

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE YEAR'S RECORD.

ANOTHER year has sped,
'Tis numbered with the past;
Its transient hours have fled
Unceasing to the last.
Its record now is all complete,
Sealed up to the great judgment-seat.

The fleeting hours are passed,
Their deeds are in the book,
Which shall be opened at last,
And God shall on it look.
Will it be faultless in his sight,
Because its deeds have all been right?

Merely is yet my plea;
I have an Advocate!
To him I now will flee,
Before it be too late!
Though the true record stand the same,
Write, Pardon, Thou, against my name!

Jesus, I look to thee;
Thy blood can still atone;
Still I may hope to be
Faultless before the throne!
Blessed be God! Blessed his Son,
My advocate before the throne!

For time to come, my all
I consecrate to thee!
For help, on thee I call,
That I may faithful be.
My record be of victory won!
Prepared to hear the glad, Well done!
R. F. COTTRELL.

THE TRUE ISRAEL.

BY ELDER GEO. I. BUTLER.

WHO constitute the true Israel of God, to whom the promises are made in the Bible of great blessings in the future? The question is one of importance. The religious world has been perplexed over it, and to-day are divided upon it, and to Adventists especially is a proper answer desirable. For if the descendants of Abraham according to the flesh are yet all to return to the land of Palestine before Christ makes his second appearance on the earth, as some would have us believe, we should desire to know at once who they are, how many are included, and what are the prospects of their soon returning, since upon the nearness of that event would depend the nearness of the appearing of our blessed Lord.

So far as I know, there are but two answers to the question ever given. 1. The seed according to the flesh, those who are known as Jews the world over. 2. Those under the old dispensation, of the lineal descendants of Abraham, who believed and lived as Abraham did, and those united to them by circumcision of the Gentile nations, who lived in the same manner, and in the new dispensation every true Christian, whether descended from Jacob through the flesh or not. We believe the latter answer to be correct, and shall give some of our reasons for thinking so in this article.

But first, let us notice some conclusions which necessarily follow, if the first answer be the correct one, and a man is an Israelite in the sense of being entitled to the promises by virtue of the fact that Abraham was his ancestor.

1. Character has nothing to do with it, for we know that among those thus descended are pagans, atheists, infidels, and men of all characters; for it is notorious that all these classes have been found among them, and are yet.

2. The children of the lost ten tribes who were given over to heathenism before they left their own land, and who have undoubtedly been swallowed up and incorporated into those nations among whom they were scattered, will come in for their share as well as those known as Jews, for they are

just as really descended from Abraham as the others. We are not authorized in the Scriptures to separate those from the Jews: they come in just as really for a part in the promises as they. The Jews were descended from Judah, and the other sons were as really a part of Israel as he. So in the gathering some are looking for before the coming of Christ, every descendant of Jacob throughout the earth, whether known to man to have thus descended or not, must, according to this logic, be gathered to the land of Palestine. A very numerous, and we should say rather a motley, company, for so small a country as Palestine.

3. And as the apostle Paul says, "All Israel shall be saved," it follows, from this position, that every descendant of Jacob who has ever lived in the past, will be saved, including Korah, Dathan, and Abiram, the millions who fell in the wilderness, the hosts of idolaters who bowed the knee to Baal, and caused their children to pass through the fire, wicked Ahab, with Jeroboam who caused Israel to sin, those who put to death God's prophets, Judas Iscariot, those who crucified the Lord of glory, and all the thousands who perished at the destruction of Jerusalem; and, in short, the greatest sinners the world has ever seen; for these were the literal descendants according to the flesh.

4. And if fleshly descent thus decides the question, why should not all the Arabs, those who came from Ishmael, another of Abraham's sons, and those who came by Keturah, Abraham's last wife, and all the Edomites, those descended from Esau, Isaac's other son, be reckoned in as entitled to the promises? Does not the very fact that these were not reckoned show that some other principle besides lineal descent decides the question as to who are Israelites?

But it may be said that though the literal seed constitute the real Israel, only those of them who are truly good will inherit the promises, but that before they return to the land of their fathers they will be converted, and then it will be consistent for God to bless them. To which we reply, This grants the very point at issue; for in that case, belonging to Israel would be of no benefit so far as receiving the promises was concerned. They would only be given to those which had the requisite character after all, showing that it was character really that God looks at and blesses, and not a descent according to the flesh. And what evidence is there that the Jews, as a nation, are any nearer conversion now than they were eighteen centuries ago? Is the light of truth shining brighter? Are the means more powerful than those employed by Christ and the apostles? Is a nation, which has closed its eyes and ears stubbornly so long, likely to be in a favorable condition to be impressed easily? Do we not know it is just the contrary? and that, as a nation, they have given themselves up to money-making, and as really worship the golden calf as their ancestors in the wilderness? Will God force them to receive the truth whether they will or not? He has never yet adopted this course of action, and should he do it now, he would become what he says he is not, a "respector of persons." What claims have the Jews as a people, in reason, to special blessings at the hand of God? The only reason that could be assigned would be that of fleshly descent, and this would bring in many of the most abominable characters the world has ever seen, whose sins are greater because of the special light they had.

But it will be said, "The Jews must return and have special blessings, because the word of God has said so." Well, that turns entirely upon the question, Who are the true Israel of God to whom these promises are made? It is simply begging the question to assume that it is confined to the literal seed, when, as we shall show, there is far more reason to take the other view, and that the literal seed have nothing to do with the promises by virtue of their descent.

And now let us examine the other side of the question, to ascertain by the Old and the New Testament both, who are these to whom the promises are made. As we are Christians, of course we need the comments of the inspired writers of the New Testament, to ascertain what are meant by the terms employed by writers of the Old. We freely grant, of course, that the terms Jew, Judah, Jerusalem, Israel, Jacob, and others, are many times employed to denote the literal seed alone. But we do claim that they cannot be confined to that people exclusively, but also refer to the true children of God, Gentiles as well as Jews; and only in this latter sense when they are spoken of as entitled to the promises.

We shall now try to show that it was because of certain traits of character that Abraham and Israel were chosen at the first. Why did God select Abraham? "He believed God, and it was accounted to him for righteousness." Gal. 3:6. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19. Here, in this last quotation, the blessings promised to Abraham's children are made contingent upon their living out the same principles he had illustrated and taught them. If they did not do it, he would not give them those blessings is the plain inference. Did Abraham's relatives serve God as he did? Says Joshua to the twelve tribes: "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." Josh. 24:2.

From all these testimonies, it is plain that the reason why Abraham was selected from all others was because he alone was faithful to his Creator; and being of such character in a time of almost universal apostasy fitted him to be called the "father of the faithful." Why was Jacob chosen instead of his elder brother Esau? We answer, Because of difference in character. Esau was "a profane person," that is, one who had little regard for sacred things. His selling his birthright for a mess of pottage proves this. God, foreseeing this, said, even before their birth, "The elder shall serve the younger." Gen. 25:23.

Jacob's name was changed to Israel because "as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Here we see the significance of the name Israel, and why this is chosen as the name of those to whom the blessings promised will be given: those who "prevail" with God, and only such. They are "Israelites indeed." John 1:47. Others may have the name, but not be so in reality.

This principle of choice is every way consistent with the character of God. From Abraham's time, because of the apostasy of all others, his literal seed according to the flesh were separated out from the nations about them by the rite of circumcision, and afterwards by other peculiar laws, that the knowledge of the true God might be preserved in the earth, and they kept from the influence of idolatry. These descendants were called Israel, to distinguish them from the nations around them. They of course enjoyed special blessings of light, because of the giving of the law and the association of those among them who were truly servants of God, and because of the many warnings of prophets and teachers sent of Heaven. But we do emphatically deny that a single one of the literal seed will be entitled to any future blessing because of this fact. Personal character then as well as now will decide the question of who belong to the "true Israel of God" and who are entitled to the fulfillment of the promises. The very fact that whenever they rebelled and wandered into idolatry, God

withdrew from them many of the temporal blessings which they were then enjoying, and refused to give them again until they repented and turned unto him, is proof enough that he will not in the future give those greater blessings which are to be bestowed upon the "true Israel."

How many times we read the expression, "cut off from his people," in the Levitical laws. If persons transgressed some of the laws given by the Lord at that time, they were to be thus "cut off from their people." I might give scores of texts where this expression occurs. Does not this show that they were not then to be regarded as a part of the "true Israel?" and would they not yet remain just as really descended from Abraham as they who continued faithful? This positively shows that literal descent does not decide the question at all.

Again, the fact that provision was made in the law of Moses for Gentiles to unite with, and become a part of, Israel by circumcision, is good evidence that it was not literal descent from Abraham that made a man an Israelite, for he would have no more of Abraham's blood in his veins after his circumcision than before. That nation were receiving constant accessions of this kind. When they went up out of Egypt we learn that a "mixed multitude" went with them. These were not of the literal seed. And Moses gives his father-in-law, Hobab, a Midianite, a hearty invitation to go with them to the promised land, in these words: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10:29. What benefit would this be to him? Why, by going, he, although not having a drop of Abraham's blood in his veins, would become incorporated with Israel and have a share in all their blessings. So of Rahab, and no doubt thousands of others in no way related to the literal seed. But, says one, if this be true, why was it so important for the Jews to preserve their genealogical tables so carefully and trace their descent from Abraham? I answer, one important reason was that the promised Messiah was to be of the "seed of Abraham according to the flesh." And in no other way could this be shown but in keeping a record in many families, so there should be no doubt upon this point. Again, especially with those descended from the tribe of Levi, who had the sacred offices of religion to attend to, the law required that only such as were thus descended should have part in these offices. How could this be ascertained? Only by keeping a record. Then a third reason why it was necessary to keep these tables was that as the Lord had given special laws by which Gentiles might become united, of course these were obligatory till abolished, and a record was necessary that none should come in but in the lawful manner. But after the crucifixion of Christ and the abolition of the Mosaic law, we see no benefit from those tables being further kept.

Thus we have taken a brief glance at the rise of the Jewish nation and the reasons which entered into the selection of Abraham and Israel, and have seen that it was character alone that decided their being chosen; and after glancing at their descendants we observe many reasons which prove that the same principle continued to have force. It seems to us that God's people stood much on the same ground as now. In this dispensation, multitudes unite themselves to the organized church, and call themselves, and are called by others, Christians, when it is evident God does not own them as his people; while at the same time through these bodies are scattered souls whom Christ recognizes as his true people. So in the old dispensation, the nation, with those who united with it, according to the established laws of that dispensation, were known as Israel; while the great mass of them God did not acknowledge. Yet he had a chosen few who

walked in the steps of faithful Abraham whom he did acknowledge as the "true Israel" of God.

Wenow cometo the special light of the writers of the gospel dispensation. On this and many other subjects all will admit there is a degree of doubt and uncertainty in the Old Testament writings, and that we need the comments of the writers of the New. And as they were inspired by the same Spirit, and as that Spirit was given in greater measure, we should welcome their expositions with gladness. Let us then examine their testimony.

Matt. 3:7-9: "But when he [John the Baptist] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." We here observe that these two classes were the special religionists of that age, and they evidently felt much exalted that they were descended from Abraham according to the flesh, thinking as many do now that that fact would be of great benefit to them, and that their possessing an evil character would not affect the fact that they were entitled to blessings by virtue of their descent. But John strikes at the very root of their notion, and shows that true repentance is necessary, and that their lives must be right or that fact would not benefit them; and so far as being children of Abraham, God, who made man originally from dust, could take the stones before them and make children unto Abraham. Had God done this which John says he could do, these newly created children of Abraham would certainly not be descended from him according to the flesh; so we conclude that lineal descent is not necessary to make a man a child of Abraham in the Bible sense. And observe further, this was before those special laws were abolished which made them a separate people; and if such was the case then, how much more when those peculiar barriers were broken down.

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" John 1:47. Here we see Christ recognizes the distinction we have already noticed. Some are called Israelites in name; while there are some, like Nathanael, who are such "indeed." And this one was without "guile," showing that the character decides the question of the genuine article.

They [the Jews] answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" Says the Saviour, "I know that ye are Abraham's seed [i. e. literally descended from him]; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, even God." Jesus said unto them, "Ye are of your father the devil." John 8:33, 37-41, 44.

We call this a decisive testimony, and it comes from the Son of God, the light of both dispensations. Here were the literal Jews, proud of their ancestor Abraham, and trusting in that fact. So far as literal descent was concerned, their genealogy was untarnished. "They were not born of fornication." Jesus himself says, "I know that ye are Abraham's seed." They had their family records preserved through which they proved their ancestry. But the Saviour tells them plainly that they were not the "children of Abraham" in the true sense. The children of Abraham would do as he did. In order then to belong to his seed, according to the Saviour, we must possess the same character. Their actions were the test which determined where they belonged. They were children of the devil. Their literal descent did not make them true Israelites at all. And this we observe was before the "middle wall of partition" was broken down in the Jewish dispensation.

Take this with the testimony of John the Baptist, which we have noticed, and we have these two facts: Real children of

Abraham could be "raised up" who never had any fleshly descent from him, and those who have the clearest claims to such descent were not reckoned as his children at all unless possessing the requisite character.

Says the apostle Paul, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15, 16. Instead of "and upon the Israel of God," Whiting renders it "even on the Israel of God." The Greek conjunction *kai*, according to Greenfield, may be rendered "even," as well as "and," and it is very evident that Whiting has given the true idea of the apostle. Circumcision, he tells us, is of no consequence whatever. Heretofore, those who practiced it, and were separated from others by it, and known by name as Israel, might be excused for thinking it gave them an apparent right to the title, although we have seen that in that dispensation it did not constitute them "true Israel;" but now, since it is of no consequence at all, what excuse can there be for those who still tell us it makes a man an Israelite?

How plainly the apostle recognizes the great principle we have been noticing: "As many as walk according to this rule (doubtless referring back to what he says in verse 10, "Let us do good unto all men, especially unto them who are of the household of faith"), peace be on them, even on the Israel of God." It is such as these, then, who walk by this rule, who are the real "Israel of God," and no others.

In this same epistle, we read again, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27-29. We inquire in what sense these different classes were "one in Christ Jesus." We know that in the minds of men, national, social, and sexual distinctions have still been maintained. But we understand that in the mind of God each one of these classes stands upon the same ground. He is no respecter of persons, or nations any more. Each one may come to him through Jesus, our Lord, and be just as freely accepted as the other. And especially is this true in reference to the future promises of God given to Abraham's seed, every one who is Christ's will share in these promises. And, if to be Christ's, entitles a person to be considered of the true seed, evidently, not to be his, will shut us away from them. So, then, those who have, above all others, hated Christ, putting him to death, persecuting his disciples, and instilling into their children—even with their mother's milk—the most intense hatred of him, I mean the Jewish nation, certainly they have no part in these promises which Paul tells us Christ's disciples are "heirs" of. National distinctions, then, are gone in the mind of God, and to be a true disciple of Christ gives us a claim to the future promises.

And yet, in plain view of such testimony as this, we find people standing up and telling the people that those distinctions continue in full force, and that the fleshly seed, with eighteen hundred years of concentrated detestation of Christ culminating on this generation, are soon to take exclusive possession of these promises made to Abraham.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." "That the Gentiles should be fellow-heirs, and of the same body," &c. Eph. 2:12-15, 19; 3:6. We have here two classes: 1. "The commonwealth of Israel," explained in the same connection by the apostle to be "saints," and the "household of God." 2. Those who are called "aliens," "strangers," and "foreigners." These are said to be separated from each other by a "middle wall of partition," or certain "commandments contained in ordi-

nances." This first class have some very precious things, certain "covenants of promise," a "hope," and a "God," and a "Christ;" while the second class are shut out of these by this "wall of partition." Christ comes and dies, and, as a consequence, what follows? Let us illustrate. There are two flocks of sheep, one, in a beautiful pasture of clover where they can thrive; the other, in a barren waste, trampled and burned. The fence between them is taken away, and the consequence of course is that those in the poor pasture at once go in where there is food to be obtained. So those who are "made nigh by the blood of Christ," enter into all the blessings "promised" to the "commonwealth of Israel." The only barrier, then, that ever existed between Israel and Gentiles has been broken down by the death of Christ. Who is he that shall rise up and declare that this wall is still keeping the two apart when the great apostle says "both" parties are made "one." It is folly. There is not the slightest intimation in the Scripture that this "broken wall" is ever to be erected again, and no one attempts to find any. There were never two walls separating these two parties. Then if a person denies that these classes have become one, does he not deny the apostle's declaration? Let us notice what the apostle calls the first class. He calls them "saints," and the "household of God." This is strong evidence that our position is correct, and that in the old dispensation, before the breaking down of this "wall" between the two, the only ones ever recognized as "true Israel" were children of God. What is the meaning of the word "saint"? "A holy or godly person; one eminent for piety." Webster. This term never could embrace wicked Jews such as the majority of that nation have always been composed of. Only that portion of them who have been truly good, then, are recognized by the apostle as the "commonwealth of Israel." With these, the Gentiles who are true Christians become "fellow-heirs," that is, heirs to the same promises.

(Concluded next week.)

What Happened to the Carpenter.

A THICK carpet had lately been put down in the dining-room at the squire's residence, which was found to prevent the door from opening and shutting easily, so Wedge, the village carpenter, was sent for to ease it. At six o'clock, while he was still at work, carriage wheels were distinctly heard, and the squire's lady, with her children, came down into the hall, ready to welcome home Mr. Cary, who had been that day to town. Wedge, who was working inside the dining-room, listened with astonishment when he heard the shout the children gave when their father stepped out of the carriage. He saw, also, through the door crack, that the two eldest had caught hold of his hands, whilst the younger ones were clinging like little barnacles to his coat-tails; all dragging him along, as if, once having got him into their net, they meant, spider-like, to bind him hand and foot, and devour him, as that interesting insect would a great blue-bottle, at their leisure.

That the squire's return should cause such delight was a puzzler for our worthy friend; for had he not, with his own eyes, seen this man go off at half past nine in the morning, and no one could have persuaded him otherwise than that he must have been away a month, to put it at the lowest figure. He saw, moreover, that the squire was holding tightly in his hand a little parcel, which, shaking off the children by a number of little dodges of which loving fathers only know the secret, he quickly untied, for all the world as though he were a boy five or six years old (and not a great man of fourteen stone weight), who could not wait a moment for anything. In a shorter time than we take to write it, he pulled out the contents and gave them to his wife, with three distinct kisses. Wedge could swear there were three, for he counted them, and wondered how many more there were to come!

Soon the merry party went up stairs—the echo of their voices died away, and Wedge was left to finish his job on the door, whilst his heart and conscience began their work on him. He, too, had a home and children; he too, had been away; but the thought struck him uncomfortably that his welcome home, that is, if he got one at all, would seem poor and cold after that which he had just witnessed. This reflection was not so sweet as to make his work go

smoothly; his saw seemed as blunt as a double-bladed, six-penny penknife, and the wood of the chair, whose legs he was cutting down, as hard as bog oak. In fact, he was feeling jealous of the squire, and discontented with his own wife and children. Why were they not eager to rush out and welcome him, after the fashion of the squire's family? He frowned as he thought how badly he was used, and his saw grated away as though very dull.

But conscience had a word to say to him, and said it loud enough, too, for him to hear, although he was making noise enough to prevent any one from trying to gain his attention. It told him the fault was chiefly in himself, for if his wife and children were not like the squire's, neither was his likeness to that worthy gentleman particularly striking. He could not blame his wife for not making enough of his presents, for he well knew he never gave her any; nor did he greet her with those kind words which would not have failed to draw the same from her.

Wedge was a good husband without being a kind one, spending his money for the most part on his family in a hard, business-like kind of way, but showing no affection for his children, who consequently did not love him.

As Wedge walked home, his tools on his back, he came across an old friend, carrying carefully a dainty bunch of snow-drops in his big round hand.

"Here, Will," he said, walking along by the carpenter's side, "I've just given a trifle for these flowers—pretty bits of things, ain't they?—for my wife makes so much of any little present I take her home; she never minds what I bring her, so long as I bring it to her myself, for to be sure I always tack on a little something in the shape of a few kind words, which makes the thing seem valuable in her eyes. I don't know how I should get on sometimes, if it weren't for having flowers pretty handy. You can get them for a little or nothing at any time, and yet they are more beautiful than anything we could make."

Wedge's road now lay in a different direction from his friend's, so they parted company, Joe Sparks putting a couple of snow-drops into Will's hand, supposing he would know well enough what to do with them.

Wedge turned the snow-drops over in his hand, and looked after Joe, who had nearly turned the corner. What could the man mean by giving him the snow-drops and never saying a word? He couldn't have known what had just happened at the hall; yet it seemed strange that he should come up and say all this about presents just when Wedge was thinking about that very subject, and enjoying the excuse too, "that he could not afford to buy his wife anything." But now having the snow-drops, and having heard so much about them, it seemed as if nothing else would do but that he must give them to his wife, and this proceeding would be such a new and extraordinary one that the very thought made him feel sheepish.

Wedge's wife was a nice woman; but family cares were weighing her down, so that the light was fast dying out of her eyes, and the color fast fading from her cheeks. She would not have minded them half, nor even quarter as much, if, when Wedge came home, she could have told him all about them, for ten to one he could have set things right. But he always pooh-poohed when she ventured to begin the subject, so that she left off looking for help where there was none to be had. It seemed to Wedge that if he paid down in hard cash for clothing, feeding, and schooling, the family, he had done his share toward their bringing up. Such being the state of things, you may well imagine how surprised was Mrs. Wedge when she heard a cheerful voice call out, "Where are you Mary?" But greater was still her astonishment, when, on going to the door, her husband presented her with the snow-drops, declaring as he put them in her hands, that, "beautiful as they were, he thought the rosebud on her arm beat them out and out." Wedge had done many a handy bit of work with the tools on his back, but he did a neater job with those two snow-drops than he had ever done with all of them put together, for he, so to speak, sawed Mary's heart right in two, and got to the very inside, and planed down no end of knots and rough places, and French-polished her off, as if she had been some choice piece of cabinet to be sold for nobody knows what.

That day was the beginning of brighter

times. Mary's heart having been, as we before said, sawed right open, never closed up again, by reason of her husband's continually putting in one little thing and another, on purpose to keep it open; and warm streams of affection came gushing out that nobody knew were ever there at all, they were hidden down so deep. And as to Wedge, he never knew before how many pretty speeches he could make. Without any notice beforehand whatever, they seemed to come from somewhere inside, already made, packed up and directed, ready to be delivered "with care, this side up," to his wife, while the contents of these said parcels, or sentences, generally brought a smile on Mrs. Wedge's face, and made her as lively as a cricket for some time to come.

—British Workman.

THE GREAT WONDER.

A GRAVE-bound soul without concern
Though well he knows his crumbling clay
May feed another summer's worm,
While waiting for the fearful day!

A truth-taught soul without concern,
On whom all words of grace are lost,
When truth shall curse the heedless one
Mid woes his heedlessness has cost!

A woe-doomed soul without concern,
Who reads "eternal" on his fate,
And sees his lot with those who turn
Their eyes in pain to hell's grim gate!

A sinful soul without concern,
Beneath the glance of that pure eye,
Which kindles hot with wrath divine
At sign of sin in farthest sky!

A prayerless soul without concern
Since God has said, "I will be sought
And found by those who praying come
To me"—as all creation ought!

A Christless soul without concern
When Christ by all may now be found,
And at one sinner's sure return
God's throne itself with joy resound!

The earth may rear her wonders seven
By skill of man most strangely done,
But stranger far to wiser Heaven
This seven-sided wonder, one!

—Sel.

God First.

THERE is a depth of meaning in the conversation which occurred between Elijah and the widow of Zarephath which many Christians have not yet sounded. There was one request which the prophet made, startling to her faith, but on the granting of which rested the continuance of her own life and that of her son. The poor woman, brought to the verge of despair, looks into the barrel of meal and finds but one handful, and at the cruse whose oil is almost spent. We can hear her say to the loved son, "My boy, we must prepare to die; but one more cake can be made. We will eat it and be gathered to your father's side." Proceeding with the preparation, the prophet approaches and asks for water. She will not deny that he is a prophet, who asks and may bring a blessing, and water is at hand, but she is stopped by the added request, "Bring me, I pray thee, a morsel of bread in thine hand." She is eager to declare her inability to grant this request. Willingly would she give to a prophet of the Lord above all others, but, "As the Lord liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may dress it for me and my son, that we may eat it and die." Surely, she thinks, he will not push his request, will go to the next dwelling to satisfy his hunger, will not ask even to share in so small a portion, of which two are already to partake; and she is therefore startled when, after this explanation, he makes a more selfish request, apparently, than before. "Go and do as thou hast said; but make me thereof a little cake first." Had he understood that there was but little, hardly enough for one cake—surely not for two—and shall he have the first, the only one, and the household perish? He is a prophet of the Lord; he speaks to her with a "Thus saith the Lord" of a continuance of the little supply till rain and plenty shall come. Can she trust his word,—make for him the cake first? Here is the point of all her trust centered upon this word "first." She would gladly give what was left, and even eat less herself, that he might have a little to remove hunger, but to make a cake first. She hesitates but to obey, and the barrel of meal does not waste, the cruse of oil holds on, and richer and more abundant blessings fall upon the widow's home.

"Seek ye first the kingdom of God," were the words of Jesus, and throughout the

Scriptures is the emphasized call to place God first in all our plans, in all our offerings, in all our thoughts. Each one is called, out of his abundance, or out of his want, to make for his Lord a cake first—a good, generous cake. Here is the test of trust, and here the key to the prosperous lives of many who from weakness have risen to strength, from poverty have arrived at plenty—they made God first, and God did not suffer them to be last. Write it on the heart, God first—the way to prosperity. Engrave it where it can be seen in the moment of want. When hunger pinches, when the waves are boisterous, and the soul knows not where to turn, consult God first; when making plans for a year's work, for a year's donations, for the final distribution of property, fail not to put God first, and when sin overwhelms, and its burden is more than can be borne, oh! then remember, of all times, to look to God first, to ask of God first, to roll the burden upon God first.—S. H. VIRGIN, in *Christian at Work*.

Digging for Water.

SOME of the "out-of-the-way" passages in God's word contain precious teachings, which will repay us for hunting them out and turning them up. There is a rich ore of truth hidden under them. For example, there is an historical incident narrated in the third chapter of the Second Book of Kings which is very seldom noticed. We read that the kings of Judah and of Israel were at war with the heathen armies of Moab. The armies of the Lord were suffering from the want of water. Within the compass of a seven days' journey they can not find a drop. In their straits they send for God's prophet, Elisha. He becomes God's oracle, and gives them this message from Heaven; "Thus saith the Lord, *Make this valley full of ditches*." The word may be better translated *trenches*. How shall they be filled? That is not their concern. It is the duty of faith not to question, but to obey. "For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts." The trenches were dug, and presently the waters began to steal into them from some mysterious, invisible source. It was not an ordinary process of nature; but a supernatural process, accomplished by the direct agency of God. All the awakening, converting, and quickening power that operates on human souls is really supernatural. Up to a certain point human agency acts, but not one hair's breadth further. "Paul may plant," and there he stops. "Apollos may water," and there he must stop. Then comes in the divine agency, when "God giveth the increase." All that the thirsting Israelites could do, or were asked to do, was simply to dig the trenches. And then a supernatural power filled them mysteriously with water. There does not appear to have been any Huxley, or Tyndall, or Darwin in the camp, to teach God's people that supernatural agencies are never exerted even for a good object. The simple-hearted Israelites wanted water, and they dug channels for God to pour it in. They prepared for a blessing, and the blessing came.

This is the pithy and practical truth that we find by lifting up this text and looking under it. It is a suggestive one to hundreds of our churches, which have long been languishing in spiritual drought. If we want spiritual blessings, we must dig the trenches to receive them.

The first trench that ought to be opened in some churches is a deep, broad channel of mutual confidence and brotherly love. When Christians grow cold and neglectful of their own duties, they grow censorious toward each other. As love declines, the critical temper increases. All along the eaves of a cold church hang the sharp, piercing icicles of criticism and censoriousness. Then everybody suffers. The pastor catches his share; his most honest efforts are the most censured. The officers of the church are blamed roundly, and those who happen to be unpopular are made the luckless scapegoats on which to load the failures of the church. Each blames the other; but no one goes down in the dust of contrition and blames himself. Sometimes this censoriousness is born of the very impatience at the want of success. Sometimes good men and women, vexed that things do not go better, fall to hitting right and left their fellow-members, their officers, the pastor getting a blackened eye among the rest. It is as if a rifleman on the bat-

tle-field, seeing the fight go badly, quits firing, and takes to battering his comrades with the butt of his rifle. Whereas his own example, in just standing firm and taking sure aim at the foe, would do more to restore the battle than all his disorderly assaults on his fellow-soldiers. The charity that "thinketh no evil," and is "not easily provoked," and that "seeketh not her own" (way), is the first grace to be exercised in many a cold, discordant, fault-finding church. How can Christians expect the outside world to put confidence in them when they put so little confidence in each other? The first duty in such a church is to run a deep, broad trench of cordial charity and brotherly love right through the whole congregation. This trench must be dug by every one before his own door.

Another trench to be opened speedily is earnest, penitential prayer. This is God's appointed "channel to convey the blessings he designs to give." I sometimes think that there are no equal number of utterances by reputable people in which so many falsehoods are told as in public prayers. Loving words are often spoken by people whose hearts rankle with mean spite and malicious grudges. Sins are glibly confessed in prayer which if anybody else should charge upon the speaker he would grow red in the face with wrath. Words of solemn self-consecration are fluently uttered by persons who are living to themselves, and not to Jesus Christ. Such prayers are a mockery. They cut no channels for God's blessing. But genuine prayer—born of contrition and soul-thirst, poured out with faith and wrestling importunity—breaks its way up to the throne of infinite love. Such prayer always brings a revival; nay, it is itself a revival.

A third work of preparation for the divine blessing is equally indispensable. It is personal repentance of sin. Not of other people's sins, but of our own. The best draining of a farmer's field is sub-soil drainage. In our churches we need a sub-soil repentance. It must cut deep. It must cut sin by the root. If the plowshare run through the flower-beds and melon-patches of our self-indulgence, so much the better. The trench that drains off our sins will be a channel for the sweet, life-giving waters of salvation.

We might mention other trenches that are needed—such as hard work and liberality in giving for Christ. The wider we cut these channels the broader and the fuller will be the stream of God's blessings. Thus saith the Lord to his people, "Make your valley full of ditches." We may "see no wind nor rain." We may hear no sound of violent excitement. But silently and steadily the tides of spiritual influence will flow into our souls. As the tides rise from the ocean over bare and slimy ground, and lift up the keels of grounded vessels, so shall these blessings of the Holy Spirit flow into our churches. Not by might, not by human power, but "by my Spirit, saith the Lord."

Brethren, this plain-spoken article may reach scores of churches who are so dry that there is "no water within a compass of seven days' journey." God's command to you is to prepare for blessings, or they will never come. When your trenches are ready, the currents of spiritual power will flow in. If you want water, dig for it.—T. L. CUYLER, in *N. Y. Independent*.

Fashion in the Church.

THERE is a dress question in which all Christian congregations have a common interest, and with regard to which we wish they might all unite to effect a reform. It has reference to the ordinary apparel—female apparel, especially—proper to wear at church. There was a time when good taste demanded the use of the plainest clothes in the sanctuary, when the wealthiest were distinguished for the conspicuous absence of personal adornment, and sartorial display was a mark of vulgarity at such time and places. But now-a-days in the congregation on the Sabbath, rich and poor alike seem on a desperate strain, the one to make some faint approximation to the other in point of extravagant display, and the other to demonstrate the utter hopelessness of the attempt. It would almost appear as if, whatever might be thought of the propriety of a modest garb in other places, the proper costume for the house of God, where, theoretically, we all go to be reminded of our common origin and destiny, were an agglomeration of all the jewelry, and all the

chignons, and all the panniers, and all the feathers and furbelows in one's wardrobe. The wearer is to carry all this piled agony to the sanctuary as to a fair—as if her errand were not so much to praise as to be appraised—and there employ the sacred time in envious comparison of her own mountain of millinery with the Himalaya triumphs of her neighbor. Shall we ever get back to the standard of good taste and unobtrusive piety in this? Will not all good Christian people—especially those whose wealth and refinement make them the proper and only efficient leaders in such a reform—will not the pulpit of every church and of every sect unite in the effort to effect it?

Persecutions and Blessings.

REV. T. D. TALMAGE being requested, by letter, to explain why persecutions are in the list of blessings which Christ promised in Mark. 10:30, replies, in part, as follows:

In answering the letter in my hand, I say that persecution may be a blessing by testing our earnestness. A man may think himself in earnest when it is a mere hobby he is riding; and when the hobby balks, he gets off and goes home. Let a man start out, and find those who promised to help proving tricky and his motives maligned, he will give it up unless he be in earnest. It is easy to be a soldier in time of peace. We had many brave captains and colonels and majors before the war began; but at Big Bethel, when the battle opened, how the fellows did run! If men are not in earnest in Christian conflict, they may make a good show for a while; but, attacked and pursued, they show the white flag, and surrender.

Persecution, if sanctified, makes one humble. Success has a tendency to brag; and so God lets it be jeered at. The man says: "I endowed that college! I started that school! I built that church! Is not this great Babylon that I have built?" And God turns Nebuchadnezzar out to eat grass like an ox. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven!"

Another advantage in persecution is, it lets us know how much of the bad is still left in us. What a mild Christian he was when everybody praised him! Now he runs against the sharp edge of sarcasm and opposition, and he is full of fight. He feels more like swearing than praying. He runs about in great excitement, talking over all the mean things he knows about those who oppose him—an eye for an eye, a tooth for a tooth, scorn for scorn, personality for personality; and the demons of malice and revenge and hate, with racket and explosion, keep Fourth of July in his heart. After a while he wakes up, and finds he is all wrong; and he cools down, and has a long list of hard speeches and unjust deeds to repent of, and learns as never before, his weakness before God.

Persecution brings us into sympathy with Christ. What deed or word of his life was not misrepresented? They said that he was a sot, a traitor, a blasphemer, a disturber of the peace. They got up a sham trial, and kept on until matters culminated in his death. He answered not. Struck, he struck not back. The reason you don't demolish your enemy is because you can't. He had all power in Heaven and on earth, yet was as a sheep before her shearers. Oh! thou despised One of the Cross, show us how to bear the scoffs and criticisms of the world!

If Christ will answer that prayer, then we will be able to know why in the 10th chapter of Mark he announced persecution as the very climax of all the blessings we can possibly receive on earth for Christian work and self-denial.

Though it be a crown of fire, the first breath of Heaven will put out the flame, and leave nothing but the gold, and that all the brighter for the heat. Pearls are found in the shell in the deep sea; but the shell is opened by the knife of the pearl-diver, and the pearl drops out. The richest blessings are hidden and inclosed, and it sometimes takes the sharp knife of persecution to bring out the pearl of great price. Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of Heaven!

He is no man who has no fortitude. It is noble to bear courageously in the midst of difficulties; it is cowardly to be driven from your good purposes by them.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 16, 1872.

ELD. JAMES WHITE,
URIAH SMITH,

EDITOR.
ASSISTANT.

The Conference.

THE pressure of business and other matters that accumulated during Conference week, has scarcely yet left an opportunity to take a calm survey of the field since the meeting, and to look at the significance of the transactions of the Conference. We had hoped that others would have opportunity to speak more at length in reference to the meeting; but all, who from their connection with the Conference are prepared to report, have still their heads and hands full of other pressing duties; and we therefore omit other matter to say an additional word respecting the meeting.

Probably at no time in the history of this message, have the extent and wants of the wide harvest field been so clearly seen, and the great scarcity of laborers been so keenly felt, as at this meeting. Call after call comes up from destitute fields all over the land; and still there are other fields in almost interminable numbers where even the sound of the truth has not yet sufficiently penetrated to lead the people to call for more light. To go into a famine-stricken district and to be met on every hand with importunities for bread from the starving multitude, and yet have absolutely none to give them, would be indeed a very distressing experience. If seen in its true light, it would be none the less so, to hear souls pleading for light and for the truth, and yet have no one to send to make it known to them. Such is largely our condition at the present time. It is not an uncalled for, and needless act, which the Lord exhorts us to, when he says, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." The appointment of days of fasting and prayer in reference to this object, is therefore timely and important. Let all prepare their hearts to keep "an acceptable fast unto the Lord," and so to prevail with him.

We call the attention of the reader to some of the resolutions adopted by the Conference. The resolutions touching the signs of the times, the grand divisions of our faith, the tokens of imminent conflict between Russia and Turkey, the fearful calamities by sea and land of the past few months, all of them signs of the near approach of the great day, and all of them calling in thunder tones upon the people of God to consecrate themselves to the work as never before—these resolutions expressed the feelings that seemed to rest with weight upon all present. These things are so. Truth is about to vindicate itself before the eyes of all the world. The days of probation are almost expired. We, knowing these things, shall be held to a strict account for the manner in which we labor to save our fellow-men. May the heavenly anointing enable us to see this matter as it is, and heavenly aid enable us to act accordingly.

The facts and figures presented in relation to the financial workings of the General Conference, the Publishing Association, the Health Institute, &c., showed that so far as means is concerned, their prosperity is all that could be asked. Liberally have brethren come up to the work. Material is on hand. Facilities are provided for furnishing publications to an almost unlimited extent. What is now wanted is, enlarged fields of operation, and laborers to go in and fill them. What is wanted is men of sufficient powers and cultivation of mind, and sufficient consecration of heart, to interpret the living truths of God's word in a manner to reach the masses. Remember the appointed fast. And let not any think of slacking their hands in their liberalities; for all that has been furnished, and all that will be, will be needed, and can be used to advantage in making known to dying men the way of life and salvation.

The twelfth resolution, embodying a recommendation that ten thousand dollars be raised as a thank-offering for the benefits received from the health reform, to be used in the issuing of health publications, shows that that reform is highly valued among this people; and that the interest in it is destined to be largely increased.

A remark on resolution fourteen, may be necessary to guard against a wrong impression. While the Conference deemed it duty to tender

to Bro. White the value of the property made over by him to the Association at the time of its incorporation, it is proper to say that he declined to receive anything therefor.

This year, as last, a pleasant feature of the occasion, was the visit of the S. D. Baptist delegate. From some incidents that have transpired the past year, and the remarks that were made upon this occasion, it is evident that the two bodies, who each maintain a distinguishing characteristic, the observance of the law of God in its completeness, are coming to a better understanding of each other. On however many minor points there may be difference of opinion, we believe that, as respects Jehovah's law, which the Man of Sin has tried to change, and God's eternal Sabbath, which all the rest of Christendom are trampling beneath their feet, and so far as it respects the promulgation of the Sabbath reform among the people, there should be, and will be, between these two bodies, sympathy, union, cordiality and co-operation.

The dedication of the new Office building, Jan. 1, 1872, was an occasion of much interest. The central room on the second floor, occupying the entire body of the main building, was closely seated and filled to its utmost capacity. The exercises were opened with singing and prayer. Bro. White gave a brief sketch of the rise of the publishing department of this work from its commencement in feebleness and obscurity, to its present extended and prosperous condition. Interesting remarks were also made by Elds. Andrews, Wardner and Waggoner. With a closing hymn and prayer the exercises concluded. Thus another building is dedicated to the work of sending forth the light of truth among the people. The Office is finished in a neat and substantial manner. The workmen have done their duty faithfully and conscientiously. It elicits the unqualified praise of all who behold it.

This new building doubles the publishing room, and in connection with the cylinder press, which it is designed to obtain soon, will give the Association three times the publishing capacity which it now possesses. With this increase of means and facilities for the work, an equal increase of consecration and zeal on the part of the people is demanded. Liberal things must be devised. We must make no other calculation for this work, except that it is to meet a rapid and wonderful increase, and close in might and power.

A new era in the work of spreading the truth to the foreign-born population of our land is marked by the commencement of the publication of the Danish monthly, the first number of which, commencing with the present year, is already issued. For many years Bro. Matteson has labored on without any means of regular communication with his people, and until within a few years with no publications in his language, and even now with but few of them. He will now be able to work to immensely greater advantage.

And a wide field is open among the Danish and Norwegian people. We look for the "Advent Tidende," the English of which is, the "Advent Tidings," to be widespread among them.

The report from Switzerland, given last week, is of the most encouraging character. Prosperity seems now to be in store for them if they leave fully unto the Lord. The prayers of believers on this side of the ocean will go up in their behalf.

Thus the prospect is everywhere cheering. The fields are everywhere whitening. Doors are everywhere opening. Souls are everywhere inquiring for the truth. Angels are everywhere working on hearts. Omens, startling and portentous, are everywhere heralding the approach of the impending doom. The agencies are all ready for furnishing the printed sheets to bear the light and truth all over the land. What want we more? The church wants power. The cause wants men.

Where are the hundreds who should this moment, with hearts imbued with a love of souls, and filled with zeal to do something for the Master, be laboring with all their energies to make themselves masters of the English language, masters of history, masters of the teachings of the word of God, that they may be able to portray before their fellow-men the sublime march of prophetic fulfillment down to these closing hours of time, and lead them, through the provisions of God's wondrous plan for saving men, to prepare immediately for the great consumma-

tion? And this leads us right back to that great question in reference to which the days of fasting are appointed. We repeat: Let not that occasion pass unheeded by. Let this thought encourage us, that the harvest is *his* to whom our prayers go up for laborers; and he will not forsake his own inheritance. U. S.

Amendment to the National Constitution.

THE following article from the *Christian Press*, of Jan., 1872, is a striking illustration of the change that is taking place in public opinion on the question of the constitutional amendment. Very many who were at first openly hostile to the movement, or were indifferent as to its success, and thought that, at all events, it should not be especially urged upon the people, are now prepared, like the writer of the following, to throw in all their energies to push it rapidly forward. This is significant. The article is somewhat lengthy; but we give it entire that the readers of the REVIEW may see the course of reasoning by which men suffer themselves to be led on this question.

To quiet the cry raised by the public fears, that this movement is to lead to a union of church and State, and to inaugurate a religious persecution, it is replied, "Oh, no! It will make no difference with a man's conscience: he is not obliged to subscribe to the principles enunciated in the constitution unless he chooses to." But people need not try to delude themselves, or, if they do, they need not try to delude us, into the idea that all this movement is a farce, having for its only object the enactment of a dead letter and a nullity. No; the design is to enforce some things by the strong arm of the law, upon the people, chief among which is the Sunday Sabbath. What is the object of the amendment, if its ultimate design is not to control actions? Some are frank enough to acknowledge its intent, and bitter enough to defiantly declare, "Give us a law, and we will show you seventh-day keepers what will become of you." We will not longer detain the reader from the remarks of the *Press*. U. S.

As most of our readers know, for several years there has been in existence a National Association for procuring a more distinct acknowledgment of the authority of God, and the supremacy of his law in our National Constitution. For the furtherance of this end, its annual convention is called to meet in Cincinnati, Jan. 31, 1872.

When this Association was formed, while we were prepared to bid it God-speed, we did not then feel that there was any pressing need for the object sought; and, as our mission was specially directed to the christianizing, enlightening and elevating the masses of the people, we have said little in our columns on the subject, being assured that if the people are right, it is easy to set the government right. The late combined efforts, however, of various classes of our citizens to exclude the Bible from our schools, repeal our Sabbath laws, and divorce our government entirely from religion, and thus make it an atheistic government—for every government must be for God or against him, and must be administered in the interests of religion and good morals, or in the interests of irreligion and immorality—have changed our mind, and we are now prepared to urge the necessity for an explicit acknowledgment in the National Constitution of the authority of God and the supremacy of his law, as revealed in the Scriptures of the Old and New Testaments.

During the early history of our country, the fact that civil government was an ordinance of God, and that his law was of supreme authority, was almost, if not universally, admitted. Hence, all our civil laws were tried as to their moral quality by the touchstone of God's law, just as the Puritans had been accustomed to try the laws of England. Indeed, any one at all acquainted with the history of the Puritans knows that they were compelled to leave England because they would not and could not admit the authority of the laws of the land, which they believed were contrary to the laws of God. Hence their persecution and emigration to this land, where they determined to establish a government where the laws of the land should conform to the laws of God.

They accomplished their purpose; and to this very day the unwritten constitution of our land is based on this idea. Hence, the oaths in our courts, our Sabbath and our marriage laws, our penalties for polygamy, adultery, etc. Hence, also, the implied recognition of the same principle in the Federal Constitution itself, by its provision for oaths, and in the distinction between Sunday and the other days of the week which it makes.

But, notwithstanding these facts, inasmuch as there is no explicit affirmation of the supremacy of God's law, there is a growing tendency to deny those principles which the great mass of Christians have, in every age, held dear. In-

deed, in various large cities we have resolutions like the following:

Resolved, that the German-American element of Chicago regard all interference of the Temperance and Sunday-law advocates with its social privileges as citizens as *unconstitutional*, and as inconsistent with the spirit of our republican institutions.

We have also official acts, as in the case of the Treaty of Tripoli, where it is denied that this is a Christian nation. True, the official acts on the other side are far more numerous, and among them the late decision of the Superior Court of Cincinnati, enjoining the Board of Education from prohibiting the reading of the Bible in the common schools, in which Judge Hagans says, "The framers of the Constitution (of the State of Ohio) felt that the moral sense must necessarily be regulated and controlled by the religious belief, and that whatever was opposed to religious belief, *estimated by a Christian standard*, and taking into consideration the welfare of the State, would be in the highest degree opposed to the general sense, and have a direct tendency to undermine the moral support of the laws and corrupt the community."

It was a decision which made glad the hearts of the great mass of Protestant Christians throughout the land; and yet we are satisfied it never would have been made only for the following clause in the State Constitution, viz.: "Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction." And if this is true, with such an amendment as we desire, we would have just such a bulwark as we need to save the Bible in our schools and our Sabbath and marriage laws from being swept away by the rising flood of infidelity and atheism, and maintain our character as a Christian nation.

On the other hand, if no effort is made in this direction, the principles we have asserted may soon be denied, and the decision of many questions vital to the religion and morality of the nation be within the control of local majorities, or of an oligarchy who may happen to be in power.

History is full of lessons on this subject. Take the struggles of the early Puritans against the persecuting edicts of Mary and Elizabeth in England and the sufferings of many of our abolitionists by the oppressive fugitive-slave law of our own land.

But it is objected that the consciences of those who do not believe in the principle advanced will be oppressed if the majority succeed in so amending the Constitution. We reply by no means; for no one is required to subscribe to these doctrines unless he believes them. The assertion of a principle is quite a different thing from a law requiring subscription to it. No citizen's conscience is oppressed by the clause in the State Constitution of Ohio already quoted, whether he believes it or not, and just because he is not required to subscribe to it; and even in the case of his taking the official oath, he is not required to subscribe to the doctrines of the Constitution, only to carry them out as an executive officer, which, if he cannot do, of course he ought not to accept office; but in no case is his conscience oppressed. And, in point of fact, there never has been in the past any persecution under a government acknowledging these principles.

But it has also been objected that such an amendment would lead to a union of Church and State. To this we reply, the two questions are entirely distinct. The acknowledgment of the supreme authority of God's law is certainly a very different question from the acknowledgment of some religious organization. Nor does any one propose to repeal the clause of the Constitution prohibiting Congress from passing laws respecting an Establishment of religion. Nor are we aware that such an alliance between Church and State has been formed where the principle of the supremacy of God's law was accepted by the State.

Acting on the principle, "No Bishop, no King," these alliances have been formed and maintained with imprisonment, scourging and death. Even in the case of the English and Scotch Establishments at the present time, the government maintains them, not on the principle that God's law demands it, but because they are deemed a cheap police force and a valuable aid in maintaining the stability of the government.

We may rest assured that no evil results will follow obedience to God's law. On the contrary, he has declared, and the world's history attests its truth: "The nation and the kingdom that will not serve God shall perish; yea, all those nations shall be utterly wasted."

Deut. 31: 26.

Our English version of the Bible says that the law of Moses was written in a book and placed "in the side of the ark of the covenant." The learned Dr. Horne has these remarks on this passage:

"Previously to the building of Solomon's Temple, the Pentateuch was deposited by the side of the ark of the covenant (Deut. 31: 24-26), to be consulted by the Israelites; and after

the erection of that sacred edifice, it was deposited in the treasury.

On the phrase "by the side of the ark" he has the following foot note:

"So it should be rendered;—not *IN* the side of the ark. See Dr. Kennicott's Diss. 2, p. 298." The emphasis in both cases is his. Horne's Introduction, vol. i, part i, chap. ii, p. 200. This still more forcibly shows the distinction between the law of God and the law of Moses—one was put *in* the ark, the other *by* the side of the ark. D. M. CANRIGHT.

Practical Thoughts.

ACCEPT OF REPROOF.

It is not best to have a stiff neck or a hard heart. If we have these, it is our own fault; for the grace of God is able to make our hearts tender and to create within us a teachable spirit. Now one of those things which is hard for us to receive, but which is withal exceedingly necessary, is reproof. It is not pleasant to the carnal mind, but it is safe and profitable for us. Better by far have reproof than flattery or even too much of encouragement. Accept, then, of reproof. Not, however, in a sullen, inactive manner, but by laying the thing to heart and bringing forth fruit meet for repentance. God means by it our salvation. Why not, then, co-operate with him?

BOTH ARE NECESSARY.

The gospel is needed for our encouragement as the law is needed for our admonition. We can dispense with neither. We must make use of both. One shows us our lost condition and our need of help. The other furnishes the very help which we need. We must not presume and we need not despair. Surely God is gracious to grant us the armor of righteousness on the right hand and on the left.

DIVINE GUIDANCE.

"It is not in man that walketh to direct his steps." Jer. 10:23. God's guiding hand is needed at every step. Without this, he will surely err from the path of right. The guidance of the Spirit of God is a thing of the utmost consequence. But it is never granted to the careless and indifferent. It is never given to the man whose heart does not bow in submission to God. Those only can have it who seek for it. And even these must seek it aright. If men have other motives than the glory of God, if they seek his guidance merely for their own credit, or for their own advancement, God will not be pleased specially to guide such. "The meek will he guide in judgment; and the meek will he teach his way." Ps. 25:9. God will guide those who submit without reserve to him. He will delight to lead those who delight in his guidance. He may not always lead men in just the way that would be most pleasant to them to walk; but he will guide them in that path that is safest and best, and in the end they themselves shall see it. He surely will lead them in the path of self-denial and cross-bearing, but he will save them from the snares of the devil, and help them to make every step count in the way to eternal life. Few persons really want divine guidance. Those who do seek it with the one grand object of honoring God will surely find it. J. N. A.

Question Answered.

To J. M. G.: There are three points in Rom. 10:4 to be considered. 1. Christ is the end of the law. 2. For righteousness. 3. To every one that believeth.

Now if end here means termination or cessation, then the second and third points can have no meaning. For, if he has abolished the law, it is abolished to the unbeliever as well as to the believer. If the law is abolished to one class and not to another, what shall we say of it when individuals pass from one class to the other? An idea so absurd needs no consideration.

"For righteousness." What is righteousness? It is the opposite of unrighteousness. But unrighteousness is sin; and sin is the transgression of the law. 1 John 5:17; 3:4. Therefore righteousness is the opposite of transgression of the law, that is, it is obedience to the law. And Paul says in Rom. 8:4, the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. This obedience to the law is only effected through Christ, for they that are not in Christ are carnally minded, and the carnal mind is not subject to the law of God. Verse 7. If Christ has released any one from obligation to obey the law of God, that action would have been unto unrighteousness; but he is not a minister of sin. Gal. 2:17. He came to "put away sin," or transgression of the law. Not his own, for he had none to put away, but ours; which is effected in them that believe unto obedience, but not in them who make belief an excuse for disobedience. They are not in Christ, but only carnal professors.

James 5:11 says: "Ye have heard of the patience of Job, and have seen the end of the Lord." Webster says end is the object or design, and such must be its signification in Rom. 10:4, and James 5:11. The design of the law was to restrain from evil and lead into correct action; and had man walked thus he would not have died, for, "The wages of sin is death." There-

fore Paul's assertion is evidently true; the law "was ordained to life." Rom. 7:10. See Lev. 18:5, &c.; Rom. 2:13; Gal. 3:12. But he said he found it "to be unto death," because he was a transgressor. And all transgressors of the law will yet be brought to acknowledge the same thing; if not here, in conversion, as in the case of Paul, hereafter, when "God shall bring every work into judgment."

The meaning of the passage is plainly this: Christ accomplishes the object of the law, which is to give life; this can only be done through obedience, for no one can be saved in sin; and this object is accomplished to or in the believer in Christ. For in him only can we be reconciled to God, and restored to full obedience.

For examination of other texts related to this, see pamphlet entitled Law of God.

J. H. W.

Christian Union.

NOT A CONFEDERACY OF SECTS.

NOT the least prominent sign of our times is the proposed alliance of all the so-called evangelical churches. If they would form a union such as the word of God requires, they would give up their errors and unite in the truth. They say they cannot see things alike. They cannot, because the carnal mind rules and will not give up traditional errors for the truth. It is a slander upon the Bible and its Author, to say that we cannot understand the requirements of the commandments of God and the faith of Jesus. It is all false. The blame rests upon men, and not upon God. "Let God be true, and every man a liar." The commandments say the same thing to all. The difficulty is, men will not let them mean what they say, because they are out of harmony with their traditions and practices.

The sects, well knowing that it is vain to hope that the errors they hold will be given up, each particular party knowing their own unwillingness, propose to form a mere confederacy, letting each one hold all the errors they please; and this, it would seem, is to introduce their fancied millennium of the universal sway of the gospel. Nothing could be more absurd. But such a confederacy fills the idea of many. But what says God to his people concerning it? "Say ye not, a confederacy to all to whom this people shall say, a confederacy." The people of God have nothing to do with a confederacy of nations or churches. Their only hope is in God. Says the Lord, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." And what besides? "Bind up the testimony, seal the law among my disciples." Take the truth of God as he has himself given it. Heal the breaches which apostasy has made and sin has perpetuated. Restore the seal that has been taken from the law. In a word, take it as it is, and not as false traditions have made it. This is all. Let God himself speak. Hear him; and not tell him what he must mean.

When men will be willing to hear the words of God and do them, there will be no further difficulty of coming to unity. It is the carnal mind, which is not subject to the law of God, that has made divisions and perpetuates them. Says an apostle, "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" If Paul's reasoning is correct, there might be real unity, but for the carnal mind. Says he, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment."

Such is the unity which the Lord requires. It might be attained, but for the carnal mind. Hence, a confederacy of sects is a confederacy of carnality. And what is the great object of the proposed confederacy? Civil power. If the object is obtained, civil government, though claiming to be especially Christian, will still be in the hands of carnal men. Carnal men will legislate for God, and religious persecution will be the result.

Let all who love God and his truth keep his word, and stand aloof from the confederacy.

R. F. COTTRELL.

A Silly Misrepresentation.

IN a discussion to which I was challenged by Eld. Treat, in Indiana, he made the assertion that we took our doctrines from the writings of Sr. White, and that we called her writings Present Truth. In reply, I pointed out his ignorance of facts, or recklessness of statement, by informing the audience that in the early history of our work the phrase Present Truth is often used to designate a small paper published by Bro. White, bearing that title. And whenever it is used to define any system of faith or doctrine we invariably confine it to Rev. 14. I further stated that, so far from our taking our doctrines from her writings, those writings are not doctrinal, but practical. Our doctrines are entirely from the Bible; but we have doctrinal writers, and in this respect our people consulted their writings rather than hers; and that even my own writings were consulted on doctrinal points more than hers.

The editor of the *Christian Record* was present, and his record of that explanation is as follows:

"Elder Waggoner himself, in the debate, said that Sr. White was endorsed by the church, 'But,' said he, 'the church looks up to me five times, yea, one hundred times, more than to Sr. White, humble as I am.'"

This is what I call a very silly misrepresentation. Were Eld. Mathes an ignoramus, unused to recording passing events or preparing papers for the press, it would appear more excusable. But for a long-time editor and publisher to wrest words from their connection and so completely destroy their intent, garbling sentences by inserting words that were not used, to mislead the reader, is without excuse or palliation.

But it is what we must expect from them. All religious denominations in that part of the country unite in testifying that the Campbellites never represent their opponents with fairness and candor, seldom, if ever, treating them with respect. Their egotism and self-sufficiency are so unbounded that they act as if no other people could have equal rights with themselves. A thorough exposure of the fallacy of their system, of the manner in which they pervert the gospel, is all that is needed to break the pride of their power and to rescue souls from their destroying influence.

J. H. W.

The Cause in Indiana.

MY time has been so closely occupied that I have not found opportunity to write a word about my recent trip to Indiana.

I went to Smithville, Monroe Co., Nov. 15, where I found Bro. E. B. Lane. As he had a discussion pending with Eld. Treat, of Bloomington, of the sect commonly known as Campbellites, I relieved him by occupying all the time to the 21st, the day on which the discussion commenced. Eld. Treat is their "big gun," in debating, having had, as I was informed, some thirty or more. He is a very vain, boastful man, strong in assumption, but loose in logic; his chief power lies in his skill in covering up his opponent's argument without answering it. As is common with that class of preachers, he makes a great show and pretense of education, but the veil is too thin to conceal the fact that he is superficial. The contrast between him and Bro. Lane was very striking. Bro. Lane had had no experience at all in debating, having never held a discussion with any man till he met Eld. Treat. The strong points of his arguments shone out with all the more clearness, as it was evident to every one that they were not the result of skill in debate, but were plain truth, not to be controverted, or invalidated by sophistry. In the midst of their discussion, Eld. Treat challenged me to a discussion of our views of the influence of the Spirit of God, which I accepted, and we occupied one day and a half on that subject. Of this, more hereafter.

During Bro. Lane's discussion, which took place in Gosport, I preached four evenings in the Methodist house. I went from there to Lancaster, where there are some firm believers in present truth, and our meetings there were profitable. I also held three meetings in Bowling Green, Clay Co. There was but little chance to do good there by so few meetings. Though there is a very general interest to hear, and many seem convinced, but few have the decision and self-denial necessary to make a decided stand for the truth.

Sabbath and first-day, Dec. 9, 10, I preached in a Baptist meeting-house about six miles from Gosport. Although a strong effort had been made to create prejudice against the truth, the attendance was good, and a favorable impression was left on the community. Many expressed their belief that "there is something in this!"

From the evening of the 13th I held meetings in Howard Co., over six days. The interest raised at the camp-meeting has not abated. The largest school-house near there was filled, so that there was no more standing room, full half an hour before the appointed time of meeting. I do not know of any place in any State where a meeting-house is more needed than in Howard Co., Ind. I fear the brethren there do not realize their responsibility to maintain the cause in their midst, either in the preaching or providing a place for meeting. Timber of good quality is plenty, and lumber easily obtained. A vigorous effort should be made by them this winter. And they ought to consider that if they are not willing to come up to the accepted plan of systematic beneficence, they should no longer look to the more faithful brethren in Michigan to supply them with preaching. Please read 2 Cor. 8:1-14. The action of the late General Conference, recommending that Indiana be set apart as a separate Conference, makes it necessary that their attention be called to this subject.

The 19th, I commenced meetings in Henry Co. I had never been there, and left others to make the appointment. As the tent was in Middletown before the camp-meeting, and a good interest was raised, it was thought best to have the meetings there. But other influences had been abroad, and it will take considerable labor to revive an interest there. Had the tent returned there immediately after the camp-meeting, I have no doubt a great and good work might have been done. But circumstances were

unfavorable at the time I was there. It was stormy and very cold, and the meetings were held in a hall. But the chief objection, to my mind, was this: The brethren all lived at a distance, and could not attend there in such weather. It was to them I wished especially to speak. Accordingly I moved from Middletown to Sulphur Springs, holding two meetings there, and two in "White Union" meeting-house, near by. These meetings were profitable to us all, and we were all encouraged to press onward.

There is no State in which I have labored where there is more need of health reform than in Indiana. But the power of truth manifests itself everywhere the same. In every place that I visited, my testimony on this subject was well received, and the hearts of the people were tender on this subject. The early coming of the General Conference made my visit short in every place, so that I could not give more than an outline of our faith, or rather, show the principles on which we base our action.

There is a wide field, an open door in Indiana; I think it is evidently Bro. Lane's duty to return there for a few months at least.

J. H. WAGGONER.

The Righteous.

MUCH is said in the word of God relative to the righteous. They are the highly favored of the Lord. The most precious promises on record are made to them.

"The righteous shall inherit the land, and dwell therein forever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of God is in his heart; none of his steps shall slide. The wicked watcheth the righteous and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged." Ps. 37:29-33.

"Our fairest proof of knowledge lies
In hating every sin."

Righteousness is conformity to the divine law. Sin is the transgression of that law. "Light is sown for the righteous." "The way of the wicked is as darkness; they know not at what they stumble."

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. "The eyes of the Lord are over the righteous, and his ears are open to their prayers." "Say ye to the righteous that it shall be well with him."

Who would not be among the righteous? Who would not desire to be righteous? Let us be of those who shall soon see, experience, and eternally partake of, their reward.

A. S. HUTCHINS.

The Date of the Crucifixion.

HERR FALB, the German *savant*, in a work recently published, shows that there was a total eclipse of the moon concomitantly with the earthquake that occurred when Julius Caesar was assassinated, on the 15th of March, B. C. 44. He has also calculated back the Jewish Calendar to A. D. 31, and the result of his researches fully confirms the facts recorded by the evangelists of the wonderful physical events that accompanied the crucifixion. Astronomical calculations prove, without a shadow of a doubt, that on the 14th day of the Jewish month, Nisan (April 6), there was a total eclipse of the sun, which was accompanied, in all probability, by the earthquake when "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt. 27:51); while St. Luke describes the eclipse in these words: "And it was about the sixth hour (12 noon), and there was darkness over all the land till the ninth hour (3 o'clock P. M.), and the sun was darkened." (Luke 23:44, 45.) This mode of reckoning corresponds perfectly with the result of another calculation our author made by reckoning backward from the great total eclipse of April 20, 1818, allowing for the difference between the old and new styles, which also gives April 6 as the date of the new moon in the year A. D. 31. As the vernal equinox of that year fell on March 25, and the Jews ate their Easter Lamb, and celebrated their *Erev Pasah*, or Feast of the Passover, on the following new moon, it is clear April 6 was identical with Nisan 14 of the Jewish Calendar, which, moreover, was on a Friday, the *Paraskevee*, or day of preparation for the Sabbath, and this agrees with the Hebrew Talmud. Thus, by the united testimony of astronomy, archæology, tradition, and biblical history, there can be but little doubt that the date of the crucifixion was April 6, A. D. 31.

Will the person who sent us the above please give the source from which it was taken. It is a valuable testimony, and will be rendered still more so, by a statement of the publication in which it is found. U. S.

EARNEST, active industry is a living hymn of praise, a never-failing source of happiness. It is obedience, for it is God's great law for moral existence.

An hour of triumph comes at last to those who watch and wait.

TRUST IN JESUS.

"Looking unto Jesus, the author and finisher of our faith."
Heb. 12:2.

CHRISTIAN! wherefore yield to sadness?
Fix thy heart and hopes above;
Look to Jesus—and with gladness,
Trust his gracious, pardoning love;
Trials here will sorely press thee,
Let thy trust on him be stayed,
He will cheer, and guide, and bless thee,
With his ever-present aid.

Think how kind, how condescending!
Jesus calls himself thy "Friend;"
From his throne in glory bending,
He will every prayer attend.
He will never, never leave thee,
Through thy pilgrim days below;
Then, at last, he will receive thee,
And a crown of life bestow.

—S. S. TIMES.

Mutual Obligation.

TO THE CHURCHES IN CALIFORNIA.

WE have all read with interest, and I trust with design to profit thereby, the articles of Bro. White, in the REVIEW, on the subject of "Mutual Obligation." I believe the principle set forth in those articles is "rock" from the eternal quarry of truth.

God is pleased that his creatures should all realize that they are alike creatures of his creation, care, and preservation, and he best fulfills the will of God who seeks to understand the relation existing between him and his fellow-men, and, in love, faithfully discharges the duties growing out of those relations.

Does the Lord say to you, "Love thy neighbor as thyself"? he says it equally to thy neighbor. If our neighbor fails to recognize and obey that command, it is no excuse for us to disobey it. In many cases, in the Bible, the mutual obligation principle is clearly expressed. It is so in the obligations of husband and wife, parents and children. Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. Eph. 5:21, 25. Again he says: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them." Col. 3:18, 19. Of parents and children we read: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother: which it the first commandment with promise: that it may be well with thee, and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:1-4. Again he says; "Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:20, 21.

These scriptures show the mutual obligation growing out of mutual relations. Bro. White has beautifully, and forcibly illustrated how this principle underlies all mutual relations. God grant that his words may not lose their force upon all our hearts. Has God called and thrust out men to take heavy responsibilities and burdens in the cause, whose prosperity concerns all of us? then is it the duty of his people to hold up their hands and sustain them in the work.

John speaks of some who had gone forth with a spirit of sacrifice to forward the truth, and said to the church, "We therefore ought to receive such, that we might be fellow-helpers to the truth." 3 John 8. The receiving them was staying up their hands in HELPING them. God has evidently led out in establishing institutions like the Health Institute, the Publishing Association. The General Conference with its missionary operations, &c.

I have feared that here in California many would let these appeals in Bro. White's articles pass over them, and think that these institutions are very far away, and that if we built our meeting-houses and carried on our operations here, we should be excused from aiding in any of these institutions.

If you are thus making these enterprises a distant object, let a sense of the mutual-obligation plan, bring them nearer home. The cause is one. As Bro. White quoted, "We are brethren." It is as much our interest, here in California, in proportion to our numbers and ability, to see the cause advanced, as it is for any one else. The prosperity of these institutions is our prosperity. Are we not under obligations to lift in these things according to our ability?

Are any of you inclined to excuse your-

selves from doing in these enterprises? I have an appeal to make to you which comes a little closer still. Paul said of the Gentiles who had received the gospel through the sacrifice of the church at Jerusalem, "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:27. The church at Jerusalem had contributed of their substance to get the truth among the Gentiles. Now there came a time when it needed some one to lift with them in their burdens. "Their duty is also to minister unto them in carnal things."

The mutual-obligation plan would suggest that the Gentiles should, in consideration of benefits received in turn lift with the Jerusalem church to benefit others. But could it be really called a "mutual" burden until they had made whole what it had cost to get the gospel unto them? "Their DEBTORS they are." Verse 27.

Some of you have said to me, "We must be just before we are charitable." That is true, and I am going to apply that principle in this article. It is just to pay our debts. Paul's reasoning was, that a sacrifice made by one church to get the truth to others, brought those receiving the truth in debt to that church. If that church was in need, it would be strange if they could not be induced to pay them the debt. If that church was not in actual need of the necessities of life for themselves, but was making earnest effort to benefit others still, would not the mutual-obligation plan suggest to those benefited by that church, as follows: "Now, as they made a sacrifice to get the truth to us, here is a chance to show our appreciation of their efforts to us, and to do our Christian duty in taking hold to lift with them."

Well, you are ready to ask, How does this affect us here in California? I will tell you. If I am not mistaken, there is a debt to the general interests of the cause, undischarged, hanging over California; and it is not meet for us to settle down in ease, as though we had nothing do, until something has been done toward lifting that debt. "Well," say you, "but I thought we were out of debt, and had some funds in our State treasury." Yes, so far as matters in the State are concerned, that is so. But I am going to speak now of our relation to this cause as a whole. The cause is one. Is it meet, that, in its general burdens, some of its workers be eased to have others bear all the burdens? Nay, verily.

Well, to the point: By the General Conference Committee, in the month of June, 1868, a call was made for means to purchase a tent, and open a mission in California. The tent was bought, the missionaries came, you received the truth. With some realizing sense of what had been done for you, you took hold nobly and with promptness in your pledges and payments on S. B. You have made this cause self-sustaining, and have some means in your treasury, and encouraging pledges to the State fund for the year to come. Now is certainly a favorable time to look about us and consider our general relations to this cause as a whole. Our meeting places are nearly all clear of debt; and this has cost some effort and perseverance. We have great reason to thank God for his blessing that has favored all our enterprises in the State, and I think with many, when they consider their present financial condition, compared with what it was when they embraced the truth, that they have reason to make thank-offerings to God, as also for his goodness in giving them the truth.

The call of the General Conference raised over \$1700.00 to purchase the tent, send laborers here, sustain the work here for eleven months, and furnish us \$100.00 worth of books that were given away from the general book fund. What have we done to refund to the general interests of this cause even what we have received from it?

There have been raised for the general book fund \$100.00; shares in Health Institute, \$25.00; shares in Publishing Association, \$30.00; donations to send REVIEW to the poor, \$12.00. You see, brethren, how it stands. Is there not evidently something for us to do, if, indeed, we would act on the great plan of mutual interest in this work?

I do not write this to censure any one, but to get the facts before you for consideration and action. Your forwardness to do in other enterprises that have come up gives us confidence that you will do in this also. Can we consistently call the California tent and mission "our work" until we have discharged the debt that started the

work here? The same spirit of sacrifice, prayerful consideration of the wants of the cause, and self-denial that characterized those who contributed of their means to get the cause to California, will enable us as a people to do something toward those enterprises that concern the general welfare of the cause, and thus give proof of the sincerity of our love to God and our fellow-men, as well as our recognition of the great principle of *mutual obligation*. But I design to say more to you hereafter. Pray over it, think upon it, and be ready to act.

J. N. LOUGHBOROUGH.

"No Cross, No Crown."

THESE words were suggested to my mind while looking at the engraving, "Cross and Crown." While the company that were going up the narrow way, with the cross upon their shoulders, were in sight of the prize, the other company, who bore no cross, were going far away from the crown; and the thought came very forcibly to my mind. How necessary that we bear the cross, if we would finally win the prize, and wear the crown.

And in how many ways we may bear the cross. Jesus says, "Deny thyself, take up thy cross, and follow me." The first step is to deny self. Now, in what way can we the most effectually do this? Is it not by leaving the world and its pleasures far behind? We may have friends in the world who may wish us to associate with them in worldly pleasure, and it may at times seem very hard to deny ourselves, by refusing to join them in their amusements. But if we really love the Lord, and wish to walk in his footsteps, how easy to deny ourselves, even though it may bring the frown of those we love upon us. And as professed Adventists, looking for the soon coming of our King, how sweet the privilege to bear the cross after him.

Especially have I felt this to be true during the past summer and autumn. My employment has called me from home, and, on account of my wearing the reform dress, I have had the finger of scorn pointed at me, and have heard words of derision spoken by some. Yet I felt that in even this, if I could take up my cross, it was a sweet privilege. Not that I took pleasure in being odd and singular, far from it; but as we understand the health reform is given as a means whereby we may insure to ourselves strong bodies and sound minds, I have felt willing to lay aside the fashions of the world, and, if need be, bear reproach.

The words of Peter have been very comforting at such times. 1 Pet. 4:14: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On your part he is evil spoken of, but on your part he is glorified."

Pardon me for thus speaking of self. I have done it only for the encouragement of others, and to exalt my Saviour and the truth. Let us try to raise the standard high and yet higher. It is a noble work in which we are engaged; and I want and mean to enlist my whole energies in his service. I will try to keep very humble, and work in my little sphere, so that soon it may be said to me with the rest of God's dear people, Ye have kept my law, stood stiffly for my truth, enter in.

N. D. RICHMOND.

Greenville, Mich.

Saying and Doing.

TRUTH is the same through whatever medium it is given. But when we hear or read an eloquent or logical discourse, we are eager to know if the daily life corresponds with the sublimity of utterance. The most unworthy persons may be greatly gifted. And the Lord has given a general invitation to all to work in his vineyard. "Many are called, but few chosen." Judas had a place among the apostles, but who was ever converted by his preaching? Ungodly professors of religion are Satan's most successful emissaries. They will never enter Heaven, and those that would they hinder. It is this saying one thing and doing another that prejudices minds, and causes the way of truth to be evil spoken of; while it is a fact that truth has a ten-fold power aided by a consistent life. Then it touches the hearts and consciences of men, and becomes a "savor of life unto life, or of death unto death." That which comes from the heart reaches the heart, and the lukewarm can communicate no greater warmth than their own. But where the Holy Spirit kindles a flame and points the truth, the speaker is no longer prominent. His subject absorbs the attention, and cold, hard hearts are melted and prepared for the likeness of

Christ. This is being "endued with power from on high." Then he can do all things through Christ strengthening him, while without Christ we can do nothing.

The writer was once in a protracted meeting where there was a deep interest. A professor of religion, one of the long-winded kind, occupied from ten to fifteen minutes two or three times each meeting with an array of words of that uncertain temperature that wearies a congregation, and it proved so nauseous to a poor lunatic that after listening for the third time, he sprang to his feet with "I've heard enough say so, I want to see some do so." The effect was startling. If *amen* was not heard in Heaven, it was certainly felt on earth. Friends, let us be careful that our "do so" agrees with our "say so." Lord, help us to be consistent.

L. A. CARTRIGHT.

The Old Year and the New.

OUR old friend A. D. 1871 reached the close of his eventful life yesterday. As an intimate acquaintance and tried friend, he will be greatly missed, and held in grateful remembrance. He brought us many blessings, and, through his kind offices, we have been permitted to enjoy many precious privileges. He has brought rich lessons of instruction—taught us the evanescent nature of earthly things, admonished us of the shortness of time, the imminence of the closing scenes of this world's history, and the importance of preparation for events before us.

During the three hundred and sixty-five days he was with us, in no instance did he fail daily to bring time for the varied, active duties of life, and afford the quiet hours of night for rest. He has disappointed no reasonable expectations, and so far as it was his province to do, he has supplied every actual want.

The parting hour has come—is past. If that parting has seemed to come too soon, we cannot blame him, only ourselves. If we have put off, until another year, the work that should have been done while he was with us, we may show our respect for our old friend by profiting by the lessons he has taught us, by being no more guilty of procrastination, by improving the present hour, the only period we can call our own.

His brother, 1872, succeeds him. We have made his acquaintance. He comes with promise of seed time and harvest, of favors scattered with lavish hand, as the changing seasons come and go, with their vicissitudes, their cares and labors, their blessings and privileges. He proposes to afford us time to accomplish our earnest life work while he is with us, and also to bring the needed seasons of repose.

But the departed year did not do our work for us. It only brought us time to work. So with the present. The golden moments, rich with blessings, if not faithfully, wisely improved, will avail us nothing in the great consummation if we heedlessly and indolently let them pass unimproved. They will surely come up as witnesses against us, and insure our condemnation.

Wisdom, then, would counsel great carefulness and circumspection while the new year strews our pathway with blessings, opportunities and privileges. It would admonish to earnestness and faithfulness in the great work before us, to consecration and self-sacrifice, to fight the good fight of faith, to so run that we may obtain. May the record of the present year, if we live to write its obituary, be less marred with blots and stains, be marked with more advancement in the divine life, that we may be able to review it with less regret than the one just closed.

N. ORCUTT.

Jamaica, Vt., Jan. 1, 1872.

High Time to Awake out of Sleep.

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

Oh! it is high time to wake out of sleep; the night is indeed far spent. Alas! that so many should be heedless of the sure signs, multiplying on every side. By many we are told the third message must go with a loud cry, ere the great and eventful day of the coming of the Lord; that the messengers of the truth are very few in number, and some of them feeble, lukewarm, or idle; that able messengers ripen to the work, very slowly, are raised up only at long intervals, and therefore there can be no immediate need of exertion, no present cause of alarm. Satan rocks them in the cradle of delusion, sings to them this false lullaby of peace and safety, and they compose themselves to slumber on in dreamy content that the coming of the Lord is farther off than when they believed.

Yet nearly every issue alike of the religious and secular press gives indication that the two-horned beast, while feigning lamb-like simplicity and innocence, betrays the dragon-like character. The present murmurings of its dragon voice will rapidly increase to angry and aggressive roarings. Read the following specimen from among the leading articles of the *Examiner and Chronicle* of Dec. 21:

"The right of the people to their Sabbath—a right which the vast majority of American

citizens, whether professedly religious or not, cherish with the warmest regard—should be zealously guarded from the machinations of those who hate it, and desire its abrogation. These are questions which the next Legislature should consider with conscientious care."

This question of a "Sunday law" is rapidly assuming great political importance. A thorough sifting of the evidence in regard to the Sabbath is inevitable. God rules and reigns by the wondrous power of the Holy Spirit, illumining the mind of God's faithful servants. The fraud, falsehood, and sophisms of the opponents of truth have been most effectively and thoroughly exposed, the absurdity and untenableness of the positions of the first-day advocates fully demonstrated, and just at this critical juncture the means of disseminating the evidences for the truth thus brought out have been miraculously provided. The record of the prosperity of the Seventh-day Adventist Publishing Association during the last twenty-nine months would be declared wild exaggeration, a monstrous fable, would really be incredible but for the glorious self-evident facts and the known veracity of its president, God's tried servant, under whose Heaven-directed efforts such important results have been achieved.

Actuated by the desire to uphold creed or advance the interests of party, an eager and very general searching of God's word will result in the truth being impressed on honest hearts, which, by the ministration of the Holy Spirit, must eventuate in conviction, conversion. Thus thousands from every station and position of life will become proclaimers of present truth, and the third angel's message go forth with a mighty cry, a loud voice.

Faith! faith is needed, a sure, abiding, cultivated faith, to be able to stand in the time of trouble and real persecution immediately to follow. Now! now! this very day, we should make a new, a real, an entire consecration of all to God. The trial of our faith is just before us. If we hesitate, we are lost; if we delay, the hour of preparation so swiftly passing can never be recalled. Awake! awake! Be strong in the Lord and in the power of his might. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Eph. 6:13.

CHAS. B. REYNOLDS.

Fitting Names.

"MANY a true word is spoken in jest." Standing, the other day, near the entrance of the saloon of a large hotel at the seaside, we saw several young men pass in. As they stood at the bar, one said to another, with a smile: "Nominate your poison!" He had said a terribly true thing in joke. Yes, name your poison—just the word! And they swallowed the poison and went their way. Soon another party went in. Said the leader to his companion, as they leaned against the slab, "What is your family trouble?" meaning "What will you drink?" "Family trouble!"—rightly named; for what has made such domestic misery as liquor? And we walked away feeling that we had learned two new and strikingly appropriate names for liquor: "poison" and "family trouble."—*Watchman and Reflector.*

Our Sure Support.

"I WILL pray the Father, and he shall send you another comforter, that he may abide with you forever." Blessed promise! O weary child of God, does the way look rough and thorny? Have all earthly friends failed you? Do you feel the cruel ire of the dragon, because you are trying to keep all God's commandments which are pure, enlightening the eyes? Oh! let not your hearts be troubled. Though Satan and his hosts, are raging around you, the angel of the Lord encampeth about you, and why should you fear? Was not Daniel, the servant of the living God, safe in the lion's den; and do you not think his heart was rejoicing in God the rock of his salvation? You who are looking for that blessed hope, and the glorious appearing of our adorable Redeemer, who are living amid the perils of these last days, do you not think our kind Heavenly Father has a peculiar care for his tried and tempest-tossed children? Have you received the blessed promise of the Father, and has the Comforter taken his abode in your heart? Does Jesus abide with you a welcome guest? oh! then is your peace like a river, and your joy unspeakable and full of glory. God is your sun and shield. You are enjoying the glorious liberty of the sons of God, and you can say that his law is your delight; yea sweeter than honey and the honey comb, and better to you than thousands of gold and silver; and you behold wondrous things out of his law. And the blessed hope that we are so near his kingdom, how it lifts us above the storm-

cloud of this poor world. I can say to the praise and glory of God, that the Comforter abides with me. Yes,

I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And his Spirit and blood makes my cleansing complete,
And his perfect love casteth out fear.
Oh! come to this valley of blessing so sweet,
Where Jesus his fullness bestows,
And believe and receive and confess at his feet,
That all his salvation may know."

L. E. MILLNE.

Men Wanted.

THE great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who fear the Lord and covetousness. Men who will condemn wrong in friend or foe, in themselves as well as in others. Men whose consciences are steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men who neither brag nor run. Men who neither swagger nor flinch. Men who can have courage without whistling for it. Men in whom the current of everlasting life runs still, and deep, and strong. Men careful of God's honor and careless of men's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who do not strive, nor cry, nor cause their voices to be heard in the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have paid for. Men who know in whom they have believed. Men whose feet are on the everlasting Rock. Men who are not ashamed of their hope. Men who are strong in divine strength, wise with the wisdom that comes from above, and loving with the love of Christ. Men of God!

SONNET.

"The Redeemers, a corps of young Romish priests, among all their errors, adopted this excellent rule for their daily life. Before you begin your work, say, 'ALL FOR THEE, O LORD; O MY JESUS, ALL FOR THEE!'"—*Christian Worker. By Rev. Chas. F. Beach.*

ALL for thee, Lord, my Jesus, all for thee!
I give the first fresh sweetness of my thought;
Praise for the liberty thy blood hath bought.
My hopes and joys, I give them all to thee,
To crush, or brighten, as is best for me.
Thy wounded hand I know assigns my work,
In sunny places, or in dungeons mirk—
Blessed alike, if thou abide with me!
Transfixed with arrows, or bedecked with flowers,
Let no dark sin my loving offerings dim;
But let me serve thee like the seraphim,
O Jesus! night and day with my best powers,
In the clear morning, with my soul set free,
"ALL FOR THEE, LORD, MY JESUS, ALL FOR THEE."

—M. R. M.

The Praying Teacher.

LET me take you to the house of one of my teachers. It is early Sabbath morning. The teacher, you know, rises an hour earlier than usual on the Lord's day—not an hour later. I suppose it is your custom to rise earlier. (Broad smiling.) I went to the house of this teacher, and the girl told me he was not in his room, but would I walk up? I went to the third story, as directed. No one was there. My glance at the room was arrested by a little piece of paper pinned to a green window curtain. It so interested me that I could not resist the temptation to go nearer and see what it meant. (It was not a secret, you know, for secrets are put into drawers.) There was a little stool under the bit of paper. Casting my eyes at the paper I saw that it was blistered! Looking closer I found writing on it. It was the names of that teacher's class, and penciled notes opposite each. During the last summer our school was a good deal broken up in its classes, and I heard some one say, "How wonderfully that brother's class keeps together!" They were all converted. They are "mission" girls, and were of the hardest, most difficult kind to reach, and to hold. But not one of them drifts away. They stand. Do you see the secret? That blistered paper! It is the anchor which holds them fast, and which, by a strong faith and wrestling with God, enters within the veil, and lays hold on the eternal rocks of the promises.

Go with me a moment again, and see. That teacher saturates his lesson also with prayer. It is thus he makes the lesson go

down into his scholars' hearts. The scholars know that he has been praying over the lesson. They can see it in his eye. We must all pray more over the word we teach. We must pray freshly over it. Last Sabbath's prayer will not do for this Sabbath's lesson. We must pray at every point in it, for every special need that arises. Oh! we shall thus get help and relief, just as we need it, and with most clear and convincing proof that the answer is directly from the Lord. —*Ralph Wells.*

A Singular Conversion.

MARIA was a lively, joyful young lady, the center of attraction among her companions. She became fond of dancing, and lost no opportunity of attending parties of pleasure. A friend of hers, who loved Christ, and was a faithful teacher in a Sabbath-school, at length spoke to her after this manner: "Maria, I do wish you would take a class in our Sabbath-school." The thoughtless girl, amazed at the proposition, said, "What! I take a class—a giddy creature as I am? Why, the idea is preposterous!" Her friend was urgent, and asked her to come and just try it awhile, as they were very short of teachers. Her kind entreaties won the consent of the lover of pleasure.

A class of little girls was given her, in whom she became greatly interested, and continued her instructions with regularity. One day, passing along the street, she came to a group of girls who were busily talking. In a moment one of them exclaimed, running to the arms of her teacher, "Here comes my Sabbath-school teacher! I know she loves Jesus—don't you Miss Maria?" This was God's arrow from the hand of a little girl. The teacher could not speak a word, but kissed her little scholar and wept.

On reaching home, after weeping over a life misspent in pursuing shadows, she kneeled down and asked the Lord Jesus to receive her. He heard her cry, accepted the offering. And now Maria feels more than ever that life is earnest—that the religion and service of Christ yield more real joy than all the pleasures of sin, which bring only bitterness and death.—*Chris. Press.*

The Heavenly Home.

REV. H. BONAR, D. D., sets forth the "great city, the holy Jerusalem" (Rev. 21:10), the blessed and eternal home of all who love Jesus, in the following interesting way:

1. It is a *great city*. "That great city," said John, gazing on it. Its circuit is vast—beyond Babylon or Nineveh, Paris or London. That "mighty city," says John, speaking of Babylon the great (Rev. 18:10), but this is mightier far. There has been no city like it. It is the city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

2. It is a *well-built city*. Its "Builder and Maker is God." Its foundations are eternal; its walls are jasper; its gates, pearls; its streets paved with gold. It is "compactly built together," lying four-square, and perfect in all its parts; without a break or flaw, or weakness, or deformity.

3. It is a *well-lighted city*. Something brighter than sun or moon is given to fill its heaven. The glory of God lightens it. The Lamb is its "light," or "lamp;" so that it needs no candle, no sunlight. There is no night there.

4. It is a *well-watered city*. A pure river of the water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be! What must be the rivers of pleasure there! Who in it can ever thirst? Its inhabitants shall thirst no more.

5. It is a *well-provisioned city*. The tree of life is there, with its twelve variety of fruits and its health-giving leaves. It has more than Eden had; it is Paradise restored. Paradise and Jerusalem in one; Jerusalem in Paradise and Paradise in Jerusalem.

6. It is a *well-guarded city*. Not only has it gates, and walls, and towers, which no enemy could scale or force; but at the gates are twelve angels, keeping perpetual watch.

7. It is a *well-governed city*. Its King is the Son of God; the King of kings, Immanuel; the King eternal, whose scepter is righteousness; who loveth righteousness, and hateth iniquity. No misrule is there, no disorder, no lawlessness.

8. It is a *well-peopled city*. It has gathered within its walls all generations of the

redeemed. Its population is as the sands or the stars; the multitude that no man can number; the millions of the risen and glorified.

9. It is a *holy city*. Its origin is heavenly, and it is perfect as its Builder. Nothing that defileth shall enter—no spot, or speck, or shadow of evil. All is perfection there—divine perfection.

10. It is a *glorious city*. The glory that fills it and encircles it is the glory of God. All precious stones are there; no marble nor granite, such as we boast of now; all about it is gold, and pearls, and gems. Everything resplendent is there.

11. It is a *blessed city*. It is truly the joyous city. It is the throne and seat of the Blessed One, and all in it is like him. Its name is Jerusalem, the City of Peace; its King's name is Solomon, the Prince of Peace. There is no enemy there, no danger, no darkness, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change forever. They that dwell in it "shall hunger no more, neither thirst any more" (Rev. 7:16, 17); for the ransomed of the Lord shall return, and come to it with songs; sorrow and sighing shall flee away." Isa. 35:10. Blessed city! City of peace, and love, and song! Fit accompaniment of the new heavens; fit metropolis of the new earth, wherein dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!

"THERE is no greater mistake," says an eminent divine, "than to suppose that Christians can impress the world by agreeing with it. No! it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and a separate life; this only can give us a true Christian power."

I BEG you to take to heart one maxim, which for myself I have ever observed, and ever shall—that is: Never to say more than is necessary. The unspoken word never does harm. What is once uttered cannot be recalled, and no man can foresee its consequences.—*Kossuth.*

Extracts from Letters.

I. AND E. WILMOT write from Bridge Creek, Mo., that they still have an increasing interest in the cause of truth. They desire baptism, and request a minister to come that way as soon as convenient. The Sabbath question is agitated in the community sufficiently to show how sadly the people need enlightening on that subject.

SISTER J. A. WOOD writes from Rochester, Olmstead Co., Minn.: I find much in the testimonies that is applicable to me; and I thank the Lord for having given us these helps to guide us amid the perils of these last days.

The way we have to travel is straight and narrow; but the Lord has not given us impossibilities to perform. I feel like doubling my diligence, and striving harder than ever to press my way on till I shall see the end of the Christian race, and meet the loved ones that are laid away to await the resurrection morn.

SISTER J. HOBBS writes from La Salle Co., Ill.: One year ago last summer, I first heard the truth preached at the tent in Northville, by Brn. R. F. Andrews and T. M. Steward. Before that time I did not know that there was such a people as the Seventh-day Adventists. I cannot now express the gratitude that I feel toward God for ever permitting me to hear his truth, and giving me a disposition to try to obey it. I think that the REVIEW is the best paper ever printed. Every week it comes laden with something new and useful; and my earnest desire is to try to follow its instruction. I want to be numbered among the overcomers.

Obituary Notices.

DIED, in Hillsboro, N. H., Dec. 17, 1871, of lung fever, our dear brother Cyrus Colby, aged 60 years, two months, and one day. He leaves a companion and seven children to mourn his loss. He has been a Sabbath-keeper for ten years. We feel that he rests in hope. Eld. Prescott, Methodist, preached a discourse from James 4:14. C. K. FARNSWORTH.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 16, 1872.

Delinquents.

By a careful examination of the list of the subscribers for the REVIEW AND HERALD, it has been ascertained that the whole number of subscribers is 5810; and that there is due from delinquents the sum of \$3,488.50.

Below, we give the number of subscribers in each State, with the amount of delinquency in each State, and the average indebtedness per subscriber in each State.

State.	Subscribers.	Delinquency.	Average per Sub.
MICHIGAN,	1188	\$397.00	\$0.33
OHIO,	847	246.00	.71
PENNSYLVANIA,	60	75.00	1.25
NEW JERSEY,	9	2.50	.28
NEW YORK,	639	400.00	.63
MAINE,	204	242.00	1.14
NEW HAMPSHIRE,	117	22.00	.14
VERMONT,	249	137.00	.51
MASSACHUSETTS,	149	38.00	.26
RHODE ISLAND,	66	22.00	.37
CONNECTICUT,	32	16.00	.50
INDIANA,	165	95.00	.58
ILLINOIS,	300	208.00	.69
WISCONSIN,	448	435.00	.97
IOWA,	587	579.00	.99
MINNESOTA,	194	149.00	.76
MISSOURI,	116	106.00	.91
KANSAS,	126	109.00	.87
OREGON,	12	2.00	.17
NEBRASKA,	31	31.00	1.00
TERRITORIES,	24	11.00	.46
CALIFORNIA,	142	4.00	.03
SOUTHERN,	26	19.00	.73
CANADA,			
ENGLAND AND SWITZERLAND,	79	143.00	1.81

The above will give the friends of the cause in the different States a clear idea of the delinquencies in the several States.

Our friends in Michigan will be pleased to learn the condition of our list in their State. When we consider the fact that Michigan has been almost entirely destitute of efficient laborers for the past three years, we cannot but regard the fact that the average of indebtedness is only thirty-three cents to a subscriber—truly remarkable! It speaks well for the eleven hundred and eighty-eight subscribers from Michigan. Maine, Iowa, and some other States, that have had the labors of our most efficient ministers from the Michigan Conference, do not appear as well. But we hope that delinquents in all these States, as well as in Michigan, will simply, Pay up. Then they will appear, as far as the payment of honest debts is concerned, to all that advantage that their high profession of morality seems to demand.

The Danish Monthly.

The enterprise of publishing the truth of God for this time in the Danish language, conducted principally by Eld. John Matteson, a native Dane, is one that should claim the attention of all the friends of the cause.

Our brethren from the Danes and Norwegians are manifesting becoming interest in this valuable periodical, in subscribing for it for themselves, and for their friends. The number of subscribers at this date is nearly four hundred.

We have printed of the first number nearly nineteen hundred copies, and shall print the same of the second number, in the expectation that active measures will be taken, not only by our Danish and Norwegian brethren, but by our American brethren and sisters, to extend the circulation of this magazine as widely as possible.

The price is only one dollar a year, or per twelve copies, each containing twenty-four pages, besides a neat cover. What we most want is the names and addresses of about nineteen hundred of those who can read the Danish print. Next, we want about \$1900 to meet expenses.

Let our Danish and Norwegian friends do what they can to obtain subscribers, and, as far as possible, send the pay for them. And let the American brethren and sisters also send us the names of the candid in the community in which they live who can read the Danish print, and send the pay for them as soon as possible. Very many of these honest and industrious Danes and Norwegians will rather pay for the monthly than to receive it free. And to make up the deficiency, there will be found of the Danes, Norwegians, and American friends, a host who will contribute the mite. God bless the noble enterprise.

JAMES WHITE, Pres. S. D. A. P. A.

Days of Fasting.

"SANCTIFY ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:14, 15.

In view of the many calls for laborers from all parts of the gospel field, and our inability to comply with these calls for want of men and women who feel the burden of this work, and possess the spirit of consecration that is necessary to be of benefit to the cause of God, we appoint Sabbath and first-day, Feb. 10 and 11, as days of especial fasting and prayer to the Lord of the harvest to raise up laborers to enter

the gospel field. We expect all our brethren will participate in this.

There are two fasts spoken of in the Scriptures in reference to food. One, where food is wholly abstained from, and the other where they ate "no pleasant bread" or "bread of desire." Margin. Where the health of the individual will not admit the former plan, we recommend the latter.

We also suggest that the brethren and sisters meet in their respective places of worship, and such remarks be made as will be calculated to lead the mind to the object of the fast. We have placed the time far enough in the future, so that the brethren in Switzerland may join in the fast.

GEORGE I. BUTLER, } Gen.
IRA ABBEY, } Conf.
S. N. HASKELL, } Com.

THE MONSTER SLAUGHTERS. Pomeroy's Democrat, speaking of the terrible slaughters which are of late inflicted upon the people by railroad disasters, steamboat explosions, &c., &c., the result of greed or of carelessness, says:—

Has God deserted this people, or have this people deserted God?

This people have deserted God.

The age is full of the miracles of crime, for crime has its prodigies as well as religion.

But how long is this reign of subtle misery, of blasting sin, of wholesale murder to be endured?

To Correspondents.

M. J.: An Exposition of Daniel 12, entire, was given in the REVIEW not long since, which see.

To M. J. C.: The explanation of Acts 9:7, and 22:9, given by Clarke, is doubtless correct. All heard a noise, but not to distinguish the words spoken, or, more probably, they did not so hear as to know that words were spoken. So in John 12:28, 29. "The people that stood by, and heard, said that it thundered." Paul alone heard words uttered.

J. H. W.

The Appointed Fast.

LET no reader of the REVIEW forget that Sabbath and first-day, Feb. 10, 11, are set apart as days of fasting and prayer. Not merely remember when this fast is to be, but remember its object. Let it be a subject of meditation and prayer, so that we can come up to it with our hearts all prepared to enter upon its duties and services in such a manner that we can keep it "an acceptable fast unto the Lord."

J. H. W.

A Reasonable Request.

WILL some brother please give us a sermon in the REVIEW on the subject of Laying up Treasure in Heaven? Wis.

T. D.

A Request.

WILL the brethren in Gratiot Co., Mich., please give early notice of their quarterly and other important meetings that the brethren in Isabella Co., may know of them in season to attend?

WM. PHINISY.

It is said that in the village of Peshtigo, Wis., on the Sabbath, only a few hours before the fire which swept them from existence, thirty or forty young men got together, marched up to the neat, little Methodist church with two or three kegs of lager beer, and held a mock service, going through with all the ceremonies, administered the Lord's Supper, and other rites of the sanctuary.—Detroit Post.

My P. O. address, for the present, is Nolin, Ky. D. T. BOURDEAU.

WILL Bro. R. K. McCune, of Davidson Co., Tennessee, give us his post-office address, and oblige G. W. MITCHELL.

Zanesville, Ohio.

English Bibles.

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

Diamond, Marg. Ref., Morocco, Gilt,	\$1.50
Pearl, " " " "	2.25
Nonpareil, Ref. after verse, " " "	2.75
Marg. Ref., Circuit, " " "	3.25
Minion, Ref. after verse, Morocco, " " "	8.00
" Marg. Ref., Circuit, " " "	4.25

Appointments.

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

QUARTERLY meeting of the Victory church, at the Victory school-house, Vernon Co., Wis., Feb. 3 and 4, 1872.

Brethren and sisters from other quarters are invited, but especially those of Liberty Pole and Kickapoo Center, as there may be business requiring co-operation by said churches, to attend to.

RICHARD ASBURY, Clerk.

Two days' meeting for the Jackson church will be held at Leslie, Mich., Jan. 20 and 21. Hope for a general attendance.

Mendon, Mercer Co., Ohio, where Bro. Emans may appoint, Sabbath and first-day, Jan. 27 and 28. I. D. VAN HORN.

MONTHLY meeting for the Oakland, Little Prairie, and Johnstown churches at Johnstown Center, Wis., Feb. 10, 11, 1872.

D. B. STAPLES, Clerk.

QUARTERLY meeting of the S. D. A. churches of Gratiot Co., Mich., at Ithaca, the first Sabbath and first-day in February. Cannot Eld. I. D. Van Horn meet with us? J. H. MELLINGER.

QUARTERLY meeting for the church at North Liberty, Ind., will be held Sabbath and first-day, Jan. 27 and 28, 1872. Dear brethren from abroad, come to this meeting. Can not one of the Brn. Lane meet with us? WM. R. CARPENTER.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

N Hall \$1.96.

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

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