to work, see the fruits of their labor, and grow stronger, and still stronger. Or they can do nothing, grow weak, and die out. God save us.

"And, behold, I come quickly; and my reward is with me, to give every man [not the minister only; but every man] according as his work shall be." Rev. 22:12.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Men and women are wanted who will bear the cross of work, that they may wear the crown as the reward of their labor. These will not stand in that crowd of idlers who will hear the

terrible order to "depart," but they will stand with that happy company of workers who will hear the glad words, "Well done."

The United States in the Light of Prophecy.

CHAPTER VI.

CHARACTER OF THE GOVERNMENT REPRESENTED BY THE TWO-HORNED BEAST.

HAVING given us data by which we determine the location, chronology, and rapid rise of this power, John now proceeds to describe the appearance of the two-horned beast, and speak of his acts in such a manner as to clearly indicate his character both apparent and real. Every specification thus far examined, has held the application imperatively to the United States. We shall find this one no less strong in the same direction.

This symbol has "two horns like a lamb." To those who have studied the prophecies of Daniel and John, horns upon a beast are no unfamiliar features. The ram, Dan. 8:3, had two horns. The he goat that came against him had, at first, one notable horn between his eyes. This was broken and four came up in its place toward the four winds of heaven. From one of these came forth another horn, which waxed exceeding great. The fourth beast of Daniel 7 had ten horns. Among these, a little horn with eyes and mouth, far-seeing, crafty, and blasphemous, arose. The dragon and leopard beast of Rev. 12 and 13, denoting the same as the fourth beast of Dan. 7, in its two phases, have each the same number of horns signifying the same thing. And the symbol under consideration has two horns like a lamb. From the use of the horns on the other symbols, some facts are apparent which may guide us to an understanding of their use on this last one.

A horn is used in the Scriptures as a symbol of strength and power, as in Deut. 33:17, and glory and honor, as in Job 16:15.

A horn is sometimes used to denote a nation as a whole, as the four horns of the goat, the little horn of Dan. 8, and the ten horns of the fourth beast of Dan. 7; and sometimes some particular feature of the government, as the first horn of the goat, which denoted not the nation as a whole, but the civil power as centered in the first king, Alexander the Great.

Horns do not always denote division, as in the case of the four horns of the goat, &c.; for the two horns of the ram denote the union of Media and Persia in one government.

A horn is not used exclusively to represent civil power; for the little horn of Daniel's fourth beast, the papacy, was a horn when it plucked up three other horns, and established itself in 538. But it was then purely an ecclesiastical power, and so remained for two hundred and seventeen years from that time, Pepin in the year 755, making the Roman pontiff a grant of some rich provinces in Italy which first constituted him a temporal monarch. (Goodrich's Hist. of the Church, p. 98. Bowers Hist. of the Popes, Vol. 2, p. 108.)

With these facts before us, we are prepared to examine into the significance of the two horns which pertain to this beast. Why does John say that he has two horns like a lamb? Why not simply two horns? It must be because these horns possess peculiarities which indicate the character of the power to which they belong. The horns of a lamb indicate, first, youthfulness, and secondly, innocence and gentleness. As a power which has but recently arisen, the United States answer to the symbol admirably in this respect; while no other power, as has already abundantly been proved, can be found to do this. And considered as an index of power and character, it can be decided what constitutes the two horns of the government, if it can be ascertained what is the secret of its strength and power, and what reveals its apparent character, or constitutes its outward profession. The Hon. J. A. Bingham gives us the clue to the whole matter when he states that the object of those who first sought these shores was to found "what the world had not seen for ages, viz.—a church without a pope, and a State without a king." Expressed in other words, this would be a government in which the church should be free from the civil power, and civil and religious liberty reign supreme.

And what is the profession of this government in these respects? That great instrument which our forefathers set forth as their bill of rights,

the Declaration of Independence, contains these words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." And in Article IV, Sec. 4, of the Constitution of the United States, we find these words: "The United States shall guaranty to every State in this Union a republican form of government." A republican form of government is one in which the power rests with the people, and the whole machinery of government is worked by representatives elected by them. And here, again, we see the fitness between the symbol and the government which is symbolized; for the horns of the two-horned beast have no crowns upon them as do the horns of the dragon and leopard beast, showing that the government which it represents cannot be monarchical, but is one in which the power is vested in the hands of the people.

This is a sufficient guarantee of civil liberty. What is said respecting religious freedom? In Art. VI of the Constitution we read: "No religious test shall ever be required as a qualification to any office or public trust under the United States." In Art. I of Amendments of the Constitution, we read: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In reply to questions as to the design of the Constitution from the committee of a Baptist society in Virginia, Geo. Washington wrote, Aug. 4, 1789, as follows:—

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention, of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God, according to the dictates of his own conscience."

In 1830 certain memorials for prohibiting the transportation of mails and the opening of post-offices on Sunday were referred to the Congressional Committee on Post-offices and Post Roads. The committee reported unfavorably to the prayer of the memorialists. Their report was adopted and printed by order of the Senate of United States, and the committee discharged from the further consideration of the subject. Of the constitution they say:—

"We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day has been made holy by the Almighty."

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than of a whole community. That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both and consequently convert neither. . . . If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church and support of the clergy."

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth, we are conscious of it in our own bosoms. It is this consciousness which in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate."

"It is also a fact that counter memorials, equally respectable, oppose the interference of Congress on the ground that it would be legislating upon a religious subject, and therefore unconstitutional."

Hon. A. H. Cragin, of New Hampshire, in a speech in the House of Representatives, said:—

"When our forefathers reared the magnificent structure of a free Republic in this western land, they laid its foundations broad and deep in the eternal principles of right. Its materials

were all quarried from the mountain of truth; and as it rose majestically before an astonished world, it rejoiced the hearts and hopes of mankind. Tyrants only cursed the workmen and their workmanship. Its architecture was new. It had no model in Grecian or Roman history. It seemed a paragon let down from Heaven to inspire the hopes of men, and to demonstrate God's favor to the people of the new world. The builders recognized the rights of human nature as universal. Liberty, the great first right of man, they claimed for 'all men,' and claimed it from 'God himself.' Upon this foundation they erected the temple, and dedicated it to Liberty, Humanity, Justice, and Equality. Washington was crowned its patron saint. Liberty was then the national goddess, worshiped by all the people. They sang of liberty, they harangued for liberty, they prayed for liberty. Slavery was then hateful. It was denounced by all. The British king was condemned for foisting it upon the colonies. Southern men were foremost in entering their protest against it. It was then everywhere regarded as an evil, and a crime against humanity."

The Bible and the Bible alone is the Protestant rule of faith; and liberty to worship God according to the dictates of one's own conscience is the standard of religious freedom in this land. And from the quotations herewith presented, it is evident that while the government pledges to all its citizens the largest amount of civil freedom, outside of license, it has determined to lay upon the people no religious restrictions, but to guarantee to all, liberty to worship God according to the Protestant principle.

Here, then, are two great principles standing prominently before the people: *Republicanism* and *Protestantism*. And what can be more just, and innocent, and lamblike, than these? And here also is the secret of our strength and power. Had some Caligula or Nero ruled this land, we should look in vain for what we behold to-day. Immigration would not have flowed to our shores, and this country would never have presented to the world so unparalleled an example of national growth. One of these horns may therefore represent the civil republican power of this government, and the other, the Protestant ecclesiastical. This application is warranted by the facts already set forth respecting the horns of the other powers. For (1) the two horns may belong to one beast, and denote union instead of division, as in the case of the ram, Daniel 8; and (2) a horn may denote a purely ecclesiastical element, as the little horn of Daniel's fourth beast; and (3) a horn may denote the civil power alone, as in the case of the first horn of the Grecian goat. On the basis of these facts, we have these two elements, Republicanism and Protestantism here united in one government, and represented by two horns like the horns of a lamb. And these are nowhere else to be found. Nor have they appeared since the time when we could consistently look for the rise of the two-horned beast, in any nation upon the face of the earth except our own.

And with these horns there is no objection to be found. They are like those of a lamb, the Bible symbol of purity and innocence. The principles are all right. The outward appearance is unqualifiedly good. But, alas for our country! its acts are to give the lie to its profession. The lamblike features are first developed; but the dragon voice is to be heard hereafter.

U. S.

"Endless Wars."

AS FACE answers to face in a perfect mirror, so the general aspect of our times, answers to the delineations of the prophetic pencil, which describe the state the world will be in when the Son of Man shall come. The political situation of Europe is well set forth in the following paragraph from the *Christian Union*:—

"Looking at Europe, the horizon appears dark with the threat of endless wars still to come. Between the different peoples there is hate and jealousy and dread. On every government the question of national armament presses as of first consequence. If France ever grows strong, she has a debt of vengeance to pay to Germany. The neighbors of the new Empire are full of suspicion as to her intentions. She may prove moderate and forbearing, but no nation dares trust to that. Men do not believe that Russia ever gives up the hope of winning Constantinople. England is sensitive and sore at her loss of influence on the Continent. Italy does not feel secure against an attempt to re-instate the pope should a turn of the wheel establish a French government under clerical influence. The great wars of the last decade have made an appeal to the sword a familiar idea to all. Perhaps at the present moment the best guarantee of peace

is the general fear of Germany's strength. To light the flames again it is not even necessary for Germany to be aggressive. Let her neighbors believe that she is so, and combine against her, or let Russia and Germany jostle, and the crash would come. No one of these events appears improbable."

There were to be wars and rumors of wars, and angry nations, and political perplexity, in the last days, according to the Bible. There are, as the leading papers of to-day testify, "threats of endless wars still to come;" "hate and jealousy and dread," among the nations; "national armament" the first question with every government; "vengeance" the first debt which some desire to pay; one government "full of suspicion;" another "sensitive and sore;" another pervaded with a sense of insecurity; and all wrought up to such a sensitive point, that let two of them "jostle, and the crash would come." And the crash will come, a different crash from that which many expect, and sooner than many think. "He whose right it is" is soon to take the kingdom, and dash to atoms those who have so long held it under usurped control. Let the church of Christ now robe herself for the marriage supper of the Lamb. U. S.

The Tract Society

OF THE NEW ENGLAND CONFERENCE.

THE circulation of tracts, and the obtaining of subscribers for our periodicals has been a subject of interest with us for the past year. And the success that has attended our efforts is evidence that God has approved the movement. Therefore we have no reason to be discouraged. And when we consider the magnitude of the work, and what must be done to warn the world, we can readily see that we have but just commenced.

Five hundred subscribers for our periodicals should at least be obtained each quarter. This can be done if we energetically take hold of this work. The *Health Reformer* should be in every reading room within the limits of this Conference. Also the *Review*, as far as they will receive it. The next six months will complete the furnishing of all the principal public libraries in New England with our bound books.

There is another work about to be published which should go into the hands of every first-day Adventist family and all others who are interested enough in the Sabbath question to raise an objection. I refer to Eld. Andrews' Review of T. M. Preble. We speak for two thousand copies for general distribution in this Conference. It is time that every individual that would read on the Sabbath question should have the privilege. We have no reason to be discouraged, but every reason to be encouraged from the fact that God's hand is in the work. It is his will that the truth should spread; therefore it will spread, and God would have us instruments in his hands in the carrying out his purpose in this respect.

But it requires consecration on our part, and a humble devoted spirit that God can fully approve. Then with a united effort much can be accomplished. Were each member of this society to obtain but five subscribers in a quarter it would amount to nearly twenty-four hundred a year. After receiving a little tract containing an appeal in behalf of the *Health Reformer*, Bro. Wood, of Boston, right in his store obtained five subscribers for the *Reformer* in one day.

Many here in New England (and this only illustrates how it is elsewhere), after reading a few tracts, the *Health Reformer*, or the *Review*, without ever hearing a sermon, have embraced the Sabbath. We know not what we can do until we try. But we do know that if we try in the fear of God, we shall succeed. Let none from a delicacy, or neglect, refrain from returning the blank reports properly filled out which they may receive near the close of each quarter, to the secretary. We invite others to join us in this work, so as to work systematically.

S. N. HASKELL.

No Fear of God in the Land.

THE following, from the *Christian Statesman*, is just, and gives a fair idea of how little God is recognized or feared among men any more. Will not God visit for these things?

"But the moral lessons of this terrible visitation demand our special attention. 'Is there evil in the city and the Lord hath not done it?' Can we read the story of Sodom and see no moral element in the fate of Chicago? No other American city was given up so entirely to the greed of gain. The marvelous accumulation of wealth by which even poor men in a few years had become the owners of millions, intoxicated the inhabitants with prospects of unbounded prosperity. Above all others it was a boastful city. Its pride and pretensions were fully equal to its energy and success. This sin which the word of God censures as bitterly in communities as in individual men, was a special characteristic

of this fated city. Her spirit was that of the proud Eastern monarch who said, 'Is not this great Babylon which I have built?' She said in her heart, 'I sit a queen, and shall see no sorrow; therefore, her plagues have come in one day; she is utterly burned with fire, for strong is the Lord God who judgeth her.' Rev. 18:7, 8. Licentiousness held its filthy revel there as in other cities. Sabbath-breaking was grosser and more general than in many others. It is practical atheism to deny the connection between these public sins and the awful judgment which has fallen upon the city. One of the most painful aspects of the whole scene is the failure of the burned city and of the rest of the country to perceive the hand of God in the affliction at all. The newspaper dispatches and the utterances of the Chicago authorities, have utterly lacked any religious or moral sentiment such as ought to be suggested by the calamity. Discussions of the subject have been confined to the physical circumstances that promoted the conflagration, to the amount of property destroyed and the sufferings of the people, and to the prospect of the speedy restoration of the city on a scale of greater magnificence than ever. Without the confession of a fault or a single purpose of amendment, without the slightest public acknowledgment of Him without whose aid and protection men build and watch in vain, the proud purpose has been announced that Chicago shall rise again. When the conflagration was at its height, such remarks as these were heard: 'We never do things on a small scale.' 'It is the grandest thing of the kind on record.' 'St. Louis can't equal it.' 'It beats the tunnel under the lake, and all other great projects.' 'Won't Cincinnati be envious?' 'We are burning down our surplus houses and wealth, just to start even again with St. Louis.' 'These,' says a correspondent, 'were some of the remarks uttered half exultingly, but with compressed lips and pale faces, by merchant princes and financial kings as they felt beggary creeping over them. They manifested, even in the throes of this living death, the ruling spirit of this people, the utter worship of their city that transformed its faults into virtues, its punishments into glory.'

"In calling attention thus to the moral significance of this awful calamity, we do not intimate that it is for her pre-eminent wickedness that Chicago has suffered so terribly. The eighteen on whom the tower of Siloam fell were not sinners above all the Galileans. The voice of this providence to other cities is, 'Except ye repent, ye shall likewise perish.'

"This reverent recognition of the hand of God and the righteous methods of his government in this dispensation does not tend to check the flow of charitable contributions toward the scene of the great disaster. No hearts will be so open to the cry for relief which comes from one hundred thousand shelterless and penniless people as those in which there is the clearest sense of the retributive element in such calamities."

D. M. CANRIGHT.

Our Influence.

"He that gathereth not with me scattereth abroad." Matt. 12:30.

Could we, upon each and every occasion, realize the truthfulness of the above statement, how careful we should be concerning our conduct. We all exert an influence. It matters not what our station may be in life, some one is affected by our course of action. Our influence often lives long after we are removed from our station, and affects those with whom we may never meet in this world. This is true of all, but especially of those who profess to be keeping the commandments of God, and are looking for the speedy return of our Saviour from Heaven. If our influence is good in the community in which we live, it often causes our friends and neighbors to investigate the truth, and thereby embrace it; thus we are gathering with Christ. If our influence is not as it should be, we bring the truth into disrepute; thus scattering abroad. This was not long since forcibly illustrated:

While trying to speak the truth in N., a very urgent call for a course of lectures was sent in from G. It was thought proper to go to see if a house could be procured in which to speak. A prominent citizen of N. kindly offered to convey us to G. and use his influence to procure the M. E. church for us. We introduced our errand to the trustee. After learning what denomination we represented, he stated that we could not have the church to lecture in; giving as a reason, that a year or two since a man lived in the place, who professed to belong to the Seventh-day Adventists, who had conversed with him concerning our faith; but he set such a bad example for one who made such a high profession, that he thought the subject unworthy of attention. It can hardly be considered just in the trustee to judge a denomination by the wrong course of one individual; but the circumstance shows what a powerful influence one can exert against the truth, and thus scatter abroad.

A short time since, while pitching the tent in B. G., a gentlemanly appearing man who owned a fine residence near by came upon the ground and requested us to make our home with him when convenient to do so. We thought it a little singular that a stranger should be so friendly and courteous to us. This was explained when he added that there formerly lived in the place a lady who

belongs to the Adventists; and, although she was opposed by her husband, and surrounding circumstances made it difficult for her to live out her profession, yet he believed her sincere and trying to live the life of a Christian.

We found many who spoke of the sister and her belief in the highest terms. The good impression made in favor of the truth by this lone individual aided in presenting the truth. We thought, Truly this is gathering with Christ.

Brethren and sisters, what is our influence in this direction? Are we living out the truth in our various vicinities, or are we living in open violation of our profession? How important that we live out the truth. Especially is this true of those who live isolated from those of like precious faith. The truths of the third angel's message will sooner or later be proclaimed in your community, and when in the providence of God that time shall come, the influence you have exerted in its favor will give it force; and if faithful, you will at last be numbered among those who have gathered with Christ. S. H. LANE.

Facts and Arguments.

THE Sabbath is a day of rest after six days of labor; but the six days of labor are those days of the divinely-appointed weekly cycle on which God labored in the work of creation, and the day of rest is the one of the series on which he rested. That day is the Sabbath day (rest day) of the Lord God. No other can be his rest day, because he rested on no other.

When God gave Israel, in the desert, food from Heaven, he chose to give it in such a way that they should have the labor of gathering it on six days, from which labor they should rest on the Sabbath. This he did to prove them, whether they would walk in his law. The law existed before a test of obedience to it was prepared. Ex. 16:4: "Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." This was done before the announcement of the law at Sinai. Hence the Sabbath law existed before Israel came to Sinai; and not only so, it existed before the first fall of manna; for the manna was not given to institute the law, but to test the people, whether they would obey it.

The Sabbath was not consequent to the falling of the manna on six days, but the reason why a double portion was given on the sixth day was because the Sabbath had been given before. It is not, The Lord is about to give you a Sabbath on the seventh day, therefore he giveth you on the sixth day the bread of two days. But Moses did say, "The Lord HATH GIVEN you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. 16:29. An effect cannot exist before its cause. Therefore the seventh-day Sabbath existed before the bread of two days was given. And if it existed a week before, it must have existed from the creation; for Gen. 2 contains the only revelation of it previous to the giving of the manna.

R. F. COTTRELL.

Signs of the End.

STORMS on the sea, scores of vessels wrecked; storms on the land, villages destroyed, hundreds of lives lost; unnatural and fearful fires devouring whole cities and villages and devastating the country; what next? A whole county is swallowed up in the bowels of the earth. Who cannot see in all this, omens of the end? God help us to be awake.

WONDERFUL PHENOMENON—THE FOUNTAINS OF THE GREAT DEEP BROKEN UP—TOWNS, TREES, MEN AND ANIMALS INGLUPHED,

Special Dispatch to the Inquirer.]

NEW YORK, September 18, 1871.

The following extraordinary dispatch has been received here from Savannah, Georgia: "A startling phenomenon has just occurred in Florida. A large portion of Orange County has been changed to a lake, and trees, houses and people ingulphed. There were many witnesses of the phenomenon. They say the first thing that attracted attention was trees moving first in giratory motion, some sinking gradually out of sight, the tops receding more and more rapidly as they sank and disappeared, others following, and, as they fell, revolving and describing arcs of a circle against the sky; then the whole earth, as far as the eye could reach, sinking, and its place supplied by a sea of water, rushing, seething, boiling, with a noise as of mighty cataracts, and ever and anon casting to the surface roots and tops of bodies of mighty pines and oaks. The country in every direction is entirely submerged, and is now one vast lake. It is rumored that the town of Orlando is entirely swallowed up, and the whole chain of lakes from Apaka to Lake Conway are now united and form an immense inland sea. The people are flying, terror-stricken, from the scene of disaster."

D. M. CANRIGHT.

Sunshine.

THE sunshine of life is made up of very little beams that are bright all the time. In the nursery, on the playground, and in the school-room, there is room all the time for little acts of kindness that cost nothing, but are worth more than gold or silver. To give up something, where

giving up would prevent unhappiness; to yield, when persisting will chafe and fret others; to go a little around, rather than come against another; to take an ill word or cross look, rather than resent or return it; these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured even in the humble home among very poor people, as in families of higher stations. Much that we term the miseries of life would be avoided by adopting this rule of conduct.

The Testimonies of the Early Fathers.

COULD we bring vividly before our minds the true state of things as they existed in the days of the apostles, and the days immediately following, we should have no confidence in appealing to the early fathers to sustain any doctrine which is not fully established in the inspired word of God. When we step outside of the books that are inspired, to prove a doctrine, we are at the mercy of every dreamer.

The apostle warns the church concerning days which should follow his departure. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. Hence right in their midst they would find men "speaking perverse things," that they, with feigned words, might make merchandise of them. He furthermore states concerning the rise of the papacy that "the mystery of iniquity doth already work." 2 Thess. 2:7.

There were many vain talkers and deceivers, especially they of the circumcision, subverting whole houses, and teaching things which they ought not. They were not sound in the faith. Titus 1:10-14. The result of this state of things was, that there were divisions among them. And the apostle declares, "There must be also heresies among you, that they which are approved may be made manifest." 1 Cor. 11:19.

Unless God had seen fit in his all-wise providence to give an inspired history of the church for a certain length of time, as he has in the book of Acts, and a history of Christ, as he has by the four evangelists, and a system of doctrine, as he has by the epistles, we should be left wholly in the dark as far as arriving at any direct conclusions concerning the truth in these times is concerned.

Perhaps were we to imagine a history of the doctrine of the fathers of the nineteenth century handed down to future generations, we might from this standpoint form an idea how it was in the early history of the church. There would be an awful mixture. There are some hundreds of different denominational sects, while contradictory doctrines are as numerous as the locusts of Egypt. And all believe they have the truth. Who from this heterogeneous mass of error could tell what was truth? It is equally inconsistent to suppose we can learn the truth from any doctrine by appealing to the early Christian fathers as given in profane history.

It was in view of this state of affairs that Mr. Bower wrote: "To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity." *Hist. of Popes*, Vol. I, p. 1.

Men appeal to the fathers for the first-day Sabbath; and why? Simply because the Bible does not furnish proof. This is very unwise. Those fathers God would have us believe he has inspired to write, and their testimony has come to us uncorrupted with error, and we call it the Bible. To this we appeal. If it is truth we want, then let us go to those fathers whom God inspired to write. But if it is simply testimony in favor of the first-day Sabbath that is wanted, ten thousand living fathers can be brought forward without delay that will testify to that. But what will their testimony amount to in the day of Judgment if not found in harmony with the law of God.

The papists in the days of the Reformation cried, "The fathers, the fathers." Luther cried, "The Bible, the Bible." To this we say, Amen. S. N. HASKELL.

South Boston, Oct. 24, 1871.

Dress.

FEMALE loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princesses. These tinseleries may serve to give effect on the stage or the ball-floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold or diamonds. The absence of a true taste and refinement of delicacy cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind.

Through dress the mind may be read, as through the delicate tissues of the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste.

"THY WILL BE DONE."

WHEN your life is full of trials,
And your heart wild with despair,
When your burden seems as heavy
As your weary soul can bear;
When your hopes are all departing,
And you watch them one by one,
When your heart with care is breaking,
Can you say, "Thy will be done?"

When your path is steep and rugged,
All the weary journey through,
When your neighbors gather roses,
While the thorns are left for you;
Though you've fought your battles bravely,
Fought so hard, yet never won,
When the world is all against you,
Can you say, "Thy will be done?"

When your dearest friend is dying,
One your heart has loved the best,
Yes, the darling whom you worship,
Can your soul then stand the test?
Can you close those eyes forever
That have been your light and sun?
Can you bow in resignation,
Meekly say, "Thy will be done?"

How your arms will cling around them:
Oh! you cannot have it so;
But death is waiting for your darling,
Can you let the loved one go?
You know their journey's nearly ended,
And their race is almost run;
Can you kneel to God the Father,
Can you say, "Thy will be done?"

When the heart has ceased its beating
That was all the world to you,
And you take the farewell pressure
Of those lips so cold and blue,
Then where will you look for comfort,
For your heart there seemeth none—
Can your heart with anguish breaking,
Say, O God! "Thy will be done?"

Death has darkened all your household,
Filled your heart with deepest gloom,
Robbed your life of all its sweetness,
All its beauty, and its bloom.
But religion, pure and holy,
Shines out brighter than the sun;
Even then, the Christian murmurs,
Not my will, but Thine be done.

—Sel.

Progress of the Cause.

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

Adel, Iowa.

AFTER the Monroe meeting, I remained at home another week and prepared things for the comfort of my family during the winter. Two more came out upon the truth during our meetings. This encourages us to work on here and hope for others.

Thursday, Nov. 2, I came and spoke one evening in Bro. Harvey's neighborhood near Des Moines. Here are several families keeping the Sabbath who ought to have regular meetings and take a firm hold of the work. We hope they will now. Friday, Bro. Harvey brought me thirty miles to Adel. I preached four times in the court-house to good audiences, larger, I am told, than any other denomination can get in the city. This indicates a good interest here still. Two have taken a decided stand for the truth and united with the church since I was here last, in January. Another family has moved here. Tobacco is entirely expelled from the company, and other advancements have been made.

Sunday, we enjoyed a pleasant season in baptizing five souls. We were compelled to put under censure two, who united with the church, for neglecting to attend meetings and other indications of a loss of love for the cause. We hope and pray for them still, but fear for their final salvation. Excepting this, all are united, earnest, and zealous in the work. This little company seems very near to us and we pray for the blessing of God to continue with them.

D. M. CANRIGHT.

Adel, Nov. 6.

Vermont.

LAST week, feeling extremely exhausted in consequence of extra exertion in new fields for upwards of five months, I resolved to come home by way of West Bolton and Jericho to rest a while. I called on most of the friends of West Bolton and Jericho, and was encouraged by seeing progress in nearly all of them. I attended one of their prayer-meetings, spoke to a few at Jericho Corners last Friday evening, and Sabbath held two meetings with Eld. Stone at West Bolton, he speaking on the love of Christ, and I dwelling on all the Christian ordinances. The attendance was good, there being about fifty persons present.

As I reached home three days since, my prospects for life seemed dark; but as I commence to rest, my courage and hope revive, and I hope to be able to labor moderately after resting a short time. I greatly erred in not taking time to rest after returning from California, and last summer, during the early part of the tent season, I was not provided with sufficient help. The fields are white, and there are numerous calls for labor from every quarter. The laborers are few, and may God help those who have a call to preach to take the real burden of souls upon them, and work for the salvation of their fellow-

men. In view of the great amount to be done, we are liable to overdo. Our recent experience in new fields has confirmed us in the opinion that Vermont is a good field of labor. We have seen as many souls receive the truth this summer, as we did in any one tent season in California. Though we have to labor harder in this State than in some other fields, yet we have reason for encouragement.

Dear brethren and sister in Vermont, let us come up to the duties of our high calling and profession. Why not strike for at least one hundred additions to our numbers the present year? This is a small number if all will go to work. What we want is more of the spirit that David had when he struck for one hundred of his enemies, the Philistines. God gave them to him. We admit that the testimony to us is close and humiliating, but know of no other way to improve upon it than to work it out. It will do us no good to watch others with jealousy. We may err through weakness, but God will be merciful unto us if he sees in us a principle of reform. I view Bro. White's plan for organizing missionary societies as an omen of good. Let us take hold of it at once, and go to work.

D. T. BOURDEAU.

West Enosburgh, Vt., Nov. 10, 1871.

New York.

SINCE Conference, I have spent one Sabbath each at Buck's Bridge and Chase's Mills, two in Vermontville, where I found the friends still firm and apparently prospering, and three in Keene, where I was detained longer than I designed by some special matters that seemed to demand my attention.

Oct. 4, started for Indian Lake, where I had been invited to come by some who had become interested in some points of the Advent doctrine. Spent several days there, to profit I trust, both to myself and others; but Providence indicating quite clearly that it was not duty to commence a protracted effort at present, and an invitation being given me to come to this place, I left them with an urgent request that I should return at a more favorable time, and commenced meetings here the 19th, which are still in progress.

The attendance has been generally small, but most of those who have attended are regular and attentive. One family has already commenced keeping the Sabbath, and others are deeply interested. A Catholic has attended the meetings quite steadily and is much interested. He has repeatedly invited me to his house, and treats me with as much courtesy and kindness as a brother could show, and last first-day, at the close of the meeting, he arose of his own accord, and proposed a collection for my benefit, and as the result, between nine and ten dollars were immediately raised.

I am endeavoring to consecrate myself anew to the Lord and his work and take the burden of it more fully upon me. The Lord grants his blessing and freedom in speaking the word, for which I try to be thankful. At an adjoining neighborhood, where I have held meetings on vacant evenings, several have risen for prayers and some have expressed their purpose to serve the Lord, whom I hope to see converted to the truth.

S. B. WHITNEY.

No. Creek, Warren Co., N. Y., Nov. 7, 1871.

Michigan.

SINCE camp-meeting, I have visited the churches as follows: Spring Brook, Ithica, Williamstown, Tittabawassee, Edenville, St. Charles, Chesaning, and Holly. I cannot report as favorable as I could wish, yet there are some tokens of good. A few in most of the churches are striving for the victory, while others appear inactive and lukewarm.

In Spring Brook, I found them in trouble. After visiting all the members, and inquiring into all the causes of their trouble, and then getting the parties together, I found that mole hills had been magnified into mountains, and gnats into camels; and also that the accused party was ready to do anything that was right to settle the matter, while some of the accusers were not. If the enemy can succeed in getting a division among this people, he can work more successfully in destroying their influence. How guarded we should be in this respect. I left them in a more hopeful condition.

The meeting in Ithica was very good. The Lord helped to give the straight testimony, and by the testimonies borne, I judge that the truth reached the hearts of many.

The church in Williamstown were in trouble. I bore my testimony, but did not succeed in bringing about a reconciliation. I gave them advice, with the hope that after further consideration they would accept it and become reconciled.

At Tittabawassee, I spent a Sabbath and first-day. Spoke four times. Had but little freedom.

From here, I went to Edenville. Found the members holding on well considering that they are but seldom visited by our preachers. I spoke three times, seemingly much to their encouragement.

I then came to St. Charles, and spent Sabbath and first-day. Met Bro. Strong here on his way to Tuscola. He took part in the labors of the meeting much to the interest of the church.

Some in this church are striving for the victory.

Monday evening we spent with the few brethren in Fremont, seven miles from St. Charles. Tuesday and Wednesday spent in Chesaning. They have been in some trial, but full and hearty confessions showed a disposition to remove every obstacle, and restore full confidence. May the Lord bless them.

At Holly, our meetings were excellent. The church was much revived, and the hearts of some of the unconverted were moved. Some spoke for the first time.

Our meeting at Oakland was very good. A few from Holly met with us, and some from without.

I feel more than ever the necessity of perfect holiness, and of girding on the armor more firmly. The scourge that has passed over the land is another evidence that the perils of the last days are upon us. Oh! that the people would take warning and make good their escape by obeying the word of the Lord.

R. J. LAWRENCE.

Granville, Vt.

AGREEABLY to appointment, I met with the friends in Granville last Sabbath and first-day. Our meetings were very encouraging. All the brethren and sisters seemed strengthened to press forward for eternal life.

Three were baptized. Eight united in church fellowship as a branch of the Roxbury church, and Systematic Benevolence was established. Other brethren not present will probably unite with them soon. May the cause of the Lord prosper with this little company of believers. May they all live near to the blessed Saviour, and have their hearts cheered by seeing others turn fully to the pathway of obedience.

A. S. HUTCHINS.

Nov. 7, 1871.

Maro, Maine.

OUR meetings here have been very well attended. There has been considerable rainy weather and muddy roads most of the time. A number have commenced to keep the Sabbath and walk in the ways of the Lord. We have organized a Bible-class, and established a Sabbath meeting and chosen a leader. Seventeen are now trying to keep all the commandments of God in this place. How many will succeed in overcoming yet remains to be seen. May the Lord give them strength and courage to live out all the truth and have eternal life when Jesus comes. Pray for us.

J. B. GOODRICH.

Adams Center, N. Y.

THE monthly meeting, Oct. 7 and 8, 1871, in Adams Center, was the best we ever enjoyed. We were highly favored with the labors of Bro. A. Ross and wife, and Brn. Taylor and Wilcox. We had looked forward to this gathering of God's people with solicitude, desiring to have the church take advance steps, as well as to be individually blessed. The Lord was ready to meet with, and to bless, us by his Holy Spirit, as those were able to testify who attended the prayer-meeting Sabbath evening. Sabbath morning, from nine o'clock till eleven, was very profitably spent in prayer and conference meeting. The brethren and sisters were of one mind. Our hearts were made glad to see in our midst some of the lonely ones. One sister had come fifty miles alone, strong in the Lord and the love of the truth to meet with those of like precious faith. May she retain all the good she received and be preserved unto Christ's coming. Another sister was present who for a long time lived out the truth alone; but praise the Lord, two had embraced the truth by reading the tracts she had given them, never having had the privilege of attending an Adventist meeting before. A load of new converts to the present truth came from Orwell, and a fair delegation from our sister church in Mannsville.

Bro. Ross at eleven o'clock spoke on the work of overcoming, from that blessed promise, "To him that overcometh will I grant to sit down with me in my throne, even as I also overcame, and am set down with my Father in his throne." In the evening an attentive congregation listened to a very interesting sermon from sister Ross, from Matt. 24. The Lord enabled her to do the subject justice. Her closing remarks were solemn and touching as we were brought down to the closing events of this world, and shown that it only remains for the powers of the heavens to be shaken and the sign of the Son of Man to appear in the heavens. Sunday, at eleven, Bro. Taylor spoke to us from the 25th of Matt., on the parable of the virgins, much to our edification, after which the Tract Society was called to order by the president, Eld. C. O. Taylor. Some very cheering reports of labor were given in, quite a number of subscriptions for the *Reformer* had been obtained. Truly the harvest is great and the laborers few. Verily the hearts of the people are being turned toward this truth. It was remarked that two or three years ago, people could not be reached who now are anxious to hear, and read our publications. It is the Lord's doings, and marvelous in our eyes. These silent preachers, the books, are doing a great work. Let each one be encouraged

to do all he can in circulating tracts, knowing that his labor is not in vain in the Lord.

Sister Ross spoke in the evening from Rev. first, second, and third chapters, a very comprehensive and interesting sermon. Thus closed another precious meeting. The fruit of the labor bestowed, the day of the Lord will alone reveal.

R. O. DAMON.

Adams Center, Jeff. Co., N. Y.

Report of the N. E. Missionary Tract Society.

THE N. E. Tract Society met at the time of the quarterly meeting in New Ipswich, Oct. 29, 1871. The president in the chair. Prayer at the opening of the meeting by Eld. Rodman. Previous to Tract Society business, Eld. Haskell presented the following reports:

1. Camp-meeting report.
Amount pledged for camp-meeting, \$602.35
" paid on pledges, 579.15
Received on sales of camp-meeting property purchased last year, 141.31
Property on hand purchased this year, 75.00
Camp-meeting expenses, 379.51
Receipts on sales at camp-ground, 172.82
Balance between receipts and expenses, in cash, 493.17
2. Report on delinquent subscribers.
Receipts by personal donations to pay arrearages, and for REVIEW to the poor, \$87.20
Sum paid out on the same, 152.64
Balance now due, 65.44
3. Report of the financial standing of the widows' fund.
Receipt by personal donations, \$85.68
Money paid out, 32.29

On motion, a committee of three was appointed by the Chair to make a disposition of the surplus camp-meeting fund.

Missionary Society then organized. Report of the last meeting was read and accepted. Reports of individuals were then called for, and read, which showed that quite a list of subscribers have been obtained for the REVIEW, *Instructor*, and *Reformer*. Also quite a number had been furnished, at the expense of individuals, to their friends. Total distribution of tracts, pamphlets, and bound books, stood about as follows: Fifty bound books, two hundred and thirteen pamphlets, twelve hundred and sixteen tracts at a value of fifty-eight dollars and eighty-five cents. Fifteen libraries have been furnished with three of our best bound books. These figures fall far below the real numbers as circumstances prevented the reception of many reports.

This being an annual meeting, the annual report showed that nearly four thousand individuals have been induced to read on present truth since the formation of this society. Some have embraced the Sabbath, many sick have been visited and prayed with. Prejudice has been removed, and God has blessed the enterprise.

Amount received on donations and memberships, \$566.88
Number of members, 104
Value of publications distributed to churches and individuals at reduced prices, 577.22

Quite a degree of interest was manifested in obtaining subscribers. An effort will be made the coming quarter to increase the list of subscribers to our periodicals at least five hundred; which can be done if all take a lively interest in the work. Proposed amendments to the constitution were then offered and adopted as follows:

Article 1 was changed so as to read—This society shall be called the Christian Philanthropic Missionary Society of the Seventh-day Adventists of the New England Conference.

Article 4 was altered so as to read—Any person may become a member of this society who comes recommended by any church of Seventh-day Adventists, by the payment of one dollar.

To article 7 was added this clause: "And shall act as agents in collecting funds for this society."

Voted, That article 8 should become article 9 and that article 8 should read as follows: This society shall take the responsibility of collecting arrearages on the periodicals of the S. D. A. publications, within the limits of this Conference, by means of duly appointed agents who shall be appointed annually and shall report to the Executive Committee as they may require.

At this point, Bro. Haskell stated the plan he had already adopted, which met the minds of the brethren present. The plan was this: twelve agents for the ensuing year have been appointed, whose business was as follows: 1. To notify all in their respective sections when the pay on their subscriptions becomes due, and remind them of the amount due for a year in advance; to receive the same, and forward it to the Office. 2. At the expiration of the quarter, each agent shall report to Eld. S. N. Haskell, South Lancaster, Mass., every one who has paid, and how much; also each one that has not paid. Therefore no agent is to stop any paper, or to pay any arrearages in behalf of the Conference, but report the same, with any suggestions they wish to make, and the Executive Committee will do what in their judgment is thought best.

It was voted that the Vigilant Missionary Society of South Lancaster, Mass., become an

auxiliary to this society, in laboring by correspondence and otherwise, for the encouragement and help of scattered ones of like precious faith, for those who are falling back from discouragement, and to interest all within the reach of our influence in the great truths connected with the last message of mercy to the world.

It was voted and carried that the Chair appoint a committee to nominate officers for the ensuing year, who, after a recess of one half an hour, reported as follows:

President, Eld. S. N. Haskell, South Lancaster, Mass., Secretary, M. L. Huntley, South Lancaster, Mass., Treasurer, Josiah Webber, New Ipswich, N. H., Executive Committee, S. N. Haskell, South Lancaster, Mass., H. B. Stratton, Boston, Mass., C. K. Farnsworth, Washington, N. H., A. P. Green, Shannock, R. I., Frank Buzzell, New Ipswich, N. H.

Committee on appropriation of camp-meeting fund reported, which report was ratified as follows:

Donated to Book Fund at Battle Creek,	\$200.00
For past arrearages on periodicals,	65.44
Missionary and Tract Society,	50.00
REVIEW to worthy poor,	60.00
Widows' fund,	67.00
The balance to be kept for a reserve fund.	

S. N. HASKELL, President,
F. BUZZELL, Secretary.

"Cheer Him."

IN one of our cities a fire occurred in a dwelling. It was near midnight, and the flames had made headway before they were discovered. The fire companies rallied; the inmates escaped in affright, and the firemen worked with a will to subdue the flames. The smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts, as they learned that there was one person yet unsaved within the building.

In a moment a ladder was swung through the flames and planted against the heated walls, and a brave fireman rushed up its rounds to the rescue.

Overcome by the smoke, and perhaps daunted by the hissing flames before him, he halted, and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment was an age.

"Cheer him!" shouted a voice from the crowd, and a wild "Hurrah!" burst like a tempest from the beholding multitude. That cheer did the work, and the brave fireman went upward amid smoke and flame, and in a moment descended with the rescued one in his arms.

Friend, brother, when you see a brave soul battling with temptation, struggling under the cross, rushing forward to rescue dying men, and yet faltering in an hour of weakness or a moment of peril, then cheer him! And as a pebble's fall may change a river's course, so your words of sympathetic kindness may uplift a drooping heart and fix its faltering purpose for a noble life.—*Good Words.*

BRO. J. H. BATES writes from Green Vale, Ill.: The few here are trying to live out the solemn truths of the third angel's message. The Lord is truly good, and merciful to us to help us to see our faults, and give us a willing mind to try to overcome them, for which we thank his holy name.

Last Sabbath was a good day for us here. Some of our neighbors met with us, and one made a start to keep the Sabbath and live a Christian life; and while the good Spirit of the Lord was in the meeting and confessions were freely made, I could hardly refrain from weeping to think that I had lived these truths so poorly. Present truth never looked brighter. It never seemed to me more like a living reality than at the present time.

BRO. L. M. SHOWERS writes from Adams Co., Iowa: My heart is cheered from week to week as the dear REVIEW comes to me and I hasten to read its columns. I am the only Sabbath-keeper in this neighborhood; and there are no Sabbath meetings in this vicinity where I can attend. I long for a preacher of the Lord's Sabbath to come here and preach to this people. I long to see my dear, Sunday-keeping neighbors convinced of the truth, and to have those that are near and dear to me take up their cross and keep the commandments of God and the faith of Jesus. I have never heard an Adventist sermon except through the REVIEW; but I hope that God will yet give me an opportunity to enjoy some of such good meetings as I read of in the paper. Dear brethren and sisters, pray for me.

SISTER M. A. HAYWARD writes from Vt.: I am looking for the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. It appears to me that everything in this wicked world indicates the near approach of the end, and that we should be sober and watch unto prayer. I want to be found with God's chosen and faithful people when he comes.

BIGOTS ever think others most perversely and willfully wrong-headed.

BRO. A. H. BARNES writes from Vermont: Are we not in great danger of feeling secure because we keep the Sabbath and have a name and place with the people of God? A mere profession will not save us. We have a work to do that no one can do for us. Oh! that we could feel this, and realize how short a time we have in which to work. We have line upon line, precept upon precept; yet how little we heed the warnings. Will nothing rouse us? Shall we go on in this manner till the wailing cry is forced from our lips, The harvest is past, the summer is ended, and we are not saved. Jer. 8:20. Alas! with many it will be even so. They will cleave to their idols and the love of the world till the Lord can bear with them no longer. Dear reader, will it be you, and will it be me? Let us awake and work out our salvation with fear and trembling. May past examples and warnings cause us to take heed lest we fall.

No Reward.

"THE dead know not anything, neither have they any more a reward." Eccl. 9:5.

The above text of Scripture is a plain statement concerning the unconsciousness of the dead; but those that do not choose to believe it, sometimes urge that it proves too much. Say they, "It proves the dead never have a reward."

Do not those that urge this know that they are trying to overthrow the Bible, in saying that it proves too much and so proves nothing?

But let us see what idea is conveyed by the statement under consideration. The next verse reads, "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." The idea seems to be that in the grave there is no knowledge, and that a reward cannot reach there; showing the necessity of a resurrection. This agrees with the language of Paul in 1 Cor. 15:16-18, where he says, if the dead rise not, they are perished; also verse 32, where he expresses himself as having no advantage if the dead rise not.

Thus we see that it is after the resurrection that a reward is received. While in the grave the dead have no reward, neither do they manifest love, hatred, or any emotion dependent upon consciousness; but wait till the resurrection, when they are judged according to their works, Rev. 20:13, and enter their reward.

A. WEEKS.

Smith's Creek, Mich.

To What Are we Coming?

THIS is a question of no small importance. Wickedness is on the increase. Men are looking forward with but indefinite ideas as to the future. And what we are coming to, none but the student of prophecy can tell. All are willing to admit that we are on the eve of a great crisis. Great events are daily transpiring, but what they mean, is the great question. All perhaps, with more or less solicitude, are asking the question, "What shall be the end of these things?" There has never been a time, when such great achievements were accomplished in so short a time. There never was a time when such great events were startling the minds of the thoughtful. And there never has been the time when such great and terrible disasters were suddenly overtaking the fallen race of mankind. We pick up the daily papers but to read of wonders. Nay, perhaps the greater wonder would be to read a paper that had not some terrible tale of horror. In a late paper we read the following, we give them without classifying as they were recorded:

"Riots and revolts in different places. Fires in Russia—also in Canada. Six incendiary fires in Syracuse, N. Y. Great disasters in China, 1000 Chinese drowned, 10,000 square miles under water, 3000 lives lost. Incendiary attempts to burn the city of Rome, N. Y. Great storm in Maine extending to Nova Scotia. Thirty vessels driven ashore at Halifax, wharfs much damaged, houses blown down, trees uprooted. A gale doing much damage at Montreal. Difficulties among the Indians. A description of the great fires of Chicago, of Wisconsin, Michigan, and Kansas."

And we add, the fires in Minnesota. And of the loss of property and of lives, who can make an estimate? Some may attempt it; but the misery, sorrow, and suffering, who can tell it? We venture the

assertion that if taken in the aggregate, no such fire, producing such direful results, and so disastrous to life and property, has ever fallen to the lot of human to experience since it was first created as one of the elements for the use of man. Add to these disasters the vexed questions among the nations, which cause them to prepare for war on a grand scale, troubles in our own country, difficulties with the Mormons, KuKlux outrages which baffle description, the full account of which will never be known until the great day.

Then there is the increase of the social evil, the mere reference of which brings to one's mind thoughts of broken hearts, ruined reputation, scattered families, &c., &c. Then again the great Sunday or Sabbath question which is destined to shake the world to the very heart, and I ask again, To what are we coming? The student of prophecy may be able to tell. To those who turn to God's word, there is light, yes, light beyond all these things, even light in these things; for they are convincing proofs that the day of redemption is at hand; yes, redemption to God's people, to those who flee for refuge to, and hide in the merits of, our blest Redeemer. But the ungodly, where, oh! where shall they be found in that day?

Brethren, shall we awake to our duty and sin not? Oh! shall we discharge aright the duties laid upon us, as a people to whom great light is given? And shall we heed the light already given, that more may be granted to us? May the Lord help us to so improve our opportunities, that we may at last receive the reward of the faithful.

H. F. PHELPS.

The Important Doctrine.

WHILE reading the article from Bro. Butler, in REVIEW No 21, entitled "Importance of the Advent Doctrine," I was impressed with the truth of the positions taken.

It is commonly remarked that a person will show by his actions what his faith is, and of course he will not act in accordance with what he does not believe.

Now if the Lord is coming in our day, it seems to me that those who do not believe or realize it, give Satan great advantage over them, as he is well aware of the facts in the case, and is working with increased power to prevent as many as possible from overcoming, that he may not suffer for their sins. And it seems to me that in this time of moral darkness, the only thing that will stimulate us to sufficient action to overcome, is a realizing sense of the shortness of time and of our true condition.

I believe that if the positions of our people are worthy of any confidence; they are worthy of all confidence, especially must this be true in regard to the manifestation of the Spirit of prophecy. It is certain that the Testimonies are what they purport to be, or else from the enemy; and if they are not from the Lord, then we are truly the most deluded, and most to be pitied, class of people that ever existed. I must take one position or the other; for I do not believe the Lord will carry forward a certain work and claim it as his, while part of it is from another source.

The evidence of our whereabouts in the history of this world is clearly marked out in the word of God. As Bro. Butler has shown, we know that the coming of the Son of Man is near, even at the door; and those who receive the Testimonies as dictated by the same Spirit, have additional evidence of the nearness of that glorious event.

I feel like taking a decided position; for it has been my past experience, that just in proportion as I have realized the nearness of these things, I have made advancement in the work of getting ready to meet them, and have found that my faith and hope were proportionally increasing.

While bending over the dying couch of my only child on the ninth of September last, a bright lovely little boy, four years and a half old, the consolation afforded by the hope of the soon coming of Jesus, was worth more to me than all the wealth of earth. I feel that my main business shall be to get ready for that glorious day.

CHAS. A. RUSSEL.

Montreay, Mich.

DID you ever think of the ten commandments as ten promises? The grace to perform is implied. So with the requirement, "Thou shalt love the Lord thy God with all thy heart"—the ability to do it is pledged in the very demand.

The Yoke of Christ Is Easy.

WHY do so much injustice to our divine Master as to act as though he had placed a heavy burden upon us and his yoke was galling us? Learn of Him who was "meek and lowly in heart" how to bear it and you will find it easy.

It is true we are placed under restraint and obligation by this yoke; but we are only restrained from that which would do violence to us, and only obliged to do that which is for our good.

God does not burden us. It is incompatible with his nature to do so. God is love. He disclaims burdening his people. Read his controversy with them in Micah 6.

God takes delight in relieving his people. He says, "Cast thy burden on the Lord." As a father delights to see his children free and happy, so the Lord delights to see us. It is because of unconsecration that the yoke seems a burden. Become meek and lowly in heart, and it will be easy.

B. F. MERRITT.

The Lord Is my Shepherd.

HOW BEAUTIFUL and touching are the words of the twenty-third Psalm: "The Lord is my shepherd!" How often has the fainting, trembling soul been blessed and strengthened by the sweet assurance, "The Lord is my shepherd, I shall not want." How sweet to realize in your own heart of hearts that though all earthly prospects may fade, though friends may pass away from our sight, and all the fond ties of affection be severed, yet if we can look up, and putting our hand into the hand of our Father, can say, "The Lord is my shepherd," we are indeed blessed! Does not the good Shepherd gently lead his flock into green pastures and beside the still waters? Oh! let us remember in our day of trial and sorrow that the Lord is our shepherd; we shall not want.

It is but a short time since I commenced to keep the seventh-day Sabbath. I regret that I have lived so long disregarding God's holy day. But now I seek for strength and courage to fight well the battle of this life, and gain eternal life at last.

J. S. WILDER.

New Jersey.

HE who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks that others cannot do without him is still more mistaken.

Obituary Notices.

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

DIED, at our residence in Clinton, Henry Co., Mo., Sept. 28, 1871, of congestion of the brain, our dear little May Belle, aged precisely six years. She was beloved by all who knew her because of her inoffensive and harmless disposition; and it was a severe stroke, and an intense struggle with us to give her up. But we trust that this affliction may not lead us to turn from the Lord and his truth, but that it may be sanctified to the end that we may be more holy, more fully resigned to do the will of the Master, and withal be strongly animated with the hope of those who rely upon the promise that their children shall come again from the land of the enemy at the sound of the last trump.

T. E. MOREY.

M. A. MOREY.

DIED, in Oronoco, Olmstead Co., Minn., Oct. 26, 1871, Martha A., wife of Bro. Ira Warner, aged forty-five years and nine months. She embraced the Sabbath about thirteen years ago, under the labors of Eld. J. H. Waggoner in Ohio. She leaves a husband and ten children, the youngest but two years old, to mourn her loss. But they mourn not without hope. Words of comfort by L. H. Ellis. H. F. PHELPS.

DIED, in Greenwood, St. Clair Co., Michigan, Oct. 14, 1871, Sarah Catherine, infant daughter of Bro. Reuben, and sister Rachel Oatman, aged two years. Discourse by the writer, from 1 Pet. 1:24. D. H. LAMSON.

DIED, of consumption, Sept. 7, 1871, in Bushnell, Mich., sister Rachel Lane, aged twenty-five years. Services by the writer.

P. STRONG.

DIED, in Saginaw Co., Mich., Sept. 30, 1871, of lingering consumption, Gillman E. Merrick, aged twenty-eight years and one month. Gillman contracted his disease while in the army, and for nearly ten years has been a great sufferer, though bearing his afflictions with Christian patience and fortitude. Funeral services by father Woolsey, Methodist, from Rev. 14:13. We buried him in hope. D. W. MILK.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 21, 1871.

General Conference,

ANNUAL MEETING OF THE PUBLISHING ASSOCIATION, DEDICATION OF NEW OFFICE BUILDING, HEALTH CONVENTION, &c., &c.

It is now thought best to hold our General Conference, and the annual meeting of the S. D. A. Publishing Association, about the time of the dedication of our new office building, Jan. 1st, 1872.

We object to having the annual meetings of all our societies come off in one and the same week. It is too laborious for the working men, to hold them all in five or six successive days.

There are matters of general interest to the cause, of the greatest importance, which demand immediate attention, and action by the General Conference.

1. The proper distribution of labor throughout the entire field. Ohio, Indiana, Missouri, Kansas, Nebraska and Minnesota are important fields, and if possible, one experienced, strong man should be in each of these States.

2. Our want of devoted ministers should be considered, and means should be taken to encourage and properly instruct men and women for the work of teaching the word of God.

We recommend in the several States, where there are any considerable numbers of our people, brief courses of instruction which would sustain about the same relation to the cause of present truth, as what are called "Teachers' Institutes" sustain to the educational interests of the several States.

3. The subject of tract distribution, and general, organized missionary work among our people everywhere, now attracting the attention of our people, demands immediate action by General Conference.

God has blessed our publishing interests far beyond our expectations. The Association has at least twelve tons of publications on hand, all paid for, and fifteen tons of white paper on hand to print, and every sheet of it paid for.

The present state of the cause demands immediate and decided action. We have but few efficient ministers, and some of these are fast wearing themselves out with double labor.

nigh to him that he will lay the burden of the work upon them. A thousand men and women are wanted as missionaries, who can, by faith, come so nigh Heaven as to feel the holiness and force of the divine law, and the love of Christ in dying for the transgression of it.

These are grave matters, and should be considered by General Conference at as early a date as is practicable to assemble.

To Correspondents.

J. W. NICHOLSON: The persons to whom you refer are mistaken when they represent us as believing that the first message closed in 1844. That message at first constituted the burden of the special movement which God ordained for the last days to prepare a people for the coming of his Son.

In reference to the objection that the proclamation from 1840 to '44 could not have been correct because the Judgment work in the sanctuary did not commence till the latter year, we call attention to the language of the message. It does not say, "Fear God and give glory to him for the Judgment is commenced, but, "the hour of his Judgment is come."

H. A. ST. JOHN: The word rendered graves, in John 5: 28, is μνημειον (mnemeion), and is defined to mean a tomb or sepulcher.

F. HOWE: The sophistry of our opponents on Matt. 23: 1, &c., is thoroughly exposed in the little tract lately published at this Office, entitled, Sabbathon.

We learn from the S. S. Gem, the S. D. Baptist youth's paper, published at Albion, Wis., that J. E. N. Backus, its editor, is about to start a monthly for old as well as young, entitled "The Sabbath Reformer."

Sabbath-keepers passing through Terre Haute, Ind., are invited by Mrs. H. Parsons, living on North 5th St., 4 doors north of Vandalia R.R., east side, to give them a call.

Explanation.

My friends have wondered why I did not write oftener for the REVIEW, and feared that I was discouraged by trials. No, friends, I am still hoping on, and the present truth never seemed clearer or more precious than now.

My resignation, for one year, was accepted last spring that I might recruit my wasted energies; but on arriving here I found Bro. Loughborough also worn down, and the tent campaign just begun.

I send my Christian salutation to all my friends in Christ. If I have seemed to be unmindful of any, they have my reasons. I would be glad to hear from any. My address is San Francisco, California.

To the S. B. Treasurers in Minnesota.

Why do not all the s. b. treasurers of our churches respond promptly? It will take but fifteen or twenty minutes, at most, for those least accustomed to writing to make out a report.

Nearly six weeks have passed by since the close of the 1st quarter, and all have not yet reported. But as those may have sent their reports, and they been lost in the mail, I will name them.

Hope I shall soon hear from these churches.

H. F. PHELPS.

News and Miscellany.

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

The small-pox seems to have got a terrible hold upon Philadelphia. For the week ending November 4, the number of deaths was 567; for the year ending 1870, 2,168; in other words, there were sixteen times as many deaths from this disease last week as there are on an average during the year.

The old Roman Catholic church of St. Basil, at Seville, Spain, has been opened for Protestant evangelical worship. The church buildings comprise a good day-school, and a Sunday-school is in full operation.

INFLUENCE OF TEMPER ON THE VOICE. The influence of temper upon tone deserves much consideration. Habits of querulousness, or ill-nature, will communicate a cat-like quality to the singing, as infallibly as they give a quality to the speaking voice.

TRUTH IN BRIEF.—Anybody can soil the reputation of any individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of.

BE TRUE TO YOURSELF.—If a man will only start with a fixed and honorable purpose, in life, and strictly and persistently attempt to carry it out to the best of his ability, undismayed by failure or delay, the time may be long in coming, but come it will, when that purpose will be achieved.

Appointments.

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

General Conference.

PROVIDENCE permitting, the tenth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., first-day, Dec. 31, 1871, at 9 o'clock, A. M., for the purpose of taking into consideration the general wants of the cause, and devising means for further advancing the work in those directions where the openings of the providence of God are manifestly inviting us.

JAMES WHITE, Gen. Conf. W. H. LITTLEJOHN, Com.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its twelfth annual session at Battle Creek, Mich., Monday, Jan. 1, 1872, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

JAMES WHITE, URIAH SMITH, J. N. ANDREWS, J. H. WAGGONER, L. P. BAILEY, A. P. VAN HORN, A. M. DRISCOLL, Trustees.

PROVIDENCE permitting, the dedication of the meeting-house at Osceola will be held Dec. 8-10. We hope and expect to see a large turn out of the friends of the cause.

QUARTERLY meeting the first Sabbath and first-day in December next, at Clyde, Ohio. All the members of the church are requested to be present; we have business of importance to attend to.

QUARTERLY meeting for the church of Avilla, Jasper Co., Mo., the second Sabbath in December. Bro. Blanchard is expected to be present. All that can attend are cordially invited.

QUARTERLY meeting for the churches of Mackford and Marquette, Wis., Dec. 2 and 3. A general attendance is solicited. We should be glad to have some of our preaching brethren present at this meeting if convenient.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

MRS. A. F. MOE. Yes. S. A. CARDELL. Address REVIEW AND HERALD.

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 Pastors.

\$1.00 EACH. D T Rodman 39-1, Sarah A Sweeney 40-1, H F Turner 39-14, E Booth 39-10, L H Phillis 40-13, E T Sumner 39-23, Mrs E C Day 39-23, A Christianson 39-24, M Arnold 38-15, Ira A Pixley 40-3.

\$1.50 EACH. A Maillard 38 21, R Gilliland 40-23, Frank Kaufman 40-23, G A Wilson 40-23, Wm Gusset 40-23, A Shepard 40-1, W Watts 40-23, Martin Rood 40-23, Henry Branch 39-18, Sylvester M Rose 40-23, Joel Gatewood 40-23.

\$2.00 EACH. Louisa Cowles 35-1, S Tomlinson 37-17, W G Buckland 40-20, J W Palmer 40-9, Mrs A F Moe 40-12, Asenath Ackles 40-10, M C Holiday 40-14, Dr J Grover 41-1, A H Erskine 40-10, C E Dalby 39-1, S McVette 40-1, Amy Thomas 40-1, E Merrill 38-1, Mrs H Carrington 40-23, A G Smith 41-1, Mrs H Kelley 34-9, J M Porter 40-22, Rufus Baker 41-1, B L Whitney 40-23, Mary Beach 44-1, John Cardell 40-19, A G Hutchins 40-16, M W Neale 41-1, Job Spencer 40-22, F N Saterlee 41-1.

MISCELLANEOUS. Henry Hearn's \$3.00 40-1, M Salisbury 3.00 41-1, J McGregor 3.90 41-24, Jane Shorey 5.00 42-1, A Stafford 5.00 38 22, S A Rowland 6.00 40-1, Wm Penniman 2.45 41-12, J A Silley 2.64 38-23, Dolly Dadman 2.62 38-23, S Simonds 2.62 39-16, M L Hunkin 7.00 40-1, J S Miller 2.50 39-14, Delia Huntley 3.00 41-6, H T Goslin 1.10 39-23, A W Shepherd 2.50 41-6, Wm Carlisle 5.00 40-6.

Books Sent by Mail.

P Strong \$6.96, J Sawyer 25c, W W Wilcox 15c, A J Kerr 85c, M A Conrad 50c, A G Smith 50c, J E Allen 15c, Wm Cottrell 1.00, A W Shepherd 3.10, Wm Wright 1.15, S H Vedder 15c, S E Stringer 1.15, B W Powell 1.00, A W Cummings 3.50, L M Cowles 1.00, R F Cottrell 1.00, J V Himes 1.80, L Day 3.00, J McGregor 20c, D P Wyatt 10c, A J Scott 28c, James W Ellis 40c, Thos B Brown 1.00, A Christianson 20c, H M Payne 1.10, Enos Terry 3.00, Mrs E L White 15c, Abram Wright 25c, I T Andrus 50c, Mrs T Martin 10c, Lizzie Demas 10c, E A C Stebbins 25c, H F Goslin 90c, G S Kelsea 75c, C R Sipes 20c, A Lewis 1.15, M Wood 1.15, S A Cardell 10c, J Shearer 50c, P R Mills 20c.

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

Ann Stem \$10.00, Rebecca Stem 10.00, D M Carrington 10.00, Clarinda I Doty 10.00, Mrs A F Moe 10.00, T Smith 10.00, A Smith 10.00, S N Wheeler 10.00, Allen D Smith 10.00, W J Cross 30.00, V O Cross 20.00, E Mott 5.00, "Now Paid" 10.00, W H Kynett 10.00, Jacob Lemley 10.00, W G Bralliar 10.00, F N Satterlee 10.00, Lewis Wilson 10.00, John Hanson 10.00.

Books Sent by Express.

D P Ingraham, Porter Station, Ind. \$3.50.

Donations to Health Institute.

C S Clarke \$5.00, S M Clarke 5.00, Mary L Fields 5.00, A friend (thank-offering) 5.00, John Hanson 10.00.

Shares in the Health Institute.

W V Field \$25.00, W J Cross 25.00, V O Cross 25.00, W G Bralliar 25.00, Lewis Wilson 25.00.

General Conference Fund.

Julia Brezee s. b. 5.00, Frank Starr s. b. 7.50.

Michigan Conference Fund.

Church at Orleans \$70.00, Ithica 35.00, Greenbush 20.00, Vergennes 20.00, Leighton 11.25.

Michigan Camp-meeting Expenses.

From — Stiles \$12.56.

Cash Received on Account.

O Mears \$5.75, Geo I Butler 15.00.

Book Fund--\$10,000 Wanted.

Amount previously acknowledged, \$3985.90. Fifteen Dollars Each.—L Lowrey. Five Dollars Each.—John Brigham. Miscellaneous.—Jane Shorey (thank-offering) \$3.00.

The Review and Herald.

TERMS:

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