

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 38.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 5, 1871.

NUMBER 25.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

THE VICTOR'S REST.

"His rest shall be glorious."

HEART that so low dost beat,
Striving and tiring
Oft in the battle's heat,
Night's cool desiring,
Look beyond life and death,
Hear what the Master saith:
"To him that conquereth
The rest is glorious."

"Stay," saith the world, "delight
Lives in my bowers;
Sleep on your arms to-night
Through the watch-hours."
Here is no lawful rest,
Cease the ignoble quest;
God giveth last the best;
His rest shall be glorious!

"Come," saith the quiet grave,
"Have done with living;
Rest such as mortals crave
Is of my giving."
Not here, O Earth of woes!
Not such the saints' repose;
Joy like a river flows;
His rest shall be glorious!

Not to the vanquished, Heaven
Opens its portals;
Rest is the glory given
To crowned immortals.
Where never foes surprise,
Where never storms arise,
Past all uncertainties,
The rest shall be glorious.

Look not for mere release,
Welcomed victorious!
God giveth more than peace;
His rest is glorious!
Endless when once begun,
Fadefless the laurels won:
Oh! after God's "well done!"
The rest will be glorious.

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

BY ELDER J. N. ANDREWS.

CHAPTER ELEVEN.

THE GENTILE SABBATH.

WE have carefully examined Eld. P.'s argument from *Sabbaton* to prove that the four evangelists call the first day of the week "the first-day Sabbath" at the very time that Christ was resurrected; and also to prove that Luke and Paul speak thus of it when writing of what pertained to a period nearly thirty years subsequent to that event. If this statement were correct, it would show that at the very beginning of the present dispensation, the highest title of sacredness was conferred upon this day by each of the evangelists, and that it was distinctly recognized in the book of Acts (chap. 20: 7), and in that of 1 Corinthians (chap. 16: 2). Eight instances in the New Testament, in which the first day of the week is honored with the sacred title of "the Sabbath," and that, too, at a time when the Greek tongue, the original language of the religious world, ought to be sufficient to give that title authority and currency in the entire Christian church, as the actual, rightful name of the first day of the week. Yet that Eld. P. has no faith in this kind of argument from *Sabbaton*, is very evident from his introductory remarks "TO THE READER." Thus he says:

"The time was when to call the first day of the week the Sabbath would lead to confusion; as it was not an easy thing, or the work of a few years, to establish the change from the old Jewish seventh day, to that of the Christian first day, for the Sabbath. A distinction must be made in the names by which these two days were called, so that all classes, in different parts of the world, could readily understand which day was intended. To drop the name of Sab-

bath, for the seventh day, all at once, could not be done: neither could both days be called Sabbath without confusion." p. 6.

Yet Eld. P. asserts that four of the sacred writers call the first day of the week "Sabbath" at the time of Christ's resurrection, three of them doing it in connection with the mention of the ancient Sabbath, and none of them assigning a single word of explanation. But if each of the four evangelists, together with Luke in the Acts, and Paul in 1 Corinthians, do actually confer such title upon the first day, the Greek language, in which the New Testament was written, being the familiar mother tongue of the larger part of the early church, they must all have understood this fact, and all who respected their authority must have called this day by the sacred title of Sabbath. Yet not a single instance can be cited from the records of the early Christian church, in which this title is conferred on the first day of the week. Coleman, as quoted by Eld. P. on page 182, declares that "during the early ages of the church it [Sunday] was never entitled the Sabbath." And Eld. P. cites and endorses Dr. Heylyn on page 6 in making the following statement: "So that whenever, for a thousand years and upwards, we meet with *Sabbatum* [Sabbath], it must be understood of no day but *Saturday*."

The proof is therefore overwhelming that the Christians who spoke ancient Greek never understood the sacred writers to confer the title of Sabbath upon the first day of the week, as Eld. P., in his argument from *Sabbaton*, attempts to prove that they did. His argument, indeed, makes the four evangelists and St. Paul the authors of that very confusion which he asserts must be the inevitable consequence of giving the title of Sabbath to the first day of the week during the early ages of the church. And, on the other hand, it is evident that when he wrote the words of the present quotation, he had no faith in the argument which he afterwards adduces from *Sabbaton* to show that the first day had the title of Sabbath conferred upon it by five of the writers of the New Testament. Here we have the curious spectacle of (1) a careful explanation why the sacred title of Sabbath was not conferred upon Sunday in the primitive church; and (2), an elaborate argument to prove that five of the New-Testament writers, in no less than eight places, actually give this title to this day, four of them giving it that name at the time of Christ's resurrection!

We have seen in the examination of Eld. P.'s argument from *Sabbaton* that by divine authority, according to him, two Sabbaths came in as many days! "Where one series of days ended, there another series of days began." That is to say, "At the end of the seventh-day Sabbaths"—if his argument were only valid—"THERE would be the BEGINNING of the LORD JESUS CHRIST'S DAY or SABBATH." p. 46. Two weekly Sabbaths by divine authority here come together! For the seventh-day Sabbath was not abolished till the resurrection of Christ (see pages 44, 124); and the day on which he was raised, the four evangelists (as he asserts) show to have been the Sabbath at that very time! Had he abolished the Sabbath at the crucifixion, he might introduce the day of Christ's resurrection as a new and much-needed Sabbath, eight days having elapsed since the last of the seventh-day Sabbaths. But to account for the fact that the seventh-day Sabbath was observed according to the commandment after the crucifixion of Christ (Luke 23: 56), he appoints a new place for its abolition; viz., the resurrection of Christ; and thus when he attempts to prove that the Saviour was raised upon a day which, as he asserts, the evangelists call "the first-day Sabbath," he shows—so far as he is able—not only that the new Sabbath began the very moment that the old one ended, but even that it was in force before the other had been abolished! For the Saviour was not resurrected till some time after the first of the first-day

Sabbaths had begun, and the ancient Sabbath was not abolished till he arose from the dead.

The seventh-day Sabbath, even on Eld. P.'s own showing, maintains its hallowed dignity till the last, and goes out with sacred honor, after six days of toil and sorrow, being observed according to the commandment. Luke 23: 56. But now, the moment this is past, comes the first of the first-day Sabbaths, at a time when it is absolutely uncalled for and superfluous! The disciples had just kept the Sabbath according to the commandment, and had not the slightest use for this new Sabbath. Indeed, it was not a Sabbath, even according to Eld. P.'s lax standard; for it was not "the seventh day following six days of labor." p. 121. The six days of labor pertaining to this, the first of the first-day Sabbaths, did not precede it, but actually came after it; and this has, therefore, of necessity, been the case with every first-day Sabbath ever since. Even the very term "first-day Sabbath" necessarily implies this. God's order is reversed, and man's folly bears rule, in that the day of rest comes before the six days of labor instead of coming after them! And it is therefore apparent that even to this day, Eld. P.'s first-day Sabbath does not fill his own definition of the Sabbath made for man; inasmuch as it is the first day before six days of labor, and never "the seventh day following" them.

The first-day Sabbath was simply a superfluity in the first instance of its alleged existence, as even its own friends must admit. And the first instance of its alleged existence is a fit illustration of the entire institution; for it claims to be given to commemorate the resurrection of Christ, but it is even here entirely superfluous, in that a fitting and expressive memorial, altogether different from abstinence from labor on Sunday, has the ground for this purpose. Rom. 6: 3-5. The divine Lawgiver never made institutions on this wise. The first-day Sabbath owes its existence, not to the wisdom of God, but the folly and perversity of man.

We now introduce three witnesses, Paul, James, and Luke, that each may bear positive testimony excluding Sunday from the title of Sabbath in the New Testament.

1. Paul. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read EVERY SABBATH DAY, they have fulfilled them in condemning him." Acts 13: 27. These words of Paul do acknowledge as the Sabbath the day hallowed weekly by the Jews, and do absolutely exclude this so-called first-day Sabbath.

2. James. "For Moses of old time hath in every city them that preach him, being read in the synagogues EVERY SABBATH DAY." Acts 15: 21. If there were any other weekly Sabbath besides that which from ancient days had been observed by the people of Israel, these words of James would be untrue.

3. Luke. "And he reasoned in the synagogue EVERY SABBATH, and persuaded the Jews and the Greeks." Acts 18: 4. This statement of Luke shows that he did not recognize the existence of Eld. P.'s first-day Sabbath, unless the Jews were at this time its observers. And yet Eld. P. three times cites Luke in proof that the first day is by him honored with the title of Sabbath; viz., Luke 24: 1; Acts 13: 42, margin; and 20: 7.

Eld. P. devotes nearly three pages (97-100) to an argument from the marginal reading of Acts 13: 42, to prove that Luke there recognizes the first day of the week as the Sabbath. Here is the verse: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath" (margin, "Gr., in the week between, or, in the Sabbath between"). On this text Eld. P. remarks:

"The 'Jews' were inclined to go 'out of the synagogue,' without inviting the apostles to attend an-

other meeting with them: but the Gentiles invited Paul to preach to them the same words 'the next Sabbath'—or as the margin reads (a critical Greek rendering)—'in the week between, or in the Sabbath between.' What does this mean? 'The Sabbath between.' Between what? Why, between two Jewish Sabbaths. Hence, we have the proof of the first-day Christian Sabbath, as no other Sabbath strictly so called could come 'between' two Jewish seventh-day Sabbaths. In proof of this position, we will here introduce a criticism on this text by the celebrated Thos. Morer, found in his work, *On the Sabbath*, published in London, 1701. On page 191 he says:

"However, that it was done with great caution and some concern, we find by the matter of the request, which was that the apostles would preach to them some day BETWEEN this and the next Sabbath, for that is the strict translation of the Greek, some time BETWEEN the Sabbaths, suppose the next day, or the day after; all which days among the Jews were called Sabbath, as well as the day on which they worshipped, which not only expounds the verse, but may be the sense of the forty-fourth, that almost the whole city the next Sabbath, i. e., the day following, came together to hear the word of God. And this might well cause so much envy with the Jews (v. 43), not only because vast companies came to hear the apostles preach, but because it was on such days as brought some disrespect to their famous Sabbath, on which, and no other day of the week, they would have such meetings to be held."

"This criticism of Morer is of great importance. To prove he is right, we will give the following: The Greek word in Acts 13: 42, rendered next, is *metaxu*. This word occurs nine times in the New Testament. We will give them all, and then the reader can see for himself how this word is used.

"Matt. 18: 15—'between'; 23: 35—'between'; Luke 11: 57—'between'; 16: 26—'between'; John 4: 31—'meanwhile'; Acts 12: 6—'between'; 13: 42—'next'; 15: 9—'between'; Rom. 2: 15—'meanwhile.'"

"Parkhurst defines *metaxu*: '1. Between. Matt. 18: 15; 23: 35; Rom. 2: 15.'"

"Robinson: 'Adv. and prep. in the midst, between.'"

"Tyndale: 'When they were come out of the synagogue of the Jews, the Gentiles besought that they would preach the word to them between the Sabbath days.'"

"Wesley: 'on the Sabbath between.'"

"Coverdale: 'between the Sabbath days.'"

"Thompson: 'in the interim—till the next Sabbath.'"

"Sharpe: 'in the week between.'"

"Whitby: 'In the week between—or in the Sabbath between.'"

"In verse 43 it reads: 'Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them persuaded them to continue in the grace of God.' And so, on 'the next Sabbath day'—the next first, if the above criticisms are correct—came almost the whole city together to hear the word of God." pp. 97-100.

Here we have an extraordinary first-day agreement put forth with a great show of confidence, and yet involving great absurdity, and contradicting plain Scripture facts, not to say contradicting the statements of Eld. P. also. And we shall discover in the end that it rests upon doubtful deductions and conclusions which are wholly unwarranted.

Observe the remarkable absurdity here involved. The apostle Paul preached a sermon in the synagogue at Antioch in Pisidia, which sermon, in outline, Luke has placed on record in Acts 13: 16-41. In it there is not the slightest allusion to the alleged change of the Sabbath, or to the establishment of a new Sabbath. On the contrary, in this very sermon, he expressly recognizes the Sabbath observed by the Hebrew people, and as distinctly excludes every other day from that title. (See the argument already given on this point, on verse 27.) The Gentiles, who now for the first time heard the gospel, and who did not hear one syllable concerning a new Sabbath, but who did hear Paul on this occasion give the entire ground to the ancient Sabbath, are supposed by Eld. P. to have intuitively decided upon the existence of a new Sabbath and to have asked him to address them upon this new day! Were Eld. P.'s conclusions in this correct, we should be constrained to give the honor of making the new Sabbath to these Gentiles of Pisidia; for, in the history of Christ, there are no de-

cisive indications of the change of the Sabbath, as Eld. P. frankly testifies (p. 110), and we have carefully searched the book of Acts for even the first trace of evidence that the apostles ever attempted to change the Sabbath of the Lord. But on this occasion it appears that we have actually discovered the authors of the change. Saint Paul preaches a sermon introducing the gospel to the people of Pisidia, and in that sermon recognizes the ancient Sabbath as the only institution of that kind; but these Pisidians being free from the Jewish prejudices which trammelled Paul, saw at a glance that a new Sabbath ought to exist, and without a moment's hesitation they spontaneously established it. In the present quotation, Eld. P. terms the Sabbath of the Lord "the Jewish Sabbath." But "from henceforth" we have an undoubted Gentile Sabbath, for which we are indebted to these noble Gentiles of Antioch in Pisidia. Those who discard the seventh day because it is Jewish may keep this new Sabbath as sufficiently Gentile in its character; though their duty would be easier to perform if these good Gentiles had specified the day which they made into a Sabbath at this time.

The statement of St. Paul in verse 27 that the Jews at Jerusalem read the prophets (in their public services) "every Sabbath day," makes it a necessity that Eld. P. should take one of three positions:

1. The Jews at Jerusalem kept as one of their Sabbaths the first day of the week!
2. The first day of the week can not be intended by the Sabbath of verse 42: or,
3. The Sabbath in verse 42 was one not included in Paul's statement of "every Sabbath day" in verse 27, as the Gentiles who gave it existence did not do it till after Paul had finished his sermon.

As the first of these statements is certainly false, Eld. P. must choose between the second and the third. He will not willingly accept the second that "the first day Sabbath cannot be intended by the Sabbath of verse 42," and there remains only the third, viz., that "the Sabbath in verse 42 was one not included in Paul's statement of 'every Sabbath day' in verse 27, as the Gentiles who gave it existence did not do it till after Paul had finished his sermon."

Eld. P. has managed at last to secure a Gentile Sabbath, most assuredly, provided that this third position is tenable. One thing, however, remains to mar the felicity of this coveted acquisition. These "Gentile Christians," to use an anti-Sabbatarian term, omitted to specify the day on which this new Sabbath should recur. Rather, Luke the historian seems to be the one in fault, as his record gives us no clue to the particular day on which this new Sabbath was to make its weekly return. But never mind that. It either was, or ought to have been, the first day of the week, and on Eld. P.'s assurance that it was "the first day Christian Sabbath"—an institution, by the way, for which we have hitherto searched in vain—we will assume that Sunday was the day here set up. Our troubles, however, are not yet at an end. We were able, indeed, to dispose of Paul's reference to what the Jews did at Jerusalem "every Sabbath day," though it is absolutely certain that the so-called first-day Sabbath was not of this number. When Paul said this, there was no such Sabbath in existence. The Gentiles in Pisidia did not set up the new Sabbath till his sermon was finished. But when some four years had elapsed, we find the apostles, as a body, convened in council at Jerusalem. When James pronounces the judgment of the council he states what was done by the Jewish people "every Sabbath day"—the very term used by Paul at Antioch—thus expressly recognizing as the Sabbath that day which had been observed from ancient times, and absolutely excluding this new Gentile Sabbath, unless it can be shown that this day as well as the seventh was observed by the Hebrew people. Verse 21. It is certain that James knew nothing of this so-called Sabbath. Four years' time, one would think, must have been sufficient to extend the knowledge of this new institution from Antioch to Jerusalem. And if that were not enough, and so James had never heard of the Gentile Sabbath when he made this speech, here were Paul and Barnabas who could have arisen in this assembly and said, "James has not a perfect understanding of the Sabbath question, or he would not have spoken as he has, inasmuch as a new and better Sabbath has been in existence since our famous meeting

at Antioch in Pisidia." But they held their peace, a plain proof that there was no occasion for them to speak. And their silence was as fatal to their new Sabbath as were James' words. But once more we meet this remarkable and emphatic term "every Sabbath." This time it is Luke using it as his own words and not simply as recording the words of Paul or of James. He uses it in stating Paul's attendance upon the synagogue. He therefore beyond all dispute uses it with reference to the day hallowed by the Jewish people. Now if there were a new Sabbath intended in Acts 13:42, Luke, as the writer of that verse, must have known that fact. When therefore in chapter 18:4, he uses the term "every Sabbath" on his own account, and confines its application to the Sabbath days sanctified by the Hebrews, it is the most conclusive proof that he had no knowledge of this alleged new Sabbath day.

That Eld. P. involves himself in great absurdity and in the contradiction of plain Scripture facts in maintaining the first-day Sabbath from Acts 13:42 has been made sufficiently manifest. That he contradicts himself, also, when he says that the first day of the week is called the Sabbath in Acts 13:42, is evident from the first quotation in this article; for he there declares that "the time was when to call the first day of the week the Sabbath would lead to confusion; for it was not an easy thing, or the work of a few years, to establish the change from the old Jewish seventh day, to that of the Christian first day, for the Sabbath. . . . To drop the name of Sabbath, for the seventh day, all at once, could not be done; neither could both days be called Sabbath without confusion." p. 6. Yet he asserts that the sacred historian without one word of explanation does actually give the title of Sabbath to both days in Acts 13:42, 44. So that what Eld. P. declares could not be done without confusion and trouble to the people of God, he afterward asserts was certainly done by Luke. Happily we have the most explicit proof that Luke is wholly innocent of this great wrong.

We now call attention to the authorities quoted by Eld. P. in support of his interpretation of Acts 13:42. He has correctly cited from the Greek concordance the several instances in which *metaxu*, the Greek word rendered *next* in Acts 13:42, is found in the New Testament, and shown how it is rendered each time. That its general signification is that of "between" is freely admitted. That it does not always have that meaning, and, in particular, that it cannot have it in the case under consideration, is testified to by the very highest authorities, some of whom we shall quote in this connection.

But even were we to concede that *metaxu* must always have the sense of "between"—which is not true—Eld. P. would then fall very far short of proving his point that Luke here speaks of "the first-day Christian Sabbath"—"between two Jewish seventh-day Sabbaths." All that would then appear from this text would be "the Sabbath between," but not one word to indicate that it was a new Sabbath, or to testify what were the limits between which it came. But Eld. P. does not hesitate to assume,

1. That "the Sabbath between" is the first-day Sabbath, though he has hitherto signally failed to prove that prior to this point such an institution had any existence.

2. That it is called "the Sabbath between" because lying between two Jewish Sabbaths.

In the act of making these two assumptions—for they are nothing else—he triumphantly exclaims "Hence, we have the proof of the first-day Christian Sabbath!"

But he may ask, "Have I not cited two translations which read 'between the Sabbath days,' and two others which read 'the Sabbath between?' And, putting both together, have I not made it out clearly that this text speaks of the Sabbath between two Sabbaths?" So it may seem to him. But the text does not contain both these statements; for it does not read both these ways, and to put the two together as though it did, would be only a fraud.

Moreover, this combining of two translations of one phrase, as though Luke used the words of both, when he certainly used but one of these phrases, if, indeed, either be a correct translation, amounts to nothing for his purpose unless he can show just cause for calling Sunday by the name of Sabbath at this time. But it is certain that he cannot do this, unless he can prove it to have been made a Sabbath on this occasion; for up to this point, as we have seen, no

such work had been done for the first day of the week. But he will say, perhaps, "We must have a Sabbath between two seventh-day Sabbaths, and certainly, the occasion absolutely demands that we recognize the first day of the week as this very Sabbath." But we answer, 1. No such necessity for another kind of Sabbath exists, only as it is created by the fraudulent combination of two diverse translations. 2. And were it true that another kind of Sabbath, besides that of the seventh-day, is here recognized, there is not, in this, the slightest ground to plead the necessity of a first-day Sabbath; for there were seven annual Sabbaths of the Jews—some of which were of peculiar prominence—"besides the Sabbaths of the Lord." Lev. 23:6-8, 15-21, 24-39. Some one of these, on this occasion, might have actually come between the Sabbath of this meeting at Antioch, and the next seventh-day Sabbath.

Eld. P. quotes the lexicons as follows: "Parkhurst defines *metaxu*: '1. Between. Matt. 18:15; 23:35; Rom. 2:15.'

"Robinson: 'Adv. and prep. in the midst, between.'"

Now these quotations from Parkhurst and Robinson, do not give the reader a just idea of what they say upon the point in question. No one would gather, from what Eld. P. here gives, that these lexicographers also give to *metaxu* the sense of *after, following, succeeding, next, etc.*, yet such is the case. Still less would they gather the idea that these two scholars, in the case of the text in question (Acts 13:42), decide that *metaxu* must here have the sense of "next." Yet this is also the fact. So that each of these authorities actually testifies against Eld. P. Thus Parkhurst says (beginning just where Eld. P. left off), "2. With the article prefixed, it denotes time. John 4:31. *En de to metaxu* (chrononamely), In the mean, or intermediate, time. 3. *After, following, succeeding.* Acts 13:42. *Eis to metaxu Sabbaton.* On the following Sabbath. This expression is plainly equivalent to *erchomenon Sabbaton*, the next Sabbath, verse 44." So much for Parkhurst. And Dr. Robinson gives us the second definition of *metaxu* thus: "2. *Intervening, intermediate, put for next following, next, as Acts 13:42.*" We cannot commend the candor and fairness of Eld. P. in thus causing these men to cast their influence against that which they plainly assert to be the truth.

We also cite other lexicons. Thus Pickering says: "*Metaxu*, adv. in the midst of, between, in the interval; while, in the meantime; sometimes rendered afterward, or next after, as in Acts 13:42. With *ho, he, to*, intermediate, intervening. *It is used as an adverb*, (1) with the article; as, *en to metaxu* (chronon understood), in the meantime, Xen. Sympos., 1, 14; *to metaxu Sabbaton*, the next, or following Sabbath, Acts 13:42: *ton metaxu bion*, the subsequent part of his life, or his after life. Lys. c. Eratosth," etc. The lexicon of Dunbar gives the same words as these in defining *metaxu*, and so does the lexicon of Schrevelius. The lexicon of Liddell and Scott, after giving the classical definitions of *metaxu* as, "in the midst," "betwixt, between," "meanwhile," adds this: "Also afterwards, New Testament."

Eld. P. quotes six translations of Acts 13:42, to prove that the first-day Sabbath is therein brought to view. But four of these give the idea that the Gentiles requested preaching during the period from that Sabbath to the next. Thus Tyndale and Coverdale say, "between the Sabbath days," which is palpably false as a translation. But Thompson says, "in the interim—till the next Sabbath," which is a paraphrase rather than a translation. And Sharpe says, "in the week between," which can at least be called a translation. These four give the same general idea, but no one of them gives any greater prominence to the first day of the week than to any one of the other five working days. But the translation of Wesley, and that of Whitby (as Eld. P. here gives it), makes the Gentiles request that the preaching should be upon "the Sabbath between." If this last translation is correct, then, that of the other four is essentially false. And the same may be said of the last translation, if that of the four is correct. The four, taken by themselves, do not help Eld. P. at all. And the two which speak of "the Sabbath between" furnish no Sabbatic honors for the first day of the week. It is only by combining the two diverse translations, that Eld. P. makes, even a show of argument for his new Sabbath. And, even then, its existence is only

an inference, both unnecessary and unreasonable, as we have before shown. Moreover, one of these translations is certainly false (for the two conflict), and there are weighty reasons for rejecting both, and adhering to the common translation of the text. We cite some of the authorities sustaining the common version:

Cranmer's translation reads: "the next Sabbath;" the Geneva translation: "the next Sabbath"; Rheims testament; "the Sabbath following"; Taverner's version: "the Sabbath following"; the Bishop's Bible: "the next Sabbath"; the Syriac testament says: "the next Sabbath day." The Comprehensive Commentary says: "It appears (v. 44) that it was the next Sabbath day that they came together." And after stating the names of some who dissent, it adds "Erasmus, Glass, Kypke, Krebs, Morus, Heine, Kuin., also Syriac, Vulgate, Arabic, Ethiopic, coincide with our English version; confirmed by verse 44." Dr. Tischendorf's translation founded on the Sinaitic Codex, the Vatican and the Alexandrian, is the same as our common version. Prof. Hackett in his commentary on the Acts says: "The next Sabbath." Ripley in his notes on the Acts says: "The next Sabbath. The Jewish Sabbath is of course here meant corresponding to our Saturday." Dr. Owen on the Acts reads thus: "The next Sabbath." Kenrick reads, "The next Sabbath." Jacobus in his notes on the Acts says: "The usage of the Greek authorizes the sense of our common version, See verse 44." Whedon's Commentary says: "Desired their preaching again next Sabbath." A. Campbell's revision of Dordridge, "On the following Sabbath." The Testament of Prof. Whiting the same as our common version, and so of the Bible Union, Dr. Bloomfield says: "The sense expressed by our common version is, no doubt, the true one. It is adopted by the best recent commentators, and confirmed by the ancient version." Dean Alford says that this rendering in verse 42 "the next Sabbath" is correct." Olshausen also confirms the common version and so of many others.

By using two conflicting translations Eld. P. has proved to his own satisfaction,

1. That the request for preaching was that it should be between two Jewish seventh-day Sabbaths.

2. That it should be on the Sabbath between.

3. That this Sabbath was the first-day Sabbath.

But we have shown,

1. That there was then no first-day Sabbath unless made at this time by these worthy Gentiles.

2. That the two conflicting translations on which his argument is built, viz. rendering the text "the Sabbath between," and "between the Sabbath days"; (cannot both be true) and the using both as correct is being guilty of manifest wrong.

3. That while one translation is certainly false, which fact alone is fatal to his argument, it is in the highest degree probable that neither of them is correct.

4. That even could we be certain that "Sabbath between" is the true rendering, and that it means a Sabbath distinct from the seventh day, there is even then, no necessity for fabricating a first-day Sabbath, inasmuch as there were seven annual Sabbaths distinct from the Sabbath of the Lord, one of which might actually have come between that seventh-day Sabbath on which they were assembled and the one which came the following week.

But Eld. P. cites two distinguished names in support of the translation, "the Sabbath between." These are John Wesley, and Dr. Whitby, father of the doctrine of the temporal millennium. Mr. Wesley explains his idea of this text, and though he gives an explanation wholly unlike that of Eld. P. he should have been allowed, under the circumstances, to state it. Mr. Wesley in his notes on the New Testament says:

"The Sabbath between.—So the Jews to this day call the Sabbath between the first day of the month Tisri (on which the civil year begins) and the tenth of the same month, which is the solemn day of Expiation."

To quote his note with his translation would have wholly spoiled Eld. P.'s use of that translation; and he thought it not good to let it appear. Dr. Gill, very strongly urges this very interpretation; and there is this importance to the statement of this fact concerning Mr. Wesley and Dr. Gill, that it evinces Eld. P.'s first-day inference that he may have a "Sabbath between," to be wholly unnecessary, as it

certainly is every way unfounded in sound argument.

But Eld. P.'s use of Dr. Whitby will certainly surprise the reader. He quotes him thus:

"Whitby: 'In the week between—or in the Sabbath between.'"

Yet Dr. Whitby affirms just the opposite of the statement which Eld. P. has put into his mouth. Here is his note on Acts 13:42:

"Verse 42. [*Eis to metaxu Sabbaton.*] This phrase doth not signify the intermediate week, as some conceive, or on the second and fifth day of the week, but on the following Sabbath; for we learn from the 44th verse, that they came not together till the following Sabbath." *A Paraphrase and Commentary on the New Testament.* By Daniel Whitby, D. D., Vol. I., p. 657, London, 1703.

I know not what words will fitly characterize such an act as this of Eld. P.'s, whereby Dr. Whitby is made to state the very reverse of that which he actually published to the world. There is nothing more certain than that the first-day Sabbath is a gigantic fraud, and when men, once noted for piety and moral worth, rally to its support, after having been enlightened concerning its true character, it need not be thought incredible that acts of this kind should be found in them.

CORRECTION. The second quotation in chapter ninth should be credited to page 110, and not to page 101. The correction is demanded by the comment which precedes the quotation. J. N. A.

The Sin of Sabbath-Breaking.

ONE of the greatest sins of ancient Israel, and one for which they received terrible rebukes and chastisements at the hand of God, was the sin of Sabbath-breaking. Notwithstanding the signal blessings God promised to that nation, if they would obey his voice, walk in his statutes, and hallow his Sabbaths, yet they were a rebellious people; and his Sabbaths were greatly polluted among them, which called forth upon one occasion the following rebuke: "How long refuse ye to keep my commandments and my laws?" Ex. 16:28.

One of the sins for which they were excluded from the promised land was the sin of Sabbath-breaking. This and other sins was the cause of their dispersion among the heathen. For the sin of Sabbath-breaking and idolatry, God purposed to pour out his fury upon Israel in the wilderness, to consume them; but at the intercession of Moses, his wrath was staid, and they were not destroyed.

But does the sin of Sabbath-breaking rest wholly upon ancient Israel? How is it with Seventh-day Adventists? Are they clear in this matter? Do we as a people place that sacredness upon God's holy, sanctified rest-day that is enjoined in the commandment? It is to be feared that many of us are guilty, with ancient Israel, of the terrible sin of Sabbath-breaking.

We, as a people, so far as my observation goes, have become much too slack and careless in the observance of the Lord's day. We are not as conscientious and strict in the observance of the day as formerly; and instead of being Sabbath-keepers in deed and in truth, many of us have become Sabbath-breakers. God is jealous of his law, and will not hold us guiltless unless we show a proper respect for every precept of his moral government.

Many have become so loose in their habits that the Sabbath is observed by them about the same as is Sunday by professed Christians. We wish to be plain in this matter, and speak freely of some of the evils that exist among us as a professedly Sabbath-keeping people. Perhaps there is no part of the Sabbath, that we are more liable to violate, and so often infringe upon, as its very commencement, the first hour of holy time. The devil has a great dislike and hatred to Sabbath-keepers, and takes great advantage of our worldly, covetous dispositions, especially on sixth day, "causing us to lay out a large amount of labor to be performed on that day, which he is sure to make us believe we have ample time to accomplish before the Sabbath will overtake us." The result is, in nine cases out of ten, that when the Sabbath arrives we find that we have been thwarted in our purposes, and if not guilty of Sabbath-breaking, we are ill-prepared to enter upon its observance and obligations.

Many professed Sabbath-keepers, especially among farmers, are so very conscientious that they would not be seen laboring in their fields during the Sabbath hours for the world; hence are careful to refrain

from all out-door labor, by the time the Sabbath arrives; yet will spend from ten to sixty minutes of holy time, doing their own work within doors, such as chores at the barn, etc., which is as much a violation of the Sabbath law, and just as bad, as to spend the same length of time in their fields, following the plough, mowing grass, or chopping wood (unless from custom the influence of the latter against the truth would exceed the former). Such persons not only break the fourth commandment, but also the eighth, which says, "Thou shalt not steal." They rob God by taking a part of the day which he sanctified and set apart for himself, in which to do their own work. We say, then, in plain English, that such persons are not only Sabbath-breakers, but *thieves and robbers*. The merchant who closes his store and refuses to receive customers on sixth-day at the going down of the sun, and then spends from five to thirty minutes of holy time, arranging his goods which have been thrown into disorder during the day, is equally guilty, with the farmer, of the same sins. The same is true of the mechanic.

Some have so little respect for the Sabbath that they would as soon set out on a journey, or go out of town on business, on sixth day as upon any other day of the week. Satan tells them they have plenty of time to transact their business and return before the Sabbath. The result is, they often fail in their expectations; and when the Sabbath hour arrives, it finds them several miles from home. Hence, they are obliged to use a part of the day set apart by the great Law-giver, in doing their own work. Such make a sad mistake, and are needlessly guilty of violating the Sabbath of the Lord.

Another class equally guilty may be found among those who work out by the day. Some are very particular to close up their work on sixth day with the going down of the sun, and perhaps pride themselves upon being strict Sabbath-keepers, and at the same time travel from one to five miles on holy time in order to reach home. Such, instead of being Sabbath-keepers, are Sabbath-breakers. The fact is, God's holy Sabbath has been terribly marred by its professed friends; and it is no marvel that there is such a lack of the spirit and power of godliness among us as a people. I seriously question if one half of the professed Sabbath-keepers are not guilty, each week, of the sin of Sabbath-breaking.

Said a brother where we were stopping not long since, as he took down his apparatus upon a Sabbath morning to make ready for a shave: "The time was when I did not shave upon the Sabbath, but I am not quite so particular as I used to be." This we considered equivalent to saying that he had wonderfully departed from God. What! not as particular about breaking God's law as formerly? Not quite as particular about sinning against God, as we once were? Strange, indeed! Who has given us greater license to break God's commandments, and to sin with impunity? This brother's statement is but the experience of hundreds of professed Sabbath-keepers, not so particular as they once were, more ready and willing to mar the Sabbath by doing their own work! A sad change, truly. Yet God has not changed. The sin of Sabbath-breaking is just as heinous in his sight; and he will be none the less particular to punish every transgression of his holy law. We have a particular God to deal with; who cannot look upon sin with any degree of allowance or approbation; and will not fail to call us to a strict account for every violation of his law. Sabbath-breaking is a great sin, and will not go unpunished.

To show the exceeding wickedness of marring the Sabbath of the Lord our God, I will suppose a case; and those who are farmers cannot fail to see the force of the illustration, or realize the magnitude of the sin of Sabbath-breaking. We will suppose that during the scarcity of hay, the past summer, throughout the New England and Middle States, A. wishes to hire a piece of grass to cut. B. has a field of eighty rods in length by fifteen in width. We will suppose the field to contain just seven acres. B. says to A., Here are just seven acres in this field; the grass upon six acres you may have to appropriate to your own use. But here is one acre, on this end of the field, I reserve to myself. B. distinctly gives the bounds by such a stump, stone, etc., and says to A., This acre is mine. The six acres you can have, but don't you cut a clip upon

this. Well, we will suppose B. goes away for a time, and A. goes to work to cut his grass. He begins at one end and mows the whole length of the field until he comes to the grass A. has reserved to himself. On seeing the bounds, he stops. He goes back and mows up again in the same manner. But this time, although there is no mistaking the bounds, B. is so fearful he shall not get every spear which belongs to him, he clips over a little upon A.'s. The third time his selfish, covetous disposition will not allow him to stop on reaching the bounds, and so he notches over again into A.'s grass. And so with each succeeding swath, until his grass is cut. Now as B. returns and goes out to examine the grass which he reserved to himself, and of which he charged A. not to cut a clip, what a sight does he behold! He finds that his instructions have been disregarded, and his grass has been notched into the whole width of the field, from one to ten feet. All can judge of the feelings of B. at seeing his grass so horribly mangled; and none can fail to comprehend the wickedness of A. in stealing B.'s grass. How much better not to have mown quite up to the line, than to have cut one clip over. Better have left a whole swath. Be careful friends, on sixth day, and not get over the line.

But it may be asked, Is there not danger of marring the end of the Sabbath, as well as the beginning? Most certainly there is. The Sabbath is seemingly not a delight to all. And feeling somewhat restless such persons are very liable to mistake, and think the Sabbath ended (especially if it is a little cloudy) when it is not. You will often find this class engaged in doing their own work, or speaking their own words, long before the Sabbath is past. Many feel a sense of relief, as the sun goes down, and the restraint of the Sabbath is thrown off. Were this class composed alone of small children, it would not appear so strange. But men and women often manifest the same; which is a clear indication that their hearts are bound up in the things of the world. They feel anxious for the Sabbath to pass that they may resume their labors, and prosecute their plans for obtaining the perishing things of this life. The following language used by the prophet Amos concerning Israel, should be an open rebuke to all such: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" Amos 8:4, 5.

God is not well pleased with such Sabbath-keeping as is here set forth by the prophet. Such cannot say with the psalmist, "Oh! how love I thy law! it is my meditation all the day." The Sabbath-keeping which is acceptable to God is clearly brought to view by the prophet Isaiah in the following language: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. It is no small thing to keep the Sabbath in as strict a manner as is here set forth in the above language. Many who refrain from doing their own work, often violate the Sabbath by speaking their own words; conversing upon worldly matters during the Sabbath hours. We have for a long time felt that a reform was needed among us, respecting a more strict and proper observance of the Lord's day.

We would not pass the sisters by, and have them feel slighted because we have not been as personal in our remarks to them as to the brethren. The sin of Sabbath-breaking is often found at their door also, from unnecessary cooking, washing of dishes, making of beds, etc., etc. Some seem to think they must wash their *breakfast* dishes, upon the Sabbath, if no more; and think perhaps this is so small and trivial a matter that there can be no harm in the act. But does not the commandment say, "Thou shalt not do any work"? by which we are to understand, of course, any unnecessary work. Is the washing of dishes upon the Sabbath a work of necessity? There may be families so extremely poor as not to have dishes sufficient to set

a table but once, who may be somewhat excusable for washing a few dishes upon the Sabbath. These are extreme cases. But there can be no excuse for those who have dishes enough in the house to set a table two or more times without washing. There is no necessity for such to violate the Sabbath by doing their own work as a matter of convenience. Let us be careful, dear brethren and sisters, that we do not mar the Sabbath at either end; or any part of holy time by doing our own work, or speaking our own words.

While reading the remarks of Eld. Geo. I. Butler in No. 12, present volume of the Review, entitled, "A true picture" (which, by the way, is the most perfect likeness I ever saw), it occurred to me that a reform among us on the proper observance of the Sabbath, would very materially improve the present state of things among us as a people.

Let us put away this loose, slack, manner of keeping God's commandments, of which many of us are guilty, and which has been so grievous to his Spirit, and "remember the Sabbath day to keep it holy."

W. H. BALL.

Washington, N. H.

RESOLUTION.

If you have any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to give,
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others to the right,
Light it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold
Next your heart, lest it get cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it.

Whether life be bright or drear,
There's a message, sweet and clear,
Whispered down to every ear.
Hear it.

—Kalamazoo Baptist.

"What Has it Done for You?"

THE other day Mr. Bradlaugh was lecturing in a village in the north of England; and at the close, he challenged discussion. Who should accept the challenge but an old, bent woman, in most antiquated attire, who went up to the lecturer and said: "Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in Heaven. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh! that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the feeling of the meeting gave vent to uproarious applause, and Mr. Bradlaugh had to go away discomfited by an old woman.

It is not because the word went out eighteen hundred years ago, "Forsake not the assembling of yourselves together," that I desire to be united with others in Christian life. It is because my heart calls out for other hearts that are congenial to it. It is because every one who has learned to love Christ truly loves his brother, and longs for fellowship with his brother.—*Beecher.*

"TIME wasted, is existence—used, is life."

To WHOM you betray your secrets you betray your liberty.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 5, 1871.

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

The United States in the Light of Prophecy.

CHAPTER VIII.

THE DOETH GREAT WONDERS.

IN further predicting the work of the two-horned beast, the prophet says: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." This language is urged by some to prove that the two-horned beast must be some power which holds the reins of government in the very territory occupied by the first beast; for, otherwise, how could he exercise his power?

If the word "before" denoted precedence in time, and the first beast passed off the stage of action when the two-horned beast came on, just as Babylon gave place to Persia, which then exercised all the power of Babylon before it, there would be some plausibility in the claim. But the word rendered "before," is *enopion* (*enopion*) which means, literally, "in the presence of." And so the language, instead of proving what is claimed, becomes a most positive proof that these beasts are distinct and cotemporary powers.

The first beast is in existence, having all its symbolic vitality, at the very time the two-horned beast is exercising power in his presence. But this could not be, if his dominion had passed into the hands of the two-horned beast; for a beast in prophecy ceases to exist when his dominion is taken away. What caused the change in the symbols from the lion, representing Babylon, to the bear, representing Persia? Simply a transfer of dominion from Babylon to Persia. And so the prophecy explains the successive passing away of these beasts, by saying that their lives were prolonged but their dominion was taken away; that is, the territory of the kingdom was not blotted from the map, and the lives of the people destroyed, but there was a transfer of power from one nationality to another. So the fact that the leopard beast is spoken of as still an existing power, when the two-horned beast works in his presence, is proof that he is, at that time, in possession of all the dominion that was ever necessary to constitute him a symbol in prophecy.

What power then does the two-horned beast exercise? Not the power which belongs to, and is in the hands of, the leopard beast, surely; but he exercises, or essays to exercise, in his presence, power of the same kind and to the same extent. The power which the first beast exercised was a terrible power of oppression against the people of God. And this is a further indication of the character which the two-horned beast is finally to sustain in this respect.

The latter part of the verse, "And causeth the earth and them which dwell therein, to worship the first beast whose deadly wound was healed," is still further proof that the two-horned beast is no phase nor feature of the papacy; for the first beast is certainly competent to enforce his own worship in his own country, and from his own subjects. But it is the two-horned beast which causes the earth (the territory out of which it arose and over which it rules) and them which dwell therein, to worship the first beast. This shows that this beast occupies territory over which the first beast has no jurisdiction.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." That we are living in an age of wonders none deny. Time was, and that not two score of years ago, when the bare mention of achievements which now constitute the warp and woof of every day life, were considered the wildest chimeras of a diseased imagination. Now, nothing is too wonderful to be believed, nor too strange to happen. Go back fifty years, and the world with respect to those things which tend to domestic convenience and comfort, the means of illumination, the production and application of heat, and the performance of various household operations; with respect to methods of rapid locomotion from place to place, and the transmission of intelligence from point to point, stood about where it

did in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The divine finger lifted the seal from the prophetic books, and brought that predicted period when men should run to and fro and knowledge should be increased. Then men bound the elements to their chariots, and reaching up laid hold upon the very lightning and made it their message-bearer around the world. Nahum foretold that at a certain time the chariots should be with flaming torches and run like the lightnings. Who can behold in the darkness of the night, the locomotive dashing over its iron track, the fiery glare of its great lidless eye driving the shadows from its path, and torrents of smoke and sparks and flame pouring from its burning throat, and not realize that ours are the eyes that are privileged to look upon a fulfillment of Nahum's prophecy. But when this should take place, the prophet said that the times would be burdened with the solemn work of God's preparation.

"Canst thou send lightnings," said God to Job, "that they may go, and say unto thee, Here we are?" If Job were living to-day, he could answer, Yes. It is one of the current sayings of our time that Franklin tamed the lightning and Prof. Morse taught it the English language.

So, in every department of the arts and sciences, the advancement that has been made within the last half century, is without precedent in the world's history. And in all these the United States take the lead. These facts are not, indeed, to be taken as a fulfillment of the prophecy, but they show the spirit of the age in which we live, and point to this time as a period when we may look for wonders of every kind.

The particular wonders to which the prophecy refers are evidently wrought for the purpose of deceiving the people; for verse 14 reads, "And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast." This identifies the two-horned beast with the false prophet of Rev. 19:20, for this false prophet is the power that works miracles before the beast, "with which," says John, "he deceived them that had received the mark of the beast, and them that worshiped his image," the identical work of the two-horned beast. We can now ascertain by what means the miracles in question are wrought; for Rev. 16:13, 14, speaks of spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty, and these miracle-working spirits go forth out of the mouths of certain powers, one of which is this very false prophet, or two-horned beast.

Miracles are of two kinds, true and false, just as we have a true Christ and false Christs, true and false prophets, and true and false apostles. By a false miracle we mean, not a pretended miracle, which is no miracle at all, but a real miracle, a supernatural performance, wrought for the purpose of deceiving, or of proving a lie. The miracles of this power are real miracles, but are wrought for the purpose of deception. The prophecy does not read that he deceived the people by means of the miracles which he claimed that he was able to perform, or which he pretended to do; but which he *had power* to do. They, therefore, fall far short of the prophecy who suppose that the great wonders wrought by this power were fulfilled by Napoleon when he told the Mussulmans that he could command a fiery chariot to come down from heaven, but never did it, or by the pretended miracles of the Romish church, which are only shams, mere tricks played off by ungodly and designing priests upon their ignorant and superstitious dupes.

Miracles, or wonders, such as are to be wrought by the two-horned beast, and withal, as we think, the very ones referred to in the prophecy, are mentioned by Paul in 2 Thess. 2:9, 10. Speaking of the second coming of Christ, he says, "Whose coming is after (*κατά*, at the time of) the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." These are no slight-of-

hand performances, but such a working of Satan as the world has never before seen. To work with all power and signs and lying wonders, is certainly to do a real and an astounding work, but one which is designed to prove a lie.

Again, the Saviour, predicting events to occur just before his second coming, says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Here, again, are wonders foretold, wrought for the purpose of deception, so powerful that, were it possible, even the very elect would be deceived by them.

Thus we have a series of prophecies setting forth the development, in the last days, of a wonder-working power, manifested to a startling and unprecedented degree, in the interests of falsehood and error. All refer to one and the same thing. The earthly government, with which it was to be especially connected, is that represented by the two-horned beast, or false prophet. The agency lying back of the outward manifestations was to be satanic, the spirits of devils. The prophecy calls for such a work as this in our own country at the present time. Do we behold anything like it? Read the answer in the wail of the prophet: "Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Stand aghast, O Earth! Tremble, ye people, but be not deceived. The huge specter of evil confronts us, as the prophet declared. Satan is loosed. From the depth of tartarus, myriads of demons swarm over the land. The prince of darkness manifests himself as never before, and, stealing a word from the vocabulary of Heaven to designate his work, he calls it, *Spiritualism*.

1. Does Spiritualism, then, bear these marks of Satanic agency?

1st. The spirits which communicate claim to be the spirits of our departed friends. But the Bible, in the most explicit terms, assures us that the dead are wholly inactive and unconscious till the resurrection; that the dead know not anything; Eccl. 9:5; that every operation of the mind has ceased; Ps. 146:4; that every emotion of the heart is suspended; Eccl. 9:6; and that there is neither work, nor device, nor knowledge, nor wisdom, in the grave, where they lie. Eccl. 9:10. Whatever intelligence, therefore, comes to us professing to be one of our dead friends, comes claiming to be what, from the word of God, we know he is not. But angels of God don't lie; therefore these are not the good angels. Spirits of devils will lie; this is their work; and these are the credentials which at the very outset they hand us.

2d. The doctrines which they teach are from the lowest and foulest depths of the pit of lies. They deny God. They deny Christ. They deny the atonement. They deny the Bible. They deny the existence of sin, and all distinction between right and wrong. They deny the sacredness of the marriage covenant; and, interspersing their utterances with the most horrid blasphemies against God and his Son, and everything that is lovely and good and pure, they give the freest license to every propensity to sin, and to every carnal and fleshly lust. Tell us not that these things, openly taught under the garb of religion, and backed up by supernatural sights and sounds, are anything less than Satan's masterpiece.

3. Spiritualism answers accurately to the prophecy in the exhibition of great signs and wonders. Among its many achievements, these may be mentioned: Various articles have been transported from place to place by spirits alone. Beautiful music has been produced, independent of human agency, with and without the aid of visible instruments. Many well-attested cases of healing have been presented. Persons have been carried through the air by the spirits in the presence of many others. Tables have been suspended in the air with several persons upon them. And, finally, spirits have represented themselves in bodily form and talked with an audible voice. A writer in the *Spiritual Clarion* speaks as follows of the manner in which spiritualism has arisen, and the astounding progress it has made:—

"This revelation has been with a power, a might, that if divested of its almost universal benevolence, had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplic-

ble phenomena. It comes with foretelling, with warning. It has been, from the very first, its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand in its infancy. It has swept like a hurricane of fire through the land compelling faith from the baffled scoffer, and the most determined doubter."

3. Spiritualism answers to the prophecy in that it had its origin in our own country, thus connecting its wonders with the work of the two-horned beast. Commencing in Hydesville, N. Y., in the family of Mr. John D. Fox, in the latter part of March, 1848, it spread with incredible rapidity through all the States. The estimates of the number of spiritualists in this country at the present time, not yet a quarter of a century from its commencement, though differing somewhat from each other, are nevertheless such as to show that the progress of spiritualism has been without a parallel. Thus, Judge Edmonds puts the number at five or six millions (5,000,000 or 6,000,000); Hepworth Dixon, three millions (3,000,000); A. J. Davis, four millions, two hundred and thirty thousand (4,230,000); Warren Chase, eight millions (8,000,000); and the Roman Catholic Council at Baltimore, between ten and eleven millions (10,000,000 to 11,000,000). Of those who have become its devotees Judge Edmonds said so long ago as 1853:

"Besides the undistinguished multitude, there are many now of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States' Senate."

This statement was written nearly twenty years since; and from that time to this, the work of the spirits has been steadily progressing, and spreading among all classes of people.

And from this nation, spiritualism has gone abroad into all the earth. Queen Victoria is almost an insane devotee of the new philosophy. The late emperor and empress of France, the late Queen of Spain, and the Roman Pontiff, are all said to have sought to these spirits for knowledge. Thus it is working its way to the potentates of the earth, and fast preparing to accomplish its real mission, which is, by deceiving the world with its miracles, to gather the nations to the battle of the great day of God Almighty.

Here we pause. Let this work go on a little longer, as it has been going, and as it is still going, and what a scene is before us! Having seen so much fulfilled, we cannot now draw back and deny the remainder. And so we look for the onward march of this last great wonder-working deception, till that is accomplished which in the days of Elijah was a test between Jehovah and Baal, and fire is brought down from heaven to earth in the sight of men. Then will be the hour of the power of darkness, the hour of temptation that is coming upon all the world to try them that dwell upon the earth. Rev. 3:10. Then all will be swept from their anchorage by the strong current of delusion, except those whom it is not possible to deceive, the elect of God.

And still the world sleeps on, while Satan, with lightning fingers, and hellish energy, weaves over them his last fatal snare. It is time some mighty move were made to waken the world and rouse the church to the dangers we are in. It is time every honest heart should learn that the only safeguard against the great deception, whose incipient and even well-advanced workings we already behold before our eyes, is to make the truths of God's holy and immutable word our shield and buckler. U. S.

Leave It Off.

LEAVE off talking doubts and infidelity. Some have fallen into the habit of suggesting doubts against divine revelation, and, though their better judgment is convinced of its truth, and they are almost persuaded to embrace it as truth, yet, instead of owning these convictions, and thus cultivating faith, they will continue to talk their doubts.

Now, although faith is founded on evidence, yet it is subject to the control of the will. There is sufficient evidence, but the will may reject the strongest evidence, and still remain in unbelief. Hence, we are required to believe. Faith is a duty; and he that believeth not shall be condemned. They might have believed, if they would. But they resisted the evidence, and nourished doubts; and, finally, settled down in unbelief.

My friend, your doubting is your danger

You should cherish faith, and no longer nourish doubts. Leave off, at once and forever, talking those stale doubts. Acknowledge all the faith you have. Look at the evidences of the inspiration of the Bible. By taking this course, you will soon find yourself, not only almost, but altogether, persuaded to be a believer.

Then obey the truth—walk in the light—and your confidence will increase. Faith will be made perfect by works. You can believe if you will; and, believing, you may be saved in endless life. Your unbelief will never save you. Then leave off talking your doubts. Leave off to cultivate the poisonous plant of unbelief. It will destroy you. Talk faith, act faith, and you may find peace in believing and joy in the Holy Spirit, and, in the end, everlasting life. Come, my friend, be saved. Lay up your treasure in Heaven. Get ready for the coming of Christ, and have a part with the believing and obedient in his everlasting kingdom.

R. F. COTTRELL.

Isaiah 5:8.

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth."

The sin here rebuked is that of adding house to house and field to field, which a covetous, grasping, and worldly disposition leads many to do. It seems to me that this sin is particularly prominent here in the West. Worst of all, those who are talking about the end of all things being at hand, are guilty of this very thing. Here is a brother who is not contented to buy a sufficient amount of land for a fair farm, all he can reasonably work; but he looks away on years ahead and thinks how land will rise; so he purchases twice as much land as he needs, or can pay for, gets in debt, and then undertakes to work it out. He urges himself through six days in the week as hard as he can drive; denies himself and family many of the comforts of life, and gives but little or nothing, and that grudgingly, to the cause of God or to the poor. Ask him for anything, and he has a ready excuse always at hand, "My debts, my debts, they must be paid. I must pay my honest debts before I can give much to charitable purposes. When I get out of debt then I will give liberally."

Poor deceived soul! No doubt he thinks he is excusable and that his motives are all good. But when will he get out of debt? It will be years at the shortest. Rather, why is he in debt? There lies from forty to two hundred acres of land uncultivated and unused only to pay taxes on. But let this man get out of debt, and is he as liberal as he had promised? No; there lies an adjoining forty. How much he wants that. By strict economy he can make a fair payment on it, and so buys it and runs into debt for the rest. Thus he goes on adding field to field and house to house, always pleading his debts and lack of ready means, till his head is gray and life is nearly all spent. God's cause has suffered, souls have been lost, the poor have not been fed, and now he dies and leaves his money to curse his children who will scatter it in one quarter the time he gathered it.

But what is worst of all, these men are the very last ones to see and feel this. Describe their condition exactly in a sermon or an article, and they will indorse it all as the plain truth, and remark how it fits such a brother, and think he must see it. Pious souls! they have not the slightest idea that it means them.

D. M. CANRIGHT.

Woodburn, Iowa, Nov. 24.

Drawing Back.

DRAWING back from what? From something very important; for those who do so, draw back to perdition. Heb. 10:39. Then nothing short of destruction eternal awaits those who draw back. And, reader, it is you and I who are exposed to this danger. So it becomes us well to consider the subject and what we are in danger of drawing back from.

Our old-fashioned theologians would tell us that it was drawing back, or backsliding in general, that is referred to in our text; such as losing our love for Christ and becoming a worldling, without even the form of godliness. But I shall try to give some reasons to show that something special is brought to view in this connection from which it is dangerous to "draw back," and I believe many of us are in fearful danger of finding perdition if our faces are not set the other way. "For yet a little while and He that shall come will come, and will not tarry," says the apostle. Does he mean that from the time he was writing this letter to the Hebrews, in A. D. 64, till Christ comes it would be but a little while? If Paul uses language in this way, certainly the conclusions of our opponents are legitimate, and we cannot tell the generation or century, or even in what thousand years Christ would come, and he would squarely contradict himself when he tells the brethren they will not be in darkness that that day should overtake them as a thief. And Christ, also, when he says after the appearance of certain signs, we may "know he is near, even at the door." If eighteen hundred years are but a "little while," how do we know but thousands of years more

might also be included; for the one would no more contradict the established usages of language than the other. To be sure, with God, a thousand years is as one day, and eighteen centuries may be but a little while, but this epistle was not directed to God to instruct him, but to man; and I dare say, there never was a man but would think eighteen hundred years was a great "while." As the apostle uses language intelligibly, we must understand him as speaking prophetically, looking forward to those who would be living at a time when his words would be true, and when the instruction would be fitting and important.

This manner of speaking prophetically in his epistles is used elsewhere by the same writer. For instance, when he speaks in 1 Thess. 4:17, "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Paul certainly knew he should not be alive and remain till Christ comes; for he plainly tells us in the second epistle his coming was in the far distance. So in the expression, "a little while," he is speaking of a class who would move out on some important truth and be in danger of drawing back from it. And that truth was intimately connected with the Lord's coming, and there would be a disappointment connected with it in reference to that event, making the assurance necessary that the event would be certain. "It will not tarry." And all this at a time when the apostle could say with truth, his coming would be in a "little while." What a striking argument we find between the position here laid down by the apostle and the great Advent experience. First the signs of Christ's coming are given. The sun and moon are darkened, the stars fall in 1833. The next thing heard is the ringing tones of the advent proclamation among the hills of New England, till in a few years the world had heard the sound. The Lord is near, even at the door. Our Saviour declares this to be his position as soon as the signs were fulfilled. Matt. 24:33. So his people were authorized to make the world aware of it. The first message is proclaimed, bringing us down to the Judgment hour. And here comes a disappointment, a bitter one that tried the faith of all, and since that we have been living in the waiting time when it is duty to "watch," Luke 12:32, 48, and in the time of the saints' patience. "Here is the patience of the saints." Where? Under the third angel's message.

This time of patience is also brought to view in the scripture under consideration in Heb. 10:36. "For ye have need of patience, that after ye have done the will of God ye might receive the promise." And the very next thing the apostle says, he assures us it will be but a "little while" till Christ will come. These verses being connected by the word "for," we understand the promise and the coming of Christ refer to the same thing. And as patience implies disappointment, we learn that just before the Saviour comes such a disappointment will be met by God's people, and that the grace above referred to will be called into requisition. They had done the will of God in proclaiming Christ's coming near, and the coming of the Judgment hour. While passing through this bitter trial of their faith, great patience is necessary. They are urged not to cast away their confidence, for in that there is great "recompense of reward." The apostle seems to realize, as forcibly as any of us can, that "watching" is a trying process. Any of us who have waited long for expected friends, or spent the dreary night watching for the cars, know how it is in common things. So the Adventists, who have been in this condition spiritually for ten or twenty years, can realize it as none others can. The evidences seem clear that the coming of Christ is near, but still we look. "Now the just shall live by faith." Faith in what? Faith in the very subject under consideration. "But if any man draw back, My soul shall have no pleasure in him." Draw back from what? From the very position this scripture recognizes the Adventists as having taken—an advanced position and expectation that Jesus' coming is at the door. And the apostle tells us plainly if we do "draw back" from this, we "draw back to perdition," eternal destruction. There is some importance, then, in the Advent doctrine. And here is where we take square issue with any man or sect who tells us that it makes no difference whether we believe this doctrine or not. God's word places his people in the last days in the position of waiting, expectation. His people will stand there, must stand there, to meet his approval; and perdition is the penalty of not being found there when the light has been fully given, and time sufficient for an intelligent decision. "If any man draw back, my soul shall have no pleasure in him." These words, of late, have come with great force to my mind. If I understand this correctly, God is more displeased with the man who "draws back" from this light, than with those who have never embraced it. Should not this be so? Have not such had more than common light? Shall we not be responsible for the light we receive? And again, should we not expect that as soon as a man began to "draw back" he would lose the evidences of God's love from his heart, the witness of his Spirit? And is not this the condition of many among us as they begin to put off the coming of that day, in the same ratio, the love of God, the sweet assurance that we are his, also leaves us? And when our faith in the nearness of this glorious

event has been strengthened, does not the darkness flee away, till we get out into the world and lose the sense of these things, and our minds run out after large farms, and future provisions for our children, and we think as it has been a long time since it was proclaimed, it may yet be a long time before it will come, and we shall have time to secure this world and also the other.

Do we not then immediately realize that God has "no pleasure" in us? I believe this is evident to every Adventist who knows anything of the converting power of the Holy Spirit. What a terrible condition those are in spiritually who tell us the coming of the Lord does not seem as near as when I first believed. I never heard one express such a sentiment but that there was also a declaration of backsliding connected with it. The two things go together, and will as long as God says he has no pleasure in those who take the "drawing back" position; and I fear the number of those among us occupying it may be reckoned by thousands. Not many perhaps would confess it by word, and some do not realize it themselves. But actions show where they are. We know how men did act when they really thought the Lord was coming in 1844. The service of God was precious. Secret prayer was attended to. God's word was read. Property looked small. The fashions of the world somehow dropped off which are now so hard to pull off. Men's minds had something else to dwell upon than how to lay up wealth for children's children. Yes, the nearness of Christ's coming is what we need to separate us from the world, the flesh, and all our enemies that are overcoming us. The world has such a hold upon men we need this to break us off from it.

"But," says one, "how shall I regain this faith, if I have lost it?" I know of no better way than to go over and over the evidences given in the Bible of its nearness, accompanied with earnest prayer that the Holy Spirit may give them force upon the mind. Dwell upon them, and consider such solemn declarations as we have been giving, and draw in the wanderings of the mind after the world and its vanities. I am satisfied the devil is deceiving a great many on this point, and that they are looking away off in the distance, away from the source of light, until it is evident to everybody, unless it be themselves, that their light has become darkness, and that God has "no pleasure in them." Brethren and sisters, this "drawing back" is to "perdition." Let us rather "believe to the saving of the soul." For the just shall live by faith. GEO. I. BUTLER.

Mt. Pleasant, Iowa, Nov. 16, 1871.

Reasons for having Family Worship Before Breakfast.

1. WE worship God before we serve ourselves.
2. The Bible represents the most prevailing prayer as accompanied with fasting.
3. The mind is more active and clear before eating, because a portion of nervous energy is called from the brain to the stomach to digest the food.
4. A family of children and hired help are more naturally and easily collected and held together before the meal than after.

REASONS FOR HAVING EVENING WORSHIP EARLY.

1. The day begins with the setting of the sun. It is well to begin each day with the worship of God. This is especially so in respect to the Sabbath. To have all worldly business laid aside, preparations for the Sabbath and chores all done, and begin the day with his worship, shows a respect to the Creator, whose finished work we keep in memory, the omission of which can hardly be justified.
2. The setting sun, the expiring day, the evening twilight, are most suggestive and impressive, and therefore this season is best adapted to prayer and meditation.
3. The worship of God must be more acceptable before our spiritual perceptions are benumbed with drowsiness.
4. The children, who should go to bed early, and who need the benefit, are not only present, but awake and in a condition to be benefited.

"Early, my God, without delay,
I haste to seek thy face."

R. F. COTTRELL.

The Chicago Fire and the Coming of the Lord.

REV. R. PATTERSON, D. D., thus truly spoke with regard to the lesson taught by this wonderful fire:—

"The lesson to other ungodly cities. It is not because Chicago is worse than many other cities, but because she is more prominent, that God has selected her as the theater of judgment. Those eighteen men on whom the tower in Siloam fell, and slew them, think ye they were sinners above all men who dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish. God does this thing for an example, for a warning. Let Cincinnati take heed. If God spared not Chicago, let St. Louis tremble and repent. Let Philadelphia, and New York, and Pittsburgh, turn from their iniquities, and live. For the day of the Lord is coming, and these

fires are its predicted forerunners, when sudden destruction shall come upon every ungodly community, like a thief in the night, like travail upon a woman with child, and they shall not escape. Immediate repentance is the grand lesson preached to every ungodly man and woman by the smoldering ruins of Chicago. Come to Christ now for pardon, oh! sinners, wherever you are, and he will save you from the everlasting burnings which shall consume all the enemies of God. The Lord is coming with flaming fire to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

The prophet says, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke . . . before the great and terrible day of the Lord come." Joel 2:30. Can ye not discern the signs of the times?

D. M. CANRIGHT.

Missionary Societies.

S. D. ADVENTISTS need to become missionaries, and the move in this direction is certainly timely. Some churches resemble a large family of grown children, hanging around home, having nothing to do. They become selfish and idle; and idleness is a mother of evil. A key that is used keeps always bright. Rust eats more than labor wears. The early churches abounded in "labors of love," and from them "sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place," so that their faith was spread abroad. 1 Thess. 1:3, 8. "Their sound went into all the earth, and their words unto the ends of the world."

If they, with their smaller facilities, could work so fast, how ought we to be stirred up to work now, when the time is so short, and the means for spreading the truth are so bountiful. Oh! that God's people would get into a position where the Lord could pour his blessings upon them. Then they would forget self, and live for others, to do others good. This was the spirit of the Master. It was also the spirit of his immediate followers. Through the dark ages thousands of noble men and women sacrificed their lives to spread the truth and gather sheaves for the garner. And shall the closing work be one of selfishness and idleness? No; a thousand times, No. The last message of mercy will stir the people. It will stir them mightily. Those who will not work can be excused. They can be excused from the work, and also from the crown.

Others will step into the ranks and fill up the armies of Israel. The battle of the Lord will be fought. The humble and self-sacrificing ones will gain victories. Those who watch and pray, and truly wait for the return of their Master, will not be glued to this world. They that sow in tears are soon to reap with joy. Some excuse themselves. They have received only one talent. They are afraid to use it, and think the safest way is to hide it in the earth. What a terrible delusion.

Many say they lack consecration. If they were only more consecrated, then they could labor. God knows that this is too true. But what a miserable excuse. Let the call for labor arouse you to see the necessity of immediate consecration. Let it lead you to give up all you are and have to the Lord; to subdue your perverted appetites and passions, and submit to the Lord in all things; to draw water from the wells of salvation until your own soul shall be full of love to labor for others in meekness and love; to suffer and toil until the glorious rest of the kingdom shall abundantly reward all your toils.

Brethren, spread the truth. Take hold of this work in earnest and in the fear of God.

J. MATTESON.

NEVER GET ANGRY.—It does no good; some sins have a seeming recompensation or apology, a present gratification of some sort; but anger has none. A man feels no better for it. It is really a torment; and when the storm of passion has cleared away, it leaves one to see that he has been a fool, and that he has also made a fool of himself in the eyes of others. Who thinks well of an ill-natured, churlish man, who has to be approached in the most guarded and cautious way? Who wishes him for a partner in business, or a neighbor? He keeps all about him in nearly the same state of mind as if they were living near a hornet's nest, or a rabid animal. An angry man adds nothing to the welfare of society. He may do some good, but more hurt. Heated passion makes him a firebrand, and it is a wonder if he does not kindle flames of discord on every hand. He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving. Since, then, anger is useless, needless, and without apology, why should it be indulged in?

RUNNING.—Running calls into action a large proportion of the muscles of the body, equalizes the nervous forces, greatly promotes the healthful circulation of the blood, and strengthens and develops the lungs. To derive the greatest benefit from it, it should be practiced regularly every day, commencing moderately at first, and increasing the distance and speed as the running power increases.

PEACE.

PASS ON, earth's Winter, let thy reign
Of darkness cease; no more
Be seen thy terrors, or be heard
Thine awful tempest's roar.

Come on, earth's Summer, with thy realm
Of light; let sea and river,
Nations and lands, bask in thy beams,
And peace prevail forever.

Pass, mortal Life, with all thy strife
And all thy grief; no more
Be known thy pains; at last let toil
And weariness be o'er.

Come, Immortality, oh, come!
From all our woe deliver,
And bear us to the balm and bloom
Of peace and love forever.

—Rev. Charles Naismith.

Progress of the Cause.

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

Meetings in San Francisco.

A SECOND course of lectures in our new hall is just closed. The interest continued good. A city missionary, having a salary of \$100 a month, has taken a decided stand for the whole truth.

Last Sabbath, five more were baptized. One of the number was sister Moore, mother-in-law of the Lieutenant Governor, who, with his family, was present to witness the ordinance. Sister Moore came up out of the water happy and free, praising the Lord. All passed off in good order, and the impression made on spectators was favorable. Next Sabbath it is expected that six or eight more will go forward. That will be the fourth baptismal scene here since our tent meeting. The initiatory steps have been taken toward organization, and it will be pushed forward as fast as possible, that we may be at liberty to answer some of the many calls for lectures in other places.

The piercing cold trade winds, which have prevailed all summer, have ceased and the weather is most delightful—about like May and June in the Eastern States. This will continue until next April. My health is improving, and I have to thank the Lord for the courage I feel to go forward in this good cause of present truth.

We still crave an interest in the prayers of all.
M. E. CORNELL.

San Francisco, Nov. 22.

New Hampshire.

AFTER the New England quarterly meeting at New Ipswich, I went to Peterboro and held one meeting with the few Sabbath-keepers there. I called on them all. They need to humbly seek the Lord according to Zeph. 11:3, and I think the most of them have a mind so to do.

I then went to Harrisville and gave four lectures to an attentive congregation. Obtained three subscribers for the *Reformer*, one for the *REVIEW* and the *Instructor*. I trust the people in Harrisville will not let Satan catch away the word they have heard, but ponder and obey, that they may be saved, according to Rev. 22:14.
P. C. RODMAN.

New York.

WHATEVER God has predicted in his word, to be done, will be accomplished at the time specified. No power, high or low, great or small, will be able to prevent what he has said will come to pass. He will put his hand to it, and it will move forward. He will do it through his own appointed agencies, so that others can share in the good work and have it said to them in the end, "Well done."

The third message, of Revelation 14:9-11, has been written for 1800 years, has been in reserve, to come forth at the proper and appointed time, to stand out before the people, as its Author has declared—to accomplish in its mission just the thing mentioned, that is, a solemn warning, and the bringing out, gathering together a people possessing the three traits, or characteristics, mentioned in verse 12. There need be no fear as to the result, or of a failure in the end.

The truth referred to has been moving among the people for more than twenty years. It has found its way to the hearts of many. Others are inquiring, and want to hear. Such is the case in this section. New fields are opening, new interests are being awakened, new ones are coming to see and feel the claims of God's law upon them.

I have just closed, for the present, labor in a neighborhood, where a few years ago we could not get a hearing. I have had good congregations, and the best of interest given to the word spoken. Several have commenced to keep the Sabbath. I trust others will soon, when they examine it more. I find the people some timid, or anxious to know that they are moving right before they commit themselves, which is all proper, and which we recommend. It is because some have turned away from the Sabbath, and others have not lived as they should that brings this timidity. They do not want to bring a reproach on themselves, or a good cause. Fields that have been blighted by the professed friends of truth, are hard ones to enter. Yet, even in such, the Lord is preparing people to hear and receive the truth.

The Book and Tract Society has proved quite a success the short time it has been in operation. It has done good when the work has been pushed. It has created an interest to hear, and made it much easier to get the truth on the mind. They have received some rays of light by reading. I fully indorse all that has been said in the *REVIEW* on this subject, and mean to do what I can to help it on.

I go to another new field to-morrow, where half a dozen have commenced to keep the Sabbath the past summer, mostly by reading.

C. O. TAYLOR.

Nov. 23.

North Creek, N. Y.

SINCE my last report from this place, we have had two Sabbath meetings, the last of which was very solemn and interesting. There are now between fifteen and twenty keeping the Sabbath here, and they are among the most intelligent and substantial part of the community. A portion of them were first-day Adventists, but they had not become prejudiced against the present truth, and they readily and gladly received the third message.

The Spirit of the Lord has wrought powerfully with the truth, and we hope for more to be gathered in. To the Lord be all the praise.

S. B. WHITNEY.

Nov. 20, 1871.

Report from Bro. Matteson.

I HAVE spent a few weeks with the Danish brethren and friends in Greenville and vicinity. Those who have once embraced the truth are firm, and have advanced some in the work of overcoming. Some more have become interested to hear and read the truth. After this, I stayed in Alameda a week, where we had some interesting and profitable meetings. A missionary society was organized, and we trust that the brethren will do what they can in this matter, and thus do good to themselves and to others.

I am now at the Office, and shall probably remain here a while.
JOHN MATTESON.

Battle Creek, Mich., Dec. 1, 1871.

Victory, Wisconsin.

OFTEN have I seen in the *REVIEW* testimonies from the dear people of God that seemed to touch a chord in my heart, and cause a longing desire for a more intimate acquaintance with those of like precious faith. But from a feeling of incompetence, I have been deterred from making the attempt at corresponding for the public eye. Yet our people have learned that truth is beautiful, though advocated by a feeble pen; lovely, though presented in a homely garb.

I wish for the present, however, to pen a few remarks in relation to our quarterly meeting just past.

Our preaching brethren, Sanborn and Downer, had appointed to be present, as this was our first quarterly meeting; and the prospect of having two preachers more than elated the little band at Victory. Our anticipations of realizing a feast of fat things became suddenly checked by receiving notice at the beginning of a disappointment. The news was quite depressing. The harps of the saints seemed to be hung on the willow. Every effort to shake off this spell seemed to be in vain, until Sabbath evening in our social exercises it became manifestly plain that we were, and had been, lacking in personal efforts. It was soon felt and appreciated by all, that there was an individual work to be done. The hearts of God's children being humbled and prepared, the blessing from this forward to the close of our meeting was wonderfully enjoyed, and, we hope, will long be remembered. Praise the Lord.

While the disappointment bore heavily on our hearts, and we grieved over our barren and cold feelings, the Lord had not forgotten us, but moved upon brethren and sisters from other parts of the country to come to our help. This added greatly to the interest of our meeting.

R. ASBURY.

Indiana.

At the close of our good camp-meeting, I came to the southern part of this State where I spent the next Sabbath and Sunday with the brethren in Bowling Green. Held four meetings in the Baptist church with good attendance. On Monday, I left for Bro. Williams' in Green Co., by the way of Patricksburg, stopping with the brethren there a day or two visiting from house to house. Arrived at Bro. Williams' on Wednesday. This family have been keeping the Sabbath little over a year. They came out under Bro. Lane's labors at Pottersville. I found them still firm in the truth and very anxious for a course of lectures to be held in their school-house, so I made arrangements to commence the next night. The house was well filled and the interest seemed to be good which has continued to increase during the meetings. The house not being large enough to hold them, they were obliged to stand at the door and windows. Was joined by Bro. Lane a few

days, which added to the interest of the meetings. Have been here between four and five weeks and have held thirty meetings. Since presenting the Sabbath question, have held three interesting meetings on the Sabbath. Eight have expressed a determination to obey the Lord by keeping his commandments. I still look for some more to obey. Nearly all are convinced of the truth, but will not accept it. The ministers are doing all they can to hold them back and keep them from attending my meetings by visiting their members and holding meetings near by. I now go about three miles from here to commence a course of lectures in the Gray school-house near Freedom. May the Lord go with me and assist in the presentation of his word is my prayer.
E. BRACKETT, JR.

From Bro. McCune.

DEAR BRETHREN: The *REVIEW* is the only preacher we have. It is, however, a good one, and comes about the beginning of the Sabbath filled with precious truth and valuable instruction.

We should be very lonesome without our weekly visitor. And that is not all: it passes round from hand to hand, and neighbor to neighbor, with a happy greeting for all, until it is about worn out. Still it does not altogether supply the place of the living speaker. I did not know there was such an anxiety to hear a preacher until it was reported that Eld. Lane would not be here this fall, when quite a number expressed a desire to hear him. Some expect to move away about Christmas, and wish to hear him before they go. The truth not only holds on here, but is slowly spreading.

There are now four white families keeping the Sabbath, composed of ten grown persons and eight or ten children. There are also some others convinced, who talk as if they would take hold if there was a church organized here. One colored preacher has, by reading, discovered the true Sabbath. He was a missionary Baptist.

He is now very anxious to hear Eld. Lane, having heard only one of his sermons, which was on the Sabbath question. He then said it was an awful thing for him to come down here and teach such a doctrine as that; but he is now contending boldly with both white and black.

We very much want a preacher. I think if Eld. Lane or some other preacher could spend the winter here, a good work would follow. We will help all we can with our means, and if a tent could be sent here for the coming summer, I believe there would be enough of God's people gathered up to raise the money to pay for it. There are some that believe our views are scriptural, yet they think themselves and their doctrines acceptable to God because they consider their religious excitement the work of the Holy Spirit.

Will not some one give us an article in the *REVIEW* on this subject?

R. K. McCUNE.

Davidson Co., Tenn.

SISTER J. A. WOOD writes from Wisconsin: Signs portend that Jesus is soon coming. The world is in commotion, men's hearts failing them for fear, looking for those things that are coming on the earth. How feeble is the arm of man to stay the judgments of God! Witness the calamities that have been visited for a few weeks past on our guilty land. How many will acknowledge these things to be judgments from God and prepare to escape the great conflagration when none shall escape, only those who are redeemed from among men. There are a few here who are trying to keep the holy Sabbath. We maintain a Sabbath prayer-meeting. When Eld. Sanborn came here, two years ago, I was bitterly opposed to the truth. I listened with attention and soon saw that his arguments were founded on the Scriptures. My first-day Advent friends brought in all their arguments to bear against the truth; but thanks be to the Lord that he gave me sustaining grace to overcome, although not without a struggle. And I have been receiving new light ever since. How foolish and contradictory the arguments are that are brought to bear against the truth.

We call him a man of judgment whose judgment agrees with our own. How natural!

If the Sabbath intended to require a seventh part of time merely, and not the seventh day, it was just as easy for a perfect Law-giver to say so.

A Mind to Work.

So BUILT we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work. Neh. 4:6. And thus a great work was accomplished; though their enemies were wroth, and tried in every way to hinder and discourage them. Though laughed to scorn, and threatened with war, they made their prayer to God, and went on with the work.

A mind to work. This is just what we want now. There is a vast amount of work to do; and some are almost sinking under heavy burdens, while others are at ease in Zion. Ought this so to be? And shall it be any longer? Shall we not all earnestly and diligently engage in the work? How can we expect wages or reward unless we do work?

Perhaps there are but few of us who will be able to do great things for God, but let us do cheerfully the little errands he may set us to do. If we have only one talent, we must not fail to use that to the best advantage; and we need not be ashamed of it. God gave us all that he thought best, and holds us just as responsible as to the best and full employment of that one, as he to whom he has given ten. Fearfully great is the responsibility resting upon him who hath ten talents intrusted to him; therefore envy him not.

Are we doing all that we can? How many of us dare answer in the affirmative? The day is swiftly hastening on, when God shall call us to account for how we have used the talents he has given us. Oh! that none of us may be obliged to give up our talents to others because of unfaithfulness. Satan will invent many plausible excuses for us if we will let him, and so keep us from doing anything; but the Master says, Why stand ye all the day idle?

Let us be faithful, ready for every good word and work, lest in the great day, the good we might have done, but did not, be required at our hands.

M. E. WILLIAMS.

Millgrove, N. Y.

But Two of Many.

SOME eighteen months ago Bro. M. E. Cornell came to South Boston, to give a course of lectures, and, after searching several days for a suitable place to pitch his tent, the Lord directed him to an open field directly adjoining the house I then lived in; and, as a consequence, the tent was pitched rather nearer our windows than I cared to have it; for, like thousands of others, I was filled with prejudice. But I can say now that I thank God for ever directing Eld. Cornell to South Boston, to enforce upon us the claims of the law of God, as it reads in his precious Book of books. At that time, no man or woman was ever more set against hearing the truth than we were. But the tent was so near us, that, with our windows and doors closed, we could hear the singing very distinctly, and most of the preaching. And perhaps it would not be out of place to state here that it was the good singing which first attracted our attention to those blessed meetings. By degrees, prejudice gave way; for we could see that the Spirit of God was at work in his servants. After listening several nights from our windows, we became so much interested in present truth that we were anxious to hear every word of the speaker. Accordingly we locked up the house and went inside the tent; and I think that we can date our Christian experience back to that night. We were the only two that were brought out in this part of the city at that time; and we feel that we have indeed a great deal to thank the Lord for. Never do I cross the field on which the tent was pitched without offering up a fervent prayer to God that he will bless the efforts of Bro. Cornell, and all others who are engaged in so good a cause, as laboring for the salvation of precious souls; and that many more may see, with open eyes, the law of God just as it reads. Praise the Lord for present truth.

My reading matter previously was novels and books of an exciting nature; I was a slave to tobacco; which, to say the least, is a filthy and unchristian habit. I had been heartily sick of it for several years, and tried to quit its use, but to no purpose. The enemy was too strong for me. But from the time I commenced keeping the Lord's Sabbath, it was no difficult task for me to give up my tobacco, and to lay aside novels, and find food in the Holy Bible. We thank the Lord that we are rejoicing in the straightness and narrowness of the way; and as the sixth day draws to a close, and the Sabbath

draws on, we hasten to have all our work put from hand and mind and pray God to teach us how to keep his holy Sabbath in an acceptable manner, that we may be owned and blessed of God, and in the great gathering day may be able to exclaim, "Lo! this is our God we have waited for him."

M. WOOD,
H. L. WOOD.

Boston, Mass.

Our Solemn Work.

TIME is passing swiftly, and soon it will be said, "The harvest is ended." Each day is bringing us nearer home, and the Saviour will soon come to gather his elect to himself. Are we ready? Can we say, truly, that we are doing all we can to advance the cause of Christ and persuade souls to turn to the Lord now?

Ours is a great mission, a holy mission. The trust committed to us is a sacred trust; the command a positive one. Let us strive to win souls to the truth, as it is given us by God himself. Let us keep Calvary in view, and ever bear in mind how much our Lord has done for us. Let us live with it always in view.

The Saviour will be always in our midst to refresh our souls with the manifestation of his eternal love.

May we strive to overcome everything in our hearts that is contrary to the will of our divine Master. Some of us have much to conquer in our own natures. We lack faith. Oh! how much we lack faith. We are slow to give ourselves entirely to God. I have noticed in my own experience that when I have trusted God entirely it has not been in vain. God says to us by his prophet Isaiah, 41:10, "Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Then if he has given us such precious promises, do we not sin if we come to him doubting? When faint, he will strengthen us and help us. Oh! such help. Can it be that the Creator of the vast universe will stoop to help us? Yes; he has promised, and his promises are yea and amen to those who believe him. Let us not weary in well-doing, but trust him and keep his holy law. Let us pray that we may feel the importance of our work, and may the Lord help us to work willingly.

M. P. GRIFFIN.

MR. BEECHER'S remarks are generally suggestive. In a recent lecture-room talk he uttered some things which it would be useful for churches and individual Christians to consider. He said:

"Some little things in the New Testament are a great deal more to me than the big ones. In the parable of the man who fell among thieves, one man looked that way, another passed by, but one man came where he was. The trouble is, we do not go where people are. We stay where we are, and talk to them. If you keep the distance between you and the people very great, you won't do much working for them. If a man, highly educated and high-minded, talks from his fourth-story window to men in the street, they won't hear much. You have got to go where people are. When Christ healed the blind man, he 'touched' him."

"If you want to do anything for men you must get near enough for them to feel the beating of your own heart. This is the mystery of Christ. He came down to the land of men, bringing eternal and infinite purity into contact and juxtaposition with the impurity of human nature. Christ came where we are; and we, to do anything with men, must go to them."

Russia Arming.

RUSSIA is said to be arming herself swiftly and powerfully at every point. Immense supplies of machinery, steam boilers, and wire rigging, have been sent to the Southern ports. Cronstadt is being strengthened, and engineers are laying out new lines of defense in various quarters. Meanwhile the regiments of the line are at work in competitive rifle shooting, the cavalry and artillery are being remodeled on improved principles, and all these things are being pushed with the utmost dispatch. Can it be that Russia doubts the good faith of Prussia? or is it that she dreads her power? That one or both these suppositions is true, there can be little doubt. It is said that a profound dread of a fresh uprising in Poland, a universal insurrection, devised and prompted by German publicists, and backed

by German bayonets, is the true secret of all these formidable preparations. The explanation is plausible as regards the Western frontier, but scarcely accounts for the vast operations in progress on the Black Sea.

It is not to be denied that the relative position of Russia in Europe is seriously modified by late events—events that have placed the control of more than a million and a half of splendid soldiers, flushed with victory, at the uncontrolled disposition of a single power, and almost of a single will. At the same time it suggests but a sad prospect for the people, this bristling into warlike panoply of one great military power in the East the moment the great military power of the West has been struck down. There is nothing, it would seem, but fighting, or preparing to fight, and the accumulation of huge debts, that labor at last is called on to pay, to be looked for while present dynasties subsist and confront each other. Time will show what is to come of the czar's gigantic preparations, but at present they have every indication of being forerunners of a conflict beside which the Crimean war will seem comparatively trivial, and which may have a greater effect on the future of Europe than even the dreadful contest the thunder of which has only just passed away.—*N. Y. Times.*

Instructive Comparisons.

THE history of ancient Israel is very instructive. We may be profited by a study of their experience during almost any period of their existence. Their bondage in Egypt, deliverance therefrom, wanderings in the wilderness, etc., present many things, as says the apostle, 1 Cor. 10:11, which happened unto them for examples or types; and are written for our admonition upon whom the ends of the world are come. Let us consider a few things that happened unto them before they were planted in the earthly Canaan, and notice their antitypes as occurring in the history of modern Israel as they near the borders of the heavenly Canaan.

First, we may observe that Israel was in bondage in Egypt for a predicted period of time, namely, four hundred years. Gen. 15:13. This was a dark period in their history. During this time the worship of God was corrupted among them so that at the time of their deliverance very many of the Hebrews were but little in advance of the Egyptians, morally, and had but faint ideas of the true God. The gross idolatry and atheism of the Egyptians had a terribly demoralizing effect upon the Hebrews, and they well-nigh lost every vestige of the character that had distinguished them as the peculiar people of God. In this dispensation there has been a period of oppression predicted in several places in the Scriptures, one thousand two hundred and sixty years of papal rule, the wilderness state of the church, Rev. 12:6, 14; during which time the two witnesses prophesied, clothed in sackcloth, Rev. 11:3; the Man of Sin, the son of perdition triumphed. 2 Thess. 2:3-7. This was the dark period, the Egyptian bondage of modern Israel. During this time the purity and simplicity of the worship of God was greatly corrupted by the introduction of many idle, senseless forms, and superstitious notions. Many precious truths were hidden, adulterated, and almost lost sight of by being covered all over by traditions and false doctrines.

But God delivered ancient Israel, started them on their journey to the earthly Canaan, and led the way before them. So the dark period of the sojourn of modern Israel in the wilderness terminated in A. D. 1798, since which time the Lord has been leading his people by a way which they knew not, stripping them from tradition, and bringing them back to the simplicity of his true worship.

After God had brought Israel out of Egypt, he proved them to see if they would walk in his law, or no, Ex. 16:4; and the very point, of God's law upon which they were tested was the fourth commandment, the Sabbath of the Lord. Ex. 16. It is a remarkable fact that modern Israel, upon whom the ends of the world are come, are being tested upon the law of God, and the same identical precept of that law, that constituted the test at that time. God then pointed out to his people in the most unmistakable and wonderful manner, that the Sabbath, or seventh day, was a particular day, and their loyalty to him depended upon their recognizing that fact, and keeping the day that God had blessed and hallowed. So now, the Sabbath, a particular day, the seventh day of each week, and no other, is the burden of the last testing message to antitypical Israel.

The Hebrew people, at the time referred to, enjoyed the inestimable blessing of direct communication with God. The Israel of God under the third message do likewise enjoy the invaluable blessing of the gift of prophecy, which is but too lightly estimated by those who profess faith.

Ancient Israel, between Egypt and Canaan, were made acquainted with the importance of health reform. They were especially directed to put away all uncleanness, to sanctify themselves, to wash their clothes, etc. Ex. 19:10. The

Lord was thus particular to give them directions for health and personal cleanliness, because it was for their own good and his glory. Now it is a truth not to be overlooked, but of great significance, that God has been calling the attention of his people in these last days to the subject of health; and all who understand and appreciate the last message feel the importance of cleansing themselves from all filthiness of the flesh, and becoming temperate in all things.

The Hebrew people, having sanctified themselves as directed, were prepared to hear the voice of God speaking in tones like loudest thunder, as he came down on Sinai's trembling summit, and uttered the ten words of his holy law mid scenes of terrific grandeur. The earth shook. Israel stood at the foot of the mount in solemn awe while Jehovah spake with terrible distinctness the words of his law. When the remnant of modern Israel are all gathered, sanctified, and ready to pass over Jordan to the heavenly Canaan, they will hear the voice of God, shaking not the earth only, but the heavens also; not again to utter his law, but to vindicate its divine character and perpetuity by pronouncing a never-ending blessing upon those who have magnified his law in deed and in truth before the last generation of earth's mortal inhabitants.

We might trace this subject further, but will here leave it, by reminding the reader that those things that happened to them are recorded for our admonition. "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 5. God having saved us thus far, is no assurance of final salvation; but continually increasing faith, with implicit obedience is our only hope. My prayer to God for Israel is, that they might be saved with an everlasting salvation.

H. A. ST. JOHN.

Experience Worketh Hope.

DEAR BRETHREN AND SISTERS: Very dear you have become to me of late, and as one letter after another teeming with sympathy and encouragement comes, my heart reaches out toward you with love inexpressible. I long to write to you, thank you for all you are to us, and tell you of the blessings ours. I long, too, to write to the unseen friends who do not fail to pray for us; and I want to write to the dear, lone, struggling souls, who are scattered over the land, beset by trials and temptations in every form.

Are we not of one family? Shall we not press closely together, and bear each other's burdens? Shall we not watch over each other to comfort and strengthen? So much has been done for us that I want to do something for others.

The desire to reply to unanswered letters has led me to group you all together, and write to all. There are many who deserve our thanks; among the many stands a brother, who, nearly one year since, requested us to read some portion of sister White's writings daily. I little dreamed of the days he was helping us to prepare for. But he was so earnest and urgent that we were led to heed his words. We then had only "Sufferings of Christ"—the little tract so full of power. But we soon obtained several volumes, and sought to engraft the spirit of them into our lives. I had thought many times if I were one for whom views were given her, I would be guided by them. As I read on and on, I found so much for me! And even now, though I am re-reading, I seem to find it all new and fresh again, just as I find the Bible. The more I read, the more light comes, and the more readily I find the shoals whereon so many wreck themselves. Just here I want to give quotations. I have reasons abundant for giving them: "Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term 'our rights.'"

Ah, my friends, how much we need that! How surely the iron enters our hearts if we feed upon injuries, fancied, or real! How surely, too, we grow tender toward everybody, if we pray, "Father, forgive them, for they know not what they do." Then we can pray, not only for those toward whom bitterness was felt, but for all whom they hold dear; can watch, too, for a chance to prove our love, and, in our joy, can feel Christ's presence fill the whole earth.

Writing of the seasons when the "powers of darkness gather about the soul," she adds, "Hope seems to fail, and despair seizes upon us. In these dreadful hours, we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this, never. When light shines on our pathway it is no great thing to be strong in the strength of grace. But to wait patiently in hope when all is dark, when clouds envelop us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure and grace to overcome."

No stranger wandering in a wilderness all full of dangers ever needed a guide more than I have needed such counsel as I found in the foregoing lines. And as that brother urged me once to read daily, so I would urge you all. Read and

profit. Not one item of counsel have I been guided by that has not brought its attendant blessing, just as right doing always brings its blessing.

A testing time has come more plainly than words can express. My eyes have beheld it. Would I could show it to you all as it is, and urge you to endure with patient submission. No furnace heat can be so intense that God's grace is not sufficient for us. Only worthless dross in us will be consumed. Selfishness, clinging to the things that lead us in the "broad road," with strong desire to have our will, our way, and our time for everything, must all be given up. We must follow Christ if we would have a part in the great work when the message goes, as it is to go, with mighty power. Moving according to the letter will not prepare us; the spirit of the commandments must be in our lives: the supreme love for God with love for men that clearly links itself thereto.

It must be in our daily lives. Total self-abnegation is required. All for Christ. When once we gain that love, how plain the way! We shall gain it when we value Christ's sacrifice for us aright. We shall value it when we lay every idol upon the altar.

I do not think that many of you will need what I have needed; and yet, not one feather's weight too much has been my portion. We can not tell what more may be required. All that is, we want. We would not have the anguish taken from our lives, if all the peace, the joy and love unspeakable must be given to cancel that. We have a taste of heavenly bliss, and to gain that we are willing to give all of the earthly. We know how sweet the companionship of angels is, and we want them for our friends. We know, as we never knew before, what Christ has suffered for us, and we do not want his agony to be in vain. We have felt the Father's matchless love, and we want to feel that always. We want you all to share it with us, and we want every soul whose test is in the future to seek for strength to endure.

For the comfort of those who cannot see how they are to be cared for through the winter just before us, and for the gratification of a brother who came to us and proved his interest in our welfare by bidding us to let him know if in the future we had need of a friend, I wish to write of our prosperity from a financial standpoint. Although nearly one thousand dollars have been expended since the fatal morning, I think I may safely write that we have not a dollar less than we had then. I have not carefully balanced accounts as yet. Our resources have been like the widow's oil and meal. It is safe to do right and trust for the result.

In no one instance have we been prospered in placing dependence upon any human support. Just when we learned the hardest we learned the danger of such learning. Every little source of profit that we had trusted in was mysteriously rendered well-nigh barren or entirely so. Thank God, he brought us where we knew our one refuge, the one we all may have, the one that never fails. No shorn lamb ever seeks it and fails to find a tempered wind. We did not realize how and where we leaned until circumstances surrounded us in such a way that we were forced to see.

There is no place so full of trial but that the way grows brightly beautiful if we do right and leave our great Protector to care for the result and work out what is best for us in an eternal point of view. Sometimes the darkness around me has been so dense that I—but I do not want to write of that, we have so many blessings now. True, my husband is helpless still, yet he surely gains. So marked has been the improvement of late that even friends who have been without a hope of his recovery are talking bravely, and can just begin to believe that he is being restored. Dr. Ginley's prescription is invaluable, and the "Swedish Movement Cure," in which Dr. Dio Lewis gave us instruction, after a careful examination of the case, is working delightfully.

Of Bro. S. N. Haskell's labor of love for us, time and space alike forbid my writing. He has done all that he could do. We thank the Giver of all our good for such friends as we have found among you. We hope that we, with you, may humbly follow Christ, and be among the happy throng yet to exclaim, "Lo! this is our God, we have waited for him and he will save us."

C. P. A. W.

BORROWING TROUBLE.—How many thousands there are whose energies are paralyzed by borrowing trouble! If they are not very unfortunate to-day, they are certain they will be so to-morrow. They spend so much of their time groaning that they have but little left for the performance of the duties of life. Such are not the men to whom the world commits important trusts, and whom it is ready to assist. If you tell the world that you are going to fail in any undertaking, it will be sure to take you at your word. And men are most ready to help those who appear to need it the least. If you are weak, do your best to be cheerful.

HUMAN affections are the leaves, the foliage of our being—they catch every breath, and in the burden and heat of the day they make music and motion in a sultry world. Stripped of its foliage, how unsightly is human nature.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 5, 1871.

Special Notice.

We wish to say to the real friends and supporters of the cause that the meetings of the General Conference and Publishing Association will be of deep interest and very great importance to the cause, and their attendance is desired. The success of the S. D. A. P. Association, and the Health Institute, after the disasters which befell them, is a matter that should be fully understood by you. And we invite you to come, see for yourselves, learn particulars and assist in devising the best means for future success. You are earnestly invited to be present as early as Dec. 22, and remain over two Sabbaths.

There will be room at our homes, and at the Health Institute, for all the real friends and supporters of the cause. We shall not at this season of the year be able to entertain the crowd. Our camp-meeting is the place for the general gathering. Those who have the cause at heart, and have been the liberal supporters of our institutions at Battle Creek, and those also who are able and willing to donate to them, are invited to be present.

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

Change of Appointment.

The first session of the General Conference will be held on sixth-day, Dec. 29, instead of first-day, Dec. 31, as previously appointed. Let all be present promptly on that day.

GEN. CONF. COMMITTEE.

Fraud, Fraud, more Fraud!

Such is the exclamation which will involuntarily come to the lips of those who read Bro. Andrews' exposure of Eld. Preble. Don't fail to read these articles. The revelations made in this number concerning the course of this man, are perfectly astounding. Bro. Matteson writes touching this matter:—

"It can but awaken gratitude to God and joy in the hearts of all the lovers of the truth to see such hideous and long-hidden things of darkness brought to light, and treated with that candor and clearness which they are receiving at the hand of Bro. Andrews, and which are necessary to discern good from evil. Here is light on the Sabbath question. Let us read, and get many others to read."

No one can rise from the perusal of these articles devoid of the conviction that when a man has nothing but a huge system of assumption to sustain, and nothing but perversion, deception, and fraud with which to sustain it, he will find at last, though the exposure may be long in coming, that he would have been better employed at something else.

But these articles not only expose the very wicked course of Eld. P., they also sift the whole Sabbath argument as based upon the New Testament, as it never has been done before. They are put into the Review for the benefit of the readers of this paper. They will be put into pamphlet form for the benefit of those without. Study them well now; and then when they are furnished for you to scatter by the thousand, you will know what you are distributing.

U. S.

To Correspondents.

C. H. BLISS, J. N. LOUGHBOROUGH, WM. S. INGRAM, AND W. H. LITTLEJOHN: Manuscripts received. The press of matter of late has been such that all long articles which would keep, we have been obliged to lay over. Shall try to find room for them soon.

U. S.

News and Miscellany.

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

The Grand Duke Alexis has arrived from Russia on his visit to the United States. The feeling between the United States and Russia must be most cordial, judging from the reception given to the prince, which the papers state was more magnificent than that ever accorded to any other man who has visited our shores. The apartments that have been fitted up for him in Washington are such that the imagination is fairly bewildered by a description of their gorgeousness.

New York, Nov. 22.—Soon after the arrival of the Grand Duke at his apartments at the Clarendon Hotel, he dispatched the following message to his father by cable:

To the Emperor of Russia, St. Petersburg:
Entry, cordial and magnificent. Reception, parade of militia and general holiday in the city.
(Signed), ALEXIS.

The same dispatch was sent to the Empress of Russia in the Crimea.

Earthquake.

St. Domingo, Nov. 19.—Shocks of earthquake were felt on the 20th ult. in Dominica, at St. Vincent, St. Lucia and other points.

The Pope Laments.

New York, Nov. 22.—A Paris paper has an account of an interview granted by the Pope to a large body of persons. One of the number asking how long the oppression of the church would continue, the Pope replied: We should resign ourselves to the will of the Most High, and pray without ceasing for the whole world, for everywhere evil is making fearful

progress. In France, impiety is now again lifting its head. In Germany, heresy is making great efforts to oppress the Christian religion, and to establish its own greatness upon its ruins. But what is still more lamentable is that this impious movement is countenanced by the government in Russia, Spain, Switzerland, indeed everywhere. The revolution seeks to drag down society into the abyss of evil.

Irish Disturbances.

A LONDON correspondent of the New York Times writes: "I am sorry to say that matters are again wearing a very unpleasant aspect in the sister island. There have been some bad murders, or agrarian outrages, as they are politely called, lately. An old farmer who owned a bit of land which he had given his tenant (who was also his nephew) notice to quit was killed at his own fireside by a pistol shot through the window; the nephew has been arrested. Another farmer going home with his wife was offered a lift in a passing car; he accepted, and had hardly seated himself when one of the men on the car sprang down and brained him with a stone. The victim in this case, who was not killed outright, had been guilty of bidding more than somebody else at a sale of land. Yet another farmer, on his way to mass, was shot dead by three men armed with revolvers. Here again the outrage is described as agrarian, but it will be observed that in each of these cases the attack was made, not by tenants on a landlord, but by farmers on each other. It is not enough that the landlord should be compelled to part with his land under various restrictions and conditions, but the competition of farmers against farmers is interdicted under the penalty of instant death, without the benefit of judge, jury or priest. A man bids at a sale and the rival he bids against shoots him like a dog as he goes home, and thinks he has a perfect right to do so, while the people look on at these abominable deeds paralyzed or sympathetic."

European Revolutionists.

If the published manifestoes of the European revolutionists are a fair expression of their real character and purposes, they must be next door to raving lunatics. They may have method in their madness, but it is madness of a most virulent type for all that. The literature between the nihilists and internationalists in Russia has brought to light a unique document which might be taken for a burlesque, if it were not incontestably authentic. It is the creed of a genuine revolutionist, drawn up in eleven articles by a leader of the Russian internationalists. It is hardly probable that many of the so-called social reformers at present push their views to the same extreme point, still it seems to be neither more nor less than the Communists' idea reduced to its logical and final expression.

We quote three articles as translated by a Paris correspondent:

The revolutionist despises all doctrines, and has renounced all science of this world, which he leaves to future generations. He knows but one science, that of destruction. For that, and that only he now, studies mechanics, physics, chemistry, and even medicine. For that he studies day and night the living realities of men, of characters, positions, and all the conditions of existing society in all possible spheres. His sole object is the most speedy destruction of this infamous state of society.

He despises public opinion. He despises and detests the existing public moral law with its incitements and manifestations. That which is moral in his eyes is anything which will conduce to the triumph of the revolution. That which is immoral and criminal to him is anything which places an obstacle to the attainment of that object.

Severe toward himself, he must be severe toward others. All tender and effeminate feelings of his family, friendship, love, gratitude, and even of honor, must often be stifled in his breast by the one cold passion of revolution. For him there is but one repose, but one consolation, but one recompense, but one satisfaction—the success of the revolution.

The "infamous state of society" is that which exists in every nation of Europe, and those who have undertaken its "speedy destruction," preparatory to a new start, have a serious job on hand. It is all very fine for the reformer to talk about a glorious revolution which will at once and effectually destroy the present state of society and substitute a better; but how can he do it otherwise than in the manner set forth in the manifesto, by stifling all feelings of friendship, love, gratitude, and even honor; by detesting all public opinion and moral law; by burning cities and devastating provinces; and, in short, by making the destruction of life and property his sole study and religion? It is well to call things by their right names, and the above plain statement of just what the international proposes to do should make well-meaning reformers hesitate before entering that organization.

Appointments.

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

EMMET, Dec. 9; Burlington, Dec. 16; Parkville, Dec. 23, 24.

ROCKTON, Ill., Dec. 9 and 10.

T. M. STEWARD.

General Conference.

PROVIDENCE permitting, the tenth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., sixth-day, Dec. 29, 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,
URIAH SMITH,
J. N. ANDREWS,
J. H. WAGGONER, } Trustees.
L. P. BAILEY,
A. P. VAN HORN,
A. M. DRISCOLL.

QUARTERLY meetings in Minnesota as follows:
Rice Land, Dec. 16, 17.
Brush Creek, Dec. 23, 24.
Jo Davis, Jan. 6, 7.
Tenhassen, Jan. 20, 21.
Shelbyville, Feb. 3, 4.

We hope the brethren of these churches will make a special effort to attend these meetings, as we intend there shall be two weeks' labor with each church. We would especially call the attention of the scattered brethren at Shelbyville and vicinity to this appointment, as there should be an organization at that place. Hope to see the brethren that live near Garden City at this meeting.

WM. S. INGRAM,
HARRISON GRANT.

QUARTERLY meeting for Cattaraugus Co., N. Y., at Randolph the third Sabbath and first-day in December, 1871.

B. B. WARREN.

MONTHLY meeting of the Anamosa, Lisbon, and Marion churches, at Marion, Iowa, Dec. 16 and 17, 1871.

A. W. COMMINGS.

QUARTERLY meeting of the church at Ulysses will be held at Hibbierville, Ulysses, Potter Co., Pa., Dec. 23, 24, 1871. By order of the church.

WILLARD W. STEEDINS.

CENTREVILLE, Kansas, Dec. 21. I will continue here as long as the interest appears to justify. Then I wish some other opening. I shall try to answer calls for labor as fast as possible. My address till further notice will be Ft. Scott, Burbon Co., Kansas.

J. H. COOK.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

CARRIE E. LAWRENCE: The Instructor has been sent in your name. We will send it in your father's name.

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. M J Chapman 40-1, Asa Lockwood 40-1, C E Spencer 39-25, Mrs H M Grant 33-22, Allen Wilson 39-23, H Keefer 39-20, S Ramsey 39-21, J T Lawrence 39-8, Soldier's Home 39-8, Isaac Perry 40-1, Polly Conklin 40-1, W A Towle 40-1.

\$1.50 EACH. M E Buzzell 40-25, O Wilson 40-25, P Behnman 40-25, E Townsend 40-25, J S Townsend 40-25, Richard Collier 40-25, E G Blackman 40-25, Jesse Van Meter 40-25, S R Vincent 40-25, D Hodges 40-3, Hiram Hodges 40-25.

\$2.00 EACH. W T Hinton 39-14, Sarah Rowe 40-24, A B Williams 41-1, S S Truesdell 40-25, B A Hodges 41-13, Daniel Hale 40-24, W J Mills 41-1, Charlotte Hobbs 40-14, E A Gifford 40-14, Joseph Sutherland 41-1, Philip Strong 41-1, J Lumont 40-11, W Hale 40-1, D T Bourdeau 42-1, B Makey 40-20, L M Barlett 41-1, Almira Fifeid 41-1, C Carwright 40-18, J W Cronkright 40-25, S S Shirky 38-1, H Phillips 40-18, Samuel Bowen 39-1, Wm Hill 36-18, D C Osborn 40-14, Wm Haviland 40-17, Clara Huribut 40-1, C D Fair 40-12, Benj Zarker 41-26, Mary Capen 41-1, R L Buck 38-5, Mrs Carmichael 45-23, F H Chapman 41-1.

MISCELLANEOUS. Miss E Abbot 75c 39-25, Sally Adams 75c 39-1, Jane Sewell \$2.25 38-20, Lathrop Drew 1.82 40-19, L Chandler 50c 40-3, L Smith 3.00 41-1, H C Bagley 38c 40-1, W S Woodbury 3.45 41-1.

Books Sent by Express.

O A Olson, Ft. Atkinson, Jeff Co., Wis., \$18 33; Eld James White, Richmond, Va., 33.34; Eld D M Canright, Osceola, Iowa, 6.67; B King, Eugene, Knox Co., Ill., 4.00.

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Eld T A Stevens 11c, Mrs Paul Sawyer 5c, Mrs M Cady \$1.16, H Hilliard 40c, Maria J West 35c, Ada T Robinson 1 00, Mrs E H Kynett 35c, Wm H Graham 10c, Thos J Fest 50c, P W Baker 50c, E L Clevenger 1 60, Wm C Hindman 12 00, E M Warren 25c, S B Whitney 1.50, J H Waggoner 8.62, W K Kennedy Jr 2.25, Z T Beachboard 25c, J H Jordan 35c, J Atkinson 1.50, L M Witter 30c, Carrie S Haskins 3.00, Geo McCormick 30c, M Enoch 1.50, A H Clymer 2.00, S R Vincent 2 50, L G McVane 15c, J Vaughn 20c, M E Crumb 55c, Geo Warren 30c, A C Bourdeau 3 25, S Atteberry 60c, Chas E Buck 1.10, H F Phelps 75c, L Bell 25c, E Terry 15c, Mrs Lou J W Reid 35c, W A Rampton 20c, M A Addison 10c, H C Blanchard 10 44.

Cash Received on Account.

H Grant for Minn. Conference, \$5.00, D T Bourdeau 6.00, A C Bourdeau 23.24, Alex Carpenter 3.00, D M Canright 36.63, S H Hunt 8.00, J B Goodrich 7.72, G I Butler by S Osborn 5.00.

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

Sally M Stockwell \$10.00, Eliza Nettlesingham 10.00, M E Steward 10.00, Joseph Ball 10.00, A B Williams 10.00, Elam Van Deusen 20.00, Mary E Van Deusen 20.00.

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

E L Bliss 10.00, C H Bliss 10.00, Mary C Chesbro 5.00.

Michigan Conference Fund.

Church at Genoa, 43.00.

Book Fund.—10,000 Wanted.

Amount received heretofore.—\$4026.90.

Twelve Dollars Each. Luther Fish.

Miscellaneous.—E J A Vosburgh \$1.00, from a sister 1.50, E L Clevenger 3.90.

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