

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE NIGHT COMETH.

TIME's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches,
The midnight of gloom,
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

The vision is nearing
The Judge and the throne!
The voice of the angel
Proclaims, "It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flash out from its gloom.

Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.
With clouds He is coming!
His people shall sing;
With gladness they hail him
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last, fatal fire.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

Sol.

THE LITTLE SEASON OF REV. 6:11.

AFTER speaking of the martyrs who had fallen under the long period of papal persecution, John says in Rev. 6:11:—

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

In Thoughts on the Revelation, pp. 105, 106, this verse is explained as follows:—

"The white robes. These were given as a partial answer to their cry, 'How long, O Lord, dost thou not judge and avenge our blood?' How was it? They had gone down to the grave in the most ignominious manner. Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives maligned, and their graves covered with shame and reproach, as containing the dishonored dust of the most vile and despicable characters. Thus the church of Rome, which then molded the sentiment of the principal nations of the earth, spared no pains to make her victims an abhorring unto all flesh.

But the Reformation begins to work. It begins to be seen that the church is the corrupt and disreputable party, and those against whom it vents its rage are the good, the pure, and the true. The work goes on among the most enlightened nations, the reputation of the church going down, and that of the martyrs coming up, until the corruptions of the papal abomination are fully exposed, and that huge system of iniquity stands forth before the world in all its naked deformity; while the martyrs are vindicated from all the aspersions under which that Antichristian church had sought to bury them. Then it was seen that they had suffered, not for being vile and criminal, but "for the word of God, and for the testimony which they held." Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memory cherished. White robes were thus given unto every one of them.

"The little season. The cruel work of Romanism did not instantly cease as the light of the Reformation began to dawn.

Not a few terrible outbursts of Romish hate and persecution were yet to be felt by the church. Multitudes more were to be punished as heretics and join the great army of martyrs. The full vindication of their cause was to be delayed a little season. And during this time, Rome added hundreds of thousands to the vast throng of whose blood she had already become guilty. See Buck's Theological Dictionary, Art., Persecution. But the spirit of persecution was finally restrained, the cause of the martyrs vindicated, and the little season of the fifth seal came to a close."

A brother writes from Greenville, Mich., under date of Dec. 17, 1873: "Some claim that the prediction concerning their brethren being killed, has not been fulfilled this side the Reformation, but is to be fulfilled in the time of trouble yet future. Can you give any history showing that Christians were put to death between the opening of the Reformation and the end of papal supremacy in 1798?"

In the extract given above from Thoughts on the Revelation, "Buck's Theological Dictionary, Art., Persecution," is quoted as authority for the statements there made. As these seem to be questioned, we transcribe the following from Mr. Buck's testimony relative to persecutions that have been inflicted upon Protestants since the Reformation:—

"Persecution of Christians by those of the same name. Numerous were the persecutions of different sects from Constantine's time to the Reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called; this was the famous council of Trent, which was held for nearly eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the Reformation. The friends to the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time, innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The invincible armada, as it was vainly called, had the same end in view. The inquisition, which was established in the twelfth century against the Waldenses (see Inquisition) was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with Protestant blood. In

"HOLLAND,

and in the other Low Countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants in that part of the world were then in subjection. Father Paul observes that these Belgic martyrs were 50,000; but Grotious and others observe that there were 100,000 who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for in the issue, a great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent State, which has ever since been considered as one of the principal Protestant countries of the universe.

"FRANCE.

"No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Prot-

estants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the Duke of Guise; his head was afterward cut off, and sent to the king and queen mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder, the groans of those who were dying, and the shrieks of those who were just going to be butchered, were everywhere heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty that torrents seemed to empty themselves in the neighboring river; in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood.

"From the city of Paris, the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practiced at Angers, Troyes, Bourges, la Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above 30,000 Protestants were destroyed in this massacre; or, as others affirm, above 100,000.

"But what aggravates these scenes with still greater wantonness and cruelty, was the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII., and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening, the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church.

"But all these persecutions were, however, far exceeded in cruelty by those which

took place in the time of Louis XIV.

"ENGLAND

has also been the seat of much persecution. Though Wickliffe, the first Reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome that his bones were ordered to be dug up, and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII., Bilney, Bayman, and many other reformers, were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, among whom were the famous Protestants, Bradford, Ridley, Latimer, and Philpot. In the following, 1556, eighty-five persons were burnt.

"James I. succeeded Elizabeth. He published a proclamation, commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded, for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined, in the Star-chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litchfield. Worn out with endless vexations and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian that, in this, and in some following reigns, 22,000 persons were banished from England by persecution to America.

"IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold."

The authorities which Buck cites in support of his statements are as follows: "Limborch's introduction to his History of the Inquisition; Memoirs of the Persecutions of the Protestants in France, by Lewis De Enarolles; Comber's History of the Parisian Massacre of St. Bartholomew; A. Robinson's History of Persecution; Lockman's History of Popish Persecution; Clarke's Looking Glass for Persecutors; Doddridge's Sermon on Persecution; Jortin's ditto, ser. 9, vol. iv; Bowers' Lives of the Popes; Fox's Martyrs; Woodrow's History of the Sufferings of the Church of Scotland; Neale's History of the Puritans and of New England; and History of the Bohemian Persecution.

It is evident that no part of the events to transpire under the fifth seal are yet future; for they have all been fulfilled, and we are now living under the sixth seal. The opening of this seal was marked by the great earthquake of Nov. 1, 1755. The great feature of the fifth seal was the Reformation, from its first inauguration till the power of persecution was fully broken, during which time many of the fellow-servants of the great army of martyrs which had gone before, were, according to the foregoing historical statements, put to death, as they had been. U. S.

The First and Great Commandment.

THE following article is from Dr. Cumming's Scripture Readings on Matt. 22: 34-40. It is a forcible exposition of the relation which exists between the law and the gospel, and adds another to the many existing proofs that no one ever thinks of taking the position that the moral law has been abolished till forced by the admission of its existence into conclusions which he wishes to avoid. Dr. C. says:—

"Well, 'when the Pharisees,' after having been once repelled, 'had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which—ποία—of what sort—what is your description of—'which is the great commandment in the law?' Jesus then summed up the whole decalogue in two short, but comprehensive, epitomes—the first embraces the first four commandments, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'—the second embracing the last six commandments, 'Thou shalt love thy neighbor as thyself.' In the moral law on Sinai, it was negative—'Thou shalt not.' In the summary of it by Jesus it is presented in its positive aspect—'Thou shalt love God, and thy neighbor as thyself.' It is explained elsewhere, that love is the fulfilling of the law. The great question, then, is, How shall man get the seed of love replanted, or resown, in his heart? The answer is, We love God because he loved us. God's intense love to us produces responsive love in our hearts to him. Thus, Christianity is the only provision for replanting love in the human heart, and giving, not only pardon by an atonement, but sanctification by the Spirit, or obedience to the moral law.

"The question put by the lawyer, whose object was to ensnare Jesus by provoking a reply that might be turned against his popularity with the crowd, and in favor of the designs and desires of the scribes and Pharisees, might be literally translated, and indeed ought to be translated, not, 'which is the great commandment in the law?' but, 'Of what sort is the great commandment in the law? What is your description of it? What is its character? How do you describe it? In what language do you express the leading and prominent commandment in the law?' He played into the hands of the scribes and Pharisees so far, because they often made the rigid, mechanical observance of one law an atonement or warrant for the breach of another law, the breach of which was agreeable to their taste, and convenient to their habits; and he, being accustomed to hear that one law was better than another, and that amid all the laws there was some chief and leading one, asked our Lord, 'Which of the ten is the chief one? and what sort of one is it? and how does it bear upon our responsibilities? Tell me what sort it is.' He did it, tempting Jesus, not for information, but in order to ensnare him; but our Lord, just as we saw he did on their asking him, 'Is it lawful to give tribute unto Caesar, or not?' overlooked the motive that dictated the question, and replied to it with as much ungrudging forbearance as if they had asked from the purest motives, and desired from the very heart to have the best and choicest information. He answered at once, 'The great commandment is not, Thou shalt not make unto thee any graven image; nor is it, Remember the Sabbath day; nor is it, Thou shalt not steal; but it is, first and chiefest, the emotion that the heart should feel toward God; and second, what is its shadow, and never absent companion, the feeling that the heart should cherish toward every other heart that beats in the world. The first and great commandment is not one of the first four singled out for supremacy over the remaining three, but it is that feeling within which covers all the four commandments of the decalogue that relate to God; and secondly, and subordinately, the feeling within that covers the remaining commandments of God, and relates to all your duties to your neighbors and brethren of mankind.'

"Now, the first four commandments are embosomed in the words, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' Now this law man first broke. It was the chief commandment that man first violated

in Paradise. He was placed under this law; he broke through it; and in doing so, he lost that tendency to God, that dependence upon his touch, control, and paternal government that would be equivalent in material things to the earth breaking loose from its attraction to the sun, and wandering eccentric from its orbit into the wilds of infinite and endless space. By the disruption of this primal tie, this first and chiefest affection, love to God, man lost his anchorage ground, and was at sea without star above, or hope before. He broke loose from the great central government, and became, in the language of Scripture, a lost son, a stray sheep, dead in trespasses, an enemy, a stranger, without hope, and without God in the world.

"Now, after this, the Bible does not assert that no moral excellence survived in man, and experience does not warrant us in saying so. There are many beautiful traits that still survive man's first loss; but these beautiful traits are like ivy about a ruin, they only serve to conceal the gigantic deformity that is within and beneath them. Whatever excellence survives in man's heart is just the remainder of what he once was. There is enough to tell us how magnificent he was in his original relationship to God, and there is enough to prove to us what a terrible dislocation, what an awful wreck, sin has made of the once fair and beautiful vessel of humanity. The Scripture does not assert that man is without any trace of what he was, or that he has no moral excellence. 'If ye, being evil, know how to give good gifts unto your children;—there is the affection of parents to children, and of children to parents. There are men constitutionally honest and generous—so just, that they would spurn to do an unfair thing—so honorable, that they would shrink from the thought of a mean thing; and these graces, if I may call them so, are in their place beautiful. But what we say is, that man has lost the spring and source of all virtue that is beautiful before God, and that he has parted with that supreme and vital feeling, love to God, which gives beauty to every grace, vitality to every virtue, and makes the good tree bring forth, not only fair and fragrant, but good fruit in the sight of God and man.

"Now, it is repeatedly asserted in Scripture that in the absence of this love to God no outward act has any excellence in his sight. It may, I repeat, be excellent in the sight of man; weighed in human scales, and submitted to human appreciation, it may seem most valuable; but till the fruit be connected with love to God, or the parent stem—till what you do springs from what you feel toward God, there is not that which will make it acceptable in the sight of God. There is no real, lasting, moral vitality in the branch, plant it in any soil you like, however fertile it may be in this world, until it be grafted in the parent stem, partake of its sap, and bear blossom from its union with it. The most splendid acts are but splendid sins, till they are quickened with this divine life. Whatever is done by an unconverted man is a sin, when tested by a holy and heart-searching God. It is our relationship to him, and his relationship to us—it is our restoration of sonship in reference to him, and the revelation of his Fatherhood in reference to us, that communicates a new beauty, gives real life, and makes truly useful and good all the fruits, virtues, sacrifices, or good deeds, that man is able to do by grace and through the Spirit in this present life.

"The constant assertion of Scripture also is, not only that nothing can be really good and lasting without this, but that man is by nature wholly destitute of this. He may not be destitute of many beautiful virtues, but he is wholly destitute of love to God. Nay, he is not only destitute of love to God, but he has the very opposite emotion, and cherishes the very opposite feeling; that is, hatred to God. He may love an idol he has cut from the marble, or a sentimental being he has called up in his imagination, and think that by loving such a being he really loves God. But this is only making an idol suitable to his taste, and loving that idol instead of the true and righteous God; and thus, love is not only withdrawn from God, to whom it is supremely due, but it is communicated and transferred to other objects, to which it was not due at all. The fact is, the feeling of love survived the fall, and man must have something to occupy the niche that God forsook when the sinner fell. The original law was, 'Thou shalt love the Lord

thy God.' God has forsaken us, because we have forsaken him; but the feeling of love, with which man was created, is just as inseparable from his heart as the feeling of hunger or thirst is from his physical economy. Having lost God, the true object, whom he no longer loves, because that God condemns him for what he is and for what he has done, he finds other objects upon whom he concentrates that love, and who occupy the place that God originally filled. He puts the creature in the place of the Creator, and loves the former vastly more than he loves the latter. If man had no love at all surviving, then he would seek nothing to take the place of God; but because he has still the affection of love, though the Object be gone, he gropes about for another object to lean upon and love, and give the sacrifice of his feelings and his religious worship to. Hence, there never has been a nation without a god. An atheist really and speculatively is, I believe, an impossibility. We never can get rid of the impression that there is a God. We may modify our apprehensions very much of that God, or we may give our worship to an idol, an image, or a sentiment; but something greater than himself, and more lasting than life, man instinctively worships, adores, and trusts in. But supreme love to the true and the only God by nature he has not; on the contrary, I have said, he hates him.

"You say, 'How can we hate God?' We do not know him. We love our natural conceptions of God. Poets write the most beautiful poetry, and orators make the most eloquent speeches, upon God's beneficence and power; but God, as a holy God, who will hate, punish, and extirpate sin, is a God whom man cannot love. The best evidence of this is, that the intrusion of God many a day, many an hour, and into many a thought, would be so grievous an infraction of your peace, that your heart would recoil from it, and give utterance to the wish, not dogma, 'No God,' and show that there is latent in its depths an instinctive enmity, where you thought there was only approbation, complacency, and love.

"Whatever change has been wrought in man, the great requirement of God still remains, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This law is not repealed by the gospel. It is obligatory upon you and me, upon angels and archangels, and all created intelligences. It is binding on us all, it is the essence of Heaven, it is the atmosphere of the blessed, it is the tie that knits a happy universe to God, the disruption of which would be ruin and misery to the creature, and dishonor to that God who still says, 'Thou shalt love the Lord thy God with all thy heart.'

"And, therefore, this leads me to notice how this love can be restored in the heart of man. How, then, is the element of enmity to be swept out, and the heart to breathe henceforth love to God, and the tie broken in Paradise to be reknit in more than its pristine peace and strength? That question meets its answer from the cross of Christ. The law is exacting love—'Thou shalt love;' the cross is pardoning love. We hear from the law the constant exaction, 'Thou shalt love,' and we feel that it is as impossible to love as to rise from the earth, and seat ourselves amid the fixed stars; and the longer we listen to a God exacting what we feel from our nature to be an impossibility, the more hardened and exasperated we become; and thus, the repetition of the law, instead of producing love, only increases the enmity that was within us, till we hate God only the more as he repeats the command, 'Thou shalt love.' But unless there be love, there is no life, there is no salvation, there is no happiness. The way, therefore, that God has taken to produce it, is by the cross. He there proclaims at once this great truth, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish;' and we, hearing that God so loved us, that, to express the intensity of that love, he spared not his own Son, listen to these glad tidings, and study the manifestation of this love; we learn that God, who loved us in our Eden glory, loves us as much in our ruins now, and our confidence is at once restored. We venture to approach a God pardoning, not exacting, proclaiming his love to us, and saying nothing about our love to him, and, in the language of John, 'We love him, because he first loved us.' In other words, the plan of the law

is to insist upon love, 'Thou shalt love;' the plan of the gospel is to say nothing about what we owe to God, but to say much about what God has done for us. God's way to produce love in the human heart is, silence about our duties to him, reiterated utterance of his love, and sacrifice, and interposition for us; and we come to regard God no longer as exacting duties that we cannot discharge, but only as bestowing blessings that we never deserve; and by the very nature of our constitution, and by the very nature of this manifestation of disinterested love, there is produced responsive to it in our hearts the beginning of that love which casteth out fear, and is only perfected in the everlasting life of the world that is to come.

"But even this manifestation of God's love to us would not produce this love in us to him, did he not give also the Holy Spirit to take of the things of Christ, what he said, did, suffered, and purchased, and to apply them to us, so that, taught by the Holy Spirit, and having God's love to us, revealed, expounded, unfolded, and impressed upon our hearts by him, we come by that divine influence to love him who first loved us; and the moment this is done, man is restored to the orbit in which he was first placed; he is restored to his original relationship to God; he no longer sees God on Sinai exacting duties that he cannot pay, but hears him in the still, small voice of Calvary, bestowing mercies that he did not deserve; and he cannot help breaking forth into feelings of gratitude and responsive love to him, who thus, in spite of our sins, loved us, and, in order to remove our sins, gave his Son to die for us; and we come to love him with all our heart, and soul, and mind, who so loved us that he spared not even his own Son, but gave him up unto death for us all.

"This love, then, when once implanted in the human heart, will grow day by day in vigor, in influence, and in power. It is not a dead thing, but a living germ planted in the living heart; and, nourished by the Holy Spirit of God, it grows up into increasing love, till it has no fear, and never can experience any failing. The more we contemplate the object that we love, the more we shall be struck with the greatness of his love. The more we study the cross, the more impressed we shall be with the magnificence of the love that raised it; and thus looking unto God loving us, we shall be changed from glory to glory, as by the Spirit of the Lord, growing in love to him, not by hearing his exacting law, but by ever studying, ever meditating upon the sin-pardoning sacrifice upon the cross; and we shall feel more an allegiance grow within us that has no comparison, and an affection nourished within us that can have no equal, till at last we, too, shall understand what that meaneth, 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' Luke 14:26.

"We have now, in this love planted in the human heart, the spirit of all obedience to God's law. Plant the love in the human heart which the cross necessarily generates, and you put in every heart the root that spreads out in all the branches of the moral law. The law is fulfilled in one word—love. Love is the decalogue in a monosyllable; and the decalogue are but the branches that spring from this root—love in the human heart. Hence, evangelical preaching, which shows alone how this love can be generated, alone guarantees that there shall be obedience in the life. Justification by faith is the preface to sanctification of life, or obedience to all the requirements of the law. The believer obeys the law, not in order to be justified, but because he has been justified. Love to the Justifier necessarily delights in obeying the law that he has laid down. Outward obedience to holy law is just the outer life that springs and is developed from the inner life of love to God.

"And wherever there is this love to God, there will be assimilation to him. The very nature of love is to produce likeness. The painter who selects a great master for his study, instinctively catches his style, and imitates his painting. The poet or the musician, whatever be the profession, who prefers a certain master, naturally and instinctively falls into his modes, forms, traits, and distinguishing characteristics. And the Christian, whose heart is supremely set upon the great Master, and Teacher, and Legislator of all, instinctively but progressively will be assimilated to his character, and become like Him whom he so

truly and deeply loves. 'Be ye perfect, even as your Father which is in Heaven is perfect,' is an absurdity as addressed to the unconverted man; it is the most beautiful, possible, and welcome address to him who loves God with all his heart, and soul, and mind. And the longer you live in the light of the countenance of Him who is love, the more sharply and distinctly the lines of the long effaced and faded image of God will be restored and thrown up, till at last you are found bearing the likeness of him who loved you, the sons and children of our Father who is in Heaven.

"And if you are the subjects of this love, you will love all that bears the superscription of God. You will love the Sabbath as an angel from the realms of the blessed, as an emissary from the brighter and the better land, as a fragment of Heaven, a foretaste and an earnest of the Sabbath that remaineth for the people of God. You will love it, not because it is a respite from the labors of the week, but because it bears upon its bright brow the signature of your Father in Heaven. You will love the house of prayer. It is a tent that is pitched on the Sabbath, in which God meets you, and holds communion with you, as he did with Adam in the cool of the day, and amid the bowers and walks of Paradise. You will prefer a day in God's courts to a thousand in the Crystal Palace. You will regard every service that you join in, every sermon that you hear, as a spring in the valley of Baca, drinking from which you are strengthened for the journey that is before you."

Godly Sincerity.

WE live in an age and a country wherein many other swollen shams are bursting besides cotton balloons. The escaping gas that inflated them is by no means a pleasant smell. Institutions that were thought solvent are exploding. Reputations that had swelled to great bulk are bursting. What is still more sad, there are frequent collapses of Christian character, which God and holy angels must look upon with infinite pity. There is but one remedy for these portentous shams. As light is the only cure for darkness, so the only cure for these flagrant falsehoods of profession and pretense, is to be found in what the apostle Paul calls "godly sincerity."

This may be defined as an honest endeavor to *seem* to our fellow-men just what our God actually knows us to be—no more and no less. It is opposed, on the one hand, to that cowardly distrust which refuses to take responsibility and to let our light shine for the glory of our Lord. It is equally opposed to the public profession of what we have never felt, and to claiming credit for what we have never possessed. It is simply truthful speaking and truthful living. Oliver Cromwell hit the idea exactly when he said to the artist who tried to make his rough and rugged face look handsome on canvas: "Paint me as I am, or I won't give you a shilling."

The honest-hearted Christian will not feign to be what he is not, nor tell God a pious lie, even in his prayers. He will not groan out a contrite confession of the very sins that he is rolling, as sweet morsels, under his tongue. He will not, in his prayers, attempt to impose upon his fellow-men a character which he knows that he cannot impose upon God. Sometimes when I have listened to a very glib confession of utter "worthlessness," I have felt inclined to speak out: "Brother, that is just what we all think of you." He would probably reply, in a rage; "I am just as good as you are, any day." Would it not be a good thing to offer a subscription paper at once to some of those voluble Christians who make such superlative professions of love to Christ, in the prayer-meeting? I am afraid that the collapse would be as sudden and as ludicrous as that of the unhappy balloon which sunk into a pile of rotten rags a few days ago.

Now, half the trouble which many people take to be smooth and worthless impostors in religion would make them genuine Christians. A lie is a great deal harder to tell than the truth. It is actually harder to be a successful hypocrite than to be a successful Christian. In the one case, God is continually helping us. In the other case, God is hindering us, and all the time is exposing us to detection and disgrace. It is really easier to possess a sincere heart-piety and to let that inward

light shine out naturally from the countenance and the conduct than it is to go through life wearing the mask of false profession. To *be* a true Christian is a constant joy. To *seem* to be one when we are not, is to wear a hateful, galling yoke of bondage. In order to keep up appearances, an insincere professor is incessantly obliged to do many things which are exceedingly distasteful and even loathsome. He must utter many a solemn falsehood which sticks in his throat. He must forfeit all self-respect. He must perform many a penance, and call it a pleasure. He lives in the constant dread that his mask may slip aside and reveal his real character. For no man ever went through a whole false life of professed piety without awakening occasional suspicion of his "godly sincerity." Sometimes a sudden emergency jerks the mask aside and exposes the dissembler. Oh! what a wretched life is led by him who, in trying to "keep afloat" before his fellow-creatures, is constantly striving to calk up those fatal leaks which he knows are sending him to the bottom! What a horrible thing it must be, too, for a morally responsible being to feel in his inmost heart that he is hanging his hopes for eternity on a spider's web.

There is but one remedy for such a living lie. It is "the truth as it is in Jesus" embraced and practiced. The only cure for a false life is a *new heart*, sought from the God who loves to give it. When the outward conduct is inspired by the "Christ who liveth in" us, then it is as natural and normal to live godly as it is for a healthy person to breathe. The conduct is but the outward expression of the inward principle. The clock-face reports the right time of day because the interior works are in good order. The conduct becomes the measure of the soul's graces. There is no exaggeration in order to be "seen of men;" and there is no concealment for fear of being singular or unpopular. The heart loves Christ. The will obeys Christ. The understanding is enlightened by the Holy Spirit. The hands are busy for him doing good, and the purse opens at the touch of a conscience which is owned by Christ. Such a sincere faith makes a sincere tongue and a sincere life. Its possessor is not ashamed of the gospel of Jesus Christ.

Such sincerity is *power*. It is argument irresistible. It is eloquence that no skepticism can withstand. In the pulpit it is the virtue that hides a multitude of sins against rhetoric and aesthetics. The man "believes, and, therefore, speaks," and when he speaks out of a genuine experience and a heart filled by the Spirit, others are forced to believe also. Sincerity was the secret of Whitefield's power. His intellectual resources were scanty; but to him God was all and man was nothing. He cried aloud to guilty sinners whom he actually *knew* were hanging over the verge of hell.

There are many who, if they cannot do much else for their Saviour, can, at least, do this: They can live out a godly sincerity. They can be true to Christ. Our first counsel to every one who would make his life a spiritual power, is, *Be true!* Our second counsel is, *Be true!* The third is like unto it, *Be true!*

"Think truly, and thy thoughts
Shall the soul's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A grand and holy creed."—T. L. CUTLER, in *Independent*.

Sound Words.

THE best things when abused become the worst; there is no devil like a fallen angel; no enemy to gospel like an apostate Christian; no hate like the "theological hate;" no war like a religious war; and no corruption like religious corruption. The reasons are not far to seek. The best things are the strongest things: they can do, most always, most evil when used in an evil way. Bad men know this. Simon the magician was not the only one that has cast a covetous look at Christianity, and said, "Give me also this power." Further, the best things when abused have a natural tendency to exceed in evil. When men who have reached a certain point of evil go rapidly to a great excess of iniquity, outraging propriety, and thus startle superficial observers of their race, one reason is the memory and sense of lost

good. There is a distressing self-consciousness, a painful presence of righteousness, which haunts the wrong-doer, and no ordinary sinfulness will suffice in such a case. The thing is to drown moral feeling, to keep the man from himself, and to endeavor by force to suppress reproving recollections and rebuking convictions; and an extravagance of sin is needful for this. Much surprising vice is really the tribute which unruly passions pay to moral excellence. And so it is with the abuse of religion. When perverted to evil its very purity tempts, or forces, to kinds and modes of mischief peculiar to itself. Only a bold and unblushing heart can manage to defend itself from its rebukes. It is the swearer, half ashamed of himself, lifting his voice higher, and pouring out more terrific oaths; it is the drunkard, seeking, in beastly intoxication, refuge from remorse; it is the once gentle possessor of purity, attempting a vain relief from anguish by awful violations of all that was once loved and cherished.

Good, when abused, greatly hardens and benumbs moral feeling. The very practice of checking its natural impulses and stifling its voice makes men bad at a faster rate than the mere doing of wrong. For it is not the commission of evil that corrupts and indurates the soul as much as the repressing of good.—A. L. MORRIS.

"At Midnight."

A SHORT time since, I was spending the night with the family of a friend, in the absence of the husband and father. On waking near midnight, all was darkness and silence. The household were wrapped in quiet slumber. Suddenly there was a noise in the street, a rap at the door, and the father's voice was heard calling a member of the family by name. What a change came over the sleeping household! The quiet of the midnight slumbers gave place to the confused murmur of voices, hurrying steps, and hasty preparations to welcome the cold and weary traveler. But there was another circumstance which added greatly to the surprise and pleasure of the midnight arrival. The father brought with him a son and his family, who were now returning for the first time after an absence of several years.

As I listened to the happy voice of parents, children, and grandchildren, gathered once more around the parental fireside, I thought of another coming of "the Master of the house," perhaps "at midnight."

How much like a sleeping household will the mass of mankind be at that time! While a few will be awake, watching, listening for the faintest sound that betokens His approach, the multitude will be asleep. Some, perhaps, once had joyous anticipations of that event, but they have listened to the delusive words, "My Lord delayeth his coming;" and now they sleep on with the world, alike forgetful of the past, and regardless of the future. Alas, with what terrible suddenness, must the waking come! The care and rush of business, the whirl of pleasure, the pomp of worldly honor, the listless dreams of indolence, the devious ways of vice and crime, will alike prove powerless to hinder the hearing of that voice which shall rise above the crash and roar of dissolving elements; which shall reach with loving energy the darkest recesses of hades; which shall startle into life the sleepers on mossy beds far down among coral rocks and ocean caverns, and shall summon to their final doom the mightiest of the living and the dead.

But while the suddenness of the coming will be fearful to the many, it will be transcendently joyous to the few who are watching. The Beloved, so long absent, comes at last! The Presence, so often yearned for, is now beheld in all his glorious majesty and beauty. The hand whose unseen leading has been so long experienced, is now grasped with the fervor of immortal love. The eyes which have watched our welfare with sleepless vigilance, are now gazing into ours with unutterable compassion and affection—a compassion and affection whose best exponents are Gethsemane and Calvary.

And this beloved Friend will not come alone. However much the soul may be filled with his divine love, there are earthly loves, pure, tender, abiding. Some, thus loved, have been taken from us, leaving our hearts rent with anguish, and our lives desolate; but we have God's own word

that "they shall come again from the land of the enemy." We sorrow not as those without hope, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Yes; as the waiting ones are caught up to meet their Lord with all the host of his angelic attendants, they will also meet the loved and lost of earth.

Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me.

But how different from the decaying bodies we laid away, upon which disease had done its work, are these radiant beings, vigorous with immortal life, beauteous with resurrection fashioning like unto Christ's glorious body—the same, but glorified. The same eyes that looked their last on us so lovingly, and then grew dim and sightless, shall then shine upon us with a new and fadeless luster. The hands which supported us in helplessness, which ministered to our wants or soothed our aching brows, and which at last we folded across the still breast, shall then be stretched to meet us with the grasp of an unchanging friendship, an undying love. The arms which twined about us in the purity of earthly affection, then loosed their hold and grew rigid in death, shall embrace us yet again. The voices so dear to us, which grew fainter and yet fainter until they were hushed forever on earth, shall greet us then, strong and melodious as those of angels, and shall join with ours in swelling the anthems of the redeemed. And this state of bliss, unspeakable shall know no end. "So shall we ever be with the Lord."

Reader, will you be there? Will you share the blessedness of those servants whom their Lord when he cometh shall find *watching*?—*The Christian*.

"Almost Up."

"ALMOST up—almost up!" was the cry of the wounded sergeant, as they laid him down on the battle-field, and watched tenderly his dying struggles.

"Where did they hit you, sergeant?"

"Almost up."

"No! sergeant, but where did the ball strike you?"

"Almost up," was the reply.

"But, sergeant, you do not understand—where are you wounded?"

Turning back the cloak which had been thrown over the wound, he showed the upper arm and shoulder, mashed and mangled with a shell. Looking at his wound, he said: "That is what did it. I was hugging the standard to my blouse, and making for the top. I was almost up, when that ugly shell knocked me over. If they had let me alone a little longer—two minutes longer—I should have planted the colors on the top—almost up, almost up!"

The fight and the flag held all his thoughts. And while his ear was growing heavy in death, with a flushed face and look of ineffable regret, he was repeating: "Almost up, almost up!"

"Almost up," Christian, what is your ambition? Does the battle and the flag fill all your thoughts? Oh! when Jesus leads his army forward, and his promises are yours, and victory is sure, are you, can you be forgetful, of the conflict, and too much occupied in making money and enjoying the pleasures of the world to take up your cross and follow Jesus in saving souls and redeeming a lost world?

"Almost up!" Let this be your cry in life, and your joyful shout in death; and then from the battlements of Heaven you shall swell the anthem of victory as the last stronghold of Satan is captured, and earth echoes back the angels' song: "Glory to God in the highest; on earth peace, good-will to men."

THE FUTURE.—The future is always fairy-land to the young. Life is like a beautiful and winding lane; on either side, bright flowers and beautiful butterflies and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening which we imagine will be more beautiful still. But, by degrees, as we advance, the trees grow bleak, the flowers and butterflies fail, the fruits disappear, and we find we have arrived at a desert waste, in the center a stagnant and Lethean lake, over which wheel and shriek the dark-winged birds, the embodied memories of the past.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 23, 1873.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH.

EDITORS.

The Warning of the End.

It was shown last week, from reasons which we think all must consider sound, that we may apply ourselves to the study of the book of Revelation with the utmost confidence that earnestness, sincerity, and prayer, will enable us to understand it.

The book is composed, as even a hasty glance at its contents will show, of many separate and distinct lines of prophecy. These are not consecutive, one line being completely fulfilled before another commences; but they are synchronous, the events predicted in one prophetic chain occurring, in many cases, at the same time with those contained in another. Thus the seven churches reveal the internal history of the church during the gospel dispensation; the seven seals, the history of the church, as connected with outside agents, during the same time; the seven trumpets, the great political events occurring during the same period; and so with the other lines of the prophecy.

Having been taken down through one series of events, we are carried back to the commencement of another. Each line of prophecy reaches to the eternal state, and there ends. When we are carried through to the completion of one series of events, another is introduced, and we are taken down through that to the end, in like manner.

According to these principles, we find a new line of prophecy introduced in the sixth verse of Rev. 14. We call attention to this one, because it is as important as any that can be found in the Revelation. With a few brief steps we are brought down to the great event of all events—the second coming of Christ in the clouds of heaven.

Three angels are seen by John flying through the midst of heaven with important and solemn announcements to the children of men; and immediately, following their three-fold message, one like the Son of man is seen, throned upon a great white cloud, and coming with a sharp sickle in his hand to reap the harvest of the earth. This can represent nothing else but the second advent of Christ, so frequently and plainly predicted in other portions of the Holy Scriptures. These messages, then, are preparatory to that event, and are warnings of it. They show that the coming of Christ is not to occur unheralded. Whenever they are given, they not only make known to the world the coming of the great day of Christ's appearing, but they are themselves one of the strongest signs of its near approach.

Verses 6 and 7 read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This is a message from God to men. It concerns every nation, kindred, tongue, and people, on the face of the earth. We want to understand it. "Blessed are they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." When the time comes for this prophecy to be fulfilled, men are to fear God, and give glory to him, for the reason that the hour of his Judgment is come. If they fail to do this, they disobey, or at least fail to come up to, this prophetic requirement. But how can they obey this message, unless they can know when it is fulfilled?

Yet some would have us feel that we must not try to understand this matter, because the language is figurative. That the language is figurative, or that a symbol is made use of in this message, we acknowledge; but shall we take fright at a figure of speech? Shall we refuse to listen, whenever the language is symbolic? No one is alarmed at figurative language in any other kind of writing. The fourth-of-July orator will spread the "wings" of the "American eagle" from the Atlantic to the Pacific, and fill the sails of the "ship of State" with the "prosperous gales of peace," and send her bounding away over the "billows of national glory;" but no one denounces the speaker or his

theme, because he uses a figure. We only ask that the Bible shall have as fair a chance as any other book.

Archbishop Cranmer, when examiner in the university at Cambridge, gave the true rule of Biblical interpretation. D'Aubigne thus writes of him: "He used to say to the candidates for the ministry: 'Christ sendeth his hearers to the Scriptures, and not to the church.' 'But,' replied the monks, 'they are so difficult.'—'Explain the obscure passages by those which are clear,' rejoined the professor, 'Scripture by Scripture. Seek, pray, and he who has the key of David will open them to you.'"

On this true Protestant principle of interpretation, the great Reformation was based. And the same principle is the foundation of all the progress which truth has made from that day to this. Let scripture interpret scripture, and let the literal language of the Bible explain its figures.

The prophecy we have quoted says that an angel was seen proclaiming the everlasting gospel. The preaching of the gospel is no figure of speech, but a literal work. The angel is the symbol. But by whom is the gospel literally preached? By angels? No; but by men; for into the hands of men this work was committed by the great Teacher. The angel, then, is a symbol of those who are called among men to preach God's word; and the prophecy is simply an announcement of this fact: that at some time a class of religious teachers would be raised up to make the proclamation here recorded. Have they ever appeared?

U. S.

Personal.

Bro. and sister White left this place for California, the 18th, in good spirits, and a very encouraging state of health, considering their manifold labors while here. Their departure was delayed beyond what was at first anticipated, and the brethren in California have doubtless grown almost impatient at their continued absence from them; but we can say to them that "their loss has been our gain."

Many of us will ever look back upon the recent stay of Bro. and sister W. with us with unfeigned pleasure. It has been a time when the Lord has signally worked. To see darkness and obstacles vanish from our path, as the mist lifts and silently clears away in the rising sunlight, has been an experience of exceeding joy, and will ever be a matter of grateful remembrance.

The laborers who have attended the meetings now take hold of their duties in the various departments of the cause with such hope and courage, and buoyancy of spirit, and inspiration for their work, as they have never felt before; for union of heart, the only basis of all permanent prosperity and success, has been attained to a degree never before realized.

Bro. and sister W. go with the prayers of this people for their prosperity; and we cherish the happy anticipation that when their duty in California is done, they will return to us with new strength, and increasing courage in the Lord.

U. S.

Elder Preble on the Twelfth Chapter of Sabbath History.

THE History of the Sabbath covers the period of 6000 years. It is divided into two parts. Part first, embracing chapters 1-11, is the Biblical history of the Sabbath, and covers more than 4100 years. This part of the History of the Sabbath, Elder Preble does not formally attack. Part second, embracing chapters 12-19, is the secular history of the Sabbath, and includes the period from the close of the New Testament to the present time. This part of the work he professes to impeach. If he really does this with respect to the first edition, the second, now just issued, is not to be esteemed worthy of credit. But an examination of this alleged impeachment will show that it is such in name and pretense only. He has certainly attempted to find false statements in my work, and the peculiar bitterness with which he has written shows that he felt determined to succeed in the undertaking. The reader shall have a chance to see what he has put forth as the most serious faults he could point out in the first edition of the History of the Sabbath.

His first charge (First-day Sabbath, pp. 388-390) is that I have quoted from a "huge mass of publications," what amounts to about sixty-six pages of my work, and that such is the smallness of the space filled by my quotations, compared with the "cart load of books" from which they

are taken, that they are "in plain English—garbled." But if that be good proof of garbling, it would be good proof had I quoted three times as much, as the quotations would not even then be the ten-thousandth part of the entire works quoted. The charge of garbling is sustained when it is shown that any extract makes the author from whom it is taken say what he never intended to say, or that gives a false view of his teaching upon the subject. We shall see whether Eld. P. has been able to find a single instance of this in the History of the Sabbath.

Elder P.'s attack commences with the twelfth chapter of the History of the Sabbath. That chapter was written to show that the age immediately succeeding the time of the apostles was, according to prophecy and history, marked by false teachers, and by great apostasy, and therefore utterly unworthy to be referred to as authority for changing the institutions of the Bible. In order to show what kind of a reply Eld. P. makes to this, I present an analysis of the chapter, stating each point, with the proofs on which it rests. After this analysis will be given his reply.

ANALYSIS OF CHAPTER XII.

EARLY APOSTASY IN THE CHURCH.

1. General purity of the apostolic churches, as shown in the book of Acts.

2. Early decline of their piety. False teachers arose in the church immediately after the apostles. The great Romish apostasy began before the death of Paul. Proved from Acts 20:29, 30; 2 Thess. 2:3, 4, 7, 8; 2 Tim. 4:2-4; 2 Pet. 2; Jude 4; 1 John 2:18.

3. An evil thing not rendered good by beginning in the apostolic age. Proved by the rise of Romanism.

4. How to decide between truth and error. Test them by the Scriptures. What is the character of a doctrine at its commencement?

5. Age cannot change the fables of men into the truth of God; because it cannot change wrong into right. Satan's 6000-year-old lie, a falsehood still.

6. Historical testimony concerning the early development of the great apostasy, from Dowling's Hist. Romanism, b. 2, c. 2, s. 1. Robinson's Eccl. Researches, c. 6. The modern Sabbath examined, pp. 123, 124.

7. Such an age no standard by which to correct the Bible; shown by Bower's statement concerning tradition, Hist. Popes, vol. 1, p. 1. Dowling's testimony concerning the Protestant rule of faith, Hist. Romanism, b. 2, c. 1, secs. 3, 4, and Dr. Cummings' remarks concerning the character of those fathers whose writings have come down to modern times, and how far they represent the views of the church of their age; and Dr. Clarke's testimony concerning the contradictory character of their writings.

8. The writings of the fathers corrupted by the church of Rome. Testimony of Ephraim Pagitt, Christianography, part 2, p. 59, and of Wm. Reaves' Translation of the apologies of Tertullian, Justin Martyr, and others, vol. 2, p. 375.

9. Unreliable character of even apostolic tradition, illustrated from John 21:20-23.

10. The two rules of faith which divide Christendom; first, the rule of the man of God, the Bible alone, 2 Tim. 3:16, 17; second, the rule of the Romanists, the Bible and tradition. Note of Douay Bible on same text.

11. The first-day Sabbath can only be maintained by adopting the second of these rules. Statement of W. B. Taylor. Obligation of Sabbath, pp. 254, 255, and the pointed rebuke of Protestants for their use of Romish traditions, by a Roman Catholic, in a Treatise of thirty controversies.

The following is Eld. Preble's entire reply to this chapter:—

"The first ten pages of 'Secular History—Part II,' are devoted to the early apostasy of the Church; and his reasoning appears to have about as much bearing on the Sabbath question as it would to argue that *all money* should be cast away as worthless, because there is some counterfeit." First-Day Sabbath, pages 391, 392.

This is simply no answer at all. If we throw away some bills as worthless, and hold fast to others as valuable, it is because the detector shows a radical distinction between them. Now if the great detector, the Bible, shows that the first ages after the apostles was to be full of apostasy, and of false teachers, and if history records these things as having actually occurred, there is just one safe course for us to take with the writings of that age, which is, that we subject them to the test of the Bible. If they agree with that, well and good; if they contradict that book, they are of no account. It is because our first-day friends virtually amend the Bible by the early fathers, and actually adopt on this question the rule of the Romanists that chapter twelve was written. Its subject matter is in the highest degree important, and the reply of Elder Preble is as good as anything that can be fairly said on the other side.

J. N. A.

THERE'S many a person who would not for anything neglect Scripture reading, praying, church going, or even almsgiving, yet who will fret and whine and growl all the day long, making everybody about them uncomfortable.

The Visit of Bro. and Sister White to Battle Creek.

As every event which concerns the progress of this work is of interest to the readers of the REVIEW, we deem it proper to refer to the visit of Bro. and sister White to this place recently. Never was their presence here more opportune. And never were there clearer evidences that their coming was in the order of Providence. It has certainly strengthened the hands of the loyal and true, and given a new impetus to the message of truth. It has raised a cloud of discouragement from the hearts of all the sincere friends of the cause in this vicinity. The work was moving forward to some extent before, and souls were seeking the Lord and trying to clear up the way for the truth to go forward. But their words of hope, courage, and faith, came in to quicken the work and give it greater strength.

It is not surprising that at such an important post as this there should be perplexities and trials. We could not reasonably expect it would be otherwise. Neither are the readers of the REVIEW ignorant that such trials have existed in the past. But we are thankful to God these have been passing away during the past few weeks, and there has not been, since I have been acquainted with matters here during the last ten years, any time when I have felt that hope and courage at the prospect that I do now; and their visit has largely contributed to this result.

Their labors have been arduous. It is astonishing, considering Bro. White's health, how he has passed through these as well as he has, and been able to leave for California with so much strength. He has given us words of good cheer, words of love and encouragement. That despondency which has been upon his mind at times is giving place to hope that the power of disease will be fully broken, and he will be able to work with all the strength he ever possessed. We expect it. Possibly, some have hoped it would be otherwise. But if there are such, they will be disappointed. When we consider how much there is to be done, we greatly rejoice at this; for his help is needed everywhere. The cause of God is onward. The preaching brethren who have been here laboring are now soon to be out in the field. They go out in courage and hope. As an individual, I never felt greater hope, or greater determination to labor earnestly in the cause of present truth. We have the clear truth for the last days. We want to act as though the prosperity of the whole work rested upon us. Let us lift with all our might. Then our duty will be done.

We wish to say to the friends of the cause everywhere, that the discouragements in Battle Creek are passing away. Trials are being cleared up, and courage is coming into many hearts. We do not expect that trials will not come again. No; we expect them till the Lord shall end this night of woe and sin. Nevertheless, we rejoice that old ones are clearing away.

We sorrow, many of us, at parting with the servants of the Lord, as they go on their long journey westward. We feel like children whose parents have left them for a time alone. Our prayers go with them, and our hearts also. May God's rich blessing keep them on the way, and make them a great blessing to the cause in California, and they, in due time, return again to this important post, strong in the blessing of the Lord.

GEO. I. BUTLER.

Battle Creek, Mich., Dec. 19, 1873.

By My Spirit, Saith the Lord.

"It is not by might nor by power, but by my Spirit, saith the Lord of hosts." These words were spoken to the Jews when they were under very discouraging circumstances. They had returned to Jerusalem from Babylon, with high hopes and bright prospects, to build the temple. But difficulties had arisen, so they ceased from building. But the prophets Zechariah and Haggai encouraged them to arise and build.

Embarrassed pecuniarily, and by bitter enemies who were constantly at work to hinder them, they said the time had not come to build the temple. And God assured them through the prophet that it was not by might nor by power, but by his Holy Spirit that this would be accomplished; and that Zerubbabel, who had laid the foundation, should finish it.

The work of God is not dependent upon man, but the success of God's work is dependent upon his Holy Spirit. Yet God permits man to be an instrument in his hands to accomplish his designs.

He calls individuals, and commits to them his sacred truth, that they may become light-bearers to others. He commits to men means of usefulness which are talents. He then bids them work in his vineyard. They are to recommend the truth by a holy life and godly conversation, and by every means of usefulness they possess.

In this way we are to gather with Christ, then at his coming he will receive his own with usury, and then in the day of reckoning we can say, Here, Lord, are the talents which thou gavest me, and I have gained others besides those. Thus a man is rewarded with the fruits of his own life, or according to his own work. "Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

We are not placed alone in the world, without the privilege of mingling in the society of others. But God in his providence has so arranged this matter that there are none but what have an influence. This affects others, and we are responsible for the effect of this influence upon other minds. "None of us liveth to himself." And the individual that can see no farther than himself, and his own interest, has none of the Spirit of Christ. The providence of God has placed directly in our pathway the poor and unfortunate that we may keep alive in our hearts the spirit of disinterested benevolence. Hence we read that the poor "shall never cease out of the land." Deut. 15:7-11.

God also permits us to be surrounded with men of opposite character, that other traits of character in us may be called out; and our duty under all these circumstances is very plain. It is not to be swayed to and fro like "a reed shaken with the wind," but to let our light so shine before men that they may see our good works, and glorify our Father who is in Heaven. Matt. 5:16.

There will be thousands in the day of Judgment who will find blood in the skirts of their garments because their own interests absorbed their minds, and took up their attention so that they could not understand the openings of God's providence. There were opportunities where they could have spoken a word for Christ, and have lightened burdens that were resting heavily upon some desponding heart. They neglected to watch for openings where they might do good, and were thus unprepared to give a tract to those whose minds the Spirit of God had prepared for the reception of it. Their unbelief told them it was of no use to introduce the subject of obtaining subscribers for those periodicals which would bring to them that instruction which their souls were longing for. God is preparing hearts all around us to receive his truth. And his people are not to be as the horse or the mule which hath no understanding, whose mouth must be held in with bit and bridle. It can be truly said that happy is the man that knows the joyful sound, and can tell when good cometh.

A circumstance will, perhaps, illustrate this point. A Sabbath-keeping family moved into the northern part of Wisconsin. There was no interest in the neighborhood on the subject of religion. No one had any interest to hear on present truth. It was useless to keep tracts on hand to give out to their neighbors, for there was no one that would read them. They would only meet with a repulse if they should ask a person to subscribe for our religious paper. Thus reasoned sister L. Finally, a Mrs. R. wished to borrow some article and called upon sister L., who readily responded, and accidentally, or providentially, wrapped around the article borrowed, an old REVIEW. There was an article in it upon the Sabbath question. This Mrs. R. read with interest. Her mind had long been wrought up to that subject. Immediately, she repaired to the house of sister L. for some works treating upon that subject. But sister L. had none in her house.

Mrs. R. had become interested and was not going to give it up so. She sent to the REVIEW Office, obtained the paper and other reading matter, and, shortly after, when a tent was pitched seven miles from that neighborhood, walked to the meeting and returned after the meeting night after night. It is needless to add that that lady and her family embraced the truth.

Mrs. R. was sixty years of age, and respected by all that knew her. Sister L. would have found out this lady long ere she did, and supplied her with reading matter, had she been an active missionary. We recommend to all to become acquainted with their neighbors, not for the purpose of spending time with them in the common chit chat, and gossip of the day, but to be light-bearers to them that sit in darkness, and to exemplify the truths of the Christian religion; that in

the day of reckoning, it may be said, "Because thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

We can be missionaries without going to some distant land among the heathen which have never heard of God. In our own neighborhoods, and perhaps in our own families, there are excellent opportunities to reach hearts and bring them to Christ. God calls upon us to get converted and remove from our hearts a worldly, selfish spirit and let the Saviour in. Soon it will be too late, and the golden opportunities for doing good will have passed away forever. Work while it is called to-day; for soon the night cometh when no man can work. The heart that is steeled over with selfishness knows nothing of the sweetness there is in laboring for Christ. The expression, "It is more blessed to give than to receive," embraces more than to give a few dollars in money. It is to give kind, cheering words, and kind, disinterested acts of benevolence. It is to have the heart drawn out for others, and to be all alive to bring others to a knowledge of the truth as it is in Christ Jesus, not for the sake of proselyting people, but that they may enjoy the blessedness there is in serving God, and the sweetness there is in feeding upon the precious truths of his word.

The work in which we are engaged, and the system we have adopted, places within the reach of every one the means of doing something in the cause of Christ. But God does not bless the effort because he is dependent upon the instrument, but because the work is his. It is not, therefore, ourselves, but it is God through us. It is not by might or power but by God's Holy Spirit. Our sufficiency is of God. Oftentimes the reading of a tract or a piece of an old REVIEW, as above alluded to, has been the means of saving souls. And many times an interest has been started from the reading of a single tract, and large churches have been raised up as the result. And there are, to my certain knowledge, companies of twelve or more, in different places, now rejoicing in the truth, who have never seen or heard any preacher of these things, except our periodicals. We expect this spirit of home missionary work will be more and more developed among us.

S. N. HASKELL.

Who Are Christians?

THOSE who believe in Christ, follow his example, obey him, and keep his Father's commandments; they are those who "keep the commandments of God and the faith of Jesus." Christ is the "author of eternal salvation to all them that obey him." Heb. 5:9. Said he, "If a man love me, he will keep my words." Again, "Ye are my friends, if ye do whatsoever I command you." John 14:23 and 15:14. Again, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." Matt. 12:50.

The apostles, who were commissioned to disciple all nations, made a good beginning on the notable day of Pentecost; and the three thousand that "were added to the Lord" on that day, heard and obeyed these words: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Their sins were their violations of the law of God; for "sin is the transgression of the law." To repent of their sins was to turn from their transgressions of God's law, and their immersion in the name of Christ was an acknowledgment of their faith in Christ "for the remission of sins that are past" (See Rom. 3:22-26); and both these were necessary in order to obey Christ, and become his disciples and friends, according to the words of Christ already quoted. In order to be in full a Bible Christian, it is necessary to keep the commandments of the Father and believe on and obey the Son.

Open communists adopt the motto: "No test of Christian fellowship but Christian character." In this, we are happy to agree with them. But the question arises, What is Christian character? Perhaps it is replied, "To deal justly with men, giving all their dues, invading none of their rights, and being benevolent to the poor and needy." We reply, it is all this, and it is more. Besides all this, it is to acknowledge both the Father and the Son, and to "continue in the Son, and in the Father;" for "he is Antichrist that denieth the Father and the Son." John 2:21-24. "All men should honor the Son, even as they honor the Father." John 5:23. There is one special act of honor to the Father required in the moral law of God; and that is, to remember the day of his rest from the creation of the world to keep it holy. He honors the Father who yields to his authority. And we may, so far as human eyes can discern, keep every precept of the decalogue except the Sabbath, and not be known to do one act of special honor to the authority of God. But the name of God, as the Creator, is found only in the fourth of the ten commandments; and therefore to keep the Sabbath is equivalent to a profession of loyalty to the

Creator. And it is a special act of honor to the authority of the Son to be "baptized in the name of Jesus Christ." However moral a man may be in the eyes of the world, how can he have a Christian character without taking upon him the name of Christ in the Lord's appointed way? A good Mohammedan may be as honest in deal as his religion of the Koran requires; yet his is not a Christian, but a Mohammedan, character.

A true Christian is teachable. Apollos, "an eloquent man and mighty in the Scriptures," was zealously preaching the truth, so far as he had learned it; but Aquilla and Priscilla, having heard him, "took him unto them, and expounded unto him the way of the Lord more perfectly." Instead of rebuking them for presuming to instruct a minister, he received the advancing light, and immediately began to preach the gospel of Christ in its then present state of development. If a man asks Christian fellowship who openly violates one of the ten commandments, and consequently has not repented of all his sins, or has not submitted to Christ by being baptized in his name, we will teach him the way of the Lord more perfectly, expecting that if he desires above all things to be a Christian, he will do what Christ says. Said Jesus, "Why call ye me, Lord, Lord, and do not the things which I say?"

But here comes in the plea, "We differ in regard to baptism and the Sabbath. We do not see these things as you do."

We certainly ought not to differ. "Can two walk together, except they be agreed." It is the will of Christ that Christians should be perfectly united. He prayed that his disciples might be perfectly united in one, even as he and the Father are one. John 17:20-23. Do the Father and the Son differ in regard to the Sabbath and baptism? Where then is the fault? Is it in the word of God? Are the ten commandments so expressed that we cannot understand and obey them? Is it impossible to know what the gospel requires, when it commands us to be baptized? My friends, the fault is not in the Bible; but men have come to the conclusion that something else will do just as well. The difference on these points is that some hold to what is said, while others hold to substitutes. Let us illustrate this by a quotation from the learned Conybeare and Howson.

"It is needless to add," say they, "that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of the ordinance of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some important passages of Scripture."

Yes; and it is also to be regretted that a human substitute for the Lord's Sabbath has rendered obscure to the people the fourth commandment. Now who has a right to substitute something else, in any climate, for what the Lord has said? And who has a right to say to those who do this, It is just as well; we can call you good Christians, while you make the word of God of none effect by your traditions? Has God failed to express the ten precepts of his moral law so as to be understood by those who desire to understand him? And are the precepts of the gospel left obscure, so that of necessity honest seekers for truth must differ? We cannot thus traduce the word of God. We dare not; hence we are bold to charge the fault to sinful men; men who would be heirs of the promises, while they justify themselves in keeping their traditions in preference to the word of God.

People who are in error on these points need teaching; and a willingness to be corrected by the word of God is the best evidence of the justice of their claim to be called Christians and fellowshipped as such. We all have the word of God. And who will dare to compromise that word, placing it on a level with those traditions of men that make it void? Do you cry, Egotism and bigotry? You yourself admit what I claim. You admit that the seventh day was the original Sabbath, and that the original baptism was immersion. You dare not deny that immersion is valid baptism, or that Saturday is "one day in seven," and so by your own rule the keeping of it is obedience to the fourth commandment. The difference between us is that you hold that a substitute will answer the requirement just as well as what God has said. This is what we deny. We dare not thus treat the word of the living God. Therefore, we will bear the cross of assuming to teach men to do what God has said, thus testing their sincerity, before we extend to them the right hand of fellowship.

As long as Christians so widely differ on points of duty, there is need of reform; and a reform will be considered worthless, so long as its advocates seem to esteem it of no importance. Imagine Luther, if you can, pleading for open communion with the Roman church, while at the same time he was exposing her corruptions of the word of God.

True Christians will learn of Christ, follow his example, obey his word, and honor his Father.

R. F. COTTRELL.

To the Tract and Missionary Societies.

Ten Thousand Subscribers Wanted Immediately.

1300 ALREADY RECEIVED.

HOW THE REMAINDER CAN BE OBTAINED.

1. UPON receiving this notice, let the presidents of the various tract societies notify their several directors how many names are expected from their district, and then let the director see that they are obtained at once and forwarded to the State tract society secretaries.

2. Let there be canvassers appointed for this purpose in each district. The directors should have control of the canvassing in their respective districts, and should lead out in it. There is no reason why this work should be done wholly by the brethren; for there are sisters who would be successful canvassers. The persons canvassing should be individuals of good deportment, such as fear God, and will make a good impression upon those with whom they come in contact. Let them visit public reading rooms and respectable families. Show the persons you call upon the REVIEW and Health Reformer, and, where they would be interested to read them, say to them that you propose to send them one volume on trial. If the individuals themselves propose to pay for it, always give them the privilege of paying full price, and, in such cases, the same is to be paid to the Office. The reduction of price is only made to tract societies and individuals when they themselves pay for the periodicals to be sent to others. Neighborhoods, villages, and cities, can thus be canvassed, and within three weeks' time from the receipt of this notice, any Conference where the tract societies are organized, can furnish the desired number of names.

3. Do all your business through your State tract society secretaries. Send them the names and addresses, and they will forward a copy of them to the Office. Then those at the Office will return to the State tract society secretary a statement of the business. This system will save much perplexity and many mistakes that might otherwise occur.

This work has commenced nobly here in Michigan. The Directors voted to send the two periodicals above alluded to, to 1000 persons. The sum of \$500 was called for to meet this expense. There was an immediate response of \$1000. Now we propose as follows: That Michigan send in 2000 names; New York, 1500; Iowa, 1000; New England, 1000; Illinois, 700; Ohio, 600; Minnesota, 500; Wisconsin, 500; Maine, 400; Vermont, 300; Indiana, 200.

This is not to take the place of scattered individuals sending the REVIEW or Reformer to their friends. We say to such, Go on, and send in your names and 50 cents as heretofore. Neither is it designed to interfere with those that have moved out as canvassers on the Health Reformer and hygienic works on premiums. But this is to be an extra effort of the tract societies at this special time. And while we recommend the canvassing to be done in each district under the supervision of the directors, it does not prevent any individual member taking a part in it, and sending the periodicals to their friends far and near. All are invited to take hold of this matter.

The expense must be met by donations to the tract societies by its members and others. Nearly, if not quite, all of the various tract and missionary societies in the Conferences above named are able to do this as herein proposed; but the fund must be kept good. There will, therefore, be an especial call for donations in each tract society to meet the expense of this work in each Conference. Then at your general quarterly meeting, when the board of directors meet, they will apportion to each district what will properly belong to it to pay. Let no society hold back, thinking that the expense cannot be met. There are individuals in each Conference that will consider it a privilege to pay from one hundred to five hundred dollars rather than to see an enterprise like this prove a failure. Then all, even to the children, will bring in their offerings and cast them into the treasury, and thus help make up this sum.

The time has come for action. The cloud is arising, and along the line there should be a move forward. Onward is our watchword! and we are confident that each Conference Tract Society will fill its quota of names. We expect to see this all accomplished within three weeks from the time this notice reaches the tract societies. The Office will open accounts with the tract societies for three months, until their next general quarterly meeting, when this money will be expected. There is, therefore, nothing in the way before the tract societies. We shall be anxious to see what Conference first fills up its list of names.

Within the year past, these very tract societies have raised nearly \$4,000 to pay their delinquencies. Some said, "It was paying for an old, dead horse." But now it is all paid for, and we offer you an enterprise the fruit of which will be seen throughout eternity. The union, love, and blessing of God, lately manifested at our Conference, has inspired us with new courage and zeal; and we feel confident that no person whose heart beats true to the cause of God can feel otherwise. The waters are now troubled. The Spirit of God is moving upon hearts everywhere. Now is the time to step in ourselves, and to help others to the fountain of life. We wait for an immediate response from all parts of the field.

S. N. HASKELL.

I KNOW THAT MY REDEEMER LIVETH.

"I KNOW that my Redeemer lives—and, when the darkening gloom
Doth sometimes gather round my way, like shadows from the tomb,
Oh! then I lay my aching head upon his loving breast;
My flowing tears are wiped away, my griefs are hushed to rest.

"I know that my Redeemer lives"—and, when temptation's dart
Doth aim to draw the life-blood out e'en from my very heart,
Oh! then I learn of Him to bid for aye the tempter fly;
And in His strength I'll conquer, I'll conquer though I die.

"I know that my Redeemer lives"—and, when by toil and care
My spirit sinks beneath the load, too burdensome to bear,
Oh! then I hear that pitying voice, saying to souls oppressed,
"Come unto me, ye weary ones, and I will give you rest."

"I know that my Redeemer lives"—and, when, with tear-dimmed eye,
I see the love of early years around me droop and die,
Oh! then to soothe my bitter grief, my Saviour speaks to me,
And bids be still the winds and waves of my soul's troubled sea.

"I know that my Redeemer lives"—and, when life's sands run low,
When my dim eye is closing fast on all I love below,
Rejoicing in the perfect trust which this assurance gives,
I'll triumph over death; "I know that my Redeemer lives."

"I know that my Redeemer lives"—and, by his saving grace,
My sins all washed away, I shall behold him face to face;
Then loud shall swell my joyful song, on that immortal shore,
"I know that my Redeemer lives"—"he lives forevermore." *Sol.*

Progress of the Cause.

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

Ohio.

COMMENCED labor among our brethren near Bowling Green, expecting to continue till a new field was selected. The outside interest was good, and all seemed stirred by the evidence of the near advent of Christ and the necessary preparation to meet him. Sabbath, Nov. 8, there was a general turning to God by the congregation. Nearly all the young made a start, and backsliders were reclaimed. On Monday night following, the church came together, settled past difficulties, that nothing might stand in the way of the work. We then changed the meetings into a protracted effort—a short discourse and social meeting after. Each night we were encouraged by individuals making a start, or rising for prayers. In the daytime, we held meetings from house to house.

The young have their prayer-meeting, conducted entirely by themselves, all taking part in prayer and bearing testimony. It is now estimated that over fifty have made a start, including backsliders reclaimed, the young converted, and quite a good per cent are those who have commenced to keep the Sabbath, but of this number there are several children of Sunday-keeping parents, who meet opposition which we fear will dissuade them from holding on. Our Sabbath congregations number about one hundred and nearly all take part. Our gatherings have been large. Rough and muddy roads and dark nights have not stopped the interest. On some evenings when it seemed presumptuous to expect people to come out, the house would be well filled, some coming miles across the fields, over fences, bringing their children with them. These meetings have been in progress nearly six weeks, and the interest is now better than at any other point.

Last night, three adults made their first start, and bore their testimony in tears. Sunday night congregations have been very large, transient seats have been supplied, and all available space crowded, while loads came, and went away for want of room. The church is commodious, but all regret that it is not larger.

Many items of interest have occurred during the meetings. Quite a number of the young have been accustomed to getting up dances and euchre parties. They are now as much interested in appointing, attending, and taking part in the young people's prayer-meetings at the same place where these parties were held. What a change! One evening, after the meeting was dismissed at the church, we called the attention of the congregation, and announced a prayer-meeting at one of these houses. One young

lady of that family threw her arms around her grandfather's neck, and, weeping aloud, exclaimed; "Oh! grandpa, it is a prayer-meeting now instead of a dance." A sensation followed, and it seemed as though more than a score were in tears, weeping aloud with her. It was no uncommon sight to see friends and relatives after a meeting, clasp each other in their arms, and entreat them, weeping, to seek God. Family altars are now erected, where children with parents pray.

Last Sunday night, the church was very full. After the meeting, we took an expression of the congregation by rising vote, to find out how many were willing to be saved by obeying God's requirements—repenting of their sins, in compliance with the terms of the gospel. About two-thirds of the congregation arose. We then appealed earnestly to those who did not; after our remarks, without further invitation, a man, noted for his opposition to everything of a religious nature, and especially to us as a people, arose and said he felt he was too great a sinner to arise with the rest, and wanted to get up by himself and tell all that he meant to live a different life and try to be saved, to have his sins forgiven, and serve God in the future, and desired the brethren to pray for him. Then followed another, and another, till quite a good many arose. It was a great surprise to all who witnessed it.

Neighbors least expected are taking hold. God has in a wonderful manner shown us that he is a mighty God, and we have to confess with shame that our faith has been too much narrowed down to appreciate his might and goodness. This is a great work, and we all stand amazed and astonished. I have never seen a work seemingly more thorough, such turning to God with weeping and mourning and rending of heart, no excitement, but, at times, a whole congregation in tears, and much weeping aloud. We pray for humility, wisdom, grace, and strength to stand in the full counsel of God. *E. B. LANE.*

Report of Meetings in Michigan.

SINCE my last report, my time has been mostly spent in Armada and vicinity. Have held meetings, however, at Lesterville, Partello, Potterville, Romeo, Smith's Creek, Cottrellville, Memphis, and Almont, up to this date, Dec. 11. The meetings at Potterville were excellent. May our mutual efforts be crowned with victory.

Nov. 1, 2, at Partello, Calhoun County. These friends have been faithful in keeping up meetings since the close of the series. God is blessing them in their united efforts. We succeeded in forming a church, Eld. W. Ford being chosen as their elder. Systematic Benevolence was arranged to the amount of \$91.10 yearly. This may be increased a little. Preliminary steps were taken toward building a house of worship, which is much needed, and which we think will be accomplished.

Nov. 8, met with the friends at Armada.

The 9th, evening, at Romeo, in the Christian church, by request of Eld. J. W. Weeks, its pastor. He is now, I believe, president of their Conference in this district. This was a double honor, as he had been advised by professed friends at Armada not to suffer me to occupy his desk. Sectarian bias has no foothold here, as we were well treated by minister and people. Shall look back to this meeting with interest, and hope sometime to renew an acquaintance with friends there.

Nov. 15, 16, at Smith's Creek. Difficulties had arisen here of a serious character, resulting in the disfellowshipping of the treasurer of the church. Their action was sustained, and the society is now, we trust, in better condition than before.

Sunday, 16th, evening, at Cottrellville, where a course of lectures was given nearly three years ago. Some who embraced the truth at that time are still holding on. Spoke from Rev. 13:12. A few were considerably stirred.

Nov. 22, 23, at Memphis, in quarterly meeting. Bad roads kept many from attending. A number were out from Armada. Eighty-four dollars were subscribed to the delinquent fund. This church had previously paid all delinquencies of its own members.

Dec. 6, 7, at Almont. Our meetings here were most excellent. This has been a faithful company, having held meetings four times each week since the tent was taken down over a year ago. Two new ones embraced the truth fully at these meetings. The church is small, and few of them have means, yet a tract society was fully organized, furnishing them a library worth twenty-six dollars. Bro. Nathan Killmas was appointed agent and librarian.

We have spent each alternate Sabbath at Armada. The majority of those embracing the truth here are still with us, though the opposing influences are very strong. Our first subscriptions for a church become due

Jan. 1, when we expect to go forward with that work. My change of residence to this place has necessarily taken some of my time. We are now settled, and I expect to go soon into new fields. Pray for us and the prosperity of the cause.

D. H. LAMSON.

Armada, Mich., Dec. 11, 1873.

How It Is Done.

ENCOURAGEMENT FOR THE WORKERS.

A BROTHER writes from Shiawassee Co., Michigan:—

Through your very liberal and kind arrangements, I have received the REVIEW on trial for six months for the small sum of fifty cents; and I have become so much attached to it that I do not like to do without it. I therefore inclose \$2.00 for one year's subscription for the same.

The paper and some other of your publications which I have read with great interest set me to thinking, and searching the Scriptures to see if these things were so; for I was determined not to give up Sunday-keeping unless I was obliged to.

I took the concordance and Bible, and searched diligently to find whether the Sabbath was changed or abolished, but I could not find it; for the reason, as I now believe, that it was not in the Bible. So I made up my mind that if the Sabbath had not been changed by divine authority, it was time for me to change, and keep the day God commanded to be kept. I have accordingly commenced the observance of the Sabbath of the Lord.

Modern Worship Minus the Cross.

GREAT changes have taken place in the religious world since the days of our fathers, and the most of them have been brought about under the impression that they were improvements. The motives which have caused men to make these changes have been various; quite often, I think, they have been selfish.

It is natural for one to shrink from the cross; and if a change can be made in the old manner of worship by which the cross is removed and the way made easier, the people will generally accept it. Now we have only to look back a few years in the past, and compare the manner of worship then with the custom which prevails at the present time among worshipers to see that a great change has taken place. Distance, inclement weather, muddy roads, and many other things which are now considered sufficient excuses for staying away from worship, were regarded as small obstacles compared with the spiritual benefit derived from the meeting. Then, again, the fervent prayers, the warm exhortations, and the flowing tears, all indicated the interest each one had in the worship. No choir was hired to sing for them; no minister given two and three thousand dollars a year for delivering only two eloquent sermons a week, no pews rented at exorbitant prices, and, last of all, no poor were deprived of participating in the worship of God.

The worship of God is now in many localities offered up by representatives hired for this special purpose. True, the social or class-meeting is not yet entirely dispensed with; but in some places quite a change has been made to suit the times. An easier way than for each one to arise and openly confess Christ has been introduced. The cross has been removed. Now, in some places, a secretary is appointed, and those who desire to confess Christ and have the prayers of the church are requested to address him through the post-office, which request is presented before the first regular meeting.

This course reminds one of a certain man in days of yore, "who came to Jesus by night." No doubt, many will avail themselves of this late method of confessing Christ secretly.

What a pity it is that our present complete system of communication was not in vogue in the days of Christ. He might have proclaimed to the assembled multitude that those who desired secretly to confess him, and ask his prayers in their behalf, might address him through the post-office. It would only cost them two cents, and then, you know, they would avoid the scoffs of the unbelieving Jews. No doubt this method will be accepted by many, and thus be a great advantage to many of the popular churches in acquiring members. Truly, modern worship is minus the cross.

C. H. BLISS.

ELD. P. C. Rodman writes from R. I.: I have just finished reading Testimony No. 23, and am stirred up to seek the Lord anew. Let S. D. Adventists everywhere supply themselves with this work, and read it prayerfully.

SAID Madame Guion, "Oh, if you knew what peace there is in accepted sorrow!"

Strangled.

No death is more ignominious than that caused by strangling. Whether it be by the hangman's rope, or the bowstring of the Turk, there is, to the enlightened mind, an accumulation of horrors attending it, well calculated to make one shudder. Yet, though the spinal cord be rent asunder, and the heart-strings broken in their vain effort to cling to life, the violent throbbings are at last succeeded by rest in unconsciousness. At the worst, the struggle is soon over, and death itself is a sweet release.

There is a moral sense in which the word at the head of this article can properly be used; and, although no such definite physical results are produced, as in literal strangulation, yet the sensibilities are blunted, the moral force is abated, and the dearest rights of conscience are outraged, so that absolute ruin, for time and eternity, is often sure to follow.

When this moral strangling is accomplished by *enemies*, it is cruel indeed; but when by the hands of professed friends, it is a thousand times embittered.

In opposing truth, arguments will fail; and that system of faith or morals that depends for its establishment or perpetuation, in whole or in part, on innuendoes, invectives, or contumely, may well be questioned. It is a well-known fact, and deeply to be regretted, that most of the efforts against the "present truth" are of this character. Nothing more surely indicates the perverseness of the heart professing to be Christian, than this; and yet to that extent has opposition of this character raged that it is not only clearly apparent to men standing entirely outside of church organization, but honored members in them have been constrained to say that the clergy especially, and their people, to some extent, would rather souls would go to perdition with the weight of their sins upon them than to be saved, directly or indirectly, through the influence of Adventists.

Epithets, varied in degree, and malevolent in character, have been freely applied by the leaders of the flock; and the followers have not been backward in taking the cue. "Ignoramus," "lunatic," and "fool," are terms which men occupying the sacred desk have frequently used, forgetting how far the spirit that prompts such expressions falls short of the spirit of Christ. They are recommended to read the words of our Saviour in Matt. 5:22, and carefully weigh their import.

If the evil could stop with the words spoken, it would result in no great harm to others. But men of narrow minds take advantage of them, and a spirit of malignancy and rancor gets the better of their judgment. So far has this been carried, at times, that persons, for no greater fault than getting converted and having the whole current of their lives changed from a state of sin to that of holiness, have been proscribed, and actually driven from their homes. In other cases, the hand of tyranny has absolutely crushed out the better feelings of the heart, turning the brightest experience into the darkness of despair.

Who is to blame? When God shall make inquisition for blood, in whose skirts, and upon whose hands, will it be found? Will it not be a fearful day for the *shepherds* and *principal* of the flock, when Jer. 25:34-36, is fulfilled? The dear saints of God will not cease to remember that the prayer of Ps. 56:8, will never be disregarded. He sees your tears; he hears your cries; and your wounded and lacerated hearts are not beneath his notice. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?"

Would that the days of the Scotch Covenanters could be remembered—the days of open-air preaching in forest and tent. Well were these efforts salted with the maledictions of the multitude, yet attended by the blessing of God. How can Methodists forget the vituperation and personal abuse heaped upon a Wesley? or the Baptists, the days of a Williams or a Bunyan? Alas! the rock from whence they were hewn, and the hole of the pit from whence they were digged, are all forgotten. If they still knew righteousness, it would not be. Isa. 51:7.

We will still plead with men to put away every sin, cast all their care upon Jesus, and cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Is it for this we are hated? Is it because we teach all men to regard the laws of life, to eat, drink, and dress, healthfully? Should we be chided if we constrain men, by every moral force, to yield up forever the intoxicating bowl, as well as the quid and pipe that are fast drying up the fountains of life?

Again, is it an unholy work to persuade men to keep all the commandments of God, the fourth not excepted? If this is opposed, is there not some incongruity somewhere? Will not thinking men and women stop and ponder?

Three individuals here in Armada, Mich., have given their views quite publicly on the

Sabbath question. Each has thrown an abundance of dust, but neither agrees with the other in argument. One is sure the Sabbath has been changed twice, another, that it has been changed but once, and for a different reason; the third, that the fourth commandment only requires a day of rest after six of labor, commencing to reckon from what day we please, so that seven men can each have the spirit of the command in their heart, yet each observe a different day. With such a view as this, it is folly to talk of a change.

These must all be false witnesses, as they agree not among themselves. By such sophisms as these, some have been checked and blinded; for many who have heard all these arguments think each of them equally clear and satisfactory. How willingly, too, are some deceived, who are satisfied with such conflicting testimony. Is there not a screw loose somewhere? Search and see.

The worst of all is, and I must not conclude this article without alluding to it, that some actually, in the sense above alluded to, commit suicide. By this very process, they strangle the truth with their own hands out of their own hearts. They confess with their lips, and evidently the heart feels its force, yet they live it not. A thousand snares are laid around them; a thousand pleasures allure them; darkness, like a pall, settles in their pathway; and they die, simply because they will not live.

Oh! that faith might be nourished by the wavering; that new resolutions might be formed and kept by those whose vows have been broken; that courage might fill the breasts of the timid; and that the precious and sure mercies of God might cheer the desponding.

The work of God is onward. Nothing can stay its progress. The hand of God is in it, and man cannot prevail. Already the world is girding itself for the conflict, and it will assuredly come. Victory, sweet victory, though dearly purchased (if the honors and emoluments of earth can be esteemed of value), will soon perch upon the banners of the people of God.

Would that all could look upon such things as hinder in the way of overcoming as did the apostle Paul. Phil. 3:8. Then the burdens that too often became a wearisome load, the sacrifices, so complainingly offered, each, in its turn, would be unflinchingly borne and cheerfully rendered, and the blandishments of the world, that seem dearer than life itself, would be gladly yielded for the hope of life. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Then let no earthly care
My best affections share,
Nor faith dispel.
Oh! yield this stubborn heart;
Its joys shall ne'er depart
If all be well.

D. H. LAMSON.

Armada, Mich.

"Whereunto Ye Are Called."

WHAT is our calling? and what the hope of our calling? Let us look at the condition in which man is found when called. What is it? In a state of unlikeness to God, a state of transgression and sin, going astray until the habit of wrong-doing is fully formed, and the whole man is corrupted—the whole head sick, and the whole heart faint. From this state, men are called to give the heart to God. "My son, give me thine heart," is the command. They are called to believe in the truth of God and his faithfulness, and to rest all upon the merits of Jesus Christ. Without this, there is, and must ever be, an utter failure; there can be no life and no salvation. Who can save himself, or give a ransom for his brother? Not one. The language of every truly well-informed mind is, "None but Jesus can do helpless sinners good." Let every one say, There is no help for me but in a full reliance upon Him who came to save lost man.

Each one is called to give the whole heart—not a part. He is called to devote the whole of his existence to the work and service of God, and this is to be done without any reservation. All, all must be laid upon the altar. Is it so with the writer? Is it so with the reader of this article?

Oh! for a consecration of heart and life to God. Then shall we receive of his fullness and grace; but never, while unbelief dwells in our hearts. We must have faith, strong faith, that knows nothing of impossibilities when God and Christ promise. Then shall we enter into the possession of the proffered grace, and realize its abundance and its fullness.

It is a present faith that will bring us into the enjoyment of a present salvation. None but believers can know God's infinite power to save. None but believers will ever feel all the influence of his love and grace. We must walk out by faith on the living promises of the living and eternal Father, as offered

through his glorious Son. Let us do this, and do it now.

We are called to holy living. "Be ye holy; for I am holy." Who can foretell the glorious result of holy living? What may we not do even now? How many may we influence to come to Jesus by a holy example and a godly life? How many of God's dear ones may we encourage in their pilgrimage as they witness the power of grace manifested through us by the Holy One. And then, what an eternal weight of glory shall we be called to enter upon at the end of the race!

One who was called of God, after a life of great devotion in the midst of the severest trials and difficulties, stripes, imprisonments, and in deaths oft, saw a crown of life and immortality laid up for him; and not for himself only, but for all them that love his appearing. Do we love the appearing of our Saviour? Then let us press continually toward the mark, for the prize of our high calling. D. F. QUINBY.

The Last Days.

It seems that no careful student of the prophecies can fail to understand that we are living in the last days. The advent messages have been announced in the order laid down in prophecy. Rev. 14:6-12. The first and second were proclaimed by William Miller, and his associates. The third and last is now in full process of accomplishment, and culminates in the revelation of our Lord from heaven in flaming fire to take vengeance on his foes and to reward his saints. Not only so, but we have come so near its accomplishment that the very next link in the chain is this crowning and momentous work. It is this fact which gives the third angel's message, now going forth, its unusual degree of solemnity and importance. Indeed, it is the most solemn announcement that can be found anywhere in the word of God; for it threatens the wine of the wrath of God without any mixture of mercy upon all such as do not heed the warning contained in the message.

From the language in which it is expressed, we understand that it is designed to warn men against the worship of the beast and his image, and also the reception of his mark—sins which must be most heinous and Heaven-daring in the sight of God, because no warning more terrible is found in all the Bible. And will the world never know what this sin is? Impossible! God does not so deal with his creatures. He does not punish the wicked without their knowing, or having full opportunity to know, for what cause the punishment is inflicted. And as he has given us, in his word, a most solemn warning against the reception of the mark of the beast, and accompanied with the most awful threatening of his unmingled wrath against all who do not heed the warning, we inquire if it would not be unjust in God thus to threaten men, while it is impossible for them to ascertain the meaning of the terms of the warning? Most certainly it would.

Now if it is the truth that the warning is for those to whom the message is given, and if we are not to be left in darkness in respect to what the "worship of the beast and the reception of his mark" represents, is it not logical to conclude, with the full assurance of the justice and reasonableness of all God's requirements and threatenings, that we can and do understand what the mark of the beast is? The message containing this warning is the last to be given before the revelation of the Lord from heaven. And as all Adventists agree that we have reached the last days, and the two preceding messages have been fulfilled in the past, and as facts compel us to admit that the third and last message is now being proclaimed, we are forced to the conclusion that the time has come when it is not only our privilege, but our duty, to understand what the mark of the beast is. No matter if your learned minister can give you no light on this subject. He may possibly be of that class of shepherds described by the prophet Isaiah—"Shepherds that cannot understand;" or, as Paul expresses it, "Ever learning, but never able to come to the knowledge of the truth." 2 Tim. 3:7.

But the angel declared to Daniel concerning these last days, "The wise shall understand." Chap. 12:10. "The time of the end" has arrived, and the warning voice of the third angel (Rev. 14:9, 12) is already being heard. Consequently the time has come for us to know what the mark of the beast is, that we may avoid it, and escape the threatened wrath.

And now, dear reader, if you have become interested in the question, "What is present truth?" and desire to know what the mark of the beast is, for a full discussion of this subject we would cite you to such works as these; viz., "Mark of the Beast and Seal of the living God," "The Three Angel's Messages," &c., published at the REVIEW AND HERALD Office, Battle Creek, Mich.

It is evident that the proclamation of the

message of the third angel is being attended with the special blessing of the Lord. This is no small evidence in favor of the correctness of our position; yet it would be extremely unsafe for us to settle down on this evidence alone, without being able to give from the Bible the reasons of our faith. Those that heed the warning which is now being given to the world against worshipping the beast and his image, and receiving his mark, will soon realize a mighty deliverance, be sheltered from the seven last plagues, in which is filled up the wrath of God, and sing the song of Moses and the Lamb on Mount Zion.

In view of an eternal life of glory in the kingdom of God, saved from sin and all its consequences, we beseech you, dear fellow-mortals, to heed the warning voice of the last message of mercy to poor fallen man. Despise not this warning. Its last notes will soon die away, and then will

"Stern justice lift the avenging sword
To slay the mockers of God's word."

Oh! then improve the present, for yet a little while and the voice of sweet mercy will be heard no more. Fear not the reproach or reviling of men, but be willing to suffer persecution. Be wise, and sacrifice all for glory, and do it now. Let the signs of the times admonish you to make no delay. The days are evil, therefore redeem the time.

CHARLES P. WHITFORD.

Berkshire Center, Vt.

"Cast Thy Bread upon the Waters."

Who is doing it? Where is the individual who dare trust the naked promise of God? Bread, the staff of life, cast upon the waters, implies a sacrifice for the good of others. Says Paul, "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." Heb. 13:16. Some seek to do good only when it is convenient, or when they can make it pay in a worldly point of view at the same time. Such should learn that it is sacrificing to do good that pleases God. The last call of mercy is being heard in solemn distinctness, and is rising in light and power. Who believes it with all the heart? Where are the watching, praying, and laboring ones? Alas, they are few! But God will have a peculiar people, zealous of good works. Believers in the third message, it is time we fling to the winds our doubts and misgivings, and begin to work out our salvation in earnest, and with fear and trembling. If we are not in a condition to work, we need to seek the heavenly anointing without further delay. To battle successfully, we must have on the armor of light. Oh! shall we so hunger and thirst after righteousness that we may daily have a new experience in the things of God?

Are the members of our T. and M. Societies waking up? Do we feel a growing interest in the blessed cause? If not, we have cause for alarm. Some have been opposed to the T. and M. Society. Certainly the recommendations and unqualified support, given it by our leaders, and the remarkable prosperity attending the workings of the organization in the past, during its incipency, are enough to fully convert all. Let those who have opposed or hindered the work by casting an influence against it, silently or otherwise, at once find their respective places in the army of true missionaries, while there is a call for volunteers. This they may do by making humble confessions to their brethren, and beginning with vigor to redeem the time. To labor in the cause of God, under the supervision of the T. and M. Society, ties up nobody's hands, but gives the fullest liberty to work for the Master, in sweet union with his people.

Is every director doing his duty? Much, very much depends upon them. Theirs is an important and responsible work. Like the captain of a company, is the director of a district. He should endeavor to enlist in his company all who love the present truth in his district—yes, all, men, women, and children. Nor should he be satisfied with the mere enrollment of names. No, no; but seek to furnish every soldier with books, tracts, &c., and teach them how to work for the glory of God. And to do this, he must move about among his company occasionally, be familiar with all, and strive to help all just where they need help. Every member will want to look upon the face of his director, at least once a quarter, and to hear from his lips words of instruction, encouragement, and good cheer. Do any say that they cannot afford it, that they cannot leave their daily toil without distressing their families? Then we think you are the wrong men for the place. But perhaps you lack faith. You do not trust God enough. Perhaps the kingdom of God and his righteousness are not first with you. Weigh the matter well, look to Jesus for light, and act wisely.

Oh! what a field opens before the T. and M. Society. Now we may gather with Christ. Soon all will be over. Jesus is our example. He went about doing good, and

this is the sum total of true missionary work. The Lord measures our work, not by the amount done, but by the love with which we work. Whatsoever is done in pure love, is wholly fruitful. Then let us seek for the baptism of the Holy Spirit, which is the baptism of love.

H. A. ST. JOHN.

Family Worship.

THERE ought to be no sweeter hour in the day than that in which comes the morning meal and family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling, stereotyped prayer mumbled over, and the participants rush off to the work, which they have in the meanwhile been thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog instead of being crowned with Heaven's light.

It is a mistake to suppose that fluency or education are especially needed in conducting family worship. It wants a heart, most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercise need not be long, but it should not be crowded. Break up cold formality; carry all the soul-life you have into it, and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown-up children to the faith of their fathers.—*Christian at Work.*

A THOROUGHLY good boy in a school is doing more good than he will ever know. We do not care to tell him, if we could, just how much good his behavior and words and sincere prayers and general example are effecting; but it is good to think of it. It makes us almost wish we might have a chance to have our boyhood over again, and try it with a clear start and straight through. A writer in a recent number of *Blackwood's Magazine* says of the famous school of Dr. Arnold, at Rugby, England, that, after all, the religious element which showed itself there in those days was not so entirely due to his own influence as some have supposed. The best helper he had was in one of his boys—Spencer Thornton. That great teacher spoke of him afterward as "a blessing to the school." "Your son," he wrote to his parents, "has done good to the school to an extent that cannot be calculated." Religious, straightforward, upright, pure, generous, resolute, gentle—he wore the face of honesty itself. Without either of them knowing how it was done, he was continually causing other lads to grow ashamed of vice, and a thirst for a good conscience and a right character.

A GENEROUS man will, in his treatment to an enemy, resemble the sun, which pours light all around it—even upon the clouds that try to dim its luster.

Obituary Notices.

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

DIED, in Orleans, Mich., Dec. 4, 1873, Elizabeth Strong, wife of Elder P. Strong, aged thirty-two years. Sister S. embraced the Christian religion at the age of sixteen. She possessed an amiable disposition and a heart truly devoted to the service of the Saviour. Patience and resignation characterized her through a lingering sickness. She sleeps in hope of eternal life when the Life-giver shall come. Mourning friends may meet her beyond the sting of death. Funeral services on first-day, the 6th.

A. S. HUTCHINS.

DIED, in Petaluma, Cal., Dec. 7, 1873, sister Catherine Moore, aged forty-six years. Her disease was internal cancer. Sister Moore and her companion were the first to embrace the Sabbath in Petaluma. She was a great sufferer for the last few months, but calmly committed herself to the Lord, and died in the triumph of faith.

J. N. LOUGHBOROUGH.

DIED, at Hazelton, Shiawassee Co., Mich., Oct. 21, 1873, of scarlet fever, after an illness of five days, our little son, Freddie Elbert, aged four years.

Also, Nov. 27, 1873, of the same disease, after an illness of three weeks, our youngest son, Bertie Ansel, aged twenty-three months.

Words of comfort on both occasions by Bro. John Wager.

JOHN WARREN,
MARY WARREN.

DIED, in Portland, Maine, Dec. 3, 1873, Ezra Muford, aged eighty years and two months.

He had kept the Sabbath of the Lord for more than twenty-five years. He was a firm believer in all the present truth, and we believe he rests in hope.

E. LOBBELL.

DIED, in Allegan, Allegan Co., Mich., Nov. 10, 1873, Marvey B., son of sister Rosanna Tilton, aged seven years, nine months, and twelve days. Remarks by the writer from 1 Thess. 4:13, 14.

E. BRACKETT, JR.

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