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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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THINE.

LITTLE to me it matters
Whither my feet are led,
If in the burning desert
Or the pastures green I'm fed,—
Whether the storm or sunshine
Be in the path I take;
For my hand is in thine, my Father,
Thou'lt not thy child forsake.

And it shall not cause me to sorrow,
Though the path be steep and rough;
I am thine, thine own forever.
And that shall be joy enough.
Thine is the care, my Father—
The work of providing, thine;
Only the trust and the pleasure
And the calm content are mine.

Neither shall I be anxious
For the dear ones whom I love;
From thee they are never absent—
Thou reachest them from above.
And Lord, I know they are dearer
To thee than they are to me,
So I only ask thee to take them,
And do as it pleaseth thee.

But others are only strangers,
And know not the perfect peace
Of those who beneath thy banner
Are finding their sorrow cease.
They are away in the darkness,
In the gloomy and silent night;
O Father, receive them also,
And welcome them into the light.

So, then, it will not matter,
Whatever the future be;
Gladly we take our journey,
Leaving the rest to thee.
And in darkness, or gloom, or tempest,
Still shall the best light shine;
And the joy shall come to our spirits;
For, Father, we all are thine.
—The Christian.

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

BY ELDER J. N. ANDREWS.

CHAPTER TEN.

HIS ARGUMENT FROM SABBATON CONTRADICTION ALL THE REST.

WE have now carefully examined the book of Acts for "testimony" that the apostles changed the Sabbath. We have found many occasions that would call out the statement of the change were it really made, both from the historian Luke, and from the apostles themselves, who figure in the records as the speakers and the actors. Yet in each of these occasions we have seen that not one hint of the change is given, nor a single allusion made to it even in the remotest manner. In the fifteenth chapter of Acts, A. D. 52, we find the last mention of the apostles as a body; and it is not till eight years after this that we find the first day of the week so much as mentioned, and even this is done but once. Acts 20:7. We have also briefly considered this passage and have seen that it does not furnish the slightest proof in support of the alleged change. Let us now resume our quotation of Eld. P.'s words, commencing with our last:

"CHANGE OF DAYS FOR THE SABBATH. Now to the question, What is 'the testimony'? In the exercise of the power conferred upon the apostles, did they authorize a change of the Sabbath from the seventh to the first day of the week? If they did, then the change is as binding as if made by Christ himself. The 'testimony' is of two kinds: that of the Scripture record, and that of authentic ecclesiastical history. What, then, is the Scripture record? The apostles, and early disciples, were in the habit of meeting together, stated times for public worship. None will deny this. 'Not forsaking the assembling of yourselves together, as the manner of some is.' Sometimes 'the whole church' (1 Cor. 14:23) would meet at 'one place.' The exercises of their meetings were prayer, and various kinds of religious instruc-

tion (1 Cor. 11:1-20; 14:23-40); exhortation (Rom. 12:8; 1 Thes. 5:11; Titus 2:15; Heb. 3:13); singing (Eph. 5:19; Col. 3:16); and the observance of the Lord's supper. 1 Cor. 11:20-34. Such meetings were not always held in private houses; but in places of public worship: for it is said (1 Cor. 11:22-34), 'What! have ye not [private] houses to eat and drink [your ordinary meals] in?' 'If any man hunger, let him eat at home,' in his private house, and not come to your places of public worship, to turn the Lord's Supper into a common meal, or place of riot! At the meeting at Troas (Acts 20:7), 'when the disciples came together to break bread, Paul preached,' etc. From such considerations, it is evident that the meetings for observance of the Lord's Supper were public meetings, in public places, held regularly for the benefit of the church. The question now arises, *What day of the week did they observe for their public stated meetings?* was it on the seventh or was it on the first day of the week? what is 'the testimony'? Pages 116-118.

This quotation has only a very remote bearing upon the case. It furnishes no argument, but we give it because Eld. P. designs by this statement to prepare the way for his argument. He refers, in the above, to Acts 20:7, but as this has already been noticed, and as he elsewhere argues from it at length, we defer further remarks upon it till we quote his argument thereon. Let us now listen to the first argument of Eld. P. in continuation of the above:

"1. The old seventh-day Sabbath is not named in the New Testament, as a day for the assembling of Christians, after the resurrection of Christ, only as a day when PAUL met with them. And why he met with Jews on that day, is explained in 1 Corinthians 9:20, to be for the express purpose of gaining the 'Jews.' In Colossians 2:16, the Sabbath is named, but the Sabbatharians will not admit that this refers to the seventh day, though many able critics so understand it." p. 118.

On this we remark:

1. That Col. 2:16 relates to the annual Sabbath of the ceremonial law, called by Paul "the hand writing of ordinances" (See Lev. 23:6-8, 16, 21, 24, 32, 39), and not to the weekly Sabbath of the moral law (Ex. 20:8-11), is manifest from many plain facts. At this time we enter into no argument respecting this text inasmuch as Eld. P. has borne explicit testimony that it does not relate to the seventh-day Sabbath. Thus he says in words which he emphasizes to suit himself:

"And it is thus worthy of special attention that whenever the seventh-day Sabbath is mentioned in the New Testament, it is always to be found in the five historical books; and never once found in the epistles of any of the apostles." p. 47.

2. When Eld. P. gives the idea that Paul had no other regard for the Sabbath than simply that he "might gain the Jews," he teaches a serious error. Let us quote the words referred to by him. 1 Cor. 9:20, 21. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law, to them that are without law, as without law (being not without law to God but under the law to Christ), that I might gain them that are without law." That Paul might reach the several classes of his hearers, he did, so far as he could in conscience do it, adapt himself to their varied circumstances. He takes particular pains, however, to state, when speaking of those "without law" (practical no-law men), that he was not such an one himself. He does not say "being without the law of God, and under the law of Christ" (which is the regular antinomian, no-Sabbath doctrine), but he says, "being not without law to God, but under the law to Christ;" and by this sentence he plainly acknowledges the authority of the law of God, and at the same time notes the peculiar relation that he sustains to it as one who has been pardoned by the interposition of the Son of God.

The truths of the Bible may be divided into two classes: 1. Primary: 2. Secondary. By "primary," I mean those which simply define man's duty toward God as he stood

in his original innocence. By "secondary" truths, I mean such as would never have been obligatory upon man had he not become a sinner. Secondary truth is given not to take the place of, or to do away with, primary truth. It is given to enable man to recover from his violation of primary truth. Secondary truth may be divided into two parts. 1. That which was given to typify the way of rescue. 2. That which sets forth the rescue itself. The first of these two divisions of secondary truth is the ceremonial law. The second is the gospel itself. Now secondary truth is not given to supersede primary truth, but to bring man back to it. Primary truth is eternal and immutable. The first division of secondary truth, the ceremonial law, could not bring guilty man back to that innocence which he lost by transgressing God's primary truth, the moral law. But this first division of secondary truth was given only to typify the second and to prepare the way for that; for the first could not restore man from the fall, but the second is able to do it.

We may distinguish these divisions of truth as follows: 1. Primary truth, which is but another name for the moral law. 2. Secondary truth embraces, 1st. The ceremonial law; 2d. The gospel of Christ. The moral law takes hold on all men. The ceremonial law ceased its obligation when Christ died for the sins of men and thus introduced the "good things" which could bring salvation. In Paul's time, though the gospel had obtained the entire ground as the way of recovery, the Jews still retained the ceremonial law though it was no longer in force. But the Sabbath of the fourth commandment pertains not to the ceremonial law, the first division of secondary truth, but it is one of God's primary truths, because it was made for man before the fall. When therefore Paul says that to the Jews he became as a Jew, he cannot refer to his observance of the fourth commandment inasmuch as this institution was a part of man's original duty toward God, and one which the gospel, unlike its action in the case of the ceremonial Sabbath of Col. 2:16, had not set aside. Eld. P.'s conclusion respecting 1 Cor. 9:20, which he several times repeats in his book, is not only unnecessary but untruthful.

3. The Sabbath is referred to after the resurrection of Christ under the following circumstances:

1. At Antioch in Pisidia Paul and Barnabas "went into the synagogue on the Sabbath day," and by invitation Paul addressed the people. Acts 13:14-16.

2. In his speech he said that they who dwelt at Jerusalem read the prophets "every Sabbath day." Verse 27.

3. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath day." Verse 42.

4. "And the next Sabbath day came almost the whole city together to hear the word of God." Verse 44.

5. When James pronounced sentence in the apostolic council at Jerusalem, he assigned as a reason for what he said, the following statement respecting the Sabbath: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21.

6. When Paul, Silas, Timothy, and Luke began their labors in Philippi it is said: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake to the women which resorted thither." Acts 16:13.

7. The labors of Paul and his associates commenced at Thessalonica in the synagogue. Thus we read: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

8. At Corinth, under similar circumstances, it is said, "And he reasoned in the synagogue every Sabbath, and persuaded the

Jews and the Greeks." See Acts 18:4.

But there is only a single reference to the first day of the week in the entire book of Acts, and this, too, not till eight years after the apostles, as a body, have ceased to be mentioned in its records. And whereas Eld. P. objects to the Sabbath that it is not named as a day for Christians to assemble, but "only as a day when Paul met with them," this single instance of a first-day meeting was held, not because it was the custom of the church, but, as the record intimates, because Paul was to take his final leave of them at its close. Acts 20:7, 25. But Eld. P. has another argument for the change of the Sabbath which he next gives in these words:

2. "The phrase, 'The first day of the week,' never occurs in the Bible until AFTER the resurrection of Christ. Now why did the old familiar seventh-day Sabbath cease to be named, except in connection with Paul's accommodation meetings; and the new term, 'first day of the week' (Sabbaton) come into use unless there was a CHANGE OF DAYS? There was a change made from the seventh day of Sabbaton ('week') to the first day of Sabbaton ('week'), so far as language is concerned, surely. And why this change of language, unless the day was changed for holding their religious meetings?" p. 118.

Of "Sabbaton" we shall speak in due time. Suffice it to say at this point that the phrase "seventh day of Sabbaton" is one coined by Eld. P. out of his own heart, being never used in the original of the Scriptures, nor in any ancient writer. The seventh day is simply called "the Sabbath." Other days were numbered as "first day of Sabbaton" and so on through the six working days, but that day which stands at the close of each weekly cycle is called "the Sabbath."

As to the change of language this is exactly what Eld. P. has not proved. For the phrase "first day of the week" or "first day of Sabbaton," is not a sacred title, and is an appropriate designation of the day as the first of "the six working days." Were it the case that after the resurrection of Christ the ancient Sabbath was called simply "seventh day of week," and the first day of the week was honored with the title of "the Sabbath" or "the Christian Sabbath" then he might well speak of a change of language.

If he calls it a change of language that the day should be named several times, whereas in the Old Testament it is only mentioned once, and that on the occasion of the creation (Gen. 1:5), we remark that although the first day of the week is named eight times in the New Testament, yet six of these instances pertain to that one first day on which Christ arose (Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19), and only twice is the day named after that event. Acts 20:7; 1 Cor. 16:2. And what is to be specially noticed, though Eld. P. thinks the Sabbath was changed to the first day of the week in honor of Christ's resurrection on that day, yet that day is six times mentioned in close connection with that event and no hint of the change is given! And the same abstinence from sacred titles in the mention of the day is preserved in the remaining two instances as in these six. There are eight instances in which the day is mentioned and in no one of them is a title given it which ranks it higher than any other of the six working days.

It is not true that the Sabbath ceased to be named "except in connection with Paul's accommodation meetings" as the list of references to the Sabbath in the book of Acts plainly shows. Note in particular the testimony of Paul (Acts 13:27), and of James (Acts 15:21), in each of which the ancient Sabbath is not only recognized as still the Sabbath, but also as being the only Sabbath. So that each of these apostles absolutely forbids the idea that the first day of the week has any right to be called "the Sabbath." And what is very remarkable, the only instance of a first-day meeting in the New Testament, is an "accommodation

meeting" by St. Paul in which he preached all night in view of the fact that he should leave in the morning never to see that church again. Acts 20:7. This, by the way, is one of the two cases in which the first day is mentioned after the resurrection of Christ. And the other one is a precept concerning the first day which could only be obeyed by the disciples at their own homes, and even this passage is given for a limited time. 1 Cor. 16:2.

Even Eld. P. elsewhere makes an exception to this statement respecting "accommodation meetings;" for while objecting to the Sabbath he speaks thus of what Paul, Silas, Timothy and Luke did on that day:

"And there is but one single instance where we have an account of any of the apostles' holding a meeting on that day, which appears to have been for a season of mutual worship among themselves, and that is the one mentioned in Acts 16:13, where it is said: 'And on the Sabbath we went out of the city by a river side where prayer was wont to be made: and we sat down and spake unto the women which resorted thither.'" p. 48.

We have quoted Eld. P.'s arguments to prove that "the day was changed for holding their religious meetings." His argument has been shown to be futile. And now we return to his question, "What day of the week did they observe for their public stated meetings?" Unquestionably that day on which, in obedience to the divine command, they rested from worldly labor. When God made the world, and formed man from its dust, he set apart from all secular purposes the day on which he rested. This appointment gave to mankind a stated day for divine worship. It is one of God's primary truths. It was made for man as a race, and God gave it a place in the moral law. It is not therefore a church ordinance, but something which pertains alike to saints and to sinners, and which belongs to each dispensation. The question is, whether the apostles observed this day whose appointment is one of the primary truths of revelation, and whose existence is many times recognized in the book of Acts, or whether they kept a day which was never commanded by God nor by Christ nor even by themselves, and which is not even mentioned in the book of Acts till some eight years after the apostles as a body are dropped from its record, and then only once named on a special occasion which is there named, and when the object of the meeting was not to commemorate that which occurred upon the first day of the week, but that which occurred upon the sixth.

When on one side we have an established institution of the highest authority, and on the other side an alleged improvement upon that institution, for which no word of authority can be adduced, either as instituting, enforcing, or regulating it, then even the silence of the book of Acts respecting this new institution through the entire period of the history of the apostles as a body (were there no marked references to the original institution), becomes an argument absolutely fatal to the so-called new institution. For it is absolutely incredible that the well established sacred day should be superseded by a new day previously destitute of all sacredness, and yet not one word of controversy concerning it ever appear in that history. For though the subject of the Sabbath made trouble between Christ and the Jews, not as to the question of obligation, but as to the manner of its observance, it is worthy of special notice that the apostles and the Jews never had any dispute concerning the Sabbath, though they did concerning circumcision; a very convincing proof that they did not observe as their Sabbath the first of the six working days.

We come now to Eld. P.'s favorite first-day argument, drawn from the Greek word *Sabbaton*. We give it at length in his own words:

"The original Greek words for Sabbath, as found in the New Testament, in their singular and plural forms, are *Sabbaton* and *Sabbata*. The number of times these words occur in the New Testament is Sixty-eight. They are found in different books as follows: In Matthew, eleven times; in Mark, twelve times; in Luke, twenty times; in John, thirteen times; in Acts, ten times; in 1 Corinthians, once; in Colossians once. These words are transferred (not translated) into our English version, in all, fifty-nine times; and thus called Sabbath, or Sabbath day, etc. But the translator saw fit to render the word *Sabbaton*, by the word 'week,' in nine cases out of the whole number sixty-eight, and these nine cases are found in the following places: In Matt. 28:1; Mark 16:2, 9; Luke 18:12; 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. In Matthew it reads, 'In the end of the Sabbath [*Sabbaton*], as it began to dawn toward the first [*day*] is a word supplied by the translators]

of the week [*Sabbaton*], came Mary,' etc. In Mark: 'And very early in the morning, the first of the week [*Sabbaton*], they came,' etc. 'Now when Jesus was risen early the first of the week [*Sabbaton*], he appeared,' etc. In Luke: 'I fast twice in the week [*Sabbaton*], I give tithes,' etc. 'Now upon the first of the week [*Sabbaton*], very early in the morning,' etc. In John: 'The first of the week [*Sabbaton*] cometh Mary Magdalene early,' etc. 'Then the same day, at evening, being the first of the week [*Sabbaton*], when the doors were shut,' etc. In Acts: 'And upon the first of the week [*Sabbaton*], when the disciples came together to break bread,' etc. In 1 Corinthians: 'Upon the first of the week [*Sabbaton*], let every one of you lay by him in store,' etc.

"Now, let us turn back to Matt. 28:1, and see if we can ascertain the true import of this word 'week,' as it has been thus found in the cases above referred to. It appears that the word *Sabbaton*, as found in this verse, occurs twice, and, in both instances, it is in the plural form; and this being the case, the true rendering of the passage requires us to read it, in substance, like this: At the end of Sabbath, in the beginning of the first of Sabbaths, etc. Or as Mark has it: And very early in the first of Sabbaths (*lit.* of one of Sabbaths), etc. But Luke and John appear to have it still stronger: And in the first of the Sabbaths, etc.: the definite article the being placed before the noun *Sabbaton*. Now it is evident that if the translators had transferred the word *Sabbaton*, in these nine cases just examined, as they did in the other fifty-nine instances above referred to, then we should have had less difficulty than we now have, and we should see that at the end of the seventh-day Sabbath (or at the end of the Jewish Sabbath—which was given to the 'children of Israel' to be a 'sign' unto them 'throughout their generations') there would be the BEGINNING of the LORD JESUS CHRIST'S DAY, OR SABBATH. Or in other words, where one series of days ended, there another series of days began." Pages 44-46.

The emphatic words are thus given by Eld. P. We have given this lengthy quotation because it presents as much show of argument as anything in his book, and because he is continually making reference to it. It even appears that the title of his book, and the name of the institution whose existence and whose authority it attempts to establish, are both selected by him in deference to this peculiar argument. Let us examine it.

1. If the argument drawn from this new translation, can be depended upon, then we have, in the first day of the week, a new Sabbath which has superseded the ancient Sabbath of the Lord. But it should be observed in this case, 1st. That all Eld. P.'s extended argument to prove that the apostles had power to change the Sabbath, and that they actually did make the change, is absolutely false, our friend, Eld. P., being judge, inasmuch as the new Sabbath was in existence, as it now appears, at the very time when Christ was resurrected. Pages 116, 117. 2d. That Eld. P.'s remarkable argument from Heb. 4:10, in proof that Christ made the first day into the Christian Sabbath by resting upon it, blessing and sanctifying it, is also false, inasmuch as it was "the first-day Sabbath" on which he arose from the dead, provided the present argument is correct. pp. 131, 302-304. 3d. Nor is it true that "the first decisive indications of this change" of the Sabbath are to be looked for in the history of the apostles rather than in the "history of Christ himself," if it be true that the four evangelists expressly recognize "the first-day Sabbath" at the very time when Christ arose from the dead. p. 110.

2. But as Eld. P. maintains these three propositions, viz., 1st. That there are no decisive indications of the change of the Sabbath in the history of Christ; 2d. That Christ, after his resurrection, actually made the change, in that he rested upon, blessed, and hallowed, the first day of the week; 3d. That the change, though made by the apostles, is as valid as if made by Christ himself, it is manifest that he has no real faith in his argument for "the first-day Sabbath" from his new translation. For if the first day actually was the Sabbath at the time when the Saviour arose from the dead, these propositions, though maintained by him, are all false, as well as mutually contradictory of each other.

3. But again, if this present argument from Eld. P.'s translation is correct, and Christ actually rose from the dead on the first-day Sabbath, then we have a difficult problem to solve. How did this day become the Sabbath? It was not by virtue of Christ's resurrection, for it was the first-day Sabbath on which he arose. It did not become such by his resting upon, blessing, and sanctifying, it after his resurrection, for, according to this argument, it was the first-day Sabbath before the occurrence of any of these acts which Eld. P. alleges that he wrought. Moreover, it did not become such

by the action of the apostles, for their power to act, according to Eld. P. himself, did not come upon them till fifty days after "the first-day Sabbath" was in actual existence. How, then, did this first-day Sabbath come into being?

4. It is indeed remarkable that Eld. P. actually fixes the commencement of the first one of the first-day Sabbaths at the close of what he calls the last seventh-day Sabbath. Thus he says—the emphasis being his: "AT THE END of the seventh-day Sabbaths . . . THERE would be the BEGINNING of the LORD JESUS CHRIST'S DAY or SABBATH. Or, in other words, where one series of days ended, there another series of days began." p. 46. The first of the first-day Sabbaths did, therefore, commence at sunset on Saturday evening next following the crucifixion, and at a time when our Lord was still under the power of death! A plain proof, indeed, that the first day is not the Sabbath by virtue of Christ's resurrection! What he says in this connection concerning the Sabbath as a sign between God and Israel, will be noticed hereafter.

5. But does not Eld. P. make out a strong case by his translation and comments, especially on Luke and John? Listen to him: "At the end of Sabbaths, in the beginning of the first of Sabbaths, etc. Or, as Mark has it: And very early in the first of Sabbaths (*lit.* of one of Sabbaths), etc. But Luke and John appear to have it still stronger: And in the first of the Sabbaths, etc.; the definite article the being placed before the noun *Sabbaton*." p. 46. Does not this imply just what Eld. P. claims that it does, viz., that Luke and John not only speak of that first day on which Christ arose, as the Sabbath, but as being the first Sabbath of a new series? So Eld. P. would have it; yet mark how plain a fact will show such reasoning false. Luke speaks of the first day of the week about thirty years after this time and he uses this same form of expression in the Greek, compare Luke 24:1; Acts 20:7. Now if the day of Christ's resurrection is proved, by this language, to be the first one of a new series of Sabbaths, the same thing can be proved in the same way, concerning the day on which Paul broke bread at Troas! which would be a palpable falsehood.

6. But which is correct, our common translation, or that one which Eld. P. has given us? If the first is correct, then no trace of the first-day Sabbath is found in the several texts under consideration. But if Eld. P.'s translation is correct, then we have the first-day Sabbath in existence before the resurrection of Christ! But there is the strongest presumption that our common version is correct, and that of Eld. P. erroneous. The translators of our version whom he impliedly censures for not having made his task one of "less difficulty," were all first-day men, and had no motive to hide the evidence in favor of Sunday. Again, the world is full of Sunday-Sabbatarian writers who have a thorough knowledge of the Greek language. Yet such writers discard this peculiar argument and pass it by as worthless, a most convincing proof that it is really such. (For an exhaustive argument on the word *Sabbaton*, see the tract on *Sabbaton* by Bro. Uriah Smith, published at the ADVENT REVIEW Office, in which the common version of these texts is ably vindicated.)

7. The following from Dr. Wm. Hales' "New Analysis of Chronology," page 18, in which he gives the method of numbering the days of the week in the time of Christ, makes this subject perfectly simple to every mind. He gives the ancient Syriac calendar thus:

"One of the Sabbath or week [Sunday].
Two of the Sabbath or week [Monday].
Three of the Sabbath or week [Tuesday].
Four of the Sabbath or week [Wednesday].
Five of the Sabbath or week [Thursday].
Six of the Sabbath or week [Friday].
The Sabbath ——— [Saturday]."

8. And now I add that Eld. P., in his quotation from Dr. Heylyn's History of the Sabbath, fully confirms what I have taken from Dr. Hales and manifests the futility of his own argument from *Sabbaton*. Thus, on pages 166, 167, he quotes these words, with many others from Dr. H:

"We must take notice that the Jews, in honor of their Sabbath, used to refer their times to that, distinguishing their days by *prima Sabbati*, *secunda Sabbati*, and so until they came unto the Sabbath itself. . . Now the apostles, being Jews, retained the custom of the Jews; and for that reason called that day on which our Saviour arose, *mia Sabbaton*, *una Sabbati*, the first day of the week, as our English reads it. The fathers, many of them, followed their example.

St. Austin thereupon calls Thursday by the name of *quintum Sabbati* (Epist. 118), and so doth venerable Bede. (Hist. Bib. 4. c. 25.) St. Jerome, Tuesday, *tertium Sabbati*, in *Epitaph. Paulae*: Tertullian, Friday, by the old name *parasceve*. (l. 4. advers. marcion.) Saturday, they called generally the Sabbath; and Sunday, sometimes *dies solis*, and is sometimes *Dominicus*."

9. These words of Dr. Heylyn, found in Eld. P.'s own book, show how unreasonable and absurd is his argument that Matt. 28:1, and its parallels, confers a sacred title on Sunday. The title, "one of the Sabbath," or Sunday, "two of the Sabbath," or Monday, is the common style of designating the six working days in the times of the evangelists. This title, "one of the Sabbath," is the name of that day which began at the close of the Sabbath. If, therefore, Eld. P. still claims it as a sacred title of the so-called Christian Sabbath, it follows that that Sabbath was in existence some hours before the resurrection of Christ, and cannot, therefore, have originated in commemoration of that event! It is, therefore, either no argument at all, or it is one that overthrows not only all the leading first-day arguments hitherto examined, but it overthrows the so-called Christian Sabbath itself, in that it proves it to be in existence before that event had transpired which it is said to have been instituted to commemorate!

10. But we have one thing more to call to view. In 1851, Eld. Josiah Litch gave this same argument for Sunday through the *Advent Herald*. In it, Eld. L. used this language:

"The truth is—and Sabbatarians either do, or ought to, know it—the evangelists never, in the language in which the gospels are found (the Greek), called the first day of the week anything else but Sabbath."

Again, rendering Matt. 28:1 as our friend Eld. P. now renders it, he says:

"Does not this indicate that one series of Sabbaths there ended, so far as obligation to observe it was concerned, and a new series was introduced? At any rate, the first, is as positively called Sabbath as the seventh, day."

The editor of the *Herald*, S. Bliss, an honest, clear-headed, well-informed critic, appended the following correction:

"REMARKS.—Lest any should gather from the above, that the word Sabbath is represented by the phrase 'first day of the week,' we add that Sabbath is simply translated *week* in those texts—other words indicating the day of the week. The word Sabbath is originally a Hebrew word, and signifies rest; but occurring at regular intervals, by a metonymy it became significant of the periods separated by those rests. So that we have the seventh day of the rest, and the first of the rest, week, or Sabbath. Ed."

One would suppose this sufficient, so far as the authority of Mr. Bliss could do it, to put an effectual quietus upon the argument for first-day sacredness from "Sabbaton." But Eld. P., whose attention was specially called to it in "Both Sides," comes out in this present work and boldly claims Mr. Bliss on his side. Thus he says:

"But let the reader mark well the closing remark of S. Bliss in his note: 'So that we have the seventh day of the rest, and the first of the rest, week, or Sabbath.' Thank the Lord that our late and much lamented Bro. Bliss ever penned these words for us. They are just to the point—just what I believe, and have argued as well as I could." p. 262.

I should suppose this claim on the part of Eld. P. the result of some strange peculiarity of mind, such as seems to have enabled him to see harmony in first-day arguments that squarely contradict each other, were it not that Mr. B. more than once afterward bore faithful testimony against this singular argument. Here is a fair sample published seven years before Eld. P.'s "First-day Sabbath," and at a time when Eld. P. appears to have been both a subscriber to, and a correspondent of, that paper. Here are Mr. Bliss' own words:

"'M.' 'Sabbaton,' in Matt. 28:1, and the other places you refer to, is used by a metonymy for the week period that is measured by Sabbaths, and therefore is properly rendered 'week.' The first of the Sabbath, then, would be simply the first of the week.

"Your argument would make every day of the week a Sabbath; for they are the first, second, &c., to the seventh, of the Sabbath or week. The truth is always injured by advancing a weak and fallacious argument, or when it is attempted to be sustained by sophistical and fallacious reasoning."—*Advent Herald* of 1860, Vol. 21, No. 30.

The circumstances of this case are such that we cannot believe Eld. P. to have been ignorant of these words; and it is impossible that even he could so interpret them as to believe in his heart that Mr. Bliss was in this thing in harmony with him.

A Word on Family Instruction.

"AND thou shalt teach them diligently unto thy children; and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way; and when thou liest down and when thou risest up." Deut. 6: 7; 11: 19.

One would suppose from the practice of most professors of religion, that the command ran thus: Thou shalt leave all religious instruction for the Sabbath-school teacher who must be responsible for his pupils, while parents are free to go on with their affairs solely during the week, but on the Sabbath they must be particular to have their children attend the Sabbath-school; and that here their duty ends when they see the lesson prepared and the child present.

There is a manifest error on the part of most parents on this vital point—the education of the young. The public funds and educational privileges, exonerate them in a great degree, from the onerous task of the secular education of their offspring; schools in every locality offer advantages for improvement, and parents lean too much even here upon public institutions, and teachers feel sadly the want of interest on the part of parents in the public schools, which exists to such a degree in many instances that the children lose their interest in educational matters.

The same principle is plainly manifest in the Sabbath-school; and S. S. teachers lament over the indifference of parents in the work of enlightening the young upon spiritual things; an apathy rests upon the public mind here, as in the department before alluded to, and it has a discouraging effect upon Sabbath-schools.

Could parents follow out the command in Deut. 6: 7, the Sabbath-school would be tenfold more interesting and profitable. But as it is at present, the Sabbath-school is crippled in its influence upon the young, and parents are not generally aware of the cause of the difficulty. They look for the fruits of the teacher's labor, and neglect their own duty.

The facts are these: The burden of the labor for the young rests upon parents, not upon teachers; and unless parents feel this, they will generally injure the good impression made by the teacher. One or the other of the parents, or both, should daily instruct their children in holy things. Children daily brought under an influence of this kind will bring encouragement to the teacher's heart; and the parent so laboring, will find the Sabbath-school profitable to his children.

There is no duty spoken of in the Bible, more imperative than this, in Deut. 6: 7; and none more pleasant and delightful, when well performed. None are exempt from this duty. The parent who professes to know God, makes a great profession; and if he cannot teach his children the way to God, whom he professes to love, he belies his profession.

It is idle to talk of disability (I address professing Christians). If the parent can read he can teach his child to read, and understand the book he loves. If he cannot read, he can teach his children the principles and facts of the glorious book of God; the willing and loving heart will and can make itself understood and felt.

Parents love their offspring. Let them act accordingly. Let parents bring to mind daily the Judgment day now present, and the rewards and penalties of the future. Let them daily realize their responsibility for the dear children whom God has graciously given them, and seek to God for help in training their little ones for God. If they have neglected this duty, let them bitterly bewail the loss, and speedily buckle on the armor to regain the battle.

But how shall I go to work? says some fond parent, who longs to see his family accompany him in his travels to the city of God.

Let me say that the writer of this does not feel competent to dictate or prescribe the exact mode. Circumstances differ; but the quotation at the head of this article is as specific as any one could wish. No amount of business can hinder the parent from obeying this command: "In the house, by the way, when thou liest down and when thou risest up." The parent can talk out what he knows and feels on other matters. Let him do the same here, with zeal and constancy. Let him read and meditate with this great and noble object in view—the enlightenment of his children.

Begin, make the attempt. Ideas will flow in and you be surprised at what you

can do. Thought begets thought, and you will be infinitely repaid and blest. If I may be permitted to give my own plan for systematic instruction, I would say. Have a daily lesson for your children apart from family worship, exclusively for this object. Have your family devotions before you breakfast, and your lesson for your children immediately after breakfast; say some portion of that book which will most interest at the time, gradually leading them from narrative to principles and doctrines; always drawing out their knowledge, rather than disciplining your own; never pouring in lectures, but rather say what will interest them to have you say more; and never tire or disgust them. Answer their questions so pleasantly and patiently that they will desire to ask of you again; and when they ask questions you cannot answer at the time, be sure to do it satisfactorily if you have to take time and research.

When your children find that you will take precious time to teach, and that you have a care for their spiritual interests which leads you to study and investigate for their improvement, they will see that you are in earnest, and that you mean what you say, when you talk of God and Heaven.

Children are close, and generally earnest, reasoners, and they appreciate any special labor in their behalf more than older people do; and when parents do their duty at cost of time and labor (*personally do this*), children will appreciate the gift far more than if it is done by proxy. None are more discerning than children, in discovering that the parent shirks his duty by delegating it to others; and it is this shirking of personal duty, this delegating some fancied unpleasant duty to others, which is peculiarly the parent's duty, which this article is intended to oppose.

One of the greatest statesmen England ever produced, was educated at home, under the eye of a careful, judicious, competent instructor, who would not trust his only son to the temptations of a public school. But we would not recommend such a course in all respects, because that few parents are so well qualified as this parent was. But the principle we advocate is before you.

If the writer has been too explicit for some, and too general for others, pardon his error. You cannot withhold your candid assent to the principles herein advocated.

Now, dear reader, will you act? Will you begin now? Are you fearful that you have no ability, or have you no time? Think of eternity. Think of Heaven with its glories, and sometimes think of the penalties of neglected duty. JOS. CLARKE.

Christ our Guest.

We sometimes hear people express the wish, that they had lived in the days when Christ was upon earth, that they might have seen and conversed with him, or welcomed him to their homes and entertained him, if for only a few days or hours, even. What happiness it would be, and how greatly blessed would that household be, who thus received this distinguished guest. Did you ever try to realize how it would seem to have him an inmate of the family? To have him present every moment in the day? What feelings would it produce to have him a witness of your every word and act?

Would you go on with your accustomed, daily conversation? Would you relate the trifling gossip, or discuss the failings of your neighbors? Would you give way to little fits of petulance, when things went amiss? Would you wish to meet the reproving glance from his eye for such conduct?

How watchful would you be not to do anything that would grieve or offend him! How careful in choosing topics of conversation, to select only those which he would approve! How intently would you listen to every word which fell from his lips, striving in all things to carry out his wishes, and to follow him in every good word and work!

But may we not, even now, enjoy his presence? Yes, if we will but obey and love him; for he said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." And again, "Lo, I am with you always, even unto the end of the world."

Blessed assurance! that if we are truly the children of God, there is not a lonely instant when we are without his guardianship. What a comfort to the lonely ones who are striving to do his will.

It is to those who are possessed of holy

characters, that this blessed promise is given; to those "who reflect the mind of Jesus, imbibe his Spirit, take his word as the regulator of their daily walk, and make his glory the great end of their being; to the humble, lowly, Christlike, Heaven-seeking Christian."

If it be a worthy object of ambition to be loved by the great and good upon the earth, what must it be to have an eye of love ever beaming upon us from the throne of the Creator, and to have Christ for our friend and companion at all times. His is no fitful companionship—present in prosperity, gone in adversity. He never changes. He is always the same. His promises never fail. Then is it not worthy our best endeavors to secure him for our friend; and shall we not strive yet more earnestly to overcome every thing in ourselves, which is unlike Jesus, that our hearts may be made a fit place for him to grace by his presence? Then, indeed, we may have Christ for our ever-present Guest.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in, and sup with him, and he with me."

E. R. DEWEY.

Montpelier, Vt.

Slippery Places.

SLIPPERY places for whom? For the impenitent and the ungodly? No. It is not for them that this friendly word of counsel is written. "Their foot shall slide in due time," and unless they lay hold on the arm that is mighty to save, they will land in the depths of perdition. I am now thinking rather of the spiritual dangers which beset God's people—those who have already made their vows to be the followers of Jesus. It is a sorrowful fact that much of the labor of every pastor is to exhort, to warn, to guide and to caution the members of his own church, and to keep them off the slippery places. And the saddest sound that smites on his ear, is the occasional fall of some poor backslider whose feet have slipped, and he has gone down, bruised and maimed and well nigh dead! . . . Let him that thinketh he standeth take heed lest he fall. Happy is that Christian who always remembers that on every path of life, there are slippery places, and who keeps so near to God that he may "hold him up" the moment he begins to slide. Even in the blessed season of their "first love," young converts are in peril. They have not yet learned the sharp practice of the adversary.

1. Presumption is a weakness of youth—even of Christians in their spiritual youth. They overrate their own strength. They are very apt to feel like Peter when he uttered the vain-glorious vaunt, "Though all men forsake thee, Lord, yet will not I." Brave boasting that! But listen for a moment, and you will hear a most terrible fall. Then Peter began to curse and to swear, saying, "I know not the man!" Poor Peter! bruised, bleeding, crest-fallen, as he goes away, weeping, into the garden; he has learned a sore lesson that he will not soon forget. He has learned what a miserable, weak creature Simon Peter is without Christ. Out into the solitude of the garden he goeth—not to hide his sin with the rope of the suicide—but to be reconverted. He repents anew, and does his first works, and gives his heart afresh to Jesus. From that garden he comes back a wiser, humbler, and a better man. Now there are tens of thousands of Christians who have had just such an experience as presumptuous Peter had.

2. Worldly prosperity is a very slippery place for a professing Christian. When a man begins to get rich in money, he is very apt to grow poor in grace. . . . When a church member gets wealth, his pride is very likely to swell with his income; he begins to feel independent of God; the higher he rises in prosperity, the more he leans like a tower whose altitude is too great for the breadth of its base. Every prosperous Christian ought to pray every night and morning, "O Lord! I am in a dizzy place. When my foot begins to slip, let thy mercy hold me up."

3. A state of over-confidence is always a state of danger. We always feel uneasy for those who claim to have made wonderful attainments. Secret pride steals in, and saps their humbleness of mind and dependent faith. They grow presumptuous. "Who is afraid? Not I." Other people may fall; not they. So Peter felt, and yet he was the very first disciple to desert in the hour of trial. We have always felt the most anxiety about those converts who enter the

church with a very glib and fluent profession in which the little word "I" is painfully prominent. They are often the earliest backsliders. In Bunyan's allegory, poor "Mr. Fearing" managed to reach the celestial city at last, though with a very sorry opinion of his own graces. Self-conceited "Mr. Presumption" was left lying on the road with a pair of iron fetters on his heels. God sees a secret pride in the hearts of his own people often, which needs to be chastised. We have no doubt this is the reason why sore afflictions are sent sometimes upon those who stand as eminent Christians before the world. God saw that they were going to stumble through over-confidence, and so, in mercy to them, brought them low. After their humbling afflictions, they became ten-fold stronger and holier Christians than they ever were before. A stoop has often saved from a fall.

4. In these days, many in our churches are in terrible danger from sinful conformity to the world. An elegant, luxurious style of living, parties of pleasure, wine dinners, opera houses, dancing and dressing and drinking entertainments, are certain death to those who are decoyed into them. We have never seen the Christian yet who could be trusted to stand firm on such slippery places. Sooner or later the devil trips him up. God has never promised to take care of his people in the theater, the ball room, or over the wine bottle. At fashionable watering-places, and in foreign travel, church members try to go as far over the line as they can and save their Christian character. "Only this once; we are away from home now; nobody knows us here." Alas! when the tempter gets a professed Christian into such a net of sophistry and self-deception, he is already on the edge of the precipice. The man who does not feel every hour, "Christ sees me, and how can I do this sin?" has already begun to be a backslider. What is the safeguard? There is only one. It is this: keep close to God and keep away from danger. If the ice is thin, stay off of it, and you will not be drowned. If there is an under-current drawing you into sin, cry unto God for help, and swim out. When you feel a sinful inclination drawing you toward any place, or practice, or any pursuit, or any pleasure, then put your foot down firmly and say to yourself, "No; I will not go one inch further!" The safest rule for a child of God, is to practice a total abstinence from every thing that leads the footsteps into slippery places. Never go where you cannot ask Christ Jesus to go with you. Never do what you cannot ask Christ Jesus to help you to do! Never try to see how close you can drive to a precipice without going over. And if stern duty requires you to go where the path is dangerous, then remember the Psalmist's prayer, "When my foot slippeth, O Lord, let thy mercy hold me up."—Cuyler.

The Immortal Words.

"HEAVEN and earth shall pass away, but my words shall not pass away." This declaration was furnished with a new and striking illustration in one memorial of the Chicago fire brought away by Mr. W. D. Banchor:

"Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books was reduced to ashes, there was found a single leaf of a quarto Bible charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: 'How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her.' And that was the only fragment of literature saved from the News Company's great depot."

RELIGION IN COMMON THINGS.—As the same sunlight tints the flower and colors the rock—as it alternately sparkles in the dew-drop and shines in the broad ocean—so the true religious spirit is present in the humblest bargain, the smallest act, and the lowliest word of kindness, as much as in the grand songs of Hebrew bards and the profound teachings of St. Paul, those ancient headlands of Christian thought.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 28, 1871.

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

The United States in the Light of Prophecy.

CHAPTER VII.

THE DRAGON VOICE.

FROM the facts thus far elicited in this argument, we have seen that the government symbolized by the two-horned beast must be some government distinct from the powers of the old world, whether civil or ecclesiastical; that it must arise this side the Atlantic; that it must be seen coming into influence and notoriety about the year 1798; that it must rise in a peaceful manner; that its progress must be so rapid as to strike the beholder with as much wonder as the perceptible growth of an animal before his eyes: that it must be a republic; that it must exhibit before the world, as an index of its character, and the motives by which it is governed, two great principles in themselves perfectly just, and innocent, and lamb-like; and that it must perform its work in the present century.

And we have seen that of these eight specifications, just two things can be said: first, that they are all perfectly met in the history of the United States, thus far; and, secondly, that they are not met in the history of any other government on the face of the earth. Behind these eight lines of defense, therefore, the argument lies impregably intrenched.

And the American patriot, he who loves his country, and takes a just pride in her thus-far glorious record and noble achievements, needs an argument no less ponderous and immovable, and an array of evidence no less clear, to enable him to accept the painful conclusion that the remainder of the prophecy also applies to this government, hitherto the best the world has ever seen; for the prophet immediately turns to a part of the picture which is dark with injustice, and marred by oppression, deception, intolerance, and wrong.

After describing the lamb-like appearance of this symbol, John immediately adds, "And he spake as a dragon." The dragon, the first link in this chain of prophecy, was a relentless persecutor of the church of God. The leopard beast which follows, was likewise a persecuting power, grinding out for 1260 years the lives of millions of the followers of Christ. The third actor in the scene, the two-horned beast, speaks like the first, and thus shows himself to be a dragon at heart; "for out of the abundance of the heart the mouth speaketh," and actions are framed. This, then, like the rest, is a persecuting power; and it is for this reason alone that any of them are mentioned in prophecy. God's care for the church, his little flock, is what has led him to give a revelation of his will, and point out the foes with whom they would have to contend. To his church, all the actions recorded of the dragon and leopard beast relate; and in reference to the church, therefore, we conclude that the dragon voice of this power is uttered.

The speaking of any government must be the public promulgation of its will on the part of its law-making and executive powers. Is this nation, then, to issue unjust and oppressive enactments against the people of God? Are the fires of persecution, which in other ages have devastated other lands, to be lighted here also? We would fain believe otherwise; but notwithstanding the pure intentions of the noble founders of this government, notwithstanding the worthy motives and objects of thousands of Christian patriots to-day, we can but take the prophecy as it reads, and expect nothing less than what it predicts. John heard this power speak; and the voice was that of a dragon.

Nor is this so improbable an issue as might at first appear. The people of the United States are not all saints. The masses, notwithstanding all our gospel light and gospel principles, are still in a position for Satan to suddenly fire their hearts with the basest of impulses. This nation, as we have seen, is to exist to the coming of Christ; and the Bible very fully sets forth the moral condition of the people in the days that immediately precede that event. Iniquity is to abound and the love of many wax cold. Evil men and seducers are to wax worse

and worse. Scoffers are to arise, saying, Where is the promise of his coming? The whole land is to be full of violence as it was in the days of Noah, and full of licentiousness as in the city of Sodom in the days of Lot. And when the Lord appears, faith will scarcely be found upon the earth, and those who are ready for his coming will be but a "little flock." Can the people of God expect to go through this period, and not suffer persecution? No. This would be contrary to the lessons taught by all past experience, and just the reverse of what we are warranted by the word of God to expect. "All that will live godly in Christ Jesus shall suffer persecution." If ever this was true in the history of the church, we may expect it to be emphatically so, when in the last days, the world is in its aphelion as related to God, and the wicked touch their lowest depths of iniquity and sin.

Let, then, a general spirit of persecution arise in this country, and what is more probable than that it should assume an organized form? Here the will of the people is law. And let there be a general desire on the part of the people for certain oppressive enactments against believers in unpopular doctrines, and what would be more easy and natural than that such desire should immediately crystallize into systematic action, and their oppressive measures take the form of law? Then we have just what the prophecy indicates. Then is heard the voice of the dragon.

And there are elements already in existence which furnish a luxuriant soil for a baleful crop of future evil. But a few years ago three and a half millions of human beings were held in our country in a state of abject bondage, deprived of every vestige of freedom and every trace of manhood. But why refer to slavery, it may be asked, when it has already become a thing of the past? Slavery, to be sure, as a political measure, has been abolished. For the time being, the ballots and bayonets of its opponents have outnumbered those of its partisans. But has this changed the disposition by which it has heretofore been fostered? Has it converted the South? Have they been brought to look upon it as an evil which should be given up on account of its own intrinsic wrong? We would that we could answer these questions in the affirmative. But there are acts too patent to be denied, which show that the virus of this great iniquity rankles in the body politic; that the system of slavery has been given up by the people of the South simply as a matter of necessity; that if they had the power they would re-instate it again though they should rend and ruin the Republic in their attempt; and hundreds of thousands in the North would sympathize with them in the movement, and second them in their efforts. The disease is driven in from the surface, but is not cured. It may be a source of serious trouble hereafter.

Political corruption is preparing the way for deeper sin. It pervades all parties. Look at the dishonest means resorted to to obtain office, the bribery, the deceptions, the ballot stuffing. Look at the stupendous revelations of municipal corruption just disclosed in N. Y. city: millions upon millions stolen directly and barefacedly from the city treasury by its corrupt officials. Look at the civil service of this government. Speaking on this point *The Nation* of Nov 17, 1870, said:—

"The newspapers are generally believed to exaggerate most of the abuses they denounce; but we say deliberately, that no denunciation of the civil service of the United States which has ever appeared in print has come up as a picture of selfishness, greed, fraud, corruption, falsehood and cruelty, to the accounts which are given privately by those who have seen the real workings of the machine."

Enumeration is here unnecessary. Enough crops out in every day's history to show that moral principle, the only guarantee, in a government like ours, for justice and honesty, is sadly wanting.

And evil is also threatening from another quarter. Creeping up from the darkness of the dark ages, a hideous monster is intently watching to seize the throat of liberty in our land. It thrusts itself up into the noonday of the nineteenth century, not that it may be benefited by its light and freedom, but that it may suppress and obscure them. The name of this monster is Popery; and it has fixed its rapacious and bloodthirsty eyes on this land, determined to make it its helpless prey. It already decides the election in some of our largest cities.

It controls the revenues of the most populous State in the Union, and appropriates annually hundreds of thousands of dollars raised from Protestant taxes, to the support of its own ecclesiastical organizations, and to the furtherance of its own religious and political ends. It has reached that measure of influence, that it is only by a mighty effort of Protestant patriotism that measures can now be carried, against which the Romish element combines its strength. And corrupt and unscrupulous politicians stand ready to concede to its demands to secure its support, for the purpose of advancing their own ambitious aims. Rome is in the field with the basest and most fatal intentions, and with the most watchful and tireless energy. It is destined to play an important part in our future troubles; for this is the very beast which the two-horned beast is to cause the earth and them that dwell therein to worship, and before whose eyes it is to perform its wonders.

And in our own better Protestant churches there is that which threatens to lead to most serious evils. On this point one of their own popular ministers who is well qualified to speak, may testify. A sermon by Chas. Beecher contains the following statements:—

"Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. . . . And is not the Protestant church apostate? Oh! remember, the final form of the apostasy shall rise, not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that proposed as a test, it is an unwarrantable imposition. That is the apostasy we have to fear, and is it not already formed? . . . Will it be said that our fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, in the year 1825-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that, to require the reception of that creed as a test of ministerial qualification was an unwarrantable imposition, brought to trial, condemned, excommunicated, and his pulpit declared vacant? There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.

"Oh! woful day! O, unhappy church of Christ! fast rushing round and round the fatal circle of absorbing ruin! . . . Daily does every one see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere; but ah! it is hopeless of reform. We all pass on, and the tide rolls down to night. The waves of coming conflict which is to convulse Christendom to her center, are beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail.' 'God answers no more by Urim and Thummim, nor by dream, nor by prophet.' Men's hearts are failing them for fear and for looking after those things that are coming on the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuge of lies."

Such are some of the elements already at work; such the direction in which events are moving. And how much farther is it necessary that they should progress in this manner, before an open war-cry of persecution from the masses, against those whose simple adherence to the Bible shall put to shame their man-made theology, and whose godly lives shall condemn their wicked practices, would seem in nowise startling or incongruous.

But some may say, through an all-absorbing faith in the increasing virtue of the American people, that they do not believe that the United States will ever raise the hand of persecution against any class. Very well. This is not a matter over which we need to indulge in any controversy. No process of reasoning, nor any amount of argument, can ever show that it will not be so. We think we have shown good ground for strong probabilities in this direction; and we shall present more forcible evidence,

and speak of more significant movements hereafter. As we interpret the prophecy, we look upon it as inevitable. But the decision of the question must be left to time. We can neither help nor hinder its work. That will soon solve all doubts and correct all errors. U. S.

Loss of Children and Widowhood.

"SIT thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called, The lady of kingdoms."

"I was wroth with my people, I have polluted mine inheritance, and given them into thine hand; thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke. And thou saidst, 'I shall be a lady forever;' so that thou didst not lay these things to thy heart, neither didst remember the latter end of it."

"Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, 'I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment, in one day, the loss of children, and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.'" Isa. 47:5-9.

In this scripture, ancient Babylon, the daughter of the Chaldeans, seems to be taken as a type to represent "Babylon the great, the mother of harlots," of the book of Revelation. God's ancient Israel were carried captive to Babylon, and afterward delivered thence. God was wroth with his people, and says, "I have polluted mine inheritance, and given them into thine hand." In accordance with this, in Dan. 7:25 it is predicted that the people of God should be given into the hands of the little horn, the papacy, during a specified period of time, the 1260 years, from 538 to 1798; at which time the people of God were delivered from the heavy yoke of oppression.

But this "lady of kingdoms," this "mother of harlots," that has committed abomination with the kings of the earth by the union of church and state, and thus reigning "over the kings of the earth," become "drunken with the blood of the saints," elated with the past, in her intoxication she still puts forth the claim: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18, 7); or, in the language of Isaiah, "I shall not sit as a widow, neither shall I know the loss of children." Has not this, together with the preceding claim, "I am, and none else besides me," been strikingly fulfilled in the late voice of the church claiming infallibility for its head?

But on the contrary, the Lord declares, "These two things shall come to thee in a moment, in one day, the loss of children, and widowhood." Has not this threatening also had its fulfillment in the loss of those children of the church which the infallibility dogma has taken from her, and in the fact that her husband, civil power, has departed, leaving her a widow indeed?

What comes next? Her plagues and her utter destruction, as written in Rev. 18, "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." She is now sitting silent, her head self-imprisoned in the Vatican, and she will soon go into darkness. "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called, The lady of kingdoms." The kings of the earth, who have formerly committed fornication with her, bowing down and kissing the feet of "His Holiness," shall no more woo an alliance, but shall stand afar off for fear of her burning. And her daughters who are now courting the United States shall share in her fate.

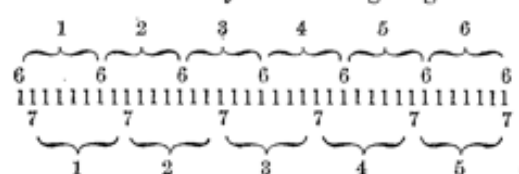
R. F. COTTELL.

Seventh Part of Time, or, One Day in Seven.

DR. JUSTIN EDWARDS, in the "Sabbath Manual," says the idea of the words six and seven, as used in the fourth commandment, is that of proportion; and this is the position of Mr. Preble and of all who claim that the Sabbath is merely the seventh part of time, and not the seventh day. But the word "seven" is not in the commandment, nor in any other passage of Scripture which speaks of the Sabbath. "Seventh" is always used, and this is an ordinal and not a proportional term. The words "sixth day" and "seventh day" are both used in Ex. 16; and if the assertion of Dr. Edwards will hold good in relation to "the seventh day" of Ex. 20, it will also in relation to "the sixth day" of Ex. 16. Indeed, his statement embraces both terms, and he asserts that they are both proportional.

There is a short method of testing the accuracy of the Dr.'s statement, as follows: If the seventh day means the seventh part of time or one day in seven merely, and not the order of its occurrence in the week, then the sixth day means the sixth part of time or one day in six, but does not indicate its position in the week. This is certainly true, if that theory is right, for it makes them both proportional.

We will now suppose we are in the wilderness. This is the sixth day. Moses says, To-morrow is the Sabbath of the Lord, or seventh day. See verse 29. We take the first week of the falling of the manna for our starting point, when, according to the statement of this chapter, the sixth day and the seventh stood together; the latter immediately following the former. Now let us follow out this "proportional" system. As each day has a cycle of its own, we must count the cycle of each from each. Of course the cycle of the sixth day commences this sixth day, while the cycle of the seventh day commences to-morrow. Then the second sixth part of time would come in six days from this, while the next seventh part of time would come in seven days from to-morrow, with one full day between them. On that intervening day the manna which they had gathered the day before would corrupt, because it was not the seventh day; neither could they gather a double portion on that day for that was to be done only on the sixth day. Of course on that Sabbath they could have no food. The third sixth day would be followed by an interval of two days between that and the Sabbath; the fourth day, by an interval of three days, and so on to the sixth sixth day or sixth part of time, which would fall on the fifth seventh part of time. As this would be both sixth and seventh day, the cycles meeting here, one commandment would require them to gather a double portion of manna on that day, while the other would forbid their so doing! Nor could they have gathered any on the previous day for this anomalous sixth-seventh part of time, for that previous day was not a day on which they were permitted to do so. That this would be the case will be better seen by the following diagram:



The result would be the same in one more round, if the cycles were started on the same day. This surely traces this "proportional" idea to an absurd conclusion. But this is the legitimate conclusion of this seventh-part-of-time theory.

But there is another and still shorter method of showing the absurdity of this statement of Dr. Edwards, which is now followed by so many in their efforts to evade the truth on the Sabbath question.

If the terms sixth day and seventh day only mark proportions, then, also, the terms fifth day, fourth day, &c., only mark proportions. Who can deny this? Hence, as the seventh day means, not the seventh in order in the week, but the seventh part of time without regard to its place in the week, so the sixth day means the sixth part of time without regard to its position in the week. And, of course, the fifth day means simply the fifth part of time, coming regularly in five days; the fourth day means the fourth part of time; the third day, the third part of time; and the second day is the second part of time, or every other day! while the first day is every day!!

With this argument from their premises, no fault can be found, and the conclusion is just and unavoidable.

But, answers our learned Dr., or whoever he may be that takes that position, this is a perversion; it destroys the week entirely, and subverts every calculation of time. Certainly; that is all true; and you knew it when you started out on your false theory of proportional days.

J. H. WAGGONER.

Gosport, Ind., Nov. 24, 1871.

Take Warning.

"SHALL a trumpet be blown in the city and the people not be afraid? Shall there be evil in the city and the Lord hath not done it? Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets. The lion hath roared; who will not fear? The Lord God hath spoken, who can but prophesy?" Amos 3: 6-8.

The wise shall understand, and a word to them is sufficient. God has spoken to us by the prophets, and his sure word is fulfilled before our eyes.

We have seen the "signs in the heavens above, and in the earth beneath blood, and fire, and vapor of smoke." Awful calamities on both sea and land have been greatly multiplied in 1871. The cities and the forests have been visited with unparalleled scourges, which have opened the eyes of some. Unaccountable and unheard-of judgments and perils are increasing in every part of the world.

A few will acknowledge that God has done it. These are but gentle hints of the coming troubles. Surely, the judgments of God are in the earth, yet the mighty tide of evil is sweeping on, and the earth is again being filled with violence. Men's hearts are failing them for fear, yet they will not turn to God. A merchant in this city, to-day, snatched a moment from his worldly cares, to look at the daily paper, and after glancing at the headings of news items, dropped the paper, and almost frightened with his manner, and the words, "Oh! my God, what will another year bring upon the inhabitants of the earth!" I

talked with him an hour, and he promised to attend our lectures.

It would seem that God is trying to get the attention of the meek of the earth, that they may heed his warnings and escape.

Who shall stand when he appeareth? The tendency downward is strong. It will not do to trifle here on the very brink of ruin. Now is the time to break away—to shut the eyes and ears to evil, and shun all appearance of it. All worldly pleasures and carnal affections are deceitful and stupefying, and will lead to certain ruin. Are we indulging in anything, word, thought, or deed, that is doubtful, then it must be dropped at once and forever. No time to trifle now. There is too much at stake. Eternal life is to be gained or lost in a very short time. Let none delay the full consecration of all to God.

We all know that self must die, and that nothing short of the whole heart will be accepted. The sincere cry of the inmost soul of our heart must be, "HERE LORD I GIVE MYSELF AWAY." If a soul can only be willing to pass through the death struggles of the old man—to die to all sin and folly—then the all-glorious future of the world to come will be secured.

To all my dear friends, who feel before God that they are still lukewarm and unsaved from sin, I extend the earnest entreaty to decide the important question now. A little more delay, and it is forever too late. Think of all the warnings. Think of God's long-suffering. And oh! think of the shortness of time and the coming judgments. Only those who have clean hands and a pure heart will stand. Oh! then, let every soul arouse at once, and strive mightily to enter that straight gate of a new and deeper experience, which leads to the ocean of peace, known only to those who give up all. Only hide in Jesus and his peace will fill the soul. To-day, if you will hear his voice, harden not your hearts by delay.

Spare thy people, O Lord, and help them to start now, and heed all thy warnings while it is called to-day.

M. E. CORNELL.

San Francisco, Cal., Nov. 7, 1871.

Watchman, What of the Night?

CAN we tell where we are in the stream of time? Does the Bible give us any data to determine whether we are near the commencement, middle, or close, of the present order of things? Our popular ministry tell us that it does not. Some of them put it like this: "The Lord may come any moment; or he may not come in ten years, or a hundred, or a thousand, or not for millions; we are always to be ready for death, and to be looking for his coming, and then, if Christ comes, we shall be ready." They would have us believe that it is not a proper subject for inquiry on our part, and that those who do make this a subject of study are over-stepping the proper grounds of Bible investigation and prying into the secret things of God. We reply, that whatever is written in the Scriptures was written for our learning, and that the things that are revealed, belong unto us and our children forever, and that God having occupied a large space in his word with prophecy, which is history in advance, the man of God will reverentially seek to know of this, as well as other divine truths therein revealed; and, as the Author never does anything amiss, he will evidently find it for his interest to do so; and especially, as Christ's coming and the signs concerning it are largely spoken of in the Holy Book, it cannot be pleasing to him for us to pass over these as unimportant.

Let us examine one scripture on this point. Isa. 21: 11, 12. "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye; return, come."

Here, we believe, the familiar office of a watchman is taken as an illustration of one called of God to watch over the spiritual interests of his people. There can be no doubt the word is often used in this sense. We have an example in Eze. 3: 17: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning; . . . his blood will I require at thine hand." Again, in Isa. 62: 6, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night." And generally, in the prophets, we think it is used in this sense.

So of the words morning and night in the text. The present reign of sin, darkness, and death, is referred to as a dark, dreary night, in which dangerous enemies are lurking for our destruction; and the glorious change introduced by the "Sun of righteousness arising with healing in his wings" is called the morning. That this change is called "morning," we think evident from Ps. 49: 14, "Like sheep they (the wicked) are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning," referring to the time when the saints shall sit in judgment with Christ. "Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5. We have, then, in our text, under the figure of a watchman, the servant of God represented in a

position subject to being inquired of concerning the time of the dawn of that glorious event, to which all eyes have looked forward with anticipation. Why is the watchman chosen as a representative of the minister of the Lord? Because of a similarity in the nature of their duties. The watchman is around the city at night while others are asleep, and, in ancient times, when clocks and watches had not been invented, it was often necessary to inquire of him the time of night. What would have been thought had he replied to an inquiry that he could tell nothing about it. He did not know whether it was nine in the evening, midnight, three o'clock, or just about daybreak. Would not the conclusion be inevitable that he had been taking a lengthy and very sound nap? Such a watchman would be thought unfaithful, and would soon be displaced by a better. Faithfulness in a watchman is of all things most necessary. He has the lives of his fellow-men and all their interests intrusted to his care. Inability in him to give warning of the approach of danger, would be criminal. That is the special business which he voluntarily assumes, and why should he not attend to it? So of the man who professes to be able to instruct others in what God has revealed.

A plea of entire ignorance in reference to the approach of the greatest event brought to view in the Bible, and of which most of the prophets have discoursed largely, and given some of the plainest predictions, would be like the watchman above referred to. "Watchman, what of the night?" Oh! says he, we can tell nothing about it. Is the morning of light and glory dawning? I know nothing about it. Is danger near? I cannot tell, and you ought not to inquire. It is a forbidden subject. The most fearful day of wrath the world has ever seen, may burst upon us any moment, or may be millions of ages in the future. These things are sealed up, and are all uncertain. But God says it is a proper subject of inquiry, "If ye will inquire, inquire ye." Amen, say we. God is reasonable. He is willing we should desire to know these things. He was willing Nebuchadnezzar should know something about futurity far back in his day. Dan. 2: 29. How much more as the heavens gather blackness, and portentous clouds hang threateningly in mid air, is he willing we should "inquire" what these things mean! And he will not tell us to inquire, unless there is some answer that can be given; and if we are to "inquire" of the watchman, they must be of that class who have not been asleep, but rather of that number whom God has placed upon the "walls of Jerusalem, who will never hold their peace, day nor night."

We read of another class, Isa. 56: 10, "who are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." These severe words of course I shall not apply, but the contrast between the two classes is striking and suggestive.

We have then the deliberate declaration of the Lord in his word that we are permitted to inquire, with an assurance of an answer. The word of the Lord is a lamp, a light in a dark place. Here we are wandering in the dark night of sin and death.

The word of prophecy, sure and certain, is just the thing we need to light us through. God has watchmen qualified to give us intelligent answers. We are invited to come and get the desired information. How good the Lord is to condescend thus to our wants. So we are all within reach of light. How many now have an inclination to have light communicated? Alas! many seem willing to live on in darkness like moles and bats. They must love darkness rather than light. They don't want the morning to dawn; at least, have no desire to know when it will dawn. God has placed the light within reach, watchmen inviting inquirers, light abundant to lead them; but they are contented to dwell in darkness. But thank the Lord there are some children of the light and children of the day who want the morning to come. Such will welcome every glimmer, every increasing ray sent athwart the horizon. They are tired of darkness, of sickness and death. They want to dwell in light and glory with the Sun of Righteousness. Beautiful morning, hasten thy rising. Come with all thy effulgence. Dispel the mist and fog so long hanging over us. Brighten old earth with thy beams. Hail! glorious light of day eternal.

But, says the prophet, the morning cometh, and also the night. Yes, while this present state is night, properly so called, from which the saint of God desires deliverance, yet there is a blacker night of darkness in store for those who love darkness, also soon to commence. We read of some for "whom the blackness of darkness is reserved forever." Here is a fearful night with no ray of light. Yes, while some are enjoying light, gladness, joy and love, others go down to endless night. Oh! fearful thought. Now, rays lighten up the heavens here and there, fitfully proceeding from God's beacon, his holy word; but in that night of despair, not a ray of light or hope will reach the one who has made the fearful mistake of turning aside to moral darkness and has been satisfied therewith.

GEO. I. BUTLER.

Are we Getting Ready?

OH! for a just appreciation of the thrilling importance of this solemn time of preparation for the coming of Christ! How should we feel, and how should we labor, could we discern, in all its importance, the day of probation just closing, and ourselves and others in danger of losing the priceless boon of eternal life by our lack of zeal and diligence in the cause of human salvation.

We should cultivate faith, faith in the advent, and faith that it is near, even at the doors. These words of Jesus are none too strong, and they have their application now, for the predicted signs are fulfilled, and their record is in the history of the past.

It is by faith that we are to live, and by faith that we are to get the victory. And we who have enjoyed the light of present truth, and have, by past and present fulfillment of prophecy, learned that the last message of probation is due, and has actually come, and is doing its solemn and fearful work—we cannot make a nominal faith in past truths answer the present demand. We cannot go back to merely the faith of those from whom the Advent faith has separated us. It would be death to us. No; we must exercise living faith in the advent at hand, or we are dead though we have a name to live.

Onward in the light of present truth, is our only safe course. To go back, is perdition. But the true will not draw back to perdition, but believe to the saving of the soul.

And our works are the test of our faith. Then let us look and see what we are doing. Are we showing to all that we believe the truth, and are preparing to remove to a better country? Are we cutting loose from earthly moorings, having put all on board for the heavenly country? What are we DOING? This is the test of our faith.

R. F. COTTRELL.

The Power of Truth.

AT our last camp-meeting, while listening to the close, practical, convincing, solemn truths presented from the word of God during the meeting, I was led to exclaim, Oh! the power of truth! Who can resist it? Who that is susceptible of feeling, and is a believer in divine revelation, can turn away from such an amount of truth. The very word itself is full of meaning. A halo of light surrounds it. Place it by the side of error in its darkest form and the power and light of truth will cause its gross darkness to recede. It was the power of truth which fell from the lips of our Saviour, that put his enemies to silence and caused many to believe on him. It was the power of truth attended by the Spirit of God, that caused a Felix to tremble as Paul reasoned of righteousness, temperance, and Judgment to come. It also was the power of truth which attended Peter's sermon on the day of Pentecost, and caused many to cry out, Men and brethren what shall we do? And the same day there were added unto them about three thousand souls.

And so all through the word of God we see the mighty working of the power of truth. And from the commencement of time down to the present, has the truth cut its way through error and superstition; and, although at times it seemed crushed and fallen, yet it has risen again. One reform after another has followed in its wake, and now the light of present truth is shining out clearly from the word of God. And as the message rises, the power of truth will be felt more and more; and when the refreshing comes to the people of God, then will the light shine in its meridian splendor, and the power of truth will be felt as never before.

Is not the evidence clear that we are very near the close of probation when truth will have gained the victory, and error will fall to rise no more? Do we want a part in this closing work? and do we desire to stand with the redeemed on Mount Zion? Then entire consecration to God and his cause must be our aim. Do we want to win souls to the truth? Then as much as possible let us give ourselves to the work, and may God give us wisdom and much of his Spirit.

C. LAWTON.

Jeff. Co., N. Y.

RISE HIGHER.—When the birds are flying over, and the fowler lies in wait for them, if they fly low, at every discharge of the fowler's gun some fall, some are wounded, and some, swerving sideways, plunge into the thicket and hide themselves. But you will find that immediately after the first discharge of the gun, the flock rise and fly higher. And at the next discharge they rise again and fly still higher. And not many times has the plunging shot thinned out their number, before they take so high a level that it is in vain that the fowler aims at them, because they are above the reach of his shot.

When trouble comes upon you, fly higher. And if they will strike you, fly still higher. And, by-and-by, you will rise so high in the spiritual life that your affections will be set on things so entirely above that these troubles shall not be able to touch you. So long as the shot strikes you, so long hear the word of God saying to you, "Rise higher."

THE PILGRIM'S MISSION.

LISTEN, the Master beseecheth,
Calling each one by his name;
His voice to each living heart reacheth,
Its cheerfulness service to claim.
Go where the vineyard demandeth
Vine-dressers' nurture and care;
Or go where the white harvest standeth,
The joy of the reaper to share.

CHORUS:—

Then work, brothers, work, let us slumber no longer,
For God's call to labor grows stronger and stronger;
The light of this life shall be darkened full soon,
But the light of the better life resteth at noon.

Seek those of evil behavior;
Bid them their lives to amend;
Go point the lost world to the Saviour,
And be to the friendless a friend.
Still be the lone heart of anguish,
Soothed by the pity of thine;
By waysides if wounded ones languish,
Go pour in the oil and the wine.

Work, though the enemy's laughter
Over the valleys may sweep;
For God's patient workers hereafter
Shall laugh when the enemies weep.
Ever on Jesus reliant,
Press on your chivalrous way;
The mightiest Philistine giant
His Davids are chartered to slay.

Work for the good that is highest,
Dream not of greatness afar;
That glory is ever the highest
Which shines upon men as they are.
Work, though the world would defeat you,
Heed not its slander and scorn;
Nor weary till angels shall greet you
With smiles through the gates of the morn.

Offer thy life on the altar;
In the high purpose be strong;
And if the tired spirit should falter,
Then sweeten thy labor with song.
What if the poor heart complaineth,
Soon shall its waiting be o'er;
For there, in the rest which remaineth,
It shall grieve and be weary no more.

—Sel.

Progress of the Cause.

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

Iowa.

SINCE Sept. 27 when I left Osceola and the company of Bro. Canright I have been at home considerable of the time attending to duties there and meeting with the church on the Sabbath besides attending meetings with the friends at Brighton, Osceola, and Sigourney during the meantime.

In reference to the spiritual condition of our church at Mt. Pleasant, I think I can speak favorably on the whole, although we have suffered the loss of some of our prominent members and our numbers are small that generally meet; yet I am happy to say I know of no trials that endanger the peace of the church, and there seems to be an earnest desire on the part of some to have the real work deepened in their hearts. On account of a deficiency in our church records which renders it impossible to tell who are members of the church, and for other reasons, it will be necessary to reorganize. This course has been decided necessary at a proper business meeting and in due time will be acted upon. And I would hereby notify the many absent members of this church who desire to still remain such to report to that effect.

Sabbath and Sunday, Oct. 21, 22, I met with the friends at Brighton. We had a good attendance from Washington, Richmond, Pilot Grove, and Mt. Pleasant. In preaching the word my mind was specially called to the great points in the Advent doctrine, and I felt blest in considering them and trust others were benefited also. I felt the special help of the Lord while speaking to the people. Bro. Nicola was present and spoke once with acceptance.

I can but hope this church has passed through its worst trials, and will now have less of these troublesome difficulties. We still have a good attendance of outsiders at our meetings. Altogether, we had a profitable season.

From Oct. 27-29, I was at Osceola to see to matters somewhat during Bro. Canright's absence. I found their new house of worship up, painted three coats, and plastered one, and about ready for seating—a very gratifying progress for about five weeks from its commencement. By this time, no doubt, it is finished. Its progress in these hard times has been a surprise to its friends and enemies alike, and very gratifying to the former. The friends there still seemed of good courage.

The meetings, however, which I held there were not very well attended, for a variety of reasons, one of the principal being the lack of a proper place in which to hold them, our only choice being the court-house, which, owing to the tobacco-spitting pro-

clivities of the legal profession, by whom it has just been occupied, reminded one very forcibly of the Augean Stable, the cleansing of which is celebrated in Grecian mythology as one of the labors of Hercules. I think when our house is finished, we shall have a good attendance again.

Nov. 11 and 12, I met with the friends in Sigourney. A goodly number were present from Richland. We had a most pleasant and encouraging meeting, one of the best I have attended for a long time. They have a very encouraging Sabbath-school, well attended, and there appears to be a general interest in the meetings and a readiness to bear testimony that was truly refreshing to me. This church has thus far happily escaped those grievous trials which have been the bane of some churches. A good spirit of union appears to prevail. We hope there will be a careful watch kept that the same success may always attend them. We had a very blessed season attending the ordinances. The Spirit of the Master seemed to come in with its melting sweetness, and our hearts were all encouraged. This meeting has cheered my own heart, and I never felt greater confidence in the present truth. Its foundations are firm, built upon the eternal principles of God's word, and cannot fail. I want their strength to ever be before me, in me, and all through me, that I may also be strong in God and able to cast a positive influence in the work.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Nov. 15, 1871.

Lapeer, Michigan.

COMMENCED meetings with the church in this place on Friday evening, Nov. 3. I remained with them nearly two weeks, and held, in all, twenty-one meetings. During this time, the brethren and sisters manifested a becoming zeal and interest in attending all the meetings. The attendance on the part of the people of the place was, for the most of the time, quite small. Great prejudice exists here against the cause of truth, which is owing mostly to the unconsecrated course of some who have been, and are, connected with the church, and the many trials and difficulties which this has produced.

I found this church in quite a low condition spiritually, yet they were making efforts to arise and press more unitedly and heartily into the work. A distant feeling toward each other, amounting in some instances to coldness and almost hatred, was the principal obstacle in the way of their advancement as a body. We directed our labor in the first place to do away with this, and, before leaving them, were permitted to see a happy result. We had several business meetings, and it was with great joy that we witnessed unity and harmony of action toward the close.

We were made happy by the presence of Bro. Stephen Pierce in our meetings the last Sabbath and first-day of our stay with them.

His heartfelt testimony on the Sabbath on the subject of "Love and Unity," and again on Sunday, on the "Goodness of God," was just what was needed. The good Spirit of God was present with us on these two days, and, through his goodness and mercy, envy and malice gave way to kindness and Christian love.

Financially, this church has been greatly embarrassed for a number of years, and some have become cold and discouraged by reason of it. But now they are rising above this. Their house of worship and the lot on which it stands are now all paid for. They owe about \$250 on an adjoining lot which they have purchased, and there was a united feeling, as far as I could learn, to meet it when it becomes due. There are none that are opposed to the plan of Systematic Benevolence, yet all do not participate in it as they should, and as it is hoped they will, when they re-organize at the end of the year.

In our last business meeting, Bro. D. H. Sanborn was chosen by the church as their elder, and Bro. Wm. Potter as deacon. They were both ordained, and thus qualified to fill their places in the church.

Our last work at this place was to visit the sick at the house of Bro. J. DeMill. We found his wife suffering with fever and in a good deal of pain. By request, we presented her case before the Lord in prayer, and we had the evidence of his love and rich blessing. Relief was given to the sick, and a brokenness of spirit to the husband and children. We have great reason to praise God for what he has done for us in Lapeer. Amen. I. D. VAN HORN.

Memphis, Mich., Nov. 16, 1871.

Illinois.

We commenced meetings at the Dart School-house first-day, Nov. 5. Have given eight discourses. The interest to hear and learn is good.

Secret opposition has assailed us with all its forces by trying to persuade the people that it is wicked to come and hear us. One

woman who claims to hold direct communication with Christ says that it was shown her that it was wrong to listen to us. She is a woman of considerable influence, and some are controlled by her.

But there are some earnest inquirers after truth here and we trust good is being done. The Lord has blessed us while trying to present his blessed truths. Praise his holy name. May his blessing continue until all the honest in heart receive the glorious light he is now revealing to his people.

Remember your unworthy brother at the throne of grace. I want more humility of heart, that I may be submissive to the will of God, and, if such be his holy will, be the means of snatching some poor souls from ruin, and at last hear my Saviour pronounce that welcome applaudit, Well done. In the glorious hope. A. D. BEERS.

New York.

FROM the time of our last report to Oct. 22, we continued meetings every evening and one on each Sunday afternoon at this place.

Since then, we have held meetings here twice a week, devoting the rest of our time to a course of lectures at Catlin Hill. The interest continues to increase with an increasing congregation. The Universalists kindly granted us the use of their large meeting-house at the commencement of our lectures, and last evening it was crowded with an intelligent and candid people. They were here from many miles around. Deep solemnity rested upon us. Our theme of discourse was chosen from Jer. 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But they said, We will not walk therein." Comparing this with chapter 7:23, we were enabled to make the law of the Lord very prominent, and the fourth precept pre-eminent. The people listen so attentively to our plain testimony that we are astonished. What will be the result is now our anxiety. May God grant that it may prove a savor of life unto life to many precious souls.

At Catlin our effort has stirred up opposition. When we reached the Sabbath question, the Methodists challenged us for a discussion. We dared not, under the circumstances, do otherwise than to accept. Shortly afterward we received a hint that they had employed a man who had no reputation as a Christian; either in the church or out of it. Then we told them that we would discuss the subject with any one who feared God and regarded his word, but with a wicked man we would not. Shortly afterward, they withdrew the challenge, but they want us to keep still about it. We shall do as wisely with the matter as we know how, and we are satisfied that silence in this case will not be wisdom. May the Lord help us to do right.

JOHN LINDSEY,

S. A. H. LINDSEY.

Beaver Dams, Nov. 13, 1871.

Little Things.

JESUS says, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Now if we would be included in that little flock, we must be faithful while here, in the little things, for we know not how much good may be accomplished by a few words spoken in favor of present truth at the right time and place, or by a few tracts judiciously distributed here and there among our friends and neighbors.

These are little things. Yet they may be the very means required to cause some poor soul to inquire, What shall I do to be saved? It may require a little sacrifice of time and means on our part to accomplish this, but what of that? Christ sacrificed every thing, that thereby a way might be made for us to be saved. And cannot we sacrifice a little for him? I never saw the importance of these little things until I commenced to serve the Lord, which was only a little over two months ago at our good camp-meeting in Maine. Perhaps it will be right to relate a little of my experience for the encouragement of others.

It was a "little thing" that decided me to become a Christian. My dear mother had been sick for some five weeks and very near to death's door, and it is only through the goodness and mercy of the Lord that she is alive and well at the present time. Friday morning, Sept. 1, we felt that she was out of danger so that I could attend

the last three days of the camp-meeting. As I left home at noon, and arrived on the ground just at the commencement of the Sabbath, I had not made up my mind to serve the Lord. Sabbath forenoon there was a call for sinners and backsliders to come forward for prayers; still I kept back. But just then it was a "little thing" that decided me to try to go to the kingdom with this dear people. One good brother came and asked me to go forward with the rest. It was those few kind words spoken at the right time that caused me to yield myself to the Lord. May the Lord bless that dear brother, and the prayer of my heart is that I may prove faithful, and endure to the end. Oh! may each one of us strive to do a little in this good work, for what we do must be done quickly. Soon probation will close. Are we ready for the decree, He that is holy let him be holy still, and he that is filthy let him be filthy still? If we are only faithful in all things a little while longer, we shall be prepared to stand in the day of trouble and be shielded in the day of his wrath. I want to be one of that number! Oh! what a fearful thing it would be if at last we should find ourselves among that class brought to view by the prophet Amos, chap. 8:11, 12. May the Lord help us in the "little things" that we may stand amid the perils of these last days, so that when Jesus comes we can meet him with joy and peace, and so be forever with the Lord. WM. E. MORTON.

Cumberland Co., Maine.

Facts About the Sabbath and First Day in the New Testament.

To investigate the Sabbath question in the New Testament does not require that amount of learning and talent one might suppose. The perplexity that hangs over the subject to many minds is not in the Bible testimony, but it is in the condition of the human heart. Doubt and darkness and unbelief are natural productions of the carnal mind. Error and unbelief are like weeds in the garden; they grow themselves, while truth and righteousness must be cultivated. A few facts concerning the Sabbath, and first-day, clearly illustrate this.

1. The expression "first-day" occurs but eight times in the New Testament, and six of these eight refer to the same identical first-day. Compare, Matt. 28:1; Mark 16:1, 2; John 20:1, 12; Luke 24:1.

2. Three times repeated we are taught that the Sabbath comes the day before it: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1; Mark 16:1, 2; Luke 23:53-56 and 24:1. Thus, showing 1st. That the Sabbath is not the first-day, and 2d. That the Sabbath always comes the day before the first-day.

3. The remaining two instances of its mention are merely incidental. The one in 1 Cor. 16:1, 2, refers to a business transaction performed at their own house. Justin Edwards in his notes on "the New Testament translates the original, 'lay by him in store,' 'Lay by him in store at home,' thus contradicting his exposition in the Sabbath Manual. See page 116.

4. The other, and last instance of its occurrence, refers to an evening meeting, Acts 20:7. This is shown by there being lights in the upper chamber where they were gathered together. Verse 8. The Sabbath is not even mentioned in all this connection.

5. The Saviour acknowledges a law for the Sabbath in the expression "Wherefore it is lawful to do well on the Sabbath-day." Matt. 12:12.

6. He instructs the disciples to remember the Sabbath-day in all their prayers as late as the destruction of Jerusalem, A. D. 70. Matt. 24:24.

7. On the Sabbath-day in A. D. 53, the disciples went out by the river-side where prayer was wont to be made, showing it to be their custom.

8. But no such custom is spoken of concerning the first-day. No instance of its ever being observed as a Sabbath, but expressly it is said that "when the Sabbath was past," "very early in the morning the first day of the week."

Yet in view of all these facts, the majority of people believe that the first-day is the Christian Sabbath, and that the Bible teaches it. It would seem that men love darkness rather than light.

S. N. HASKELL.

PRAYER.

PRAY for my soul! More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me, night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
—Tennyson.

Our Affections.

"SET your affections on things above, not on things on the earth." Col. 3:2. How hard many of us find it to comply with the above command. The world is around us, with its various temptations, and unless we cling closely to Jesus, our minds become darkened, the light of Heaven is shut out, and we are left to go downward step by step. I can testify to the truth of this from my own experience. Twelve years ago I left the Advent faith, after being brought up in its precious truth from childhood. I yielded my home, a father's watchful care and earnest entreaties for my good, and my only sister I had left in the world. I did not see the weary path stretching before me filled with briars and cruel thorns. Satan had blinded my eyes and hardened my heart. But how bitterly have I since repented my unwise course. My sweet sister that I separated from in the faith, now sleeps in the silent grave, beside my mother. She did not live to see me repent. I think perhaps Jesus suffered her to sleep, in mercy, to save her from the influence of the course I was pursuing.

Oh! how hard and rebellious was my wicked heart, and yet God in tender love and pity had not cast me off forever. His mercy has brought me back at last, after all these weary years. The world that once looked to me so enchanting, has lost for me its value. The scales have fallen from my eyes, and whereas I was blind, now I see. I have made my path to Heaven a great deal harder by my past rebellion, but, hard as it is, I would not exchange it for anything this poor world can afford. Jesus' love and his smiles are sweeter to me than all the treasures of earth. He has lifted me up out of darkness and anguish, and in his presence I find fullness of joy.

There is no love like that of Jesus, no bliss equal to that which religion affords. I will not murmur at trials, no matter how hard to bear, if I may only feel that I have the strong arm of the Lord to lean on. Let me keep close to the side of Jesus and then though the rains beat and the floods come, I will not fear, but with eyes uplifted to his dear face, I will press steadily on to the journey's end.

If any shall read this sketch who are still clinging to the world, and feeling that its friendship stands between them and God, I entreat of such to break the chains that bind them, and take firm hold of the truth which alone can give them consolation in the fearful day that is coming. Wait not for the bitter cup of affliction to be pressed to your lips, or you may have to drink it to the dregs. There is nothing gained by waiting to come to Christ. "To-day if ye will hear his voice, harden not your hearts." He bids you come. He is stretching out his arms to receive you. He will be a strong refuge for you in the day of trouble, a light round about you in darkness. Come, then, oh! come, while yet his mercy lingers. "The Spirit and the bride say, Come, and let him that is athirst come, and whosoever will let him take the water of life freely."

A. S. NASON.

Lynn, Mass.

Neck-twisting in Church.

THERE are practices tolerated in religious congregations which Christians who are jealous for the honor of their Master's house should utterly condemn. Decorum is the handmaid of devotional feeling, and for this reason the house of God should never be disturbed by the slightest approach to irreverence.

"It is a part of my religion," said a pious old lady, when asked why she went early to church—"it is a part of my religion not to interrupt the religion of others." And we believe if many a country congregation made it a part of their religion not to twist their necks almost out of joint to witness the entrance of every person who passes up the aisle during service, it would be better both for their necks and their religion.

A gross abuse of religious decorum sometimes needs harsh medicine as a remedy. We give that adopted by Henry Clay Dean, who was at one time Chaplain of Congress. The anecdote is from the *Pacific Methodist*:

"Being worried one afternoon by this turning practice in his congregation, Mr. Dean stopped in his sermon, and said:

"Now, you listen to me, and I'll tell you who the people are as each one of them comes in."

He then went on with his discourse, until a gentleman entered, when he bawled out like an usher, "Deacon A—, who keeps the shop over the way," and then went on with his sermon. Presently another man passed up the aisle, and his name, and residence, and occupation, were given. So he continued for some time. At length some one entered the door who was unknown to Mr. Dean, when he cried out, "A little old man with drab coat and an old white hat; don't know him—look for yourselves." That congregation was cured.

Astonishing.

Is it not astonishing that some people are willing to labor so hard to gain the riches of this world which so easily perish, and must soon pass away and cease to profit them, and are so unwilling to labor to secure the immortal riches of the kingdom of God, which will endure forever?

Is it not astonishing that some people are so willing to make great sacrifices of present comfort, to secure happiness in this world, in the future years of this present life, and so unwilling to sacrifice present comforts, to secure happiness in the world to come, beyond this present life?

Is it not astonishing that some people can cheerfully and willingly deny self, that they may lay up treasures on the earth, and are so unwilling and reluctant to deny self, that they may lay up treasures in Heaven?

Is it not astonishing that some persons can afford to spend months and years in studying and practicing the arts and sciences of this world, that they may gain the applause of men and arise to some position of eminence, but can afford no time to study and obey the sublime truths of God's word, that they may show themselves approved unto God, and finally arise to the eminent position of being "equal unto the angels?"

Is it not astonishing that some persons will make such mighty and costly efforts to prolong their lives in this world of trouble, sorrow, and pain, and yet will do nothing to gain eternal life in the world to come, where all tears shall be wiped from their eyes, and where there shall be no more death, neither sorrow, nor crying, nor any more pain?

W. H. BLAISDELL.

Moderation.

"LET your moderation be known unto all men. The Lord is at hand." Phil. 5:5.

The world is full of excesses. In its greed of gain; its revelings; its lusts; its towering ambition for power or praise of men; its over-reaching hand in matters of trade; its pride and appetites,—everywhere, in fact, its excesses are apparent. In these things the Christian must exhibit a contrary spirit. Having crucified the old man with his deeds, he must manifest the spirit of the new man, Christ Jesus. This spirit is one of moderation or evenness. His passions are to be subdued; his appetites curbed. He is not to make haste to get rich, but to meet his coming Lord. In short, he must realize that "the Lord is at hand," and mold all his conduct in conformity with this great truth. Believing that Jesus is near, he cannot indulge in these immoderate exhibitions so common to the world. The daily work of the Christian is to crush out all worldly inclinations, to "keep his body under" as did Paul, and let the spiritual nature of Christ rule triumphantly at all times. In this way can he gain the victory and be prepared to meet his Lord with joy.

Then again we must remember the effect that our conduct has upon unconverted men. "Let your moderation be known to all men." It is to shine out in the world as a light in a dark spot, so that others seeing our good works may learn to glorify our Father which is in Heaven. It is double acting, so to speak. It not only blesses the actor, but those on whom his actions shine. How many have been

hindered from accepting the gospel of salvation because they viewed it through the lives of its professed believers, and saw works that were dark and treacherous! Such conduct is to be lamented. How is it with you, brethren? Are you blocking the wheels of the gospel car by your unchristian conduct? Remember you are closely watched. You are weighed in the balances daily by observing men, as well as by your Heavenly Father. Be careful, and watch unto prayer. Let your conduct be such as becometh saints who are waiting for the coming of that Lord who is at hand. Then you will not bring reproach upon the cause of Christ, but your Father in Heaven will be glorified by your praiseworthy service. In all things let your moderation be known.—*The Restitution*.

The Parting Hour.

"BUT the parting hour came, as it does and will to all earthly scenes."

As I read these words of Bro. Smith, in speaking of the close of the New England camp-meeting, tears sprang to my eyes, and vividly before my mind came scenes of sad partings; and the thought that while on this earth sad partings will come, and though they bring to our hearts much pain, yet we must meet them, we must pass through the parting hour. And sometimes the separation is one of years that know no ending; for even beyond the grave there may be no re-union. Sad and solemn thought! May it cause us to double our diligence, to put away every sin, and so live by the hour, and moment, that, should death seal us in his dark prison-house, there may be hope for us of a reunion in the bright morning of the resurrection.

In this life we shall never know redemption from the pain of partings; but to the home of the glorified it can never come.

The gates of pearl will never open to, or close upon, a mourner. No sad hearts there, no cries of pain, or groanings of distress; but music, sweet, soul-reviving music, is borne upon the air of that bright home.

Then will we not strive earnestly for a home there. Jesus has died to gain for us that home of eternal bliss; but there remains to us something to do, duties to perform, sins to confess and turn from, and a stubborn will to yield to God. It is a great work, but we can do it; our merciful Father in Heaven will aid us in the work, if he sees in our hearts sincerity; and with his help we shall come off more than conquerors.

Then let us ne'er the struggle yield,
Take courage weary one;
Jesus is leader on this field,
The strife is almost done.

M. J. BAHLE.

Love for God's Word.

WHAT a deep love did the psalmist have for the work of God! He exclaims in Ps. 119:103, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth?" and in verse 97, "Oh! how love I thy law; it is my meditation all the day." Again, Ps. 19:10-11, "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward." He speaks much of God's words, statutes, precepts, commandments, testimonies, and judgments, often referring to the law of God. He enjoyed great peace by obeying God's law and declares, "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165. "For length of days, and long life, and peace, shall they add to thee." Prov. 3:2. "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." Isaiah 32:17.

How exceedingly grieved the psalmist was to see mankind breaking God's law. Thus he says: "Horror hath taken hold upon me because of the wicked that forsake thy law. Rivers of waters run down mine eyes, because they keep not thy law. I beheld the transgressors, and was grieved because they kept not thy word." Ps. 119:53, 136, 158.

Have we, dear brethren and sisters, such a sincere love for our Father's law, that we are earnestly striving to keep it, and grieve to see others trampling it under their feet utterly regardless of consequences? James says, "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." James.

5:20. "And he that winneth souls is wise." Prov. 11:30. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3.

What great encouragement then to labor, and scatter the good seed by our publications. Shall we not earnestly labor to do our part in pushing forward the great work, and bear burdens, so that it may not rest so heavily upon the few. Come up to the help of the Lord, being fruitful in every good work, working while the day lasts, for the night cometh when no man can work. It is high time to awake out of sleep; for now is our salvation nearer than when we believed. Rom. 13:11; for yet a little while and he that shall come will come and will not tarry. Let us be faithful. Jesus is soon coming to reward his faithful ones with immortality and eternal life.

"The saints then immortal,
In glory shall reign;
The bride with the Bridegroom,
Forever remain."

M. RANDAL.

Walworth Co., Wis.

Obituary Notices.

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

DIED, in Douglass, Allegan Co., Mich., Sept. 13, 1871, of bilious fever and congestive chills, Mary Louisa, only daughter of Abram A. and Caroline S. Dodge, aged ten years and three months. We had a short funeral address at this place for the benefit of her school-mates, by Eld. J. F. Taylor; then we removed her to Battle Creek, where our friends could see her sweetly sleeping, and listened to a few very appropriate and comforting remarks from Bro. White. We then laid her away in Oak Hill cemetery to rest until the Life-giver shall come. We cherish a hope that we shall see Minnie in the morning of the first resurrection. It was her delight to attend the Sabbath-school, and she would sweetly sing many good little hymns, one of which is found on page 55 of "Bright Jewels," and was a great comfort to us on the day of her death. It commences thus:—

"Saviour, bless a little child;
Teach my heart the way to thee;
Make it gentle, good and mild;
Loving Saviour, care for me."

C. S. DODGE.

DIED, of consumption, in St. Albans, Maine, Sept. 27, 1871, Bro. Evander S. Grant, aged nineteen years two months and seven days. Bro. G. was one of the most faithful members in our church. He has left a godly example worthy of imitation. Discourse by the writer.

ABRAM BARNES.

DIED, of typhoid fever, in Hartland, Maine, sister Miriam Thomas, aged about forty-four years. Sister Thomas was one of the most faithful, godly women we had in Maine. She embraced the Sabbath about nineteen years ago, and has always been ready to receive truth when it was first presented. Her life was filled up with good deeds toward the sick and poor. We expect to see her when the Life-giver comes. Sermon by the writer, from Rev. 14:13, to a large and attentive congregation.

ABRAM BARNES.

DIED, in Pittsfield, Maine, Aug. 7, 1871, Annie O. Gifford, after a illness of six weeks, aged ten months. Sermon from the words of Paul, 1 Cor. 15:21, on the importance of the resurrection of the dead.

ABRAM BARNES.

DIED, in Oronoco, Olmstead Co., Minn., Oct. 28, 1871, Charles H., son of W. J. and S. E. Gibson, aged ten years two months and eight days. Peacefully he fell asleep, in hope of a better life in the world to come.

"Oh! who that saw thy parting hour
Could wish thee back again?"

The parents and friends mourn, but not without hope. Words of comfort by Bro. L. H. Ellis.

H. F. PHELPS.

DIED, Nov. 6, 1871, near Palestine, Iowa, Bro. James F. McReynolds, aged twenty-nine years five months and twenty-five days.

Bro. James became a believer in the present truth in the fall of 1863, since which time he has lived an exemplary life, and endured with great patience and resignation the long affliction which he has had to suffer, being an invalid for over three years. This was caused by over-taxing his mental powers, resulting in the nervous dyspepsia. He died in the full hope of immortality when the Life-giver shall come. We laid him away with the hope that we, if faithful, shall stand again with him on the new earth.

Remarks from Rev. 14:13.

R. M. KILGORE.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 28, 1871.

Pay in Advance.

THE terms of our periodicals are pay in advance. But we have made a great mistake in departing from this rule, and find that delinquencies among those who at the present time receive the *Review*, *Reformer*, and *Instructor*, amount to the handsome sum of Ten Thousand Dollars.

We now resolve to have these delinquencies settled as soon as possible, and immediately adopt the strict pay-in-advance system. We urgently invite all who are in debt for our periodicals to report themselves to this Office immediately. If they are able to pay, they should pay without delay. If they are unable to pay, they should report their inability by giving a statement of their circumstances. With all such, we will settle on easy terms.

In the name of religion and common justice, do we protest against that dishonest heartlessness practiced by some in neglecting to pay for a religious paper until a debt of five or ten dollars has accumulated, and then coolly order it discontinued without paying a cent of the honest debt. When any of our patrons wish to have our periodicals discontinued, there are just two things for them to do: first, pay up; and second, ask their postmaster to notify us that they wish them discontinued. This will end the matter.

But we advise all our patrons to settle up the past, and also pay in advance, in accordance with our terms, and let us have the use of what is our just due to help us advance the great cause in which we are engaged.

Not a few who are in debt for our periodicals will talk loudly of helping the cause, and will donate more or less, here and there, and will pay into the systematic benevolence treasury. Now, without the least hesitancy, we assert that God demands common honesty of men and women, and promptness in the payment of their debts, before he will accept their offerings. The very best way for any man to help the cause of God, and clear his own soul, if he has the sin upon him of negligence in paying for the religious periodicals he and his family read, is to pay up, pay in advance, and be sure to keep ahead.

God pity the worthy poor. To these we are happy to send our valuable periodicals on the most satisfactory terms. In our plain remarks we do not mean those who are really unable to pay. But we are fully aware of the fact that in a country of prosperity and plenty, like ours, the number who cannot pay for their periodicals is very small. And we are also aware of the fact that our liberal brethren, in the several States, are willing to pay for our periodicals, sent to the truly worthy poor at the terms we offer, which are one-fourth discount to all such.

Our people have taken hold of the work, to have this matter set right. The New England Conference, embracing old Massachusetts, New Hampshire, Connecticut, and Rhode Island, has taken the lead. All our State Conferences become responsible for the settlement of all dues to our periodicals. They appoint agents, who are furnished with lists of the names, and accounts of our subscribers. These agents correspond with delinquent subscribers. Some feel irritated when thus addressed. They should be ashamed, and should repent before God, on account of their negligence in complying with the terms of our periodicals. These are the very last persons to complain.

The Publishing Association, by their neglect, is kept out of the use of Ten Thousand Dollars, now due from delinquents. Then our State Conferences have to take up the matter, simply because these delinquents neglect one of the plainest duties in the Christian religion; viz., "Owe no man anything." PAUL. Our State Conferences appoint agents who correspond with delinquents, upon whom we have waited, and with whom we have borne, until waiting and forbearance cease to be virtues. And now, we repeat it, these delinquents are not the party in this matter that should find fault when their attention is officially called to their gross negligence. Our conferences do not appoint worthy men and women to be wounded by unchristian words from delinquents.

We recommend all delinquents to pay up as soon as possible, and not put our worthy agents to the trouble of addressing them on the subject of their shameful delinquency. If they would do their duty before God, if they would save our agents trouble, and if they would save themselves from the disgrace of owing for the religious periodicals they read, then let them simply pay up. Then, if they want our publications longer, they can have them by paying in advance.

But, wherever, under the broad heaven, men and women may be found who wish to read our periodicals, and who are too poor to pay for them, who are really the Lord's worthy poor, we shall most gladly send our papers to them, if need be, to even the remotest lands. And, if our people will not pay for them at one-fourth discount, the Association will meet the entire expense. But these must report themselves to our Office, as often as once a year.

After the foregoing plain statements of what we hope to be able to do in furnishing our periodicals to the worthy poor, we shall not expect to hear any more of this miserable talk about urging and oppressing the poor. We ask nothing but what is reason-

able and right. Our only wrong in this matter, is that we have allowed subscribers to fall behind. Every man's paper should be discontinued, when the time to which he has paid, is reached. We repent of this error, and promise that when the accounts are settled, we will adopt the strict pay-in-advance system, which is the only proper one. We now call on our delinquent friends to immediately help us out of the dilemma into which our extreme forbearance has plunged us.

It will be of no use for delinquents to order their periodicals discontinued, through their postmaster or otherwise, until they have first paid up. The very fact that they have taken our periodicals from the post-office, and have paid the postage on them, proves them willing subscribers. And the law makes all such dues as collectable as any other debts. The courts have long since settled this matter.

If any errors occur, in accounts at our Office, we shall be most willing to have them corrected. If any are in doubt as to the standing of their accounts, and will take the trouble to write and inquire, our clerks will most cheerfully give them the information desired. If any of those who are behind are in limited circumstances, and yet wish to pay a part, we will settle with them on terms that will give satisfaction.

The clerks at our Office are Christian ladies who will correct mistakes, should they occur, patiently read all the explanations delinquents wish to make, and all the apologies they have to offer for the sin of delinquency. But what will constitute their greatest happiness, in the cheerful and faithful performance of their duty, will be the pleasure of receiving all dues, and the price of one year's subscription in advance, and the changing of the figures in connection with their names on their pasters, to correspond with the subscribers' prompt action. This will be just and right. And no well-instructed and conscientious Christian will complain, or ask anything less. But, if any are disposed to be irritable, and use murmuring and unchristian terms in business communications to our Office, we hereby notify them that they had better save their time and stationery, as all such letters will be committed to the flames as soon as their contents shall be known.

We are very anxious that these accounts shall be settled before next General Conference. If they are not, they will be thrown into the hands of the General Conference, which will doubtless take very prompt action.

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

To the Brethren and Sisters in R. I.

BRO. and sister White are about to visit us again. Shall we meet them, and hear what they may have to say to us for our edification and comfort, and in return show our interest and love for the precious truths of the third message, and so encourage the hearts of these tired servants of God, and we all be mutually benefited and strengthened in the truth and service of God?

Let there be a general attendance at this meeting from the beginning. We want to see all accomplished for us that is possible to be accomplished by our humbly seeking the Lord and his help.

P. C. ROEDMAN.

PROSPERITY OF THE FREEDMEN.—Figures show a very satisfactory result as regards the growing thrift of the freedmen of the South. The sixth annual report recently published of the Freedman's Savings and Trust Co., shows that in 32 branches of the association the balance due depositors was \$2,454,836.11. The total in 1866 was only \$199,283.42.

Appointments.

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

General Conference.

PROVIDENCE permitting, the tenth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., first-day, Dec. 31, 1871, at 9 o'clock, A. M., for the purpose of taking into consideration the general wants of the cause, and devising means for further advancing the work in those directions where the openings of the providence of God are manifestly inviting us. Let all the different State Conferences, and scattered brethren outside such Conferences, take immediate steps to represent themselves in the manner the constitution provides, and make such reports as it requires. It will be necessary that all delegates should reach this place at some time during the preceding week.

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

The S. D. A. Publishing Association.

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

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

QUARTERLY meeting of the Waukon and West Union Church will be held at West Union, Iowa, December 9 and 10.

PROVIDENCE permitting, we will hold meetings in West Bolton, Vt., Dec. 7.
Bordoville, " Dec. 9 and 10.
Westerly, R. I., " 16.

JAMES WHITE,
ELLEN G. WHITE.

PROVIDENCE permitting, I will meet with the churches of Allegan County at Otsego, at their quarterly meeting, Dec. 2, 3.
St. Charles, " 9, 10.
Chesaning, " 12, 13.
Tittabawassee, " 16, 17.
Owasso, " 21.
Locke, " 23, 24.

JOSEPH BATES.

RICHLAND, Iowa, Sabbath, Dec. 9, 1871; Washington, Dec. 16, 1871.

H. NICOLA.

QUARTERLY meeting for the churches of Little Prairie, Johnston, and Oakland, Wis., at Oakland, Dec. 9, 10. Meetings to commence Sabbath evening.

O. A. OLSON.

GENOA, Mich., Dec. 7-10. Bunker Hill, Mich., Dec. 14-17.

The first meeting in each place will be on Thursday evening. I hope to see a good attendance at each place.

I. D. VAN HORN.

NEXT monthly meeting for Oswego Co., N. Y., will be held at Smith's Mills, Dec. 9 and 10, 1871.

F. WHEELER.

Two days' meeting at Tuscola Village, Mich., Sabbath and first-day, Dec. 2 and 3. Bro. Strong and Fisher are cordially invited to attend.

J. L. MILLER.

THE next monthly meeting of the churches of Western New York will be held at Parma, Dec. 9, 10. Teams will be at Brockport, at the afternoon trains from east and west, on Friday, the 8th.

S. B. CRAIG.

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
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" Marg. Ref., Circuit,	3.25
Minion, Ref. after verse, Morocco, " "	3.00
" Marg. Ref., Circuit,	4.25

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

T. M.: We are out of "Prophecy of Daniel," but have "Sanctuary and Twenty-three Hundred Days." THE REVIEW is sent to M. C. Stewart, Madison, Wis.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Nancy Collins 39-20, Joseph Robarge 38-17, J. A. Strong 39-1, E. Ireland 40-19, Benj Williams 39-1.

\$1.50 EACH. P. Crommett 41-14, S. L. Cassidy 40-23, James Cassidy 40-23, H. S. Cassidy 40-23, M. A. Grimley 40-24, J. G. Walston 40-24, D. H. Clarke 40-24, D. Glunt 40-24, Eld J. H. Young 40-24.

\$2.00 EACH. Fanny Glascock 41-1, Mrs. S. Wells 40-15, A. D. Smith 41-1, T. M. Chapman 40-21, S. T. Moore 40-13, J. W. Cassidy 40-23, E. Engles 40-21, Maxon Lanphere 41-1, H. E. Martin 40-21, Emily Palmer 40-11, C. S. Fox 40-5, L. C. Morehouse 41-1, L. Bartholomew 40-14, B. Haynes 40-21, Fanny Palmer 41-1.

MISCELLANEOUS. M. A. Chute 60c 39-2, A. Belden \$1.20 40-6, S. Crandall 3.00 41-1, H. Merrill 5.00 38-8, L. H. Davis 3.00 41-14, H. N. Packard 3.00 41-1, R. A. Umberhind 3.00 40-4, C. H. Webb 50c 39-6.

Books Sent by Mail.

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Books Sent by Express.

Zerah Brooks, Wende Station, N. Y. C. R. R., \$20.00, Wm. F. Crous, Newark, Licking Co., Ohio, 20.00, Phillip Strong, Watrousville, Tuscola Co., Mich., 10.17.

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

Mrs. S. L. Rhodes \$10.00, W. S. Salisbury 20.00, David Pettis 10.00, Charles F. Swan 10.00, Ione C. Copp 10.00, Almeron Crowhart 10.00, Joseph Smith 10.00, B. G. Jones 10.00, T. T. Wheeler 10.00, A. H. Hall 10.00.

Shares in the Health Institute.

Geo. Smith \$10.00, Frank Johnson 25.00, J. L. Prescott 25.00, H. M. Prescott 25.00, L. D. Comings 50.00, Charles Comings 25.00, Amory P. Farnsworth 25.00, S. B. Gowell 50.00.

General Conference Fund.

Sarah J. Hunt \$1.00, M. C. Andrews (s. n.) 1.00.

Donation to S. D. A. P. Association.

George A. King \$5.00.

Michigan Conference Fund.

Received from church in Wright \$124.25.

Cash Received on Account.

Joseph Bates \$3.00, P. Strong 3.33.

Donations to Health Institute.

B. M. Hibbard \$5.00.

Benevolent Fund.

F. Palmer \$1.00.

Book Fund—\$10,000 Wanted.

Amount previously acknowledged, \$3986.90. Twenty Dollars Each.—W. S. Salisbury, B. Salisbury.

Miscellaneous.—G. F. Richmond \$2.52.

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