

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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GOLD.

GOLD, gold, gold—
How people strive for gold!
Shifting, changing, selling, buying,
Cheating, stealing, betting, lying,
Never enough, but ever crying,
Gold, gold, gold.

Gold, gold, gold—
Vain are the hopes on gold;
Banks are breaking, factories burning,
Fortune's wheels are ever turning,
This sad lesson all are learning;
Gold, gold, gold.

Gold, gold, gold—
The great God offers gold,
Purest gold tried in the fire,
Buy it, all who may desire,
Aye, buy it now ere time expire;
Gold, gold, gold.

Gold, gold, gold—
The future offers gold;
For golden crowns the victors wear,
And golden streets they'll tread when there,
In Heaven's gold who would not share?
Gold, gold, gold.

EMILY L. CANRIGHT.

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

BY ELDER J. N. ANDREWS.

CHAPTER THIRTEEN.

THE LAST MENTION OF THE FIRST DAY OF THE WEEK.

We come now to the last instance in which the phrase "first day of the week" is found in the New Testament. Of the eight instances of its occurrence, six pertain to that one first day on which Christ arose. Matt. 28:1; Mark 16:1, 2, 9; Luke 23:56; 24:1; John 20:1, 19. In three of these, the Sabbath is carefully distinguished from this day. Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. And in one of these the Sabbath is observed "according to the commandment" before "the first day" commences. Luke 23:56; 24:1. Though these texts record the very event which is to be commemorated by the change of the Sabbath—that is, if Eld. P. is correct—yet they give no indication that the four evangelists ever thought of such a thing. Their silence respecting it, though they mention (1.) the institution alleged to have been changed; (2.) the event in whose honor the change is said to have been made; and, (3.) the day to which it was changed, if we may believe Eld. P., is absolutely fatal to the doctrine of the change of the Sabbath.

It is true, Eld. P. endeavors to show that in the original the four evangelists call this day "the first-day Sabbath" at the very time of Christ's resurrection. pp. 44-46. But we have shown that this is a great mistake; and even Eld. P. himself virtually repudiates this argument in a later section of his book, by declaring that the first decisive indications of the change of the Sabbath are to be found in the history of the apostles, and not in that of Christ himself. p. 110.

There remains, then, in the entire New Testament, only two more instances in which this day is even mentioned. That one of these which is contained in the book of Acts, does not occur until the apostles, as a body, are dismissed from its record. And we have seen, in chapter twelve, that in this single mention of the day in Paul's visit at Troas (Acts 20:7-13), we have decisive proof that Paul and the disciples had no idea that this day had become a Sabbath.

The remaining instance in which this day is mentioned must, therefore, furnish that decisive evidence for its sacredness which we have hitherto sought in vain. Thus far

we have failed to find a single indication that this has become a sacred day, consecrated to rest and to worship. Now we must certainly find the very testimony that meets the case. The last mention of the first day of the week is 1 Cor. 16:2. But we must let Eld. P. introduce this text in his own way. He writes thus:

"THE FIRST-DAY SABBATH. This brings me once more to speak on the subject of the first day of the week as the Sabbath. I have already referred to the fact that neither of the apostles ever attended another seventh-day meeting after the one mentioned in Acts 18:4. And I will now add that this is the last time the Sabbath is found in our version of the New Testament, except in Col. 2:16; and no Sabbatarian will admit, for one moment, that this refers to the seventh-day Sabbath. Hence it is proved that when Paul said, 'From henceforth I will go unto the Gentiles' (Acts 18:4-6), he did do it; and after this, there is an entire silence in the New Testament in regard to the seventh-day Sabbath as a day of worship. The disciples held their meetings on the 'first day of the week,' as the following will prove:

"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." Acts 20:7. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. "I was in the Spirit on the Lord's day." Rev. 1:10." pp. 72, 73.

1. Eld. P. says "that neither of the apostles ever attended another seventh-day meeting after the one mentioned in Acts 18:4." But this is a very grave mistake. For (1.) the stated day for divine worship had been for four thousand years the seventh day. And we have thus far sought in vain for one particle of evidence that the apostles established a new day for this purpose in the Christian church. (2.) And it is upon record that Paul did attend meetings in the synagogues of the Jews after this; and it will not be denied that these were seventh-day meetings. See Acts 18:19; 19:8. (3.) The language of James, some years after this, respecting the church at Jerusalem, evinces that both he and they still retained, not merely the seventh day, but even the ceremonial law. Acts 21:18-25. And (4.) finally Paul's language to the Jews at Rome (Acts 28:17) makes it certain that he had never ceased to regard the ancient Sabbath, for he had not violated any of the customs of their fathers. These texts are cited as direct proof that the apostles did certainly continue to observe the Sabbath of the Lord. Our ground for observing it rests directly upon the perpetuity of the moral law as distinguished from the ceremonial, of which we shall speak in due time.

2. Eld. P. says of Acts 18:4, "this is the last time the word Sabbath is found in our version of the New Testament;" and "after this there is an entire silence in the New Testament in regard to the seventh-day Sabbath as a day of worship." But the fourth chapter of Hebrews which, in its fourth verse, speaks of the seventh day on this wise, "and God did rest the seventh day from all his works," speaks thus of the Sabbath in verse 9 according to the literal translation in the margin: "There remaineth therefore a keeping of a Sabbath to the people of God." And we know from Isa. 66:22, 23, that all the redeemed shall worship before God on each successive Sabbath. But if we throw out the fourth of Hebrews because the word Sabbath is in the margin instead of the text, and so accept Eld. P.'s statement that "this is the last time the word Sabbath is found in our version of the New Testament, except in Col. 2:16," yet it should be observed that this instance is the eighth time in which the Sabbath is mentioned in the book of Acts (Acts 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4); and that this is the third instance in this book in which the ancient Sabbath is so mentioned as to absolutely exclude the first day of the week from the honorable title of Sabbath (Acts 13:27; 15:21; 18:4); and that the Sabbath holds its

place in this book longer than do the apostles, as a body, they being dismissed as such in chapter fifteen, and the weekly Sabbath having an honorable mention in chapter eighteen; moreover, this last instance of the mention of the Sabbath is so worded as to prove positively that, as late as the year 54, the first-day Sabbath had no existence (Acts 18:4); and finally, that the first day of the week is not even mentioned in the book till six years after the last mention of the Sabbath of the Lord. These are indisputable facts, and they are worthy to be pondered.

There must, indeed, be some point where the Sabbath is last mentioned in the Bible; but it does not follow that the Spirit of God forgets this institution when it ceases to mention it. The moral law commands us, "Remember the Sabbath day to keep it holy" (Ex. 20:8); and it must therefore never go out of our minds, as it certainly never will from the mind of the Spirit of God, while the law of God remains the rule of right and the whole duty of man. Rom. 3:20; Eccl. 12:13, 14. But the first day of the week being never commanded by God, nor by Christ, nor by the apostles, is not even mentioned in the book of Acts until six years after this time, and then it is mentioned but once, and that on the occasion of an incidental, and not a stated, meeting.

3. That Col. 2:14-17 relates to the ceremonial law, and not to the moral, and that the Sabbaths therein mentioned are the annual, and not the weekly, Sabbaths, will be shown hereafter.

4. Eld. P. regards Acts 18:6 as marking the transition in Paul's labors from the Jews to the Gentiles, and he endeavors to connect therewith an argument for the change of the Sabbath. It is therefore proper to point out his mistake. (1.) At his conversion, Paul was commissioned to the Gentiles, and bidden to commence then. Acts 26:15-17. (2.) He labored much for the Gentiles in many places before this declaration of his in Acts 18:6. See Gal. 1:15-17; 2:7-9; Acts 11:20-26; 13:42-49; 14:15, 3, 12; 16; 17:4, 22-34. (3.) After this declaration, he labored still further for the Jewish people in other places. Acts 18:19; 19:1-8; 28:16-23. (4.) He had used similar language respecting turning to the Gentiles once before this, Acts 13:46, and he uses the like once afterward. Acts 28:28. (5.) What, then, did Paul mean by saying, "From henceforth I will go to the Gentiles"? Simply this: That while at Corinth, he should henceforth labor exclusively for the Gentiles. But he did not intend to falsify the facts above stated; nor did he mean to hold the Jews elsewhere responsible for the sins of those at Corinth. The text has not, therefore, the slightest bearing upon the change of the Sabbath; nor does it indicate any change in the conduct of St. Paul toward the Jews in general, and toward the Sabbath in particular.

Having, after the manner we have noticed, endeavored to dispose of the Sabbath of the Lord, Eld. P. thus brings in the first day: "The disciples held their meetings on the 'first day of the week,' as the following will prove: Acts 20:7; 1 Cor. 16:2; Rev. 1:10."

We have fully proved in the examination of the first of these texts (1.) That no stated custom of weekly first-day meetings could have existed during the period covered by the book of Acts. 2. That the one meeting on the first day of the week, held at Troas, was not held in the daytime, but in the evening following the Sabbath. 3. That Paul gave the most decisive evidence that he did not regard the first day as the Sabbath, in that he resumed his journey on first-day morning. 4. That as Paul reasoned in the synagogue every Sabbath, A. D. 54, and as the first day was not included in this statement, it certainly was not a Sabbath at that time, and if it be one now, it has become such since that time.

We shall examine Rev. 1:10, after we have considered the reference of Eld. P. to 1 Cor. 16:2. He quotes this text to prove that the first day of the week was the stated day for divine worship instead of the Sabbath day. His reference to Acts 20:7 being a failure, this text needs to go a good ways in helping him prove his point. We find his comments on this text in another part of his book, as follows:

"We admit that it means they were to 'lay by him in store,' or, in other words, let each lay by himself at home as God had prospered him. Although the original Greek does not favor the idea of a public collection every Sabbath, yet it will greatly aid us in regard to the true import of the apostle's language as given in 1 Cor. 16:1-4.

"And concerning the COLLECTION which is for THE SAINTS; as I directed the CONGREGATIONS OF GALATIA, so also do you. Every first day of the week, let each of you lay something by itself, depositing as he may be prospered, so that when I come, collections may not then be made." (*Emphatic Diaglott.*)

"The Greek word rendered collection in verse 1 is *logias*—in the singular number. But the word in verse 2 is *logiai*—plural, collections. This proves that there was to be one general collection for the poor saints at Jerusalem; but in making up this general collection, there would be a necessity of the brethren laying by themselves on each successive Sabbath, or 'first-day,' as God had prospered them during the last six working days; and thus it could all be put into the treasury, and then there would be no collections (plural), or 'gatherings,' needed when Paul should come, as it would be all ready for him in the treasury.

"And this laying by being on the first day of the week (Sabbaton), is conclusive evidence that this was the day on which they rested from labor, and not on the seventh day. The reason is this: If they were to lay by as God had prospered them during the six working days, then the whole six working days, including the seventh day of the week, must have been worked out, or they could not tell how God had prospered them, so as to lay it by on the 'first day.' Here, again, the true 'light' shines on this glorious subject, proving that the 'first day of the week' was with the apostles the REST DAY—THE CHRISTIAN SABBATH. And let all the people of God say, Amen." pp. 300-302.

1. We have several things in the above worthy of special consideration. This is the eighth and last instance in which the first day is mentioned in the New Testament. The first six instances relate to that single first day of the week on which Christ arose; and while three of them carefully distinguish between the Sabbath and the first day of the week, none of them contain a hint of its transfer to this new day. The seventh instance, as was shown in chapter twelve, contains direct evidence that Paul had no thought that this had become the Sabbath day. But we have now come to something which must be decisive in favor of the first-day Sabbath. This is the last time the first day is mentioned in the New Testament. It cannot be that we shall this time be disappointed in our search after the Christian Sabbath. It is true that the present reference to the first day of the week (1 Cor. 16:2) was—according to the chronology in the margin—written one year before his visit at Troas. We are, indeed, compelled to say either, (1.) St. Paul could not have established first-day sacredness in his letter to Corinth, A. D. 59, or, (2.) he violated that sacredness the following year at Troas by setting forth that day with his company on his journey toward Jerusalem—he on foot to Assos, a distance of twenty (20) miles, and they in the ship, which, according to verse thirteen, acted under his control in its manner of sailing. But is it not better that we should censure St. Paul for thus violating the Christian Sabbath in A. D. 60, than to consent to the idea that in A. D. 59 he did not authoritatively establish the sacredness of the first day, especially as this is the last instance that it is found in the New Testament?

2. The first quotation from Eld. P. in the present article cites this text (1 Cor. 16:2) to prove that "the disciples held their meetings on the first day of the week." p. 72. But how does this text prove this

to be the case? It must be by commanding the disciples at Corinth to take up a public collection on each first day of the week. But does it thus command a public collection? It says, "Upon the first day of the week let every one of you lay by him in store," etc. What do these words mean? In our second quotation in this article, Eld. P. thus expounds them:

"We admit that it means they were to 'lay by him in store,' or in other words, let each lay by himself at home as God had prospered him." p. 300.

So on more mature reflection Eld. P. decides that this text does not teach that "the disciples held their meetings on the first day of the week," but that it prescribes a duty for each to perform at his own home. We may be sure of this, however, that Eld. P. did not yield the idea of proving first-day meetings by this text—as he attempts to do on pages 72, 73—without a full conviction that he could not maintain such an assertion from this passage, and also till he had found another way to prove the first-day Sabbath out of this text. But Eld. P.'s attempt to prove from this scripture that "the disciples held their meeting on the first day of the week," and then his admission that it simply bids the disciples "each lay by himself at home," is not the first instance of this very act in first-day writers. Thus Dr. Justin Edwards in his well-known "Sabbath Manual" says on page 116:

"This laying by in store was NOT LAYING BY AT HOME, for that would not prevent gatherings when he should come. This could only be done by putting it into one common stock, that it might be ready on his arrival. Why was that to be done regularly on the first day of each week? Because that was the time when they regularly assembled together."

Yet Dr. Edwards having used this text in this manner to prove that the disciples "regularly assembled together" on the first day of the week, elsewhere frankly confesses that this text does not pertain to religious assemblies. Thus in the "Family Testament" of the American Tract Society, the notes of which were written by him (for the earlier editions bore his name as author upon the title page), he says:

"Lay by him in store; AT HOME. That there be no gatherings; that their gifts might be ready when the apostle should come." p. 286.

The emphasis in these two quotations from Dr. E. is mine. Our friend, Eld. P., copies the self-contradiction of Dr. Edwards with singular fidelity. But we will rest nothing upon Eld. P.'s admission that this text relates to the action of the disciples at their several homes. We will adduce some of the authorities which settle the meaning of this phrase "lay by him in store."

Dr. Bloomfield thus comments on the original: "Par heauto, 'by him.' French, *chez lui*, 'at home.'" Greek Testament with English Notes, Vol. 2, p. 173. The Syriac reads thus: "Let every one of you lay aside and preserve at home." The Douay Bible reads: "Let every one of you put apart with himself." Mr. Sawyer thus translates: "Let each one of you lay aside by himself." Beza's Latin version has it: "Apud se," i. e., at home.

Mr. J. W. Morton, late Presbyterian missionary to Hayti, makes the following statement respecting the translation of this text:

"The whole question turns upon the meaning of the expression 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his lexicon, translates the Greek term, 'with one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, *bei sich selbst*, by himself, at home. The Dutch, 'by hemself,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreira, 'para isso,' with himself. The Swedish 'near sig self,' near himself." *Vindication of the True Sabbath*, pp. 51, 52."

What Eld. P. finds of argument in the use of the word "collection," in the singular, in verse one, is only conjectured. He admits—what he could not deny—that the money was to be raised by the act of each disciple at his own house on each first day of the week. These were the "collections," in the plural, which Paul commanded them to make before his coming. These were the result of individual action on the part of the entire church, each at his own house on each first day of the week. When Paul should come, each man would have his

offering ready. Nothing, indeed, is said relative to the day of the week on which they should all hand this money to Paul at his coming. If we may be allowed to conjecture Eld. P.'s idea, it is that the *collection* (singular) was the act of the individual members of the church in presenting these separate sums to Paul, and who knows but that this might have been upon the first day of the week? In fact, we think the first day of the week much more appropriate for the business of receiving these many sums of money, and of recording the name of each donor and the amount given by each, than would be the Sabbath. Unquestionably it was done on some other day beside the Sabbath, even as we know Paul to have been careful that these individual, weekly collections should come upon one of the six working days. But as no day is fixed on which Paul should receive these offerings, no first-day argument can be framed from the supposed time of their presentation.

The use of the word "congregations" instead of churches, in verse one, by the "Diaglott," which Eld. P. here cites and emphasizes—a very questionable translation indeed—argues nothing with respect to meetings on the first day, as the directions are addressed to each individual and require his separate action at home. Nor can it be said that while Paul commanded this *individual* action by the Corinthians on each first day, he commanded the Galatians to do this as *congregations*, showing that they were to take up collections on that day as public assemblies; for, whereas the action of the Corinthians is defined to be the separate act of each individual, at his own home, on the first day of the week, this very action is said to be just the same as that commanded to the churches in Galatia.

The translation here cited from the "Diaglott," "let each of you lay something by itself," is not so accurate as that which in substance is given by the many translations here presented, "let each one of you lay aside by himself," inasmuch as "*hekastos*," "each," is the antecedent of the reflexive pronoun "*heauto*," showing that it should not be translated "itself" as by the "Diaglott" which inserts the word "something" as an antecedent, but that it is rightly rendered in all these versions "himself" or him. And this translation leaves no chance for misunderstanding.

But while Eld. P. is constrained to abandon the argument for *public assemblies* on first day from the supposed *public* collections on that day, inasmuch as these turn out to be individual acts performed by each at his own home, yet he by no means abandons this text as a support for the Sunday Sabbath. He still maintains that there is a mighty argument in this text for the first-day Sabbath as its friends have always maintained. But they made a mistake in deciding what that argument is. They thought that it was this: that this text ordained public assemblies on that day. They ought not to have made such a blunder. The text relates to what they were to do at home on that day. They put the argument for the first-day Sabbath upon the wrong foundation, and thus they have weakened its authority instead of vindicating it as they might. The place where the act here ordained is wrought does not help the case; and it is a misfortune to the Sunday cause that its friends have ever pleaded for its sacredness on such ground as this. But Eld. P. has discovered the real ground of argument from this text. It is not the *place* where the act was to be wrought, but the *nature* of the act itself that determines the first day in this text to be the Sabbath. Eld. P. thus states the case:

"And this *laying by*, being on the first day of the week (Sabbaton), is conclusive evidence that *this was the day on which they rested from labor*—and not on the seventh day. The reason is this: if they were to lay by as God had prospered them during the *six working days*, then the whole six working days, including the *seventh day* of the week, must have been worked out, or they could not tell how God had prospered them, so as to lay it by on the 'first day.' Here, again, the true 'light' shines on this glorious subject, proving that the 'first day of the week' was with the apostles the REST DAY—THE CHRISTIAN SABBATH. And let all the people of God say, AMEN." pp. 301, 302.

Here is logic indeed.

1. Each member of the Corinthian church was to lay by himself, at his own home, on each first day of the week, what he was able to give for the purpose specified by Paul. 2. This could only be done after the six working days were past, so that the weekly earnings could be known. 3. Therefore, the seventh day must have been one of the

six working days, and the first day must have been the Christian Sabbath.

Here is an argument which, if not purely original with Eld. P., is of exceedingly rare occurrence with first-day writers. Few of Eld. P.'s readers ever saw it in print until they read it in his book, and fewer still can say that the reading of 1 Cor. 16:2 ever suggested such an argument to their minds as he has here presented from it. But just when the common method of proving the Christian Sabbath from this text is found to be absolutely worthless, up comes this hitherto unknown first-day argument, being a new method of proving the change of the Sabbath from this passage—a most opportune occurrence indeed.

But let us carefully examine this new acquisition. How does it follow that the first day of the week is the Christian Sabbath from the fact that the disciples were on that day to examine the previous week's earnings, and out of these earnings, severally to lay by at their own homes what they could spare for the poor saints at Jerusalem? Is the act itself something so peculiarly appropriate to the Sabbath that it at once indicates as a Sabbath the day on which it is performed? By no means; for, strictly speaking, financial matters belong to the six working days and not to the Sabbath. But then the circumstances under which this was to be done prove that the day for its weekly performance must have been the Christian Sabbath. Will you please show how they prove this? In this way: the six working days must have passed, in order that the Corinthians should be able to estimate correctly their weekly earnings. Very well; what then? Simply this: the seventh-day Sabbath must have been one of these six working days!

But how do you know that the seventh day is one of the six working days? Because the first day is the weekly rest-day. And now how do you know the first day is the weekly day of rest? Because the seventh day is one of the six working days. So the seventh day is proved to be one of the six working days because the first day is the weekly rest-day; and we know the first day to be the weekly rest-day because the seventh day is one of the six working days!

But this text does not state that either of these things is true. No, not in so many words, but is it not a necessary conclusion that they labored on the day next preceding the one on which they laid aside their weekly donation? This question contains the whole argument of Eld. P. in one sentence. To be a necessary conclusion, it must appear that no other arrangement was practicable in fairly carrying out the words of the apostle. Also, that while this arrangement would involve no contradiction of Bible facts, any other would be impracticable and self-contradictory.

Let us test both the seventh-day and the first-day views. We will begin with the view that the Corinthians hallowed the seventh day, and, after testing the working of this view in the case of this text, we will apply the same test to the view that they observed as the Sabbath the first day of the week.

Suppose, then, that as we have searched the New Testament with the utmost diligence and painstaking, in order to find the change of the Sabbath, but hitherto without discovering one trace of the new Sabbath, we should conclude that the Corinthian church observed the fourth commandment. This is not an incredible supposition, when we consider how strongly Paul affirmed the perpetuity of the moral law (Rom. 3:31); and how, in this very epistle, he emphasized the commandments of God while setting aside circumcision (1 Cor. 17:19); and finally, that the gospel was introduced at Corinth by Paul in the manner thus set forth by Luke: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. Now, then, let us see if it was possible for this church to keep the fourth commandment, and also to obey the precept given by St. Paul in 1 Cor. 16:2.

To obey the fourth commandment, they devote to secular employments the same days of the week which were employed by the Creator in his work. These six days, being thus employed, are succeeded by the rest of the holy Sabbath. When the sacred hours of the Sabbath are past, the evening with which the first day commences, or the morning before entering upon the labors of the new week, and while each one is yet at his own home, would furnish a most appropriate season for rendering obe-

dience to this apostolic precept. To argue the change of the Sabbath on the ground that Paul's precept conflicts with the fourth commandment, is therefore absolutely inexcusable. Paul's words can be obeyed to the letter by those who keep the Sabbath day according to the commandment. There is, therefore, not the slightest reason to argue the change of the Sabbath on the ground that the Corinthians must have labored on the day before that on which they laid aside their weekly donation.

But to claim that they did do it, as Eld. P. actually asserts, involves several things of serious consequence.

1. That the Corinthian church every week violated the fourth commandment, by using the rest day of the Lord in secular labor.

2. That they observed as their rest day, a day of the week which no precept of the Bible commands men thus to hallow, and which neither God, nor Christ, nor angels, nor inspired men, have ever honored with Sabbatic honors.

3. And so the week at Corinth began with the so-called Christian Sabbath, and ended with the six days of labor! And the six days of labor began with the second day of the week, and closed with the end of the ancient Sabbath!

4. God ordained the labor first, and the rest afterward. But the Sabbath being changed from the last day of the week to the first, the rest now comes first, and the labor afterward.

But hitherto we have failed to find one particle of evidence to justify these important changes. And now in the text under consideration, what have we to help the first-day cause? At most, only the following three things:

1. The act of examining finances, and deciding what amount to lay aside for charity. And this is an act suited to a secular day, but not well suited to the Sabbath.

2. The place where this examination and laying aside takes place, viz., at home. A sufficient indication that this duty did not pertain to the public assemblies of the saints.

3. In addition to these two points in behalf of Sunday—if they can be so taken—we have a third, which Eld. P. offers, because he sees that these two do not help the case. This third one is his unsupported assertion that the Corinthians must have labored on the seventh day of the week—which is simply contrary to all the facts in the case.

Eld. P. thinks that obedience to this rule (in Cor. 16:2) is possible only to those who observe the first-day Sabbath. Now I have one further answer to give. I know a denomination of seventh-day Christians, who, as an entire body, carry out the essential features of Paul's rule. If Eld. P., or any one else, can name a denomination of first-day people who observe this rule, the favor will be duly acknowledged. The fact is, the rule was found by a man who hallowed the seventh day, and addressed to a church who had never heard of the change of the Sabbath. It is a convenient and admirable rule for those who hallow the Sabbath, but, so far as my knowledge extends, it is carried out by no denomination of first-day people. Until, therefore, first-day people make a business of observing it, let them nevermore hold up this rule to the observer of the seventh day as proof that the Bible Sabbath has been changed.

In conclusion, we call attention to a remarkable fact. Eld. P. and the historian Luke both treat of matters at Corinth. Luke writes of the introduction of the gospel at that place in A. D. 54, and Eld. P. comments on the words of Paul written in A. D. 59; and both use the term "every Sabbath." But Luke uses it in A. D. 54 concerning the seventh day, and by that expression does, at that point, recognize the ancient Sabbath, and does as plainly exclude from that honor the first day of the week. But Eld. P., commenting on the words of Paul written in A. D. 59, and relating to that very point, uses this same term "every Sabbath," and does certainly designate thereby the first day of the week to the exclusion of the seventh, which he here terms one of the six working days. Now one of two things is true: 1. Either Luke or Eld. P. makes a false statement; or, 2. If both speak the truth, the Sabbath must have been changed between A. D. 54 (the point at which Luke applies this term to the seventh day) and A. D. 59, the point at which Eld. P. applies it to the first. But Luke's statement must stand; and therefore Eld. P. must choose one of two

things; 1. Either he must acknowledge that he falsely uses the term Sabbath; or, 2. He must maintain that the Sabbath was changed between A. D. 54 and A. D. 59.

The eight instances in which the first day of the week is mentioned in the New Testament have all now been carefully examined for the alleged change of the Sabbath. And with the strictest truth we may say that hitherto no trace of that change has been discovered. And nowhere is the supposed argument in its favor a more signal failure than in the text we have just examined. But as this is the last instance of the use of "first day" in the Scriptures, it becomes Eld. P. to manifest great confidence; and he cries out:

"Here again, the true 'light' shines on this glorious subject, proving that the first day of the week was with the apostles the REST DAY—THE CHRISTIAN SABBATH. And let all the people say, Amen." pp. 301, 302.

Yet no record of this institution is found in the Scriptures; no such name as Eld. P. here uses is found therein; no precept is given commanding the observance of this day under any name whatsoever; and no instances of its observance are upon record. The seventh day which Eld. P. attempts to put down has the entire ground given it as the Sabbath, even to the absolute exclusion of this day, and that so late as A. D. 59, as we have just seen. The multitude may indeed respond, Amen, to Eld. P.'s doctrine, but no one of the sacred writers will consent to do it. And such being the case, we shall still hold God to be true when he said, "The seventh day is the Sabbath of the Lord thy God," though all men who assert the contrary be found false witnesses before him.

YE DID IT NOT TO ME.

I SAT and gazed upon my sunny home;
All pleasant things were there.
Bright things to look at, and sweet, soothing sounds,
That came and went upon the perfumed air.
The sunbeams glanced and quivered
Through the many colored pane,
And the marble floor at the open door,
Mirrored it back again.
The flowers blushed in beauty,
The birds sang forth their glee,
I looked, and listened, and I thanked my Father
That it was all for me.

And then I thought of One who had been here,
In days of yore,
Walking wearily on the earth he made,
The Son of Man, and yet the Son of God, despised
and poor.
I thought of him when first his infant form
Needed a resting place and there was none.
The King of Heaven was waiting to be housed;
Earth's dwellings had no room.
I thought of him upon the mountain side,
When all night long
The silent stars looked down upon his loneliness;
For Jesus had no home.

I thought and thought until my gushing heart
Groaned forth its longings:
Oh! had I been there,
What tender ministry, what fostering care
Wouldst thou have known,
Thou blessed one!
What kindly words!
What thoughts and deeds of love!
The hot tears gathered fast;
I laid me down and wept.

Was it a breeze that came into the room
So like a voice?
That came quite close unto my burning brow,
And whispered, "Why not now?"
It came again. I brushed the tears away,
And as I bent my head down very low,
I thought I heard him say,
"But why not now?"

There is a door-way in a narrow street,
And close beside that door a broken stair,
And then a low dark room;
The room is bare;
But in a corner lies
A worn-out form upon a hard straw bed,
No pillow underneath his aching head,
A face worn wan with suffering, and a hand
Scarce strong enough to reach the small dry crust
That lies upon the chair.
Go in for I am there;
I have been waiting wearily in that cold room,
Waiting long, lonely hours,
Waiting for thee to come.

There is a low, quiet corner in a green churchyard,
Where deep, sad, shadows lie;
And sound of passing feet goes seldom by—
I want thee there.
In that still place, beside a new-made grave,
A woman has been weeping all day long;
None marked her where she sat,
And now 'tis getting late
And stars are coming out,
Beautiful stars, my stars,
That used to gaze on me at Olivet;
The chill night dews are creeping through her
frame,
She dares not venture back from where she came;
She needs a home;
I called for thee and waited,
But thou didst not come;
I want thy pitying tears that fell just now
Upon the jeweled slab, to fall upon her cheek;
For tears can speak;
Lay the warm hand upon the fainting one,
And leave me not to watch and weep alone.

There is one seat near an open door,
Where, to and fro all through the busy day,
The sorrowing and the poor
Have found their weary way;
And now for very weariness

His eyes are closed,
Kind, earnest eyes that have looked lovingly
On many a ghastly spectacle of woe,
Looked into depths where loathsome miseries lie,
And never wept mere idle sympathy;
That heavy hand has fallen by his side,
The strong, brave hand
That waited my command,
And then did deadly battle with the foe,
That never flinched from any task
To which I called:
Were the way smooth or rough,
My bidding was enough.
Go in and look;
For tears have dropped upon the open book.
That heart is burdened—
Burdened for my sake;
Thou in thy thoughtless ease wilt let it break.
'Twas on a summer's day, long years ago,
I called two willing servants to my feet.
I took them by the hand and said to each,
I shed my blood for thee;
Lovest thou me?
And then I gave him work,
Large work within my fold;
He had no earthly store,
Wherewith to feed my poor.
It mattered not. I'd given thee my gold;
Where is it now? Look at that pallid brow
Sunk in its weary sleep;
The furrows are too deep,
They tell the tale of many an anxious grief,
Not his, but mine.

Whence comes the wasting of that haggard cheek?
The guilt is thine.
He gave me all his time, and strength, and health;
I took it, and then asked thee for thy wealth,
Thy given wealth! asked that it might be free,
Held in thine open hand for him and me.
Then came the years of conflict and of toil,
The days of labor and the nights of prayer,
Souls perishing in sin,
Few hands to fetch them in,
The hungry to be fed,
The naked to be clothed,
The outcast and the poor,
Gathered about my door.
I wanted money, and I wanted bread;
I wanted all that willing hands could do;
I wanted the quick ear and ready eye,
Aye, and the deep, true soul of sympathy;
I wanted help, and then I called for thee,
I called and waited, and then I called again;
Oh! could it be that I should call in vain?
I called and waited, and thou didst not come.

I tried to hold my breath and hear Him speak;
But it was as though this throbbing heart must
break.
I could not lift my head,
I could not sigh,
The crimson shame had burnt into my cheek,
I had no tears, the very fount was dry.
Oh! it was long, I could not tell how long,
That strange, cold stillness;
But I felt that He was waiting there,
Waiting for me to speak.
I knelt upon the floor, and breathed His name;
Then struggling one by one the faint words come:
Jesus I thought I loved thee.
I remember well
That day when thou didst hold
My trembling fingers in thy pierced hand,
And take me for thine own,
And I did love thee.
This poor heart beat true.
It was no fancied echo, when the voice
That spoke thee mine,
Responded, "I am thine."
But O, my Master! can I dare to tell,
Thy faithless child has loved thy gifts too well?
I looked on all things beautiful and rare,
Looked on earth's flowers,
And thought them very fair;
I hid me from the rude and vulgar throng,
And hoped it was thy will,
That I might turn away from common men,
And love thee still.
I dwelt among the pleasant sounds of life;
I did not like the turmoil and the strife,
To come too near.
And thou wast in the thickest battle tide,
When thou didst call thy servant to thy side;
But I was too far off,
And so I did not hear.

My Lord, I will come nearer. I will take my seat
Close at thy feet.
I will come down where the gray shadows lie,
And there I'll listen, listen every day
To hear thy voice.
It may be I must take a lower place,
But let me have the shining of thy face;
It may be I must seek a humbler home,
Let it be one where thou wilt often come.
Its door shall be the later open for thee,
And for the needy ones who claim
An interest in thy name;
And I will stand and watch, and wait to greet
The first, faint echoes of Thy coming feet.
—Selected for REVIEW.

God's Word.

How little is the word of God understood!
how poorly appreciated its beauty! God
has in his loving-kindness preserved to us
the history of the creation of the world, the
fall of man, and the plan of sacrifices
instituted by him, foreshadowing the suffer-
ing of his Son in due time for the
redemption of the fallen race, given us
examples of holy living in the primitive
age, warnings for his people in that age,
prophecies for them, and not forgetting us
away down in the end of the world, has in-
spired his servants to write out his will so
clearly that it seems that any one desiring
to know the truth can see and understand.
The precious word! as I take it up and
hold it in my hand, I tremble; for I feel it
comes from the Lord of Hosts. How
sacred! How thoroughly should its teach-
ings be studied, how carefully followed!
What can be said of that people who pro-
fess to be living out the present truth? Is

the depth of its meaning taken hold of as
for life itself, and in gratitude to God who
has done so much for us? Are its pre-
cepts lived out or have they not yet found
their way to the heart, but only reached
the understanding? Are we only con-
vinced, but not converted? We need to
try ourselves by the word, measure ourselves
by it, not comparing ourselves with others,
but keeping to the standard, trying our-
selves by that. How is the message to go
forth in its power unless those who profess
the truth live up to their profession? How,
unless upon them, can God let down his
Holy Spirit in power to give edge to the
truth spoken? Now while probation ling-
ers, while the Spirit and the bride say,
Come, let each one that thinks he has an in-
terest in these things, take hold of the
work anew. By God's grace such will over-
come. The world, the flesh, and the devil, are
our foes. If all we have and are, is on the
altar, it will, by God's help, become easy
work. But if only partially converted, the
battle goes hard. It is up-hill business and
we may fail at last.

How disappointed will those be who think
they love the truth, and cry Lord, Lord,
when they come up to the time when they
shall be spued out of his mouth. Let it not
be said of us, Thou art weighed in the bal-
ances and found wanting; but may we be
enabled to say, "This is our God, we have
waited for him, and he will save us."

A. M. L.

Palermo, N. Y.

The Wisconsin Fires.

CONSIDERABLE has already been said on
this subject; but we think it well to put on
permanent record the following additional
particulars concerning the unusual circum-
stances attending that conflagration, from
one who has visited the spot and writes from
his own observation. J. A. Richards, in a
letter dated at Little Prairie, Wis., to the
Milwaukee Sentinel, says:—

When the cry of anguish came from
Northern Wisconsin, it reached our hearts,
and nobly did the people respond to the
call for aid. We organized a Relief Com-
mittee, and in three days—among farmers—
we had \$380 in money, and six boxes of
bedding and clothing ready to go forward.
The ladies in the meantime were active.
They brought their sewing machines and
goods to the Temperance Hall, and made up
\$60 worth of new clothing. Being appointed
a committee to take charge of these sup-
plies and distribute them to the sufferers,
I proceeded to the burned district. At
Green Bay I found the Relief Committee
hard at work. At Marinette I found many
sufferers severely burned, but doing well
under the skillful treatment of Drs. Jones
and Brunschweiler, surgeons in charge, who
kindly favored me in my work and with in-
formation, for which they will please accept
my thanks. I left at this hospital \$80 in
money with the sufferers, which was re-
ceived with hearts too full for utterance.
They were much in need of bandages and
hospital supplies.

VISIT TO PESHTIGO AND THE SUGAR
BUSH.

O God! what a scene met my gaze on
every side. Here came the crisis of the
storm; here the fiery elements, controlled
by a tornado and a whirlwind, made war on
human hopes, hearts, and life. The half
has not been told, nor ever can be.

The phenomena and results of this storm
were mysteriously strange. In some places
the forest trees lay in every imaginable
position, while in others they were carried
into windrows. They were mere sticks in
the hands of a great power, slashing and
whipping the earth, and then made fuel for
the work of death. The fields, woods,
barns, houses, and even the "air," were on
fire, while large balls of fire were revolving
and bursting in every direction, igniting
everything they came in contact with; and
the whole of this devouring element was
driven before a tornado at the rate of a
mile a minute. There can be little doubt
that the air, strongly charged with electric-
ity, helped on the work of destruction and
death. Mr. Kirby says he saw large balls
of fire in the air, and when they came in
contact with anything, they would bound
thirty or forty rods away. Others testify
that they saw large clouds of fire burst into
fragments, and in some instances great
tongues of fire like lightning would issue
from these dark clouds and light upon the
buildings. Pennies were melted in the

pockets of persons who were but little burned.
A small bell upon an engine, and a new
stove, both standing from twenty to forty
feet from any building, were melted.

Near Mr. Hill's farm, in the Upper Bush,
is an ox half burned up, while two rods
from him was another, dead, but not even
scorched. The barn of Mr. Hill was burned,
full of hay and grain, also a fence ten feet
off, yet a double wagon which stood be-
tween the fence and barn was not scorched,
or even the appearance of fire upon it.
This phenomena is true everywhere. Where-
ever the force of the storm swept along, it
burned up and melted everything in its
way. There was no escape. There is no
wonder that so many burned, but that one
is left to tell the fearful tale of that awful
night of anguish, fire, and death. Four-
teen persons were burned but a few rods
from Mr. Hill's house, and some thirty
horses, thirty-five sheep, twenty hogs, and
several head of cattle. In the Lower Bush
they found eighty persons dead on six
acres, and one hundred within two miles
in the Upper Bush. The loss of life is not
less than five hundred in the Bush, and
from three to five hundred at Peshtigo.

Many thought the "great day of His
wrath" had come. And why should they
not? If persons who visit the ruins since
the fire are forced to think that God hid
his face in wrath and sent forth his thun-
derbolts of destruction; nay, that he gave
the very fiends of hell the right and power
to shake the place and burn it up, what
must have been the feelings of those who
passed through the fiery ordeal?

The most of those that can are returning
to their farms. But they need aid at Peshtigo
and in the Bush. Although three
weeks had passed since the fire, yet they
had no stoves, no axes, no bedding, no
blankets, no provisions (except as dealt out
in rations), and but very poor clothing
(old.) But with ample supplies that have
been given, and are still coming in from mil-
lions of noble hearts, their wants will no
doubt soon be supplied.

"They also Serve who only Stand and Wait."

BRETHREN, no time of seeming inactivity
is laid upon you by God without any just
reason. It is God calling upon you to do
his business by ripening in quiet all your
powers for some higher sphere of activity
which is about to be opened to you. The
time is coming when you shall be called
again to the front of the battle. Let that
solemn thought of dread, yet kindling ex-
pectancy, fill the cup of your life with the
inner work of self-development which will
make you ready and prepared when your
name is called. The eighteen years at
Nazareth, what was their result? A few
years of action, but of action concentrated,
intense, infinite; not one word, not one
deed, which did not tell upon the universe
forever.—Stopford A. Brooke.

When I read the above paragraph, it
seemed to speak to me such words of com-
fort and cheer that I fain would not only
transcribe it upon the tablet of my heart,
but speed it onward to perform the same
sweet mission for other hearts. I am my-
self undergoing a season of "seeming inac-
tivity;" occasioning, at times, sorrowful
self-reproachings, which end only in these
reproaches and an indistinct glimmering of
a bright emerging; hoping, ever, that fu-
ture usefulness shall demonstrate that it was
indeed a ripening in quiet, of powers for
some other sphere of higher activity ere
long to be opened. There has, at times,
a solemn thought of dread rested upon
me, not so much in "kindling expectancy,
as in a suppressed fear, that my "name
should not be called again." And yet I am
conscious of an endeavor to have the "inner
work of self-development go on, which shall
make me ready and prepared" should that
time ever come.

And I hope and believe that when the
way opens I am ready "to step to the
front of the battle." Till which time I
rest upon the assured consciousness that,

"They also work, who only stand and wait."

M. W. HOWARD.

Malone, N. Y.

IT never was meant that Christians should
be solitary. It never was meant that they
should feed themselves. It was meant that
they should thrive in their combined and
associated capacities.—Beecher.

Who was I that I should venture to rule
others when conscience told me I had so
little rule over myself?

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 19, 1871.

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

The United States in the Light of Prophecy.

CHAPTER IX.

AN IMAGE TO THE BEAST.

THE imposing miracles wrought before the people having riveted upon them the chains of a fatal deception, leading them to suppose they have witnessed the great power of God, and must therefore be doing him service, when they have only been dazed with a mighty display of Satanic wonders, and are led captive by the devil at his will, they are prepared to do the further bidding of the two-horned beast, which is to make an image to the beast, which had the wound by a sword and did live.

Once more we remind the reader of the impregnable strength of the argument already presented in previous chapters, fixing the application of this symbol to these United States. This is an established proposition, and needs no further support. An exposition of the remainder of the prophecy will therefore consist chiefly of an effort to determine what acts are to be performed by this government, and a search for indications, if any exist, that they are about to be accomplished. If we shall find evidences springing up on all sides, that this government is moving as rapidly as possible in the very direction marked out by the prophet, though these are not necessary to establish the application of the symbol to this government, they will serve to stifle the last excuse of skepticism, and become to the believer an impressive evidence of our proximity to the end; for the acts ascribed to this symbol are but few; and while yet in mid career, he is engulfed in the lake of fire of the last great day.

We may, however, notice in passing, another evidence that the government symbolized by the two-horned beast is certainly a republic. This is proved by the language used respecting the formation of the image. It does not read that this power, as an act of imperial or kingly authority, makes an image to the beast; but it says to them that dwell on the earth, that is, the people occupying the territory where it arises, that they should make an image to the beast. Appeal is made to the people, showing conclusively that the power is in their hands. But just as surely as the government symbolized is a republic, so surely is it none other than the United States of America.

We have seen that the wonder-working Satanic agencies, which are to perform the foretold miracles, and prepare the people for the next step in the prophecy, the formation of the image, are already in the field, and have even now wrought out a work of vast proportions in our country; and we now hasten forward to the very important inquiry, What will constitute the image? and what steps are necessary to its formation?

The people are to be called upon to make an image to the beast, which expression doubtless involves the idea of some deferential action toward, or concessions to, that power; and the image, when made, is an image, likeness, or representation of the beast. Verse 15. The beast from which the image is modeled, is the one which had a wound by a sword and did live, or the papacy. From this point is seen the collusion of the two-horned beast with the leopard or papal beast. He does great wonders in the sight of that beast; he causes men to worship that beast; he leads them to make an image to that beast; and he causes all to receive a mark, which is the mark of that beast. These palpable evidences of co-operation with the papal power, led Eld. J. Litch, about 1842, to write concerning the two-horned beast thus: "I think it is a power yet to be developed or made manifest, as an accomplice of the papacy in subjecting the world."

To understand what would be an image of the papacy, we must first form a definite idea of what constitutes the papacy itself. Papal supremacy dates from the time when the decree of Justinian, constituting the pope the head of the church and the corrector of heretics, was carried into effect, in 538. The papacy, then, was a church clothed with civil power, an ecclesiastical body, having authority to punish all

dissenters with confiscation, imprisonment, torture, and death. What would be an image of the papacy? Another ecclesiastical establishment clothed with similar power. How could such an image be formed in this country? Let the Protestant churches in our land be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy?

It may be objected that whereas the papal church was comparatively a unit, and hence could act in harmony in all its departments in enforcing its dogmas, the Protestant church is so divided as to be unable to agree in regard to what doctrines shall be made imperative on the people. We answer, There are certain points which they hold in common, and which are sufficient to form a basis of co-operation. Chief among these may be mentioned the doctrine of the conscious state of the dead and the immortality of the soul, which is both the foundation and superstructure of spiritualism, and also the doctrine that the first day of the week is the Christian Sabbath.

It may be objected again that this view makes one of the horns, the Protestant church, finally constitute the image of the beast. If the reader supposes that the Protestant church constitutes one of the horns of the two-horned beast, we reply that this is a conception of his own. No such idea is here taught. And we mention this objection only because it has been actually urged as a legitimate consequence of the positions here taken. And then the question is asked, If the Protestant church constitutes one horn, may not the Catholic church constitute the other? Under the shadow of that hypothetical "if," perhaps it might. But neither the one nor the other performs such an office. In chapter VI of this series of articles, it was stated that the two great principles of Republicanism and Protestantism were the proper objects to be symbolized by these two lamb-like horns. But there is the plainest distinction between Protestantism as an embodiment of the great principle of religious liberty, and the different religious bodies that have grown up under its fostering influence; just as plain as there is between Republicanism, or civil liberty, and the individual who lives in the enjoyment of such liberty. The supposition, therefore, that the Protestant church is to furnish the material for the image, involves no violation of the symbolic harmony of this prophecy.

Let us look a moment at the fitness of the material. We are not unmindful of the noble service the Protestant churches have rendered to the world, to humanity, and to religion, by introducing and defending, so far as they have, the great principles of Protestantism. But they have made a fatal mistake in stereotyping their doctrines into creeds, and thus taking the first steps backward toward the spiritual tyranny of Rome. Thus the good promise they gave of a free religion, and an unfettered conscience is already broken. For, if the right of private judgment is allowed by the Protestant church, why are men condemned and expelled from that church for no other crime than honestly attempting to obey the word of God, in some particulars not in accordance with her creed? This is the beginning of apostasy. Read Chas. Beecher's work, "The Bible a Sufficient Creed." "Is not the Protestant church," he asks, "apostate?" Is not the apostasy which we have reason to fear, "already formed?" But apostasy in principle always leads to corruption in practice. And so Paul, in 2 Tim. 3:1-5, sets forth the condition of the professed church of Christ in the last days. A rank growth of twenty heinous sins, with no redeeming virtues, shows that the fruits of the Spirit will be choked and rooted out by the works of the flesh. We can look nowhere else for this picture of Paul's to be fulfilled except to the Protestant church; for the class of which he speaks maintain a form of godliness, or the outward services of a true Christian worship.

And is not the church of our day beginning to manifest to an alarming degree the very characteristics which the apostle has specified? Fifteen clergymen of the city of Rochester, N. Y., on Sunday, Feb. 5, 1871, distributed a circular, entitled "A Testimony," to fifteen congregations of that city. To this circular the Rochester Democrat of Feb. 7, made reference as follows:—

"The 'Testimony' sets out by stating that

the foregoing pastors are constrained to bear witness to what they 'conceive to be a fact of our time: viz., That the prevailing standard of piety, among the professed people of God, is alarmingly low; that a tide of worldliness is setting in upon us, indicating the rapid approach of an era, such as is foretold by Paul in his second letter to Timothy, in the words, "In the last days perilous times shall come." These conclusions are reached, not by comparisons with former times, but by applying the tests found in the Scriptures. They instance as proof, 'the spirit of lawlessness which prevails.' The circular then explains how this lawlessness (religious) is shown. Men have the name of religion, but they obey none of its injunctions. There is also a growing disposition to practice, in religious circles, what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God. The tendency to adopt worldly amusements, by professed Christians, is further stated in evidence."

This is testimony to the point. When men "have the name of religion but obey none of its injunctions," they certainly may be said to have a form of godliness, but to deny the power; and when they "practice in religious circles what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God," they may be truthfully said to be "lovers of pleasures more than lovers of God." And Rochester is not an exception in this respect. It is so all over the land, as the candid everywhere, by a sad array of facts, are compelled to admit.

That the majority of the Christians in our land are still to be found in connection with these churches, is undoubtedly true. But a change in this respect is also approaching. For Paul exhorts all true Christians, in his words to Timothy above referred to, to turn away from those who have a form of godliness, but deny the power thereof; and those who desire to live pure and holy lives, who mourn over the desolations of their Zion, and sigh for the abominations done in the land, will certainly heed this injunction of the apostle. There is another prophecy which also shows that when the spirit of worldliness and apostasy has so far taken possession of the professed churches of Christ, as to place them beyond the reach of reform, God's true children are every one to be called out, that they become not partakers of their sins, and so receive not of their plagues. Rev. 18:4.

From the course which church-members are everywhere pursuing, it is plain to be seen in what direction the Protestant churches are drifting; and from the declarations of God's word it is evident that all whose hearts are touched by God's grace and molded by his love, will soon come out from a connection in which, while they can do no good to others they will receive only evil to themselves.

And now we ask the reader to consider seriously for a moment what the state of the religious world will be when this change shall have taken place. We shall then have an array of proud and popular churches from whose communion all the good have departed, from whom the Holy Spirit is withdrawn, and who are in a state of hopeless departure from God. God is no respecter of persons nor of churches; and if the Protestant churches apostatize from him, will they not be just as efficient agents in the hand of the enemy, as ever pagans or papists have been? Will they not then be ready for any desperate measure of bigotry and oppression in which he may wish to enlist them? After the Jewish church had finally rejected Christ, how soon they were ready to imbrue their hands in the blood of his crucifixion. And is it not the testimony of all history, that just in proportion as any popular and extensive ecclesiastical organization loses the Spirit and power of God, it clamors for the support of the civil arm?

Let, now, an ecclesiastical organization be formed by these churches; let the government legalize such organization, and give it power (a power which it will not have till the government does grant it) to enforce upon the people the dogmas which the different denominations can all adopt as the basis of union, and what do we have? Just what the prophecy represents: an image to the papal beast, endowed with life by the two-horned beast, to speak and act with power.

And are there any indications of such a movement? The preliminary question, that of the grand union of all the churches, is now profoundly agitating the religious world.

In May 1869, S. M. Manning D. D., in a sermon in Broadway Tabernacle, New York, spoke of the recent efforts to unite all the churches in the land into co-operation on the

common points of their faith, as a "prominent and noteworthy sign of the times."

Dr. Lyman Beecher is quoted by Lorenzo Dow, as saying: "There is a state of society to be formed by an extended combination of institutions, religious civil and literary, which never exists without the co-operation of an educated ministry."

Chas. Beecher in his sermon at the dedication of the Second Presbyterian church, Ft. Wayne, Ind., Feb. 22, 1846, said:—

"Thus are the ministry of the evangelical Protestant denominations, not only formed all the way up under a tremendous pressure of merely human fear, but they live and move and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And at do we see just ahead? Another general council! A world's convention! Evangelical Alliance and Universal Creed!"

The *Banner of Light* of July 30, 1864, said:—

"A system will be unfolded sooner or later that will embrace in its folds Church and State; for the object of the two should be one and the same. The time is rapidly approaching when the world will be startled by a voice, that shall say to every form of oppression and wrong, 'Thus far shalt thou go and no farther.' Old things are rapidly passing away in the religious and social, as well as in the political world. Behold all things must be formed anew."

"The *Church Advocate*, in March 1870, speaking of the formation of an "Independent American Catholic Church," a movement now agitated in this country, said:—

"There is evidently some secret power at work which may be preparing the world for great events in the near future."

A Mr. Havens, in a speech delivered in New York, a few years ago, said:—

"For my own part I wait to see the day when a Luther shall spring up in this country who shall found a great American Catholic church, instead of a great Roman Catholic church; and who shall teach men that they can be good Catholics without professing allegiance to a pontiff on the other side of the Atlantic."

There is every indication that at no distant day such a church will be seen, not indeed, raised up through the instrumentality of a Luther, but rather through the operation of the same spirit that inspired a Fernando Nunez or a Torquemada.

U. S.

Light and Heat.

IN the rays of the sun, light and heat are combined. The rays of light, falling upon the earth, are reflected back toward their source, and by the friction of falling and returning rays, heat, it is supposed, is produced. Whether this is the true theory or not, all know, from experience, that light and heat are combined in the rays of the natural sun.

So it should be in religion. Knowledge is light and zeal is heat. The rays of divine truth from the Sun of Righteousness should warm our hearts with a corresponding zeal. We should not be like dark bodies which absorb the rays and reflect none. A true theory is essential; but if the truth be held in unrighteousness, if it is not responded to in our hearts and reflected in our lives, it is of no value to us. A man may be frozen, and have a tendency to freeze all that he touches, with the best theory in the world. Like the polar regions, turned away from the sun, and receiving his rays obliquely, such a one does not return the rays directly, but glances them off in another direction, and remains an iceberg still.

On the other hand, there may be a "zeal of God, but not according to knowledge." One may have an ardent zeal, yet, lacking knowledge, walk in the dark. This is dangerous; for the faster one rushes on in the dark, the greater his peril. And as warmth alone cannot develop healthy plants, but only pale and feeble ones, so zeal, unenlightened by divine truth, cannot develop a sound and healthy Christian. Such a one must be enlightened gradually; for he cannot bear the full light of revealed truth at once, more than a plant that has been reared in a cellar can at once endure the blazing light of the noon-day sun.

Where light and heat, truth and zeal, are combined, the flame is steady and constant. But unenlightened zeal blazes for a moment, and the next moment it is expired, like a fire made of fine shavings. During the season of the year of least active worldly business, these fires will be seen blazing up in almost every direction; but the busy season returns, and these lights have gone out.

Yet men love darkness and reject the light. One minister declares he would not go the smallest distance to hear on the prophecies of the

word of God—the precious promises of the God of Heaven. Another would welcome any one to preach in his neighborhood who is laboring for the *salvation of souls*; as though enlightening men with the word of God and teaching the way of truth and duty had no tendency in that direction. Such prefer to walk in darkness. They talk of being sanctified and saved “through and through;” and while they speak of this, their voices swell, their forms are raised to the highest altitude, their chests expand; all giving evidence that they are filled and inflated with spiritual pride well-nigh to bursting. The language of inspiration to these is as follows: “Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” Isa. 50:11.

Brethren, let us cherish the light; let us love the precious truth of God. And let us walk in the light—obey the truth—and thus manifest a zeal according to knowledge. A true theory without a commensurate zeal will freeze you to death; while a blind zeal will lead you into the ditch. Let us have knowledge and zeal, light and truth, combined. If we are the most enlightened, we should be the most zealous people in the world; and our zeal should burn with constancy; not like the flickering light of the expiring lamps of the foolish virgins in the parable.

R. F. COTTRELL.

Men and Things.

A CHANGE AT HAND.

EVERYWHERE, men of all classes are looking for some great change to immediately come.

“The *Christian Work*, London, in its issue for January, 1871, reviewing the events of the year previous, has the following passage:

“It is quite impossible for any one, with the most general glance at prophecy, not to feel that we are living in the midst of an important prophetic era. Changes are taking place in years and decades, which used to occupy centuries. Things generally are in a state of confusion. Men’s minds are not at rest.”

INFIDELITY AND CORRUPTION OF CATHOLICISM.

Infidelity is spreading, even among church members and officers in high places. I know this to be so from my conversation with men everywhere. But listen to the following, on Infidelity in the Romish church, from Rev. Mr. Langdon of Florence, Italy:—

“Break through but the thin surface crust of names, and forms, and old associations, and the fact is revealed that there is nothing spiritual left; that Romanism is thoroughly materialistic; and that it has practically brought Christian Italy back to its own ancient paganism. But for the instinctive habit they have of using the word Christian, as implying, if not as being synonymous with the highest cultivation and enlightenment, many of the first publicists of Italy would, very probably, admit it in so many words.

“Who can be a fairer judge than that venerable statesman and philosopher, Count *Terenzio Mamiani*? He is a Roman. He was one of the pope’s own trusty friends, one of his lay cabinet. He occupied a similar position as the colleague of Cavour. No living Italian writer stands more eminent in the esteem of his countrymen. His wisdom is revered in the Italian Senate, and he was the *relatore*, or chosen spokesman, of the special committee of that body, to which was lately referred the law of the Papal Guarantees; and he is, what is so rarely found among his peers, a sincere and devout Catholic. Such is the man who wrote to me on the 30th of October last, in a letter already published: ‘It is to be feared that all this [effort for reform] comes too late. Romanism has at last produced in Italy three deplorable results; and these are *superstition* in the lowest populace, *indifference* in the other classes, *infidelity* in the greater part of the thinkers and writers.’

“In fact, Christianity is not generally looked upon, either by ecclesiastics within, or by the laity without the church of Italy, as a system of *principles*, governing the heart, the conscience, and the inner life, so much as a politico-social system, allied to a state of society which has passed away, when it was the right of the one to rule, and of the other to minister to their ambition. Indeed, I have the story from the best authority, that a veteran diplomatist, who had long been accredited to the Papal Court, said that of some eighty-three Cardinals whom he had personally known, perhaps three really believed in the divine origin of Christianity; and it is well known here that some of the most valued ecclesiastical officials of the Holy See are men, not only without any religious character whatever, but of such notoriously disgraceful moral character that they are not received in respectable Roman society.”

POLITICAL CORRUPTION.

Says the *Phrenological Journal* for September:—

“It is certain that if earnest and powerful endeavors are not made to put the right men in the right places, and a higher and purer tone given to our political affairs, a sad condition will ere long overtake American society, a con-

dition ripe for violent faction, revolution, anarchy. From which kind Heaven defend!”

PLAIN PREACHING.

The following sentiment is worthy the attention of every minister who desires to affect his people for good. The simple truth, plainly told, is what does the work.

“BLUNT PREACHING.—I have tried to drive certain long brass headed nails into a wall, but had never succeeded except in turning up their points, and rendering them useless. When a tradesman came, who understood his work, I noticed that he filed off all the points of the nails, the very points upon whose sharpness I had relied; and when he had quite blunted them, he drove them in as far as he pleased. With some consciences our fine points in preaching are worse than useless. Our keen distinctions and nice discriminations are thrown away on many; they need to be encountered with sheer force and blunt honesty. The truth must be hammered into them by main strength, and we know from whom to seek the needed power.”

SHALLOW WATERS.

Here is a good illustration of Christian character. See that Christian who is easily roiled and his spirits quickly stirred. His experience is shallow, with plenty of mud at the bottom. If it don’t come up now it will at the Judgment.

“Shallow waters are easily muddied. After a night of storm, the waters of the bay along the beach, stirred by the winds, are foul and black with the mire and dirt. But look beyond, out into the deep water; how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep its surface to stir up the earth at the bottom.

“So in Christian experience. A shallow experience is easily disturbed; the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storm of life fails to darken or perturb the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquility, the peace of God that passeth all understanding.”—*Newport Journal*.

D. M. CANRIGHT.

Items.

SOME of the greatest inventions have been made by men in humble life. Distinguished men have often sprung from a humble origin, and merit is often bred in adversity.

No matter how great your talents are, unless you have fortitude to bear life’s ills, and courage for its battles, you must be content with mediocrity, or something less.

A spirit that can do right when it is not customary to do right, and that can pleasantly and bravely endure the scorn of the multitude, which comes in consequence of such right action, is above price.

David’s respect for Saul and his posterity, as the Lord’s anointed, both while Saul was living and afterward, continually teaches a lesson, heavenly and divine. It shows children of imperfect parents how to honor their parents by speaking of their virtues, and maintaining perfect silence as to opposite qualities. And may there not be a lesson here for all to learn in respect to their deportment toward their superiors?

He who is ignorant of any part of the Old Testament, is so far incapacitated to understand the principles of the New Testament.

Thought generally runs in the grooves of habit, and these habits are of our own manufacture. Right habits of action naturally lead to right modes of thought, and wrong habits of life lead in an opposite direction. Thus we see the idolater justifies the worship of images, and the tobacco and opium eaters, with equal folly, discuss the virtues of the poisons they use. Error in action produces error in reasoning. This is what makes men idiots.

Children should be absent from church trials: should never hear neighborhood rumors; nor read details of crimes. Keep their passions calm. Do not rouse their prejudice, or their anger. These will develop at best too soon. Evil is indigenous. Do not allow strangers and careless people to relate stories, and rumor of evil tendency, at your table, in the presence of your children. Indeed it would be well, to be choice in selecting proper topics of conversation at all times, in all places. But there are subjects, proper and appropriate for discussion among those of mature age which are wholly unfit for the ears of children.

Humility has a wondrous effect, in helping us to bear real trials, and in dissipating imaginary clouds of darkness.

The doctrines and learning derived from the Bible, are the best remedy for narrow mindedness.

There is but a half-step, between jealousy and false accusation.

If you would not do wrong you must not speak evil; and if you would avoid evil speaking, you must avoid the evil thought.

A man’s life, is only an advertisement of the state of his heart.

Unless a man has a little self-conceit, he will be worthless to himself and others; but if he has too much of this article, it will often expose

him to the disgust and contempt of his cotemporaries.

Self-conceited people generally think too highly of their own virtues, and too little of their own frailties; but they generally measure others in an opposite scale: that is, they magnify other’s faults, and depreciate their virtues: thus you see, self-conceit perverts the judgment, often making its possessor ridiculous.

JOS. CLARKE.

Mormon Evidence for Sunday-Keeping.

IN No. 20, of last volume of the REVIEW, is a note from Bro. Smith copying a statement from Bro. Canright relative to the statement made in No. 13 that a Mormon Elder said that Joseph Smith had a revelation that Sunday should be kept as the Sabbath, and that two Mormons had written to the office denying that any such revelation was ever given.

I can say with Bro. Canright that “I care but little about what revelations Joseph Smith has given about the Sunday Sabbath.” Neither do I doubt but the Mormon in Leon, Iowa, made the very statement Bro. Canright says he did; but if the Mormons believe the book called “Doctrines and Covenants” to be what it purports to be, revelations of Joseph Smith, I do not see how they could conclude otherwise than that Joseph taught them to keep Sunday. But as a settler of how the Mormons on this coast understand the matter I will quote from their writings on the subject. Before me is a catechism of eighty-four pages entitled “A Catechism for the Children of the Church of Jesus Christ of Latter-day Saints in California.” In chapter fifteen, on pages 53 and 54, we read:

“Q. What does the fourth commandment teach us?

“A. To keep holy the Sabbath-day. Ex. 20:8-11.

“Repeat this commandment.”

Then follows a quotation of the fourth commandment and the questions continue.

“Q. If God commanded that the seventh day of the week should be kept holy as the Sabbath, how is it that people keep Sunday, which is the first day of the week?

“A. On the first day of the week the Lord Jesus Christ rose from the dead, and appeared to his disciples, and in honor or remembrance of his resurrection professing Christians keep that day, instead of the seventh, holy as the Sabbath. But the Jews, who do not believe in Christ, keep holy the seventh day, or Saturday.

“Q. Which day do the Latter-day Saints keep holy?

“A. The first day of the week.

“Q. Is this in accordance with the will of the Lord?

“A. Yes. Joseph Smith received instruction from the Lord to that effect.”

Then follows two quotations from the Book of Doctrines and Covenants from chapters 19 and 22, which this Catechism claims as proof for Sunday-keeping. To all candid, we would say, This Catechism of the Mormons certainly teaches the observance of Sunday on the authority of Joseph Smith. The two men who wrote to the office perhaps were not willing to admit what the Mormon elder in his simplicity had truthfully stated and Bro. Canright truthfully chronicled. And so we let it pass.

J. N. LOUGHBOROUGH.

Funerals.

It is not wrong to follow customs so far as the principles of truth and righteousness will admit. But the moment established customs would lead us to step over these limits, followers of Christ should refuse to bow down to such dumb idols.

Means which might do good to the poor, and further on the cause, are often uselessly expended at funerals.

Messengers are sent off, sometimes in the night and through the cold and snow, fifty miles or more, to get a preacher. The messenger endangers his own health, and the minister must expose himself, or be called away from much more important and useful labor, spending two or more days, and means for traveling to the place and back. And some are so anxious to get a funeral sermon preached, that it must be done, even months after the death of the person. This reminds me of a custom in a certain Protestant church. They put a long stick down on the coffin, if the minister is not there at the time of burial. When the minister comes the stick is pulled up, and, through the opening thus left, he throws three little shovelfuls of fine soil, pronouncing, at the first motion, these words: Of dust thou art; second, unto dust shalt thou return; third, and, from dust shalt thou again arise.

I would advise the brethren to use a little judgment about this matter. If no minister of our own faith can be had in a reasonable way, or is within reasonable distance, ministers of other denominations can most always be found, who, when they are notified a little concerning our faith, generally will be willing to avoid dwelling on points of difference. And, if such cannot be had, the dead sleep just as soundly, and can be buried just as well, without the minister. And the bereaved mourners might sometimes get more comfort in the word of God, if

they would take pains to search for themselves, and lean by faith upon the blessed promises there brought to view, than where the same has to be brought to them second hand.

Let us try to use judgment, and act out the principles of love and justice to the living, independent of custom.

JOHN MATTESON.

Words that Do not Wear Out.

THE words of man will seldom bear repetition. What interests you when first heard, when often heard, wearies you, and you wonder how it was that people could become so infatuated as to quote such feeble words which, by repetition, lose all their power. The words of Jesus are the very opposite of this; they seem ever to possess a new beauty, they are always appropriate whether in health or sickness, in active life, or at the death-bed.

They are of the true metal which no change of time will ever tarnish. “You may ring the changes upon them, and never exhaust their music; you may think of them, consider them, by day and by night; you may, as it were, put them into a mortar and beat them with the pestle of contemplation, and there will be a fragrance and a perfume all the more discoverable when you have bruised them, and brought them down to the very lowest point of criticism.”

What comfort does the aged disciple draw from the words of Jesus. The learned man can nowhere find such good counsel; and, still, they are so simple, and the meaning is so plain, that even the most unlearned can understand them. They ever have a purifying influence when instilled into the minds of children. It can most truly be said of them that they are “like apples of gold in pictures of silver.”

The Rev. C. H. Spurgeon says, “I remember being in the Island of Lido, off Venice, listening to the music of the bells, thinking how charming it was—perhaps no melody could be sweeter; but, on returning to the city on the same day, the bells there ringing seemed to drive one mad; there was no sweetness, apparently, in any one; distance had lent enchantment to the sound. And so with the word of man. At a distance, it rings out melody only; but take it to pieces and find out each quality, each separate thought, and you find nothing but dissonance. It is never so with the great words of Jesus. You can hear them ring very far when you are a sinner, alone on the mountain wilds, and they still ring of hope; and you can afterward listen to each distinct word, each separate silver bell, and, among all, say of each separate one: ‘I never thought there was anything so inexpressibly sweet as this, outside of Heaven.’ The best of all is that these precious words will never wear out; for Jesus said, Though heaven and earth shall pass away, yet my words shall never pass away.”

E. R. DEWEY.

HOME COURTESIES.—A retired governess says: “I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families, in which I made my home in the course of about thirty years, there were only three that could be designated as happy families. The source of trouble was not so much the lack of love, as the lack of care to manifest it.” The closing words of this sentence give us the fruitful source of family alienations, of heart-aches innumerable, of sad faces, and gloomy home circles. “Not so much the lack of love, as the lack of care to manifest it.” What a world of misery is suggested by this brief remark! Not more than three happy families in twenty!—and the cause so manifest, and so easily remedied! Ah! in “the small, sweet courtesies of life,” what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Think of it, reader, and take the lesson home with you.

Ventilation.

DR. ARNOTT states that many animals were killed at the Zoological Gardens, in London, by putting them into houses that had only an opening a few inches from the floor; it was like putting them under an extinguisher. Canary birds have been found dead in their cages in the morning after having passed the night hung up at the top of a large curtained bedstead, in which the foul exhalations from the sleepers below were retained. Bees take good care to have their hives well supplied with pure air, notwithstanding that the construction of hives is not favorable to ventilation, by a peculiar method of producing currents of air with their wings—one current to carry out the foul air and one to bring in the fresh. Their plan of operating is said to be highly interesting; they adapt the power of their ventilating apparatus to the existing circumstances of the case, as regards the number of active bees in the hive, the heat of the weather, &c. Bees thus show themselves to be better physiologists than are many of our large manufacturers, most of whose workshops are hardly better than hotbeds of disease on account of the noisome atmosphere within them.

A CHRISTIAN should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

WORK.

Up! there's no time for rest to-day!
There's stubborn work to do,
For every willing heart and hand,
The blessed daylight through.
Nor must we loiter, slack, or sleep,
Save in the friendly night,
Which hides, beneath its grateful shades,
The labors of the light!

Up! there's no chance for rest to-day!
Brothers of human kind,
In many a dark and sterile spot,
Are groping, halt and blind.
And, there are burdens to be borne,
And fetters to be broke,
And trees of evil to be hewn down
With many a toilsome stroke!

Up! for the world is full of strife,
The earth is sown with sin,
Quick springing, like the noxious tares,
A noble field within.
And, though at first but tiny blades,
Of shower and sunshine born,
The laborer needs but rest, and straight
They overtop his corn!

Then up! nor dream of rest to-day!
The foes are all around,
And some concealed in ambush lie,
And some dispute the ground.
Then let us gird the harness on
To wrestle or to toil.
The laborer reaps the golden grain,
The conqueror wins the spoil!

—Independent.

Progress of the Cause.

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

California.

My last report was made in Vol. 38, No. 16. We had then just opened our meeting on Minna Street in this city. Bro. Cornell returned shortly after from his visit to Sonoma County much improved in health. After laboring together a week here, it was decided that Bro. Cornell give a brief course of lectures while I held meetings with the churches in Sonoma County.

At Healdsburg I had two interesting meetings, besides a business and social meeting. I found that the brethren had their meeting-house, 30x40, enclosed and temporarily seated so as now to be occupied for meetings. One, who had ceased some months since to obey the truth, was dropped, and three new ones were added to the church. One of these was a brother who sailed into San Francisco from China just before our tent-meeting commenced, heard the truth, embraced it, left the sea, and is now happily situated with Bro. Bond of the Healdsburg church.

Another brother who united with the church received the truth by reading some books I sold an individual in Alexander Valley. As the result, he commenced to obey the truth before even hearing a lecture. How often we see instances of books sold or given to one person, who lays them aside, falling into the hands of another who does prize and obey the truth. This certainly should incite us to zeal to scatter the truth and reach all we can.

While at Healdsburg I went with Bro. Bond to view one of the great natural wonders of California, the *Geysers*, only twenty miles from Healdsburg. The day, I trust, while it was one of recreation, was also one of profit.

To see water boiling out of the earth at a heat that will cook an egg hard in a minute, and steam hissing into the air fifty feet with a sound like that of blowing off steam from a high pressure engine, can but produce solemn feelings on the candid beholder. Two apertures we examined, only two feet apart, both ejecting water at boiling heat, one as clear as crystal, the other black as ink. From the top of what is called "The devil's pulpit" we took a lump of brimstone some six inches square, and two inches thick. We left the place, not only impressed with a sense of the wonders of the world, but deciding in our minds that these manifestations of heat were proof of the plainly taught Bible doctrine that under the earth "is turned up as it were fire."

As I started from Healdsburg to Green Valley I saw a copy of a paper from Buchanan, Mich., in which a writer makes bitter complaints concerning our work here in San Francisco. He refers to what Bro. Reed of Santa Clara said, and had considerable to say about our seeking justification by the law and leaving Christ. How often will first-day Adventists have to be told that we do not believe that we can do anything without Christ, before they will cease their cry of leaving Christ and seeking justification by the law.

Again, this writer raises a great complaint about our dividing their company. We "can't see it" here. And it seems that in a recent *Crisis*, over the signature of "C," a statement is made by a San Francisco reporter, that he witnessed but few persons in our meeting that attended Eld. Grant's meetings.

That is the fact. Most of those who have embraced the Sabbath, and are with us here, know but little of the Advent doctrine until the tent was pitched in San Francisco.

This man complains of S. D. Adventists' breaking up their churches; but I think there is room for both of us, in a city of 175,000 inhabitants, unless they are anxious that the truths

we hold in common with them shall all be "hammered on their anvil."

They believe the Lord's coming is near; so do we. They believe in life only through Christ; so do we. We believe the seventh-day Sabbath is still binding; they quote the text, "Let every man be fully persuaded in his own mind." If it is a matter of so little consequence as that, to them, why be so greatly alarmed when we make prominent those truths which they regard as important?

In Green Valley, we found our numbers somewhat diminished by persons' moving away; yet a few faithful ones still remain. Our two days' meeting was not without profit, although, as in other States, there are some trials growing out of a lack of consecration on the part of some. We trust that this may be remedied by patient labor.

In Bloomfield, we found they were still having interesting meetings, and growing in the work. Some in the vicinity of Bloomfield are subjected to great trials because of taking a firm stand for the truth. The Lord will sustain them in all their trials if they humbly trust him, and in their trials will make a way for their escape so that they may be able to bear it. We trust soon to be able to spend more labor at Bloomfield, and organize a church there.

In Santa Rosa, I held one evening meeting, which was well attended. With very few exceptions, this church are trying to be active and do duty, and there is a growth in them corresponding to their efforts to do. Some, alas! are covered so much with the cares of this life that they have no energies in the cause of God.

At Petaluma, our meetings were encouraging to us. This company all hold on firm to the truth, yet have had the least preaching of any of our churches in the State. They unselfishly pay their means to push on the work, and try to do their part that interest may be kept up in their own meetings. May the Lord help them to be faithful in all things, and thus they will be found at last among the overcomers.

The 13th inst., we returned to this city and found the work still progressing. I took hold with Bro. Cornell to present the subject of order. Some twenty-four have already enrolled their names, and a leader is appointed. This evening we commence on the organization of Systematic Benevolence. We have no doubt but they will be prompt as they have shown a disposition to bear their own burdens as much as possible, and in this they have acted a noble part. The expense of the San Francisco effort to this date is about \$630. Of this, there has been raised in this city about \$510. On last Sabbath there were thirteen baptized, and five the Sabbath before.

J. N. LOUGHBOROUGH.

San Francisco, Cal., Nov. 1871.

Michigan.

COMMENCED meetings at Memphis, Thursday evening, Nov. 16. We found the church free from trials, and the most of the members making some efforts to advance with the body in the truth. We held, in all, nine meetings with them. There was a good attendance on the part of the church, but not so good from those outside.

Two united with the church by baptism. We were successful, in our business meeting, in organizing a Missionary Tract Society. The brethren and sisters entered heartily into the work. I see nothing to hinder this church from progressing in the work of truth.

The principle of love and open-hearted benevolence was dwelt upon quite largely in our discourses, and we trust to some profit to the church. This principle is needed everywhere, and it must be reached and carried out by every one who would have a home in the kingdom of God.

With the Oakland church we held eight meetings. We did not find things as favorable here as at Memphis. Some, belonging to this church, are not in harmony with the body of S. D. Adventists. In our first meetings we felt an influence of darkness that stood in our way of benefiting the church. Our words seemed to bound back in our faces without effect. We determined to rise above it. Bro. Pierce, on Sabbath morning, spoke with plainness upon the gifts of the Spirit, which resulted in letting us out into the liberty of the truth. We could not do all for this church that we would have done had things been different. They were not in readiness to enter into an organized tract society. But our testimony to them did some good. The most of the members are making some advance in the truth. It is to be hoped that they will yet come out free, and be faithful to the cause of their Lord.

Our meetings with the Holly church, which began on Wednesday evening, Nov. 29, were quite encouraging. We held, in all, ten meetings with them. The members of this church manifested a good degree of zeal in attending all the meetings. We enjoyed a happy season with this church in celebrating the ordinances. In our business meeting we were enabled to organize a tract society. They were all heartily in union with it. Some of the young and others manifested an interest in our meetings. On Sunday evening, eight arose for prayers. It was a joyful time with us, and the Lord gave us his blessing.

Bro. Lawrence was with us at this place, and, by request of the church, he remained to carry on the work over another Sabbath. May the Lord help on the work.

I. D. VAN HORN.
STEPHEN PIERCE.

St. Clair Co., Michigan.

IMMEDIATELY after camp-meeting, I left home to resume labor in St. Clair County. Spent the time from Sept. 28 to Oct. 10, with the churches at Memphis and Greenwood. The Lord graciously met with us and gave us his blessing. Went, Oct. 10, to Smith's Creek, commencing meetings as per appointment in REVIEW, Oct. 13, the intervening time being spent in circulating notices of meeting. The interest from the first has been great and the attendance large, and even now there is no apparent abatement in either. Circumstances at first were quite unfavorable as the ground had been occupied a short time before by one who proved himself, but a short time subsequent to his lectures there, entirely unworthy of confidence; this was very discouraging, and no doubt, in some degree, affected the results of the meeting. The Methodist minister upon this circuit has used his influence privately to keep his members away, stating that we were imposters, and but little less than infidels; and one of the ministers of this denomination (P. Methodist), I am authentically informed (vouchers here having heard it), stated publicly at the camp-meeting in the township of Wales in this county, that "the Adventists in 1844 expected to ride to Heaven in their carriages, on the would be to them eventful day, and had taken their seats ready for transshipment; and one poor deluded brother had mounted a gate post with a bundle of oats under either arm to feed his horse on the journey." He neglected to state the reason of the brothers' taking to the gate post instead of to his carriage.

The wonder is, that many believe these slanderous and ridiculous reports, and those who do not believe them, notwithstanding their good sense, are almost unconsciously affected by them. How surely will retribution fall upon these latter-day scoffers, ministers as well as people; see Isa. 24: 2, Jer. 25: 34; and how terrible will be the awakening when Amos 8: 12 is fulfilled.

Since Oct. 13, I have spent all my time in the vicinity of Smith's Creek, except eighteen days which were occupied in holding meetings at Cottrellville and Greenwood and attending meetings at Memphis.

Nov. 17, Bro. H. M. Kenyon arrived at Memphis, going with me the same day to Greenwood, and assisting much in the labor of that meeting. This little company now numbers twenty-seven, and all are trying to press together. They should be soon completely organized. Cannot Bro. Lawrence send an appointment soon, having that object in view? The preliminary steps have been already taken, and the brethren and sisters are trying to put away their idols. May God help us to be perfect overcomers, and saved with an everlasting salvation.

Nov. 24, returned to Smith's Creek, Bro. K. accompanying me and remaining over Sabbath and first-day, his help proving acceptable in the highest degree to all the people. He left Monday morning, Nov. 27, for a field of labor twenty-five miles up the Lake, with good courage in the Lord. May the Master give him souls for his hire.

There have now been held thirty-eight meetings, and nine at least have decided to obey God by keeping all his commandments. May they add to their faith the graces urged in 2 Peter 1: 5-7 and so an entrance shall be administered unto them, abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

This series of meetings has now closed. Eight subscribers have been obtained for the REVIEW and one for the *Reformer* by Bro. Weeks and myself. Seven dollars and sixty-eight cents have been handed to me in money, and about twenty-two dollars' worth of books have been sold, and many of the smaller tracts given away.

Although not many have yet embraced the truth, we believe the influence of the meeting will tell in the future for good, and we shall earnestly pray at least that bread that has apparently been cast upon the waters, may be gathered, though it be after many days. May God bless the few who have decided for the truth, as also those who are still investigating, and lead all true hearts to himself.

The meetings at Cottrellville, Nov. 10-13, were interesting and profitable. The few there received much encouragement, and

are determined to press on toward Mount Zion. All who started at the first are still holding on (they number but five), and we sincerely hope that they may be a nucleus around which more will be gathered, who also will be waiting when our Lord shall appear. Let us see to it that we are living epistles, known and read of all men, and so let our light shine that others seeing our good works may glorify our Father which is in Heaven. I expect to commence another course of lectures in a few days, in the town of Columbus, this county. Have now been from home over two months. Do not expect to return until spring, perhaps not then. Calls are made in every direction, and I hardly know which way to turn. May the Lord direct to a fruitful field, and all the people of God, with their faces set toward the heavenly temple, pray for the success of the cause.

D. H. LAMSON.

Illinois.

SUNDAY, Oct. 29, commenced a course of lectures in Clark Center, Clark Co., Ill., in a small village about one half mile from the R. R. The school-house, the only suitable place for meetings in the town, was well filled the first evening; and, as the lectures progressed, the interest increased until the house was filled to its utmost, with quite a crowd remaining on the outside.

Friday, Nov. 10, was happy to meet G. W. Colcord, who had been holding a few meetings with the friends in Jeffersonville, Wayne Co., with very good results. One more family of three or four commenced to keep the Sabbath.

Sunday, Nov. 12, we presented the Sabbath reform to the people. A large crowd was present to hear. On the next day we had quite a hard storm, making it very muddy. On account of this and other reasons, the congregations have not been so large since.

Nov. 15, met Bro. Kittle, who, having heard of our meetings, came to see us. He and his father and their families have been in this county about four years, keeping the Sabbath alone. We expect to commence a course of lectures in their neighborhood soon.

Nov. 25, we had our first Sabbath meeting. About twenty were out; eight or ten were keeping their first Sabbath. On last Sabbath, between thirty and forty were out and twenty-five voted in favor of the Sabbath. About thirty are now keeping it. We expect to remain with them for some time yet, holding meetings over Sabbaths and Sundays.

We have thus far held about fifty meetings in this vicinity.

Bro. Colcord is now giving lectures every evening about five miles north of here, with a very good interest; while I am holding some meetings here, visiting, and soliciting subscribers for our periodicals. I have thus far obtained six for the REVIEW and four for the *Reformer*. To the Lord be all the praise.

Brethren, pray for us that the good work may go on.

C. H. BLISS.

Wales, Michigan.

I HAVE closed the meetings at Wales. None have embraced the truth since last report; but those that had then taken hold of it are firm, and rejoicing in its glorious light.

Spiritualism has made sad work in this place, separating mothers from the society of their little ones, and affecting the morals of the people to an alarming extent. The prophet must have seen some of the workings of these vile spirits when he denominated them unclean. Rev. 16: 13, 14.

How long will this state of things continue? The signs of the times say, Not long.

ALBERT WEEKS.

An Interesting Experience.

BRO. W. CASE writes from Winnebago Co., Wis.: Permit me to tell you how much I love the Lord and his cause, and how I came to learn and embrace the truths of the third angel's message.

I was brought up under skeptical influences, and did not have any taste for religion or religious reading. But one day, hearing sister White's visions ridiculed by one who claimed to be friendly to present truth (but was really an enemy), it awakened in my mind a kind of curiosity, and a desire for fun. The opportunity was not long wanting. I was a short time after this working for Bro. Van Loven. One evening after my day's work was done, while looking over his

book-shelf my attention was attracted by the name of E. G. White, on the cover of a small pamphlet. I remembered the name as associated with the visions I had heard ridiculed. I eagerly seized the book, confidently expecting to find something really ridiculous.

But to-day I thank God for his great mercy in permitting me to read it. I date my conversion from that very evening. I had read but a few sentences before I was convicted of the extreme sinfulness of my life; and tears of penitence flowed in spite of my pride. I immediately commenced to search the Scriptures and investigate the doctrines held by S. D. Adventists, and found to my great joy that it was all the Lord's doing. "Praise ye the Lord. Praise the Lord. O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have my being."

My companion soon joined with me, and we are happy in keeping the commandments of God and the faith of Jesus. We have met with some trials, but they only make the truth shine the brighter. We thank the Lord that through the instrumentality above named at least two souls have been made happy in the hope of eternal life through the atoning blood of Jesus.

SISTER E. M. HICKS writes from Pleasantville, N. Y.: The Lord is at work for the little company here. We feel more and more like giving all for Christ, like consecrating ourselves, with all we have, fully to him. Seven in this place have made a start to seek the Lord, within three weeks. To the Lord be all the praise.

Excuses.

HOW NATURALLY they flow from the human heart! How often and easily are they made. When the truth is made so clear and plain, when it is seen in all its beauty and perfection, in all its comeliness and fair proportions, so that men are constrained to say it is the truth and ought to be obeyed, and even when the hearers are made up largely of those who have an awakened conscience, or at least claim to have these, how astonishing then to see them join with others who make no pretensions to holiness, in the work of making excuses. With the course of the one, we are unable to reconcile their profession; for the other we can but have pity, and pray that God will yet touch their hearts. People will admit that we have the truth, yet with almost the same breath begin to make excuse. When the Sabbath is presented, they say it is clear, it appears to be true, but— Oh! what? Oh! we would like to hear the other side of the question. Well, you have heard it all your lives, and you ought to be able to decide by this time. But let me inquire, If some should come to you and say that it was right to make and bow down to graven images, how would you answer them? Would you not turn to the second command of the decalogue which says, "Thou shalt not make unto thee any graven image or any likeness of anything? Thou shalt not bow down thyself to them nor serve them?" Again, suppose some should say that it is right to profane the name of the Lord. Would you not turn again and read, "Thou shalt not take the name of the Lord thy God in vain?" To all Protestants of any evangelical denomination, these scriptures would be the best of evidence and considered of sufficient force to outweigh all objections that any might bring.

But what bearing would it have upon the minds of Catholics to quote the second commandment who, as a body, have made it void by their own tradition? or how would it affect the pagan or the spiritualist to read the third, to prove that profanity was wrong? Manifestly either course would affect neither in any degree. But all Protestants would object, and say that no tradition should stand for a moment against the plain letter of God's word.

This position is evidently the true one. Then why not take it as opposed to the tradition which makes void the commandment which says, "Remember the Sabbath day to keep it holy . . . The seventh day is the Sabbath of the Lord thy God?" and why do Protestants oppose both pope and pagan for doing that of which they themselves are guilty?

The Catholic says the change of the Sabbath from the seventh to the first day of the week has been handed down by an unbroken tradition from the days of the apostles themselves. Protestants have echoed and do re-echo the same. By tradition also Catholics worship the cross and host, and make images of their patron saints, and

bow down and worship before them. Who can tell why one is received as Heaven-born truth while the other is rejected? And who can show that the logic is not as good that quotes the fourth command against the practice of the first as that which quotes the second against the practice of the other?

Then let me say in concluding on this point that time to decide is not a necessity in this case; for the command which says, The seventh day is the Sabbath of the Lord thy God is just as explicit as the one that forbids the making and worshiping of graven images, or the one which says, Thou shalt not take the name of the Lord thy God in vain.

But the excuse mentioned and commented on above, or rather the indecision, is not the least plausible by any means, or one which causes the greatest sorrow and even anguish of heart of the servant of God. Excuses which he is ashamed to hear are boldly made without any apparent concern as to consequences even by those who profess to love God, and daily come before him in prayer.

One said to me not long since, "I know it is my duty to keep all the commandments of God, the Sabbath not excepted. I feel its claims upon me, yet my business is in my way, I cannot sacrifice that." He virtually said, "I cannot give up my business even for peace of mind here or a glorious immortality hereafter;" and he further said, that he knew the Lord did not hear him pray; "for," said he, "my own heart condemns me." God pity the men, and the women, too, who are in such a place as this; for there are many of both who are really in the same condition. My own heart is wrung with anguish while I write; and I pray earnestly that God will help them to add to their faith, *courage*. Take the next step, friends, and all will be easy. Take the next step, and the Lord will bless you. Then you will have confidence toward God; for your own heart will not condemn you.

One is a class leader in the church to which he belongs. How can he leave his connection with the people who have been his choice, although his conscience tells him he should take a different road and so cease to trample on the law of God.

Another is foreman in a lumbering district with men under his control, and is expected to labor as other men labor. How can he keep God's holy day. Would God they could do as did Moses of old, "who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward."

Again, a mother and daughters say, "How can we keep the Sabbath here, when the husband and father will not, and is even opposed to the very idea? Another party, a husband and wife, are fully decided as to the truthfulness of positions taken, confess the necessity of obedience, yet strong fetters bind them to the old course of life. Oh! if the way to life was not narrow, if there were no crosses, if we should never be persecuted, or in affliction, or forsaken, how many would reach for the words of life instead of shrinking from them! How many would have the palm, the robe, the crown, if it was easy to keep unspotted from the world. But now we see before us the den of lions; shall we be as hopeful as was Daniel with the angel? Do we see the furnace of fire heated one seven times hotter than it was wont to be heated; and is our faith so strong that the form of the fourth will be with us? If so, not even the smell of fire will be on our garments. Do our enemies surround us as they did Elisha at Dathan? Then may God help us to say,

"Ten thousand of foes shall not make me afraid,
Ten thousand around me in battle arrayed."

and our deliverance will finally be as remarkable and as complete as was that of the prophet.

My Bible does not say, These are they which come out of great prosperity, but out of great tribulation. Can we mix with the world, and enjoy its peculiar pleasures? "But I have chosen you out of the world," says the Saviour, "therefore the world hateth you." Must I risk my reputation, give up my business, and forsake all that I have, social relations and all? "He that forsaketh not all that he hath, cannot be my disciple." What is for me then? "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive

manifold more in this present time, and in the world to come life everlasting." Must I give up my church and people, the brethren and sisters I have so dearly loved, if they will not with me keep the commandments of my God? And will they not cast my name out as evil, and even turn me out of the church? Oh! I cannot bear that! My friend, whoever you are, this feeling pressed heavily upon others almost two thousand years ago, and upon many, doubtless, from that time to the present. See John 12: 42: "Nevertheless, among the chief rulers many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Is a place and a name among men better than a place and a name with Christ and the angels? Is a separation from friends here with a sure promise of more and better, and eternal life at last, more grievous to contemplate than the eternal separation at the consummation, and the blackness of darkness forever?

Oh! for the faith of our fathers, their courage and constancy, who were "tortured, not accepting deliverance," "had trials of cruel mockings," shrank not from the rack or the flame, "of whom the world was not worthy." We shall need some of it before the final conflict is over. May God help us to prepare, for we must be made white and tried, and without fault before the throne of God. D. H. LAMSON.

Following Christ.

IN the new delight of sins forgiven, we scarcely think of the self-denial and cross-bearing life of the Christian. We feel that it is a pleasure to do our Lord's requirements, and truly "his yoke is easy and his burden light;" but sin and temptation are in the world, and

"Satan with malicious art,
Watches each unguarded heart."

And ere we are aware, trials are upon us that make us feel there is bitterness in self-denial, and pain in the cross we must bear. The spirit may be willing, but the flesh is weak; and it is only by keeping ourselves in the love of God that we can "rejoice in tribulation," and

"Bear unmoved the world's dread frown,
Nor heed it's scornful smile."

Thank God for the assurance that his grace is sufficient for us, and as our day so shall our strength be. But if we dally with temptation, we are in the "broad road;" and death is the sure consequence; for the "wages of sin is death." The way of life is a strait and narrow way; there is no room for the sins and follies of earth. The cross reaches to the crown, and Christ alone leads there. And to follow him we must take up our cross daily whatever it may be, and move on, not a few days only, but every day; for there are no vacations till the work is done, and no tarrying place but at Jerusalem. It may be the work designed for us is humiliating to all our earthly hopes and aspirations; but it is just what we are fitted for. No one else can do it for us, nor can we do another's work. "God has placed the members in the body as it pleased him," and if instead of an eye or hand, we find ourselves only a foot, we should not despise the situation. God requires it, and that makes it noble. Thankful if one talent is committed to our trust, let us not "hide it in the earth," but diligently inquire, "Lord, what wilt thou have me to do?" And though

"Little and unknown,
Loved and prized by God alone,"

if we truly follow Christ, we shall be with him and behold his glory. L. A. CARTWRIGHT.

Sunset.

RECENTLY, a scene of rare beauty was penciled upon the heavens in this latitude, by the setting sun. Parallel with the horizon, and a few degrees above it, stretched a line of silver-tipped clouds, like the low mountain range of some desert coast. Beneath this range were clusters of diminutive clouds, like gold spangled fleets upon the distant sea. Above, stretched a waste like a desert of golden sand, relieved by an oasis, here and there, while near the zenith, a patch of blue called to mind the mirage which only entices to deceive. At the right, the line of clouds swelled into apparent towering, snow-capped peaks, overtopping lesser heights of granite piles, and shedding gloom into the deep caverns at their bases. Altogether, the scene was one of surpassing beauty and

awful grandeur, inspiring adoration of the beneficent Creator whose glory the heavens declare, and whose handiwork the firmament attests.

While gazing upon this scene of loveliness, the poet's appropriate hymn of praise became our own:

"When day with farewell beam delays,
Among the opening clouds of even,
And we can almost think we gaze
Through opening vistas into Heaven,
Those hues that make the sun's decline
So grand, so beautiful, Lord, are thine."

ADOLPHUS SMITH.

Shall our Naturalization Laws Be Amended?

THE insatiable greed of dominion that is engendered in the human breast by the exercise of arbitrary power is something that seems incomprehensible—almost appalling—to the lover of rightful and legitimate rule.

History is one continuous record of contentions, by holders of unlawful power, to extend their arbitrary sway.

But no act of modern times is so startling in its significance as that of the Roman Pontiff, tremblingly seated on his rickety chair of state, calling together from all countries a council of his religious magnates, for the purpose of seating him on the throne of the political world. And his followers now boldly declare that all rightful political authority comes from him.

Recent events in this country show that this is not intended for idle talk; but that it is the intention to make good this preposterous claim. The gage of battle is thus thrown to freedom, and we have no election but to take up the strife. The emissaries of this potentate are doubtless swarming among us, engaged in their Jesuitical work. "The battle of the Boyne" is to be fought over again in this country—it is needless to try to dodge it—with these differences, however: The same greed for tyrannical power on one side, will be met by a determination to keep firmly separated all matters of "church and state" on the other. Secondly, moral, instead of physical forces, will decide the contest, and the missiles will be ballots not bullets.

There is a large number of voters among us, of foreign birth, who have never intended to throw off their temporal allegiance to the pope. These, of course, are hostile to constitutional liberty, and in this contest will be arrayed against it. Our lax manner of naturalization is accountable for this.

Prudence demands that our laws be amended in this particular at least, so that every applicant for citizenship should be required by oath to renounce all allegiance to every prince, potentate, or ecclesiarch whatever, claiming temporal power, and especially to the Pope of Rome. This last-named potentate having assumed a hostile attitude should be especially mentioned as one to whom he cannot owe any sort of allegiance and be a citizen of the United States of America. Many, doubtless, scoff at this idea of danger; but if we are wise, we will face it as real.

The most revered of our early and great statesmen left us, as his legacy, this warning, that "eternal vigilance is the price of liberty."—Sel.

Obituary Notices.

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

DIED, in Bloomington, Grant County, Wisconsin, Nov. 18, 1871, of diphtheria, Charlie C., eldest son of A. S. and V. E. Osborne, aged nine years, six months and four days, after an illness of six days. While bending over his dying bed he tried to comfort us with the thought of the soon coming of our dear Saviour. He said, just before he died, "Do not weep, for if I die, I shall be of the safest side, and the time will not seem long to me till Jesus will come to take us to himself." This afforded us great consolation in the struggle we had to give him up. It was his pleasure every Sabbath to read the *Instructor* to his blind, aged grandfather. Our dear boy never failed to daily pour out his heart to God in prayer aloud around the family altar. Oh! it is a great trial to give him up, but we are comforted with the thought that it will not be long before the conqueror will come and break the bars of death, and then, our three darling ones, two of which have fallen with this same fell disease, will, we believe, come again from the land of the enemy.

Appropriate remarks by Elder Brothers Methodist, from 1 John 3: 8.

A. S. OSBORNE.
V. E. OSBORNE.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 19, 1871.

The Youth's Instructor.

THE new volume of the Youth's Instructor is to commence with the new year. And we have been considering how it can be improved. We have come to the following conclusions:—

1. This sheet is too small. There should be room in the Instructor for some longer articles, and many more short ones. It should also contain Sabbath-school Lessons in every number. We therefore decide to issue it during the year 1872 with eight pages, its present size, instead of four pages. We design to furnish an article for each number, and Mrs. White will try to do the same.

2. It is a fact that Congress enacts some laws which the people do not understand. And the law which decides the rates of postage on periodicals is one. For instance: The postage on a weekly, fifty-two papers, in a year, is only twenty cents a year, while the postage on a semi-monthly, twenty-four papers, is twenty-four cents a year. And we decide that on so small a paper as the Instructor, twenty-four cents for twenty-four numbers is a waste of postage. And, notwithstanding that some of the little folks may at first feel a little disappointed in having to wait so long for their good paper, we decide to publish it during the year 1872 on the first of each month.

3. In order to secure a very large circulation of the Youth's Instructor, we offer it for the year 1872, for thirty-eight cents. The postage will be twelve cents, so that the entire cost to the reader, postage and all, will be only fifty cents a year. And we will send it to new subscribers at the following rates:—

Three copies to one address, \$1.00. Seven " " " 2.00. Twelve " " " 3.00. Twenty-five copies to one address, 6.00.

We will furnish a single copy of the enlarged Instructor for 1872, to all who wish to order it for their friends, or when furnished by Tract Societies, for the small sum of 25 cents.

We design that the Youth's Instructor shall be the very best sheet of the kind in our country, and, with the deduction in the price, we shall expect a very large patronage.

The readers of the REVIEW have some less than half a million of nephews and nieces, and other youthful acquaintances, to whom they should send the Instructor as a New Year's gift. Be in season. Let the names, with the quarters, come in by hundreds at every mail. We offer no premiums to canvassers. We recommend, however, firm religious principles, mingled with liberality, and a trifle of enthusiasm for this cold weather, and the many friends of the cause of God, and of the youth, will succeed in gathering up thousands of names for the Instructor. Address REVIEW AND HERALD, Battle Creek, Michigan. JAMES WHITE, Pres. S. D. A. P. A.

To Correspondents.

J. VAUGHAN: The woman in Rev. 12, evidently represents the true church, the woman in Rev. 17, the corrupt Romish church. John was taken into the wilderness to behold this church to signify that this corrupt church would occupy the position here represented during the time when the true church was in her wilderness state. The two wings of a great eagle given to the true church, Rev. 12:14, as they were given that she might fly to a place of protection, are doubtless to be taken as symbols of the facilities God provided, by which she should be hidden and shielded from the face of the serpent.

W. A. MATTHEWS: The ten commandments, Deut. 4:13, are called God's covenant, in that they are the conditions offered on his part, with which he commands all men to comply. What is spoken of in the New Testament as the first covenant, was the covenant made with Israel concerning these words. Ex. 24:8. See the Sermon on the Two Covenants, in The Ten Sermons, for sale at this Office.

J. DU BOIS: If the discourse is such as you represent, we shall be happy to publish it, giving it an equal chance with other matter as to the time of its insertion. v. s.

Bro. E. S. Griggs of St. Charles, Saginaw Co., Mich., writes us that he would like to engage, immediately, ten, strong, able-bodied men (Sabbath-keepers) to work in the lumber woods.

Also Bro. H. W. Decker of Avon, Wis., writes that there is a good chance for a Sabbath-keeping shoemaker in that place, one who can come recommended by the church. v. s.

THE permanent post-office address of Eld. J. N. Loughborough is Santa Rosa, Sonoma Co., California.

Review of Preble.

THE articles in examination of T. M. Preble's first-day Sabbath, will now be necessarily suspended till after the session of the General Conference. J. N. ANDREWS.

Books! Books!

THE following list of books we offer for sale for the especial benefit of those who wish to purchase holiday gifts for their friends. We offer none but what, on examination, have been found to be the best of this class of books, and comparatively free from popular theological errors. We offer them at publishers' prices, post-paid:—

Table listing various books and their prices, including 'The Prince of the House of David', 'The Throne of David', 'The Pillar of Fire', etc.

Request.

BRETHREN living in any part of the country where they can obtain Danish periodicals, political, religious, or otherwise, will do me a favor by sending a copy to this Office. I want a copy of every Danish and Norwegian paper in the land, if it can be had. Address REVIEW & HERALD, Battle Creek, Mich. JOHN MATTESON.

W. G. BURBEE: Letters referred to, never received. JOHN MATTESON.

English Bibles.

WE have on hand a good supply of English Bibles which we offer, post paid, at the following prices:

Table listing English Bibles and their prices, including 'Diamond, Marg. Ref., Morocco, Gilt', 'Pearl', 'Nonpareil, Ref. after verse', etc.

EXCELLENCY OF CHRIST.

He is a path, if any be misled; He is a robe, if any naked be; If any chance to hunger, he is bread; If any be a bondman, he is free; If any be but weak, how strong is he! To dead men life he is, to sick men health; To blind men sight, and to the needy wealth— A pleasure without loss, a treasure without stealth. —Green Mountain Freeman.

It is often said, that variety is the spice of life; but these varieties should always be innocent.

Appointments.

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

THE Tract Society of the S. D. A. churches of Monroe, Sandyville, Knoxville, and State Center, will meet at Sandyville, Iowa, Jan. 7, 1872. We request a general gathering as we have a large stock of books for distribution. Come, brethren, praying to God for the advancement of his cause. RUSSELL HART, President.

MONTHLY meeting for Sandyville, Knoxville, Monroe, and State Center, at Sandyville, Iowa, the first Sabbath and Sunday in January. As the Tract Society meets at the same time, it is important that we have a large gathering. I design to be there, and hope Eld. Butler may be also. D. M. CANRIGHT.

MONTHLY meeting of the Jackson (Mich.) church, Sabbath, Jan. 6, 1872, at the house of Mrs. Betsey Landon, six miles north and three west of the village of Parma. I will be at Parma as late as one P. M., the day previous, to convey all that may come, to the place of meeting. H. H. BRAMHALL, Clerk.

QUARTERLY meeting of the Allegany church at the county-line school-house, on Dodge's Creek, near

Portville, N. Y., the first Sabbath and first-day in Jan., 1872. Can Bro C. W. Reynolds be with us at that time? A general invitation is given. By request, D. B. WELCH.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

R. M. K.: Yes.

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. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. A Hopkins 40-1, P Luke 39-13, E Merrill 39-1, Wm G Allen 40-15, Wm Bryant 40-1, H A Bryant 39-17, John Connors 40-1, S A Sweeney 41-1, M Adsit 39-20, M A Coons 40-9, C L Preston 39-18, Mrs O Nye 38-14, Hugh Mullen 39-21, M E Rathbun 39-21, H Van Vlaek 39-24, Emily Bassford 40-13, C Wright 39-9, Asa Hayes 40-1, P B Allen 40-1, Wm Caviness 40-1, Joseph Eaton 40-9, L Martin 40-1, Anna R Smith 40-1, M A Beasley 40-1, C Judson 37-4, S A Kelsea 40-1, Z Beaman 39-1, S C Perry 40-1, N Bowlinger 40-1, A McKinnis 39-19.

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Amos Amburn, Laporte City, Iowa, \$18.00, Jackson Ferguson, Windsor, Sonoma Co., Cal., 20.00.

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

Phebe P Hackett \$5.00.

General Conference Fund.

Received from Maine Conference \$100.00.

Michigan Conference Fund.

Church at North Plains, s. b., \$38.00, North Liberty 50.00, Orange 36.50.

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

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Cash Received on Account.

O A Olson \$15.00, D M Canright 18.00, J B Benington for Monroe Tract Society 16.00, S H Bonfoey 1.25, J E Titus 20.00, D H Gould 100.00.

Shares in the Health Institute.

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Donations to Health Institute.

A sister \$1.00.

Book Fund.—10,000 Wanted.

Amount received heretofore.—\$4038.90.

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