

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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TIME FLIES.

THE moment that's passing is all we can claim;
Then let us be faithful our work to perform.
Encourage the weak ones, the erring reclaim,
That all may find shelter from earth's coming storm.

The days of probation will soon have an end,
The work of salvation our hearts should employ.
Soon Jesus from Heaven to earth will descend
To gather his saints, and the wicked destroy.

Shall these precious moments pass by unimproved,
Till the summer is ended, the harvest is past?
The jewels all gathered, to Heaven removed,
And we be cut off with the wicked at last?

Shall we undervalue the great ransom paid,
And thus judge ourselves all unworthy of life?
Forbid it, my Lord; may we lean on thine aid
To succor and save mid the world's ceaseless strife.

O slumberer, wake! heed the moments that pass;
Make sure of salvation now while the time flies,
That you, with rejoicing, may hail at the last
The morn of bright glory so soon to arise.

MARY E. GUILFORD.

Castalia, Ohio.

Does the Bible Agree with Science?

BY ELDER S. PIERCE.

It has long been asserted by the enemies of the Bible that it does not agree with science. But we have never known any proof given for the truth of this assertion. Notwithstanding geology has of late raised its voice with such an emphatic declaration to the same effect, as to alarm some honest lovers of truth, it has been nothing more than assertions. I have never seen any proof of their claims in this direction. By this, I do not wish to be understood as repudiating science, unless it be such as Paul tells us of, science falsely so-called; for we believe the principles of true science to be founded in the nature of things, as much as any other of the laws of nature. But I do repudiate the idea of men just beginning to investigate a science unknown until within a few years, at once becoming wise above what is written.

Had the science of geology been under investigation for thousands of years, and a correct history of some of its particulars been handed down to us, then we might be able to judge very nearly what length of time would be necessary to produce this, that, or the other, ingredient of the earth. But as it now is, who can tell with any degree of certainty in regard to it? It is most astonishing that the learned advocates of this belief, will undertake to prove it by mere assertions, without giving the least evidence of the truthfulness of their declarations; only that they think—and that, too, without any experience in the matter—that it must have taken a much longer time to form certain portions of the earth, than the chronology of the Bible allows. I would here inquire if the experience of men in this science has been of sufficient duration to enable them to determine with any degree of certainty whether it would take millions of ages or only thousands of years to form any particular part of the earth as it is now found. If it has, then this science in its infancy must have become quite mature, or what is still more baffling to our credulity, we have men among us, compared with whom Methuselah would be but a mere child.

If on one side of a question there is nothing but assertions, and on the other, there is positive evidence, we can see at once which way the scale preponderates. We shall not undertake to prove by geology anything either one way or the other; for that science is still in its infancy, and not sufficiently developed or mature to prove anything for or

against the question. The indefinite expression that "the Bible does not agree with science," has been made use of in former years, as a thrust against the authenticity of this sacred book. Instead of this, why did they not come out in definite language, and aver that science proves it false? Doubtless they knew such a position would be untenable.

That the language of our translation of the Bible, in all particulars, is according to the rules of syntax, we shall not assert or undertake to prove. The unimproved state of the grammar, of an amalgamated dialect, formed from seven others, was doubtless the cause of so many grammatical inaccuracies as are found in our translation. But do all these errors go in the least degree to show the history of the Bible false, which is sustained by other authentic histories? Or do they go to prove those prophecies false which from time to time, in constant order, are being fulfilled before our eyes? Or do they in any possible sense prove its excellent moral principles, which all wise legislators have borrowed for the enactment of good and just laws, to be corrupt? If they do, then the truth of any history, or any book, depends altogether upon the grammatical elegance of its language. But on good authority, we assert, without fear of successful contradiction, that both the Hebrew and the Greek originals of the Old and New Testaments are entirely free from those grammatical errors so frequently found in King James' translation; not that there are no grammatical difficulties to be found there, but these arise mostly from the comprehensive brevity of its language, and not from its erroneous construction. Why, then, should the errors of our translation be brought to prove that the Bible does not agree with science, when the originals, as they came from the pen of inspiration, were free from such errors? This shows either maliciousness or ignorant short-sightedness, which should be rebuked by every intelligent Christian.

We will now introduce the sciences of astronomy and geography. These have been investigated by the learned of almost every age; and for some centuries, with the greatest facilities for bringing them as near to perfection as their nature will admit. Learned astronomers have informed us that there are but a trifle more than three thousand stars, visible to the naked eye, above the horizon at one time. Hence all visible to the naked eye in every locality would not much exceed six thousand. Now compare this with what God said to Abraham. See Gen. 15:5. In verses 1-5, we are informed that the Lord was conversing with him in vision. Verse 5: "And he brought him forth abroad, and said, Look now toward heaven and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." But says one, objecting to the idea of his being in vision, It would be difficult for Abraham or any one not acquainted with astronomy, to count those stars even visible to the naked eye. In reply, we would say, He was acquainted with astronomy, if Josephus was an authentic historian. And further, if Abraham was not in vision, but literally beheld such stars as could be seen with the naked eye, think of the deficiency of this promise; for if he was to be the father of many nations, as stated in Genesis 17:4, what kind of diminutive nations must they be, for many of them to consist of, at most, not much more than six thousand individuals. And consider also how it would diminish the number, and depreciate the promise, as described in chap. 13:16: "And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered."

These scriptures, taken together, prove beyond all doubt that the stars then appeared to Abraham in all their real countless millions; increased as no magnifier can multiply them. With this conclusion, there is perfect harmony between this and all

other scriptures on this subject; but without it there is a discrepancy.

The apostle, in Gal. 3:7, tells us who are Abraham's seed: "Know ye therefore, that they which are of faith, the same are the children of Abraham." Verse 29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." John had a view of all that are Christ's; and he calls them "a great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues." Rev. 7:9. This also is proof from the Scriptures that Abraham had a view of the stars in all their countless multitudes. Does this agree with science? Let astronomy answer: This science has developed the fact, by the aid of magnifiers which its necessities have invented, that there are countless millions of even those stars which are suns to other systems of worlds, without the possibility of ever discovering one of the planets which constitute those systems of their respective suns." David also, in Ps. 147:4, gives more than an intimation of the vastness of their number: "He telleth the number of the stars; he calleth them all by their names;" intimating that this is all beyond the reach of finite minds, either of men or angels. If it were not so, why did Inspiration introduce it in a manner that would show the Lord himself only able to do either? Again, in Ps. 8:3-4, he gives some additional thoughts in regard to the subject: "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him?" Shall we believe this to be an obscure similitude between man and inanimate bodies? We think not. A comparison is always drawn between things that have strong points of resemblance. Hence, as we see no similarity between man and the heavenly bodies, and as there is a figure of speech in which the container is put for the things contained, we believe the comparative difference of their importance is drawn between man and the inhabitants of these other worlds, whose claims for God's notice and care appeared to the psalmist in such a vast degree to surpass those of our race, on account of the immense superiority of their numbers. This certainly agrees not only with what modern astronomers have ascertained in regard to the multitude of other worlds, but also with what they have suspected in regard to their being inhabited.

As to geography, especially the position, structure and form of the earth, we know what geographers have told us. We are told in Job 26:7, "He hangeth the earth upon nothing." We see how completely harmonious this is with all the information that modern geographers have given us on this particular.

Geography, as a science, has been known to the learned for thousands of years; yet we have no especial evidence that the form of the earth, which is one essential feature, was ever certainly known to geographers, till within about four hundred years. Those some of the ancients suspected that it might be round, they never, so far as we know, brought forward any reasons or evidence that it was so. They generally considered it to be a vast plane or level; though some held it to be cylindrical, or in the form of a drum. As geography is a description of the earth; and as one of the essentials in describing a body is to give its true form, we see how defective this science until within a few centuries. Modern science, however, has discovered its form and described it, giving evidences sufficient to satisfy the most skeptical respecting it.

When I came to learn from the blessed Bible that this fact was there revealed; in one instance almost three thousand years ago, and in another more than twenty-five hundred years ago, I was led to exclaim, "I rejoice at Thy word as one that findeth great spoil." In Prov. 8:27, Wisdom is represented as saying, "When He prepared the Heavens, I was there; when he set a com-

pass [margin, a circle] upon the face of the depth." Showing the surface of the sea or ocean to be circular. For *depth* or *depths* in the Bible is in many instances used in a sense to justify this conclusion. To satisfy the reader of this, we refer him to Exodus 15:8; Ps. 33:7; 77:7; and Jonah 2:5.

The other passage which proves the form of the earth is found in Isa. 40:22. "It is he that sitteth upon the circle of the earth; and the inhabitants thereof are as grasshoppers."

The passage in Proverbs 8 gives the circularity of the ocean's surface; the one in Isa. 40 gives the general contour of the surface of the land. Or we may take the term earth in its more extended sense; meaning the whole globe which would do no injustice to the language. Thus we see how completely inspiration had revealed this fact, more than two thousand years before science had found it out, and which had lain concealed more than five thousand years, for ought that science had been able to do, during that time.

Tell us the Bible does not agree with science? Sooner tell us the springs have no connection with the fountains from whence they flow.

Let us take a geographical view of the world in connection with historic facts, and see how this matter stands. The Israelites, at the time that Solomon lived, had perhaps fifteen of the first books of the Bible. And according to the brief description there given of the splendor of his court, and its magnificent surroundings, the order and arrangement of things generally connected with it, there was then nothing on the earth to be compared with it. Even all other monarchs who visited there, were struck with amazement at the magnificence of the sight. Further there were specimens of architecture especially those of the temple and the King's palace, which were altogether superior to what ever had been, or was known for centuries after that time. But objectors will say, Greece and Rome outvied in splendor Solomon's court.

We will refer such to the best authority we can find, the Encyclopedia Americana, which informs us that even the alphabet and of course written language had not become common in Greece until about 450 years after Solomon; and although Homer, the prince of Grecian poets, lived one hundred years before him, yet his poems were not written for centuries after. And although the history of the Grecians reaches back three hundred years before the Israelites became a nation; still the Israelites had written language nearly five hundred years before Solomon, and nearly one thousand before the Grecians.

"In Homer's time all knowledge, religion and laws were preserved by memory; and for that reason were put in verse, till prose was introduced with the art of writing." The argument drawn from several ancient inscriptions on temples, Wolf has deprived of all its force. Thus we see when the sciences and arts were first introduced into Greece.

The above information leads us to inquire How came the poor Israelites, who emerged from the most abject slavery, centuries after the Greeks had become a nation, to be so much in advance of them in the arts and sciences? Because they had the light of inspiration, some part of the blessed book of truth, which cast its rays upon them; it being the great generator of all useful improvements among men. When the light of inspiration has shone upon any people, has heathenish darkness or ignorance been the consequence? Let the history of modern times, as well as ancient, answer.

Now we would ask in candor, Where, or among what people, are the highest attainments in the arts and sciences, civilization and refinement, and all the improvements of well-regulated society? Where the Bible has scarcely been known, or where it has been diffused for centuries, and some of its principles incorporated into their national

laws, because loved and revered by many of the inhabitants?

What is the condition of most of the tribes in Africa, New Holland, and most of the islands of the Pacific and Indian oceans, which have never, to our knowledge, had any of its enlightening influences at all? Oh! the darkness of the picture there. How is it among the nations of Asia, where its rays of light have been obscured for many centuries? It is but little better. How among the nations of Europe, where its ennobling principles for centuries, have been more or less diffused? Mark the contrast. And how is it among the free northern States of America? Mark the superlatively happy contrast between this and all other countries, where the Bible is unknown, in every respect that could be mentioned.

Daniel was told to shut up the words and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased." Hebrew critics understand it to mean a knowledge of the Bible, and of its prophetic department especially. And this time of the end commenced at the close of the 1260 years, at the time papacy received its deadly wound; when the pope of Rome was taken prisoner by Berthier, and died a prisoner of war; which occurred in 1798.

Now we ask, When and where did the improvements of the present century in the arts and sciences, take their rise? And in what country did they most progress? The first steamboat was made and put into effective operation in 1807 on the Hudson river. Where were the first reapers, thrashers, mowers, and a multitude of other agricultural implements invented? And last, where was Morse's magnetic telegraph introduced, the most remarkable and ingenious of them all? Answer: In the free Northern States of America. There the rays of Bible truth during some of this period, have shown with more resplendent brilliancy than at any time since the apostles lived.

Did not the Southern States, the land of slavery and oppression, participate in these inventions? Not to any great extent, to our knowledge. Why not? Because ignorance and injustice reigned; for the principles of the Bible were trodden under foot, the golden rule rejected, and horror and abuse triumphed.

Did not some of these improvements originate in any of the countries of Asia, Africa, or Australia? Not one? Why not? Because, says the objector, heathenish darkness reigns there. But how came it there? We answer, Because the Bible had not been received there to any great extent. And where that is not received, there heathenish darkness is, and must be.

Tell us that science and the fountain of truth are forever hostile, without the possibility of any harmonious union? Rather tell us of all the beauties of poetry, the higher strains of eloquence and oratory, and the elevated figures of rhetoric, found from Genesis to Revelation with all their beauties blending richly in, as occasion requires, with all the soul-enlightening teachings of that blessed book, harmonious as the language of Heaven could make them, and you move a cord that has thrilled with delight the hearts of some of the greatest statesmen, theologians, philanthropists, mathematicians and philosophers, that have lived for centuries in the past.

When will slanderous ignorance hide its deformed head? or catch a glimpse of the radiant beauties of the richest gift ever bestowed upon fallen man?

Long Sermons.

A WRITER in the London *Quarterly Review*, in an article entitled "Home Heathenism," makes the following comment on "the immoderate length of sermons," which we shall extract for the benefit of the clergy and others:

The length of the modern sermon is a great disadvantage and a growing evil; but it is not the main cause of listlessness in the hearer—for it is not the last portion which tires us; we are tired before we get that relief; and there are long sermons which never appear long. The fault is both in the matter and the style. The topics are too generally stale, and extremely limited in their range; the public mind wants variety and freshness. The mass of the truths uttered from the pulpit need no proof; it is an idle waste of patience and skill to offer it. If all repetitions of thought were excluded, and the best of the remainder were alone retained, sermons would not be so unreasonably long. And generally the

style is too verbose; it is not close, compact, nervous. The rule might be, to see how much space the gold can be made to cover; the practice is, not to be perspicuous, convincing, brief. The word painter fails to exhibit his own thought, probably because it is not clearly conceived by himself; for he who thinks clearly and vigorously will express himself with sufficient perspicuity; thought shapes the style. The one radical error not universal, but general, is excessive verbiage—"the seven grains are hid under a bushel of chaff." We are of the opinion that it is the sin of the age; and indiscreet persons freely bestow their praises upon young ministers—especially if they have plenty of bold "figures."—*Sel.*

True Politeness.

A POOR Arab going through the desert, met with a sparkling spring. Accustomed to brackish water a draught from this sweet well in the wilderness seemed, to his simple mind, a present fit to offer to the caliph. So he filled his leathern bottle, and after a weary tramp, laid his humble gift at his sovereign's feet. The monarch, with the magnanimity that may put many a Christian to blush, called for a cup and filling it, drank freely; and with a smile, thanked the Arab and presented him with a reward. The courtiers pressed eagerly around for a draught of the wonderful water which was regarded as worthy such a princely acknowledgment. To their surprise, the caliph forbade them to touch a drop. Then, after the simple-hearted giver left the royal presence, with a new spring of joy welling up in his heart, the monarch thus explained the motive for his prohibition. "During this long journey the water in his leathern bottle has become impure and distasteful; but it was an offering of love, and, as such, I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you to partake, lest the heart of the poor man should be wounded."—*Sel.*

The Beauty of Godliness.

"BLESSED is the man that trusteth in the Lord and whose hope the Lord is." So God's eternal truth declares, and who is able to contradict it? None; not the mightiest, although some of earth's towering intellects have spent themselves in endeavoring to overwhelm and batter down this glorious bulwark of human hopes, yet it stands, and shall stand while God is God. Knowing, then, the stability of this foundation, it is amazing to see so many passing to the dark unknown beyond, leaning only upon a doubt. A true trusting in God gives the perfect peace which passeth understanding—gives sweet rest even in the midst of storms, gives a supporting assurance of "green pastures" and "still waters" beyond, when our feet press heavily upon thorns in the life-path. How can we know anxious care when we are assured that "he careth for us"? How can we complain, and weep, and sorrow when we know that the "steps of the good are ordered by the Lord," and that all our times are in his hands?

When we consider that he spared not his own Son, but freely delivered him up for us all, shall we think that he would dispense lesser gifts with a parsimonious hand? Oh! no; freely he giveth unto us whatsoever we have need of—not as we see, but as he sees; not, perhaps, at all times as we could wish, but always as his superior wisdom dictates, for as a father pitieth his children, so the Lord pitieth them that fear him, and his mercy is from everlasting to everlasting upon them.

Does the world look with suspicion upon religious people? On the contrary, they are far more readily trusted than if their character of godliness were not known. Such is the purity and beauty of the principles of which they are exponents, that with the mass to know a person is a Christian is sufficient guarantee of character.

Does godliness debar its friends from partaking the pleasures of earth? Does it cause them to look gloomy and miserable? No, oh, no! Every pure joy, every real pleasure is open and free to the Christian; they are bidden "rejoice" and "rejoice evermore," and it is declared of the Eternal that no good thing will he withhold from them that walk uprightly. A Christian does not limit God, but feasts upon his promises with the perfect assurance that they will be fulfilled; for, since the world was, not one has failed or ever can fail. Our

God changes not, but we, creatures of frailty, very often change, and what God promises to-day to a pure soul, the sinning soul of to-morrow can no longer claim.

"Beautiful are thy ways and fair, O Zion, mountain of holiness, and perfect peace have they which walk in thy paths." Therefore, trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. Trust in the Lord and do good, and verily thou shalt be fed. Trust in the Lord with all thine heart and lean not to thine own understanding, for they that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever. For them there is no darkness, but the day about them is full of light.—*Sel.*

The Wondrous Relationship.

"FOR WHOSEVER shall do the will of my Father which is in Heaven, the same is my brother, and my sister, and mother." Mark 3: 35.

As if no earthly type were enough to image forth the love of Jesus, he assembles into one verse a group of the tenderest earthly relationship. Human affection has to focus its loveliest hues, but all is too little to afford an exponent of the depth and intensity of His. "As one whom his mother comforteth," "my sister," "my spouse." He is a "Son," "Brother," "Friend"—all in one, "cleaving closer than a brother."

And can we wonder at such language? Is it merely figurative, expressive of more than the reality? He gave himself for us: after that pledge of his affection, we must cease to marvel at any expression of the interest he feels in us. Anything he can say or do is infinitely less than what he has done.

Believer, art thou solitary and desolate? Has bereavement severed earthly ties? Has the grave made forced estrangement—sundered the closest links of earthly affection? In Jesus thou hast filial and fraternal love combined. He is the Friend of friends, whose presence and fellowship compensates for all losses, and supplies all blanks; "he setteth the solitary in families." If thou art oppressed, friendless, comfortless, here, remember there is in the Elder Brother on the throne, a love, deep as the unfathomed ocean—boundless as eternity. And who are those who claim the blessedness spoken of under this wondrous imagery?

On whom does he lavish this unutterable affection? No outward profession will purchase it. No church, no priest, no ordinances, no denominational distinctions. It is on those who are possessed of holy characters—"He that doeth the will of my Father which is in Heaven"—he who reflects the mind of Jesus; imbibes his Spirit; takes his word as the regulator of his daily walk, and makes his glory the great end of his being; he who lives to God, and with God and for God; the humble, lowly, Christlike, Heaven-seeking Christian—he it is who can claim as his own, this wondrous heritage of love! If it be a worthy object of ambition to be loved by the good and great on earth, what must it be to have an eye of love ever beaming on us from the Throne, in comparison of which the attachment here of brother, sister, kinsman, friend—all combined—pales like the stars before the rising sun! Though we are often ashamed to call Him "Brother," "He is not ashamed to call us brethren." He looks down on poor worms, and says:

"The same is my brother, and sister, and mother," "I will write upon them," He says in another place, "my new name." Just as we write our name on a book to tell that it belongs to us; so Jesus would write his own name on us—the wondrous volumes of his grace that they may be read and pondered by principalities and powers. Have we known and believed this love of God? Ah, how poor has been the requital! Who can not subscribe to the words of one, whose name was in all the churches—"thy love has been as a shower; the return but a dew-drop, and that dew-drop stained with sin."—*Words of Jesus, by McDuff.*

A Word to Girls.

THE woman who is indifferent to her looks is no true woman. God meant woman to be attractive, to look well, to please; and it is one of her duties to carry out this intention of her Maker. But that dress is to do it and to suffice, is more than I can be brought to believe. Just because I do love to see girls look well, as well as live to some purpose, I would urge upon them such a course of reading and study as will confer such charms as no modiste can supply.

N. P. Willis wrote once a very pretty paragraph on the power of education to beautify. That it absolutely chiseled the features; that he had seen many a clumsy nose and thick pair of lips so modified by thought awakened and active sentiment as to be unrecognizable. And he put it on that ground that we so often see people, homely and unattractive in youth, bloom in middle life into a softened indian summer of good looks and mellow tones.—*Sel.*

The Effects of One Sin.

"WHOEVER shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

From this we are to understand that the divine law is to be regarded as one total and entire law; the breaking of one precept, the whole (being a collection of precepts) is broken. It is a perfect chain; the breaking of one link breaks the whole chain.

A late expositor says, "The apostle does not say that this, in fact, ever did occur; but he says, that if it should, and yet a man should have failed in only one particular, he must be judged to be guilty. * * * Are there not the same reasons for turning from every sin that there are for turning from any one sin? Do we turn from any one sin because God has forbidden it? Why, for the same reason, should we not turn from all sin? He who turns from any one sin, because it is a dishonor to God, a reproach to Christ, a grief to the Spirit, a wound to religion, is under obligations to turn from all sin for the same reason. One sin has done much harm. Only one sin stripped the fallen angels of their dignity and glory. One sin—only one—robbed our first parents of all their purity and power. One thief may rob you of all your treasures. One disease may deprive you of all your health. One dagger, plunged to the heart, kills as effectually as ten. One spark explodes the whole magazine. If a ship springs a leak in three places or ten, and all are stopped but one, that one leak will sink the ship. We cannot take one sin into our bosom, and shut all the rest out. They come in swarms, at the bidding of the lone occupant. A little thief put in at the window, will open the door for fifty more, much larger and stronger, to enter. We should remember that a holy God never shares honors with an unholy devil. He approves of neither halting nor halving. He will not allow us to divide our hearts between holiness and sin, between Christ and the world. We cannot swear by God and Baal. We are required to abandon our covert, as well as our open sins; our loved as well as our loathed lusts; our baby iniquities as well as our giant-like provocations. Gideon had seventy sons and only one bastard, and yet that one bastard managed to destroy all the rest; so, that evil disposition which leads us to venture upon a violation of one of God's precepts, were it not for some sinister motive, would lead us to break any and every commandment, when it should serve our turn to do so. The precepts of the Almighty are one beautiful string of pearls; break the string in any place, and all the pearls fall to the ground. Let us not conclude, therefore, that, because we are guilty of but one sin, we are less exposed to ruin than those who are guilty of many. Whatever sets a soul in conflict with God, unless abandoned, will prove the ruin of that soul. One sin will do that as surely as many. Satan will make his nest in the smallest sin, and unless expelled, will very soon hatch all manner of wickedness. A sinful emotion, if it be not at once rejected, will procure consent; and consent will break forth into acts; and acts will ripen into habit; and habit will blind conscience, and conscience, when blinded, will permit the soul to practice the basest sins unrepented.

"Why not, then, abandon every sin? Why not expel every base intruder? Why not proclaim universal freedom? If we have harbored a single foe to our King, let us out with it, and forever bolt the gates against its return. Let us seek that we may find, and find that we may enjoy, and enjoy that we may inherit, the precious gift."—*Advocate of Holiness.*

THERE is a sublimity in the thought that though a man dies, and his body goes back to dust—though his face is seen no more in the old familiar places, and his voice is silent in the councils of men, yet he lives, and will continue to live in the hearts of his friends.

PILGRIM LONGINGS.

I long to see the Saviour come
In yonder clouds of glory bright,
And take to their eternal home
His ransomed people clothed in white.

I long to see those loved ones dear,
Triumphant from the grave arise,
No more in pain to suffer here,
Forever safe in Paradise.

I long to see the ransomed host
Of every age, and tongue, and tribe,
O'er death and graveyards make their boast,
And glory to their Lord ascribe.

I long to see the curse removed,
And sin and death forever die,
And all those who have faithful proved,
Immortal bloom, no more to sigh.

I long to hear the welcome sound—
"Well done, thou servant of my choice,
Thou didst in works of love abound,
And faithfully obeyed my voice."

I long to wear the crown of life,
When victory through Christ I've won,
When freed from earthly toil and strife,
And Jesus' will on earth I've done.

I long to pluck from life's fair tree
The monthly fruit of various kind;
I long to drink life's water free,
And pleasures new forever find.

—Sel.

The Crisis of Mormonism.

WE have been several days in Salt Lake City, with both eyes and ears eagerly open. The air is full of reports and discussions. The whole community feels and acknowledges that a crisis has come in the history of Mormonism. And when a potential idea like this gets a deep lodgment in the public consciousness, it is likely to effectuate itself, whatever may be its origin. But in this case, it is no vague apprehension; it is a definite deduction from definite facts. We have conversed incessantly, along the streets, in the hotels, in the Tabernacle, in the homes of Gentiles and Mormons, and the theme everywhere is the revolution that is sweeping over the Territory, and the virtual downfall of the "Saints." Not long since, visitors held their breath on these streets while conversing about Mormonism and Brigham Young; now free speech is rampant, and the hosts of miners pouring into the region add an abundance of free swearing against the system. It is our opinion that before long you may hear of some pitched demonstration between the Mormons and the miners. The latter, stalwart and fearless mountaineers, tread these streets with firm feet, as on the soil of "Uncle Sam," not of Brigham Young; and the latter and all his followers evidently shrink from any untoward provocation. They not only compromise, but cower.

A somewhat rapid series of events has produced this change.

First, the great transcontinental railroad has broken up the insulation of the Salt Lake Valley. Its community has been thus brought into better relations with the rest of the nation. The people were before helplessly subject to the dictation of Young and his officers. Their suffering women were especially helpless. Now they have the protection of daily widening Gentile sympathy, and a powerful, independent public opinion, and the very foundations of the social system of Mormonism begin to loosen and move.

Secondly, the "Godbeite" schism has shocked the system quite generally. Our party heard Godbe and his coadjutors in public, and conversed much with them in private, and their movement has certainly a pervading power not only at Salt Lake, but throughout the Territory. It is not evangelical; it is not reconstructive; it is simply a disintegrating process, but it is indisputably effective in the latter respect. It is quite mixed up with "Spiritualism" and "Rationalism," but by this very fact it meets, for the moment, the condition of this low, fanatical people (chiefly gathered from the lowest population of Wales, England, and Scandinavia), and, by wrenching them away from Mormonism, may render them accessible to the better religious influences now fast increasing in the Territory.

Thirdly, the most specific, most direct agency against the organized abominations of the Territory has been that of the United States Government officials. We all know what deplorable failures and compromises have heretofore taken place in this respect, and what arrogance they inspired in the dominant men here. This policy is now done with. The Government officers attempt no persecution; they say, officially, nothing against the religious opinions of the "Saints;" but they say in the precise words that the laws of the United States must

and shall be executed—that no tampering with them under any pretense, political, religious, social, or any other, shall be tolerated. The Territorial Legislature, being made up of Mormons, has heretofore made Mormon laws, and put the country under Mormon officers; wherever these interfere with the superior laws and functionalities of the United States, the latter are now made to suppress them promptly. The Territorial military force (the famous Mormon Legion) was officered by Mormons; the late Governor Shaffer appointed Gentile citizens in command. The present Supreme Judge (Justice McKean) is laying the axe of the law to the roots of things. He is a "just judge," a conscientious, fearless, dispassionate Christian man, revered for his high personal character and official ability. Some most important and decisive renderings of his court have about settled the fate of Mormonism. Notwithstanding the United States have had a marshal here, Young and his Mormon Legislature have had their own Mormon Marshal, and he has packed the juries with Mormons, so that no justice could be had by Gentiles against Mormons, for perjury has been one of the religious vices of this people. Judge McKean's first act in his court was to decide that the United States Marshal, not the Mormon one, must provide the juries, and now Gentiles and Jews, as well as Mormons, sit in the jury-box and the law has fair play. The Territory had its Mormon "Attorney-General," though the United States had appointed, as customary, its Territorial Attorney-General; the two came into official collision before Judge McKean; he decided, of course, that the officer of the United States Government is the only proper Attorney-General, and the Mormon had to retire. He has thus given legal emancipation to the people. Foreign Mormon converts have applied to the court for naturalization. He has read to them the oath requiring them to "satisfy the court" that they will obey the laws of the United States, and then read to them the law against polygamy. As they refuse to acknowledge this law, he promptly refuses to "naturalize" them. Here ends, then, the increase of polygamist voters in the Territory. The Mormon Legislature made, years ago, a law against adultery, in view of the Gentiles. It is terribly severe, imposing a heavy fine and twenty years' imprisonment. As they made no law against bigamy, the suffering first wife of one of the high ecclesiastics (who has several families) has prosecuted him for adultery. The Judge is about to try the case under their own law and there can be no doubt of the result. We are informed that since this case began, scores of other wronged women have handed in their names to the prosecuting lawyer for similar redress. Thus a direct attack is about to be made on the chief corner-stone of this organized libertinism.

Other agencies now growingly powerful here against Mormonism—especially the more evangelical ones—we shall refer to hereafter. The subject has never had more interest for the American public than it just now has, for, as we have said, the "crisis" in its history has come, and the solution of its "problem" is at hand.

—The Methodist.

Hints to Church Members.

WE give a great many hints to ministers, it may not be amiss once in a while to give some to members. Here are a score—all but the last taken from the *Telescope*:

1. First of all be sure that your heart is at peace with God, and that the Holy Spirit bears witness of the same. A living membership makes a living church.

2. "If it be possible, as much as lieth in you live in peace with all men." A quarrelsome Christian (?) is a tool of Satan.

3. Show to the world by conduct and conversation that you are interested in the church and religion.

4. Keep in your place. Get neither above it nor below it; and remember, too, that the judgment of your brethren is usually better than your own as to where your place is.

5. Be a worker wherever you are. Church-organizations are neither guest-chambers nor lounging-places; they are workshops.

6. Attend the house of God upon all occasions, whether it be the class-meeting, prayer-meeting, Sabbath-schools, or preaching service. There is always good there for your soul which will not come to you at home.

7. Do not visit on Sabbath, unless it is to talk on religious subjects and to pray. If you are visited, entertain your visitors in this way, and they will not be likely to trouble you again.

8. Pray much!—in your families every day, in your closet often, in your hearts "without ceasing."

9. Receive your new minister, and make him feel that he is welcome, even though you would have chosen another man. Pay him well; pray for him much; invite people to your church to hear him; always speak well of him if you can, never ill of him if you can avoid it; and as faithful co-laborers with him, do all you can to hold up his hands.

10. Love your minister, but do not worship him; and when he is gone, do not think that God or religion is gone. Pin your faith to no man's sleeve, but anchor it on God's throne, and you are safe.

11. Pay liberally, at least one-tenth of your income to benevolent purposes. There are those in the church whom the weight of God's gold and silver will sink into hell.

12. If you are a tobacco user, quit it and put its equivalent cost into a small box, and give the contents of this box to your minister as a donation.

13. Keep your churches cleanly and in good order, outside and inside (my ruminant brother, chew this awhile). It is a shame how some church-members sometimes defile the house of God.

14. Talk little of troubles in the church to people out of it.

15. Take your church-paper if you can. Know what your church is doing in the world.

16. Know what it is. Inform yourself of its doctrines and principles, and if you like them, be ready to defend them; if you don't, go where you are better suited.

17. Be social, friendly, brotherly, with all Christians. Forbid none that cast out devils in the name of your Master.

18. Deal honestly, conscientiously, with all men in the affairs of this world; then you can hope to do them good. Do not take undue advantage of your worldly neighbor, and then go to church and pray God to have mercy on his soul.

19. Do these and as many other good things as you can think of, in the fear of God, for the love of Jesus, and you will grow in grace, be useful in your time, and receive the reward of a faithful servant at last.

20. If you do not file your paper, cut this out and put it where you may give it an occasional reading.

Immortality of the Soul.

AN eminent divine was once trying to teach a number of children that the soul would live after they were dead. They listened, but evidently did not understand it; he was too abstract. Snatching his watch from his pocket, he said:

"James, what is that I hold in my hand?"

"A watch, sir," "a clock," says another.

"Do you all see it?"

"Yes, sir."

"Very well. Can any of you hear it tick? All listen now."

After a pause, "Yes sir, we hear it." He then took off the case, and held the case in one hand, and the watch in the other.

"Now, children, which is the watch? You see there are two which look like watches?"

"The little one, in your right hand, sir?"

"Very well. But how do you know that this is the watch?"

"Because it ticks?"

"Very well, again. Now I will lay the case aside—put it away, there—down, down in my hat. Now let us see if you can hear the watch tick."

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, and go, and keep time, you see, when the case is taken off and put away in my hat."

"So it is with you, children; your body is nothing but the case, the soul is inside. The case, the body, may be taken off and buried in the ground, and the soul will live and think just as well as this watch will go, as you see, when the case is off."

This made it plain, and even the youngest went home and told his mother that "his thoughts would tick after he was dead."

The foregoing is a fair specimen of the false teaching of those who profess to be instructors of the young. The plastic mind

of childhood is impressed with the mould of error, and it is well nigh impossible to change the impression in after years. Brethren who send their children to Sunday schools should be careful to learn what impressions are made there, and if error is taking root, pluck it up at once, and plant in its stead the seed of truth.

There are many other minds which swallow the lesson taught in the above illustration, as truthful, never doubting for a moment but what it is in harmony with the teachings of the Bible, philosophy and experience. For the benefit of such, we will examine it in the light of reason and Scripture for a short time.

The lesson teaches that we are not unit in our natures, but dual—that is, that the body we see, feel, handle, talk and walk with, is not the real man, or child, but merely a case which covers the real, living, thinking, acting man inside. The watch which ticked and had life and motion was inside the case, and could manifest the same life and motion without the case as with it. But we object to the illustration as unfair. Unless our teacher can show us a soul which exhibits life, thought, and motion *apart from the body*, as the watch does *apart from the case*, we cannot receive his comparison as good. The truth is, we *know* the watch can tick without the case, because we can see and hear it. But how does he know the soul can tick apart from the body? He cannot give a single instance from the experience of 6,000 years past, nor from his own personal experience. It is a pure assumption on his part, without a particle of proof. Give us the proof.

Perhaps he will claim that although he is unable to give us a *visible* instance which we can accept as satisfactory, yet he can prove it from the word of God. If he can we will accept it. But not a single proof can be found in the Bible. It is as silent as the grave concerning such a doctrine. It nowhere teaches that men's "thoughts tick after they are dead." On the contrary it teaches that they perish. With David we say, "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. 146: 3, 4. Not so, says our teacher. In that very day his thoughts expand and grow amazingly, being released from the case, or body, which is returned to the earth. Thought is an attribute of the soul, and not of the body. Consequently, though we may lay away the body, or case in the grave, yet the soul, which is the *thinking* part of man, lives on, or as the child said, "his thoughts would tick after he was dead." Here, we see, is a plain issue between David and our teacher. The teacher says that our thoughts do not perish when we are laid in the earth, but they tick on as before. David says, "in that very day they perish," come to naught, or cease. Shall we believe the inspired writer, or shall we put our trust in "the son of man in whom there is no help?" The former, of course.

Solomon, in contrasting the difference between the living and the dead, said, "the living *know* that they shall die; but the dead *know not anything*." Eccl. 9: 5. Our teacher would have us believe that dead men know as much as when living, because their thoughts do not cease. Again, Solomon says of those who are dead, that "their *love* and their *hatred*, and their *envy* is now perished." Verse 6. If a man is incapable of loving after he is dead, how does this agree with the teaching that our dead friends are hovering over us, *LOVING* us, and caring for us? Either this teaching is false, or Solomon was wrong.

Isaiah, 1160 years after Abraham died, wrote as follows: "Doubtless thou [God] art our father, *though Abraham be ignorant of us*." Chap. 63: 16. If Abraham was in Heaven and his thoughts could tick with as much freedom then as before he died, how is it that he could be ignorant concerning his offspring? It must be as David says, when Abraham was laid in the cave of Macpelah, "in that very day his thoughts perished," or as Solomon declared that being dead, "he knew not anything."

We might multiply testimony on this subject, but we forbear. We have quoted sufficient to show that a man's "thoughts do not tick after he is dead," although a watch may tick without its case.—*Restitution*.

THE Bible is, indeed, amongst books what the diamond is amongst stones, the precious, and the sparkliest, the most proper to make impressions.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, OCT. 3, 1871.

ELD. JAMES WHITE, EDITOR
URIAH SMITH, ASSISTANT.**Don't Read Novels.**

A SISTER writes to us with a heart full of sorrow. Some years since, when the present truth was first brought to them, her husband received it joyfully. He took the REVIEW, and read it eagerly. He feasted on its words of sobriety and truth. And so highly did he prize it, that he declared he would do extra work nights to earn money to pay for it, rather than do without it.

Then a change came. He began to read exciting stories and works of fiction. He began to open the door to a habit more insidious in its working; and as fatal in its effects upon the moral nature, as a love for strong drink. The result could be easily foreseen. Just in proportion as he yielded to the fatal charm of the serpent, just to that degree that he fell under the fascinating power of fiction, just to that degree he lost his taste for that reading which deals with the unvarnished and sober realities of life, and points the mind forward to the still sterner realities of a Judgment to come.

As a consequence, his interest in the REVIEW began to wane. He became less and less a reader of its contents, till he ceased its perusal altogether. If this were all, it would not be so serious a matter. But the work did not stop here. It is impossible for a person to entirely lose his interest in a journal devoted wholly to the defense and advocacy of a special truth, and yet maintain in his heart any fervency of love for the truth itself. And so in this case. The waning love of this individual for the REVIEW, was an index of his waning love for the truths which the REVIEW advocates. And hence, not long after he ceased to be a reader of the paper, he ceased also to be an observer of the Sabbath. Thus, the love of fiction has drawn this man away from the worship of God, and will, unless he shall recover himself from this snare of the devil, drown him in perdition at last.

Don't read novels. They poison the mind. They destroy a taste for all that is useful, wholesome, and true. They root out from the heart all love and regard for sacred things. Under their influence, the mind reels and staggers no less really than the body under the influence of rum. They who, taking advantage of persons bound in the chains of an uncontrollable habit, distill poison for the body, and seek to rivet still firmer their chains that they may fatten on their ruin, are deserving of unmeasured execration. But what shall be said of those who run the more damnable distillery of poison for the mind? The true history of the novelist may be written in four sentences: 1. A life spent in the preparation of deadly narcotics for the mind, which will work moral devastation and ruin wherever they are spread among the people. 2. A few shouts of short-lived and senseless adulation from those who are drunken with their potions. 3. Curses from their victims when the Judgment shall awaken them to true views of life, time and eternity, Heaven and hell. 4. An everlasting consumption in the lake of fire.

Don't read novels. You will not be able to account in the Judgment for time thus spent. The world is full of this trash, but we are not obliged to meddle with it. Flee from it as you would from a fatal pestilence. Don't take it into your house any more than you would expose your bosom to the fangs of a venomous serpent. We have too much at stake to deal with aught but that which will be for our good, both in this world and the world to come.

U. S.

A Question of Interest.

DR. EDDY lately attended the "Preacher's" Meeting of the Western Methodist Book Concern, at Cincinnati, Ohio. From his report to the *Methodist*, we extract the following statements:—

"The pastors are much interested on the Sabbath question. German influence audaciously demands the abrogation of Sunday laws, and cowardly political leaders attempt to silence the religious public, lest German infidels shall leave the party. Just now we see how God works when we know it not. The little handful of German Methodists has grown to be a power in behalf of our Sabbath, and is able to rally a

German force so strong as to make the beer-drinking skeptics tremble."

The Boston Herald—The Sabbath.

THE *Boston Herald* has a department entitled, "Letters from the People," in which the conductors of that journal, without any reference to their own views, propose to let the people express their opinions on any subject of general interest, the only conditions imposed being that all opinions shall be expressed with courtesy, and with as much brevity as is consistent with the subject in hand.

While in Boston, last August, my attention was called to a paragraph by J. Loring, published in this department of that paper, entitled "Sunday Weeding." To this I wrote a brief reply, which called out a response from D. V. O'Leary, to which I have also replied. The *Herald* is an influential paper, circulating daily about 80,000 copies; and all who are interested in the Sabbath question will be pleased to learn what statements on this subject have been laid before its readers. The following are the articles in question, the first appearing in the daily *Herald* of Aug. 4, 1871:

"SUNDAY WEEDING."

"*Editor of the Herald:* I have recently come to New England to reside. I have been in the habit of hoeing up the weeds in my garden on Sunday. Last Sunday one of my neighbors spoke to me, as I was passing his house, and inquired if I did not know it was illegal and wicked to do so. As I said I did not, he went on to inform me that it not only subjected me to arrest, fine, and imprisonment, under the statute laws of Massachusetts, but by the divine law I deserved to be stoned to death and roasted in hell forever. He said he saw me, and seriously thought of coming over and stoning me, but concluded not to, on the consideration that it might be a sin of ignorance rather than willfulness. I thanked him for his forbearance, and promised to inform myself on the subject, and, if I found he was right, to abstain from such risky business in the future.

Please inform me and others who may be in equal need of the information, if my neighbor is right. I wish to be a good citizen, and have no desire to be stoned to death or suffer everlasting torture on account of a few weeds.

"J. LORING."

The following in response to the foregoing was published in the *Herald* of Aug. 17, 1871:

"SUNDAY WEEDING."

"*Editor of the Herald:* I was much interested in the paragraph with this heading, from J. Loring, in your issue of Aug. 4th. Having made this subject a matter of considerable study, allow me to state, for his benefit, but more especially for that of his friend who was inclined to stone him to death for hoeing his garden on that day, that Sunday is not the Christian Sabbath, because (1.) Christ never spoke of the day in any manner; (2.) no divine being ever rested upon that day; (3.) no blessing was ever placed upon it; (4.) it was never sanctified, or set apart, for man; (5.) no divine law was ever given for its observance, and hence no law is violated by working upon it; and (6.) as sin is the transgression of the law, no sin is committed by doing any lawful business, either weeding garden, or anything else, upon that day; (7.) the apostles did not keep the day; according to Acts 20: 7-14, 1 Cor. 16: 1, 2, they used it as a secular day; (8.) the first law for its observance was the edict of Constantine, A. D. 321, which was put forth in its behalf as a heathen holiday; (9.) Constantine being converted two years after, this law was used to enforce it as a Christian festival; (10.) Pope Sylvester was chiefly instrumental in transforming it into a Christian Sabbath, authoritatively giving it the title of Lord's day; (11.) the Sabbath which is now binding upon mankind is the original Sabbath, that of the fourth commandment, the seventh day of the week, which has come down, unchanged; all of which propositions are sustained by the Bible and history. If J. Loring is a conscientious observer of the seventh day, I understand the statutes of Massachusetts allow him to pursue his ordinary business on the first day.

U. SMITH.

This called out the following response published in the *Herald* of Aug. 23.

"SUNDAY THE CHRISTIAN SABBATH."

"*Editor of the Herald:* In answer to your correspondent, U. Smith, I would suggest that he ought to make himself better acquainted with ecclesiastical history before he maintains that Sunday is not the Christian Sabbath. We find that the apostles always held their assemblies for divine service on that day, as we read in Acts 20: 7, and 1 Cor. 16: 2, and St. John expressly calls it the Lord's day, Rev. 1: 10; and we find in every age and in every country where the gospel was preached, that Sunday was the Christian Sabbath, because it was so taught by the practice of the apostles, as before stated.

"Now as to the power of the apostles to change

the Sabbath, Christ said to them, 'All power is given to me in Heaven and on earth.' Matt. 28: 18. 'As the Father hath sent me, I also send you.' John 20: 21. 'Whatever you shall bind on earth shall be bound also in Heaven; and whatever you shall loose on earth, shall be loosed in Heaven.' Matt. 16: 19.

"I will now give an example of how the early Christians regarded the Sunday long before the reign of Constantine or Pope Sylvester, in the year 304, in the persecution of Diocletian, in the city of Abitina, in the proconsular province of Africa, Saturninus, a priest of the city, celebrated the Divine Mysteries on Sunday, he and the principal persons of his congregation were seized and carried to Carthage before the proconsul, Anulinus. When the proconsul asked him how dare they hold their assemblies on Sunday against the imperial edict, they answered: 'The obligation of the Sunday is indispensable; it is not lawful for us to omit the duties of that day; we never pass a Sunday without meeting at our assembly.' Baluzius t. 2; also Bolandus and Ruinart.

"I have shown that the apostles had full power to change the day of the Sabbath, or to raise the dead even to life. I have also shown that by their practice they did change it, and that all Christian nations followed their example. I will now show the reasons which induced them to change it to Sunday. 1. Christ our Lord was born on that day. 2. Christ our Lord rose from the dead on that day. 3. The Holy Ghost descended on the apostles on that day to give them miraculous powers to enable them to preach the gospel to all nations. Those wonders which God performed on the first day of the week for the salvation of all mankind, are more stupendous than the creation, and are more than sufficient to justify the change of the Sabbath to that day.

"Whoever, therefore, does any servile work on that day, violates a prime law of God's church, and he is no more than the heathen and the publican, for Christ says, 'He that will not hear the Church, let him be to thee as the heathen and the publican.' Luke 10: 16; Matt. 18: 17.

DENIS V. O'LEARY.

To this the following reply was prepared and sent to the *Herald*, Sept. 4, 1871.

"SUNDAY NOT THE CHRISTIAN SABBATH."

"*Editor of the Herald:* In view of the proportions which the Sabbath question is beginning to assume as one of the great questions of the day, I trust you will feel justified in granting a little more space to its consideration. The answer of your correspondent, Denis V. O'Leary, to my note on "Sunday Weeding," in your issue of Aug. 17, has just come to my notice. He, in common with all Papists, rests the Sunday Sabbath on the authority of the church. I, in common with all Protestants, deny the authority of the church to change a law of God. An examination of the Sabbath question from his standpoint would involve the prior examination of this question of church authority, into which it is not my purpose at present to enter. I take issue with Protestants, and claim, that in their defense of Sunday observance, they stand upon Roman Catholic ground. In the "Catholic Catechism of Christian Religion," it is claimed that the church has made the change of the Sabbath from the seventh to first day of the week. In another Catholic work, entitled, "Abridgment of Christian Doctrine," pp. 57-59, is found an exposition of the third commandment, in which occur the following question and answer: "Ques. How prove you that the church hath power to command feasts and holy days? Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church." To the same end see "Catholic Christian Instructed," pp. 207-211, "Treatise of Thirty Controversies," "Doctrinal [Cath.] Catechism," pp. 101, 174, 351, 355, &c. Protestants should acquaint themselves with what Romanists claim in this matter, and know that the great Reformation will not be complete till this festival, like all others of that church, is set aside.

According to the fundamental principles of Protestantism, that the Bible and the Bible only is the rule of faith and practice, I feel very confident in affirming that Sunday is not the Christian Sabbath. Suppose Christ was born upon a Sunday, which may be questioned, and rose from the dead on Sunday, and the Spirit was poured out upon a Sunday, how can this prove, without a syllable of inspired instruction upon the point, that Sunday thereby acquired authority to array itself in the habiliments of the fourth commandment, and spurn from the divine temple the original Sabbath, which was as old as creation, and had been up to that time enjoined with all the authority of God's immutable law?

There is no record in the New Testament of any meeting held by the disciples in the daytime of the first day of the week. The meeting of Act 20: 7 was held in the evening of that day, corresponding, as days were then reckoned, to our Saturday night. See Conybeare and Howson's Life and Epistles of St. Paul, in loc., And when Sunday morning dawned, Paul, so far from keeping that day as a Sabbath, resumed his journey toward Jerusalem. See verses 8, 11, 13, 14. The direction given by Paul in 1

Cor. 16: 2, did not enjoin the putting of gifts into the contribution box in the public congregation, but the setting of them aside privately at home. See the original Greek, and the Vulgate, Douay, French, German, Swedish, Spanish, Portuguese, Italian, and other translations of this passage. This looking over one's business, and setting apart for religious purposes such an amount as would correspond to the financial prosperity of the preceding week, would be very appropriate work for a secular day, but not for a holy one. The Lord's day of Rev. 1: 10, must be that day of which he expressly claims to be Lord; and that day is the Sabbath. Mark 2: 28. The term Lord's day was not applied to the first day of the week till so used by Tertullian, A. D. 200; with whom also we find the first traces of resting from labor on that day. See Kitto, Cyc. Bib. Lit. art., Lord's Day. The change was accomplished by a long and gradual process, the Sabbath being very generally observed several hundred years after our Saviour's crucifixion. But Sunday enlarged its claims and increased its influence, just in proportion as the power of superstition strengthened in the church, and the darkness of the dark ages came down upon the world. See History of the Sabbath by J. N. Andrews, in the Public Library of this City.

U. SMITH.

Whether or not this last reply has appeared in the *Herald*, I have not learned. If it has not, many will be disposed to raise the question, why it has not. It certainly complies with the most rigid construction that can be put upon the conditions upon which contributions are admitted to that paper. Its statements are courteous; and to every Sabbath-keeper who knows how much wanted to be said, it will appear a marvel of brevity: and good authorities are referred to for all the statements made. We shall be happy to learn that it has been inserted according to request.

U. S.

You Are Losing Time.

CONVICTED of truth and duty, and postponing obedience, you are losing time; and as time, or the use we make of it, is the price of eternity, you are, in the course you are pursuing, losing eternity.

You are waiting for more certain evidence on some points. You can see many parts of the present truth; and you can also see a beautiful harmony in the whole; but because you do not see more convincing evidence on every point, you neglect to obey what you do see.

The truth is clear and right. The evidences are sufficient. The difficulty is in the deceitful heart. You love the world, its riches, its honors. "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" This is what feeds and strengthens the "evil heart of unbelief," and prevents one from exercising the faith that is able to save the soul.

While you occupy this doubting and delaying ground you are losing time; and if this course is persisted in, you lose eternal life. The prospect of the final, dreadful loss is right before you in the way that you are going. Nothing is more certain than this direful result. Unbelief and sin surely lead to ruin.

You are losing time. You should be letting the light shine. You should be laboring to save others as well as yourself. You might be doing good, and making it possible for the Master finally to say to you, Well done. But you are squandering the precious time which God is giving you in which to labor; thus constantly making it more probable that you will lose yourself. You cannot afford, did you know it, to lose the world to come, because your faith is not strong enough to let go of this.

Be entreated to change your course. Cherish faith. Give your doubts to the winds. The Lord will take care of his own cause and perfect his own work. It is because God has set his hand to restore the truth to his people, and thus prepare them for translation, that you have the truth which you have, and which you are delaying to obey. Acknowledge what he has done for you, and he will do more. Walk in the light, and light will increase. Exercise the little faith you have, making it perfect by corresponding works, and your faith will increase. Give up the present world, and your hold on the future world will strengthen, and your prospect of obtaining it brighten.

Do not, I beseech you, longer waste your precious time. It will soon, very soon, all be gone. Take your position without delay while it is called To-day. It is high time to awake out of sleep. Let unbelief bind you no longer. Break the bands before they are made stronger. Arouse to duty, and work while the day lasts. God is calling you to let your light shine. Satan is urging you still to cover it up with the unbelief which you have so long fostered. Break away. Redeem the time while a little is left in which you may secure eternal life. Do not waste more of this precious commodity, and so mourn at the last that the harvest is past and the summer ended, and the priceless gift of eternal life lost. Yes, lost! forever lost!

R. F. COTTELL.

Christ's Rule of Greatness.

IN Matt. 20:20-28, we have a principle set before us that seems to be properly designated as Christ's rule of greatness. We read as follows: "There came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom. But Jesus said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism I am baptized with; but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant (servant of all. Mark.), even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

I have given this long quotation from Scripture, believing that the principle involved is important enough to warrant it. It is evident that a position at the right hand and left hand of the Saviour, near his person, in his kingdom, is a place of special honor. With that natural selfishness innate to the human heart, the mother of James and John, as well as themselves, desired to obtain this position for her sons.

The answer of the Saviour seems to imply that there will be some who will obtain this special honor, as though the reward of some would be higher than that of others, but that the Father is the Judge who will bestow these.

The Saviour also informs us that the conditions upon which this special honor will be given, are different from those that obtain among the princes of the Gentiles; that is, earthly rulers. We well know how it is arranged in this world among the great. Those persons who are permitted to come especially near the royal persons are those who are great in command among men, such as generals and legislators. But he says it shall not be so among his followers. "Whosoever will be chief, let him be servant of all."

And now he gives us the highest illustration possible, viz., his own example. As he is our Master, he has set the example he desires us to follow. And what is it? "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The very burden and weight we ought to bear, he carried for us, took the lowest place, suffered the most shameful death, and this without murmuring or complaining. What a value he has attached, by this, to genuine humility, and set this grace, as it were, in the highest place!

In this scripture our Saviour plainly teaches that those who are willing to suffer most for others' good, and take the lowest, hardest position (and that, no doubt, without grumbling, or murmuring, or boasting of it as though they should receive special consideration because they do, for this would show that the true spirit was lacking), are the ones who, in the final Judgment, will stand highest in the favor of God. How important that our eyesight be clear enough, our discernment penetrating enough, and our faith and patience strong enough, to truly appropriate the principles of Heaven. What a pity it would be for us to go along deceived by the jingle of bogus coin and reject the true gold of Heaven. The principles of self-sacrifice and true humility, resting upon the broad foundation of love, must fill our hearts just as they did the heart of our Master. Nothing else will weigh in the balances of the sanctuary.

No doubt the course pursued by the mother and children in the scripture above quoted has often looked bad to us, as it did to the ten; but whether in our hearts we have never been actuated by the same principle is another question, and one of some importance to us all.

Every effort on our part to show ourselves at a special advantage by fine dress or gay appearance, to get applause to ourselves; every time we try to appear especially smart by words or acts to attract others' attention to us; this principle manifests itself. It is the great principle of selfishness instead of the great principle of love. One is the leading principle of hell, the other of Heaven. Which do we possess?

But few of us realize the sinfulness of selfishness. We generally think ourselves justified in being tolerably selfish. But what makes our earth to-day the abode of misery and wretchedness? The selfishness of man. Thousands act through life upon this principle, who fail of obtaining what they seek after; but their motives will be seen in the day of Judgment to be equally bad as the motives of those who have succeeded, and they will go to the same place.

Here in this world we must learn the principles of Heaven if we ever go to Heaven. Love, undying love, characterized our blessed Saviour in all his life, and in his death, and in his ministration above. He is our highest example.

We must follow him if we ever go to the same place. Selfishness, in its varied forms, is eating out the spiritual life of thousands of our people. Ministers are, judging by the testimonies of late, even more in danger than laymen. As a class, we do not like to be "servants of all," but to be looked up to and honored; to have things altogether pleasant, so that our life may be easy.

Ministers are very liable to be selfish in their labor. Any burden that involves labor, unpleasantness, and extra responsibility, is apt to be shouldered upon others, while we desire those that will bring us a good name and involve less labor and hardship. Selfishness is just as great a sin in these respects as in any other, and worse, because coming from those of whom better things are expected.

But let us never forget that the Saviour, in this scripture, has set before us a higher, a nobler principle, and given us to understand that selfishness will not be the principle upon which the Judge of all the earth will act when he metes out the final reward, but its opposite; and that the man who will really "be chief" will here be "servant of all," ready to do the most menial duty if by so doing God's precious truth may be advanced, or precious souls be saved.

GEO. I. BUTLER.

"My Grace is Sufficient."

MANY read this passage wrong: My grace shall be sufficient for thee. They seem to understand that the Lord has promised that his grace shall be sufficient for every trial we may meet. But the declaration is, My grace is sufficient for thee. What is the meaning?

The apostle had had abundance of revelations, on account of which he was in danger of exaltation. To prevent this, the Lord had permitted bodily infirmity to come upon him to keep him humble. He prayed that this might be removed. But if this petition should be granted, he would be exalted, and lose the favor of God. It was better for him to retain the favor or grace of God, even at the expense of continuing to suffer in the flesh, than to have the suffering removed, and, by its removal, suffer the loss of God's favor. As if he said, Be content to suffer in the flesh, for by this suffering you retain my favor. My favor is sufficient to counterbalance and far outweigh all that you are called to suffer. You are the gainer by what you deprecate as an evil. It keeps you from losing the favor of God—a greater loss and more grievous misfortune.

R. F. COTFELL.

Indiana Camp-meeting.

IMMEDIATELY upon the close of the Charlotte meeting, Bro. Waggoner and I took our departure, via Battle Creek, for the campground in Indiana. Having passed the first night in Michigan City, we went on board the cars early in the morning, and resumed our journey toward Fairfield, Howard Co., where our meeting was to be held.

At Walkerton we were joined by Bro. Harvey and others, whose place of destination was the same as ours. The pleasure of such unions on the road can only be appreciated by those who have been like circumstanced. There is, in the very fact that from time to time individuals are stepping on board the train whose love for our common faith has induced them to separate themselves from home cares and pleasures in order that they may retire for a time to the quiet grove, for the purpose of seeking God with their whole heart, a sort of inspiration which imparts courage and energy to those whose flagging strength, as the result of protracted effort, needs the stimulant of that sympathy which springs from a living interest in the same great truths.

By the time we had reached the station at Fairfield, our party was somewhat increased in number, and the momentary disappointment arising from not seeing our brethren at the train, gave way as teams were descried in the distance which had evidently been sent to convey us to the place of our destination.

We were pleased to see that our brethren had not neglected the preparation of the ground until the very last thing. The large tent had been pitched, the ground was seated, the preachers' stand and provision stand erected, and something like twelve board houses which would probably accommodate as many persons as twice that number of tents of the average size, were either already filled, or in readiness to receive those for whom they were prepared. During the first two days of the meeting the people continued to come in. Fortunately, however, few of them waited as they do in some places—where we fear that they are more worldly minded—until just before the Sabbath before coming to the annual gathering, which, at best, is none too long to accomplish the work which should be done for them, even though every day of the period usually assigned for this purpose were employed to the very best advantage possible.

It was manifest from the outset that our location this year was much more accessible to the majority of the brethren than that of Tipton, where we met last year.

The cause is in its infancy in Indiana, and of course we did not anticipate an attendance any thing like that which has been witnessed so many times in the older Conferences during the past season.

We were prepared, therefore, to enter fully into the feelings of such men as Bro. Charles Seaward and Bro. James Harvey, who were in the State when they stood almost alone in the defence of God's downtrodden law and Sabbath, as with hearts almost too full for utterance they would look over what appeared to us a small assemblage of our brethren, and with tears of gratitude thank God that they had been permitted to see so large a congregation of their brethren.

There were probably present, in all, about two hundred of our people; or double the number convened last year. On Sunday, the attendance was quite large for this locality, reaching, at least, when safely estimated, two thousand people.

Something more than twenty souls presented themselves for prayers, the most of whom, we believe, were those who were seeking Christ for the first time.

On Monday afternoon, seventeen persons were baptized by Eld. E. B. Lane, in a stream about five miles distant from the camp ground. This, together with examination of candidates, occupied nearly the whole of the afternoon.

The remoteness of the place of baptism presented a difficulty which is temporary in its nature, and would not exist in a season when they had the usual amount of rain. The distance, however, of the location from the R. R. Station (which is, we believe, about three miles), we regard as a more serious drawback, since experience has shown that in a region where they travel more by R. R., and less by wagons, than they do in Indiana, the place of meeting should not, when it is possible to avoid it, be more than one mile from a station.

We believe that about \$400.00 were raised upon the ground by subscription for the benefit of the Publishing Association and Health Institute. This was very good, when we take all the circumstances into consideration; but perhaps there are a few who did not do their full duty in this direction.

The whole of the preaching during the meeting, with the exception of one discourse by Bro. E. B. Lane, was done by Bro. Waggoner and myself.

In the very outset we contracted severe colds which not only impaired our usefulness measurably, but, for a time, threatened to prostrate us altogether. Under the blessing of God, however, we were enabled to carry on our labor till the end of the meeting, and on Tuesday morning we left our brethren in Indiana, with whom the prevailing impression seemed to be that the meeting had been a success, to make our way to Mansfield, Ohio, there to enter immediately upon a meeting of like character with that which we had just closed.

As we separated from those with whom we had been so pleasantly associated for a few days, our hearts yearned over them, and we offered an earnest prayer to God that they might ever be preserved from that love of controversy for the sake of controversy which has characterized some sects in that State, and that they might always bear in mind that there are, in the Christian religion, no triumphs worthy of mention which do not result in the glory of God and the conversion of men, rather than the mere gratification of personal pride.

W. H. LITTLEJOHN.

Mansfield, Ohio, Sept. 28, 1871.

Things Consecrated Belong to God.

WE have an illustration of this principle in Num. 16:38, on the occasion when Korah, Dathan and Abiram, rose up against Moses and Aaron. Korah and certain of the Levites it seems were not satisfied with their position, although enjoying an exalted one, in the Lord's work, but claimed the priesthood also, which belonged to Aaron and his posterity. So Moses proposed a test by which to ascertain the will of the Lord in the matter. Two hundred and fifty men were to take censers and stand before the Lord that he might show which he would choose. The result was that God sent down a fire from heaven and consumed the men who offered incense in their censers. Then the Lord told Moses to gather up the censers for they were hallowed "and let them make them broad plates for a covering of the altar: for they offered them before the Lord; therefore they are hallowed."

The Lord claims these censers as his, simply because these persons had voluntarily offered them to him. They were consecrated once to his service, and they could not be withdrawn at the persons' option, even had they been alive and desired to do it. God declares them to be "hallowed," that is, set apart to a holy use. Those persons then who once consecrate any thing to the Lord have no more moral right to withdraw it again, and claim it as their own, than another would have to do it.

I heard of a boy once who gave to a playmate a certain plaything, but afterwards desiring it again went to his playfellow and said, "I gave it to you, and it is mine, and I will have it." Some professors of religion seem to act on the same principle. They make a solemn vow to the Lord, when their conscience is stirred, that they will give so much to the Lord's cause. They think they will do so at the time, but their zeal cools off, and they seem to think God has forgotten all about it. They forget that God has said, "Pay thy vows unto the Most High," and that "when thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in

fools. Pay that which thou hast vowed." Eccl. 5:4. The wise man puts the conduct of those who thus act in a very unenviable light. He calls them fools. The reason for doing so I suppose is, that they have such foolish ideas of the Deity as to suppose when they make a solemn promise to him, and pay no attention to it afterwards, that it will be just as well. They seem to imagine that God is altogether such an one as themselves, careless, heedless of his word, and indifferent to truth. Such greatly mistake his character. God is rather a jealous God; that is, one very careful and solicitous in regard to everything pertaining to his word or character. We should in this try to imitate him, and if we do pledge our word to him, we should not act like a foolish man, and think we need never meet our own promises to him. Let us remember that every such pledge is "hallowed" to God, and therefore not ours, but his.

I have known of instances where our brethren have put sums of money into meeting-houses, which, in the fullest sense, were consecrated to God, and in after years, from some cause, the houses would be sold, and they put the proceeds into their own pockets, and never seem to question the point whether or not it was theirs. I question very much their right to take back this money and use it for secular purposes, and doubt if God's blessing will rest upon such an appropriation of consecrated funds.

There is such a thing as robbing God, Mal. 3:8; and I know of nothing that would look more like it, than to take back, without so much as saying, By your leave, that which had been solemnly given to him. Let all who are interested reflect upon these principles. God is the same yesterday, to-day, and forever; and the examples given in the Old Testament are mainly designed to show those who should come after, just how God will regard their action when similar in principle to the example given. Here we can learn how he will regard us. Let us remember, then, that every pledge and every consecrated gift is his and not ours, and that he will hold us to a strict account for the same.

GEO. I. BUTLER.

The Triumph of Christianity.

THE following passage is quoted by the London Quarterly Review, with the remark, that, "for the condensation of its wide historic survey, and its vigorous and glowing eloquence, it is one of the finest in the whole range of literature."

"It arose in an enlightened and skeptical age; but among a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its outward march through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome—and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecuted for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor from the ax; but assaults in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and, whether attacked or not, it was resolutely aggressive. In four centuries it had pervaded the civilized world; it had mounted the throne of the Caesars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations whom their eagles had never visited; it had gathered all genins and all learning into itself, and made the literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more by converting its conquerors to the faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free inquiry and skepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization, and the nurse of learning; and if light, and humanity, and freedom, be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus a picture, varied and minute, of the perfect human united with the Divine, in which the mind of man has not been able to find a deficiency, or detect a blemish—a picture copied from no model and rivaled by no copy—it has accommodated itself to every period and every clime; it has retained through every change a salient spring of life, which enables it to throw off corruption and repair decay, and renew its youth, amid outward hostility and inward divisions."

A GOOD NEWSPAPER ARTICLE.—An article to be printed, should absolutely have something in it. If professed argument, it should be conclusive; if pathetic, it should moisten the eyes; if an anecdote, it should have a sharp point; if philosophy, it should go to the primitive rock; if practical, it should go like an arrow to its work; if spiritual, it should awe the soul that reads it.

NOT one of the precepts of the decalogue has ever been re-enacted, for the reason that they have not been abolished. The power which would be sufficient to re-enact them, could prevent their abolition.

PRAYING IN SPIRIT.

I NEED not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

When I have banished wayward thoughts,
Of sinful works the fruitful seed,
When folly wins my ear no more,
The closet door is shut indeed.

No human step approaching breaks
The blissful silence of the place,
No shadow steals across the light
That falls from my Redeemer's face!

And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit words I say.

One harkening, even, cannot know
When I have crossed the threshold o'er;
For He alone who hears my prayer,
Has heard the shutting of the door.

—Sel.

Progress of the Cause.

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

The Iowa Tent.

We are still in Osceola. And since our last report our meetings have been well attended by many of the best citizens of the place. We have investigated the Sabbath question, and other unpopular subjects, and still our interest continues good. Last evening, Bro. Canright spoke on the Mark and Seal. The tent was crowded. We have thus far had two Sabbath meetings. The first was well attended by Sabbath-keepers from Adel, Winterset, Peru, and Woodburn, and some from this place. Last Sabbath, we had near one hundred and twenty-five present, most of them from this place. About thirty-five of these voted they would keep the Sabbath. Still we know great allowance must always be made in such cases for those who will change their minds. Yet quite a number of substantial people manifest a determination to obey the truth.

Knowing well that as soon as the tent came down, we should have no house for holding meetings among the other churches, a week ago last night we introduced the subject of building a meeting-house for the first time publicly. And now we have a subscription of \$1500.00, and five days after the matter was introduced, work commenced toward the building of it. And at this time some ten or twelve teams are engaged hauling material for the foundation, &c. We expect to build 28x42, and hope within a few weeks to have a house of worship in Osceola. Times are very hard here, and this argues a real interest on the part of the people.

The nights are getting cold, and the tent will soon have to come down. But Bro. Canright will remain here some weeks to attend to matters. The preachers of the place seem not to have the influence with the people they generally do, and have not as yet seemed to hinder our work very much. We do not suppose this to be from any good will, however, toward us, but rather from inability on their part to hinder. But probably they will soon begin to bestir themselves.

The interest in this place has surprised us more, perhaps, than any one else, as the truth was preached here some ten or twelve years ago, by Bro. Cornell and Moses Hull, and then died down. Such places have been generally thought very hard to arouse an interest in. But here and at Decatur City it has not been so. We have had a better interest than ordinary, and here we have been used very kindly by the mass of the people. We have hardly known why this is so, under the circumstances.

I was at Decatur City last Sabbath, and we had a profitable meeting, and a fair attendance in the evening. They will soon have their meeting-house enclosed.

GEO. I. BUTLER.

Osceola, Iowa, Sept. 25.

Minnesota.

I ATTENDED our last quarterly meeting at Concord. I had spoken only once when my voice failed me, and it has been with much difficulty that I have been able to talk even in private conversation, until within a few days since. Last Sabbath and first-day I spent in Delavan. We had a precious time on the Sabbath. Brethren from Mapleton met with us. On Sunday evening I spoke on the final destiny of the wicked. I am now at Jodavis where I expect to spend

about two weeks in holding meetings. There seems to be some interest here. I am recovering my voice. Brethren pray that my way may not be hedged up, but that a door of utterance may be opened before me.

W. S. INGRAHAM.

Camp-Meeting in Missouri.

PURSUANT to appointment, we commenced a camp-meeting near Diamond Grove, Newton Co., Mo., Thursday, Aug. 24. There was a good attendance of the brethren and sisters from the surrounding country. The church at Avilla was largely represented. Quite a number came from Nashville. Several from Seneca, and some from Kansas, testified by a journey of seventy miles their eager desire to hear the word of the Lord. Services were appointed as follows: Prayer in the tents at 6 A. M.; prayer-meeting at 9; preaching at 10½; social meeting at 3 P. M., and preaching at 7½ in the evening. Such were the appointments for the day, though they were sometimes varied by hindering causes.

We preached twenty-three discourses, and although there was much opposition, we enjoyed good liberty. Toward the close of our meeting, the only argument used by some Disciple ministers, who are ever learning, &c., was to advise their people to stay away. The attendance was small, as there were two protracted meetings in progress within two or three miles of us, and some of the brethren were compelled by sickness to return home before the conclusion of our meeting. Notwithstanding these drawbacks, the interest steadily increased to the close. Ten more embraced the truth, and resolved to be obedient. Among them is one that was an elder in the Disciple church, and one who had been a Methodist minister. A church of twenty-five members has been partially organized, and meetings and Bible-class appointed for the Sabbath. We trust that the scattered brethren who attended these meetings, are strengthened and encouraged, and better prepared to stand against the wily foe.

Next Wednesday evening, the Lord willing, we shall commence meetings at Avilla, to continue over Sabbath and first-day, at which time will be the meeting of the Avilla church. We would say to the scattered and lonely ones, Dear brethren, be faithful. We shall meet with you when we can, and we pray and trust that God in his providence will raise up more laborers for this great western field.

H. C. BLANCHARD.
L. D. SANTEE.

California.

OUR last report was made in No. 10 of present Vol. of REVIEW. Our tent-meeting in San Francisco had then just closed. We next hired the use of a church on Harrison street, for five evenings in a week, and Sabbath. Here we continued for six weeks, and had very interesting meetings. Seven were baptized during these meetings, many interesting social meetings were held, and a Sabbath-school and Bible-class organized; but as we had not the privilege of the house on Sundays, we decided to get another place, one more central, and one which we could occupy when we chose. We accordingly rented a room, No. 113 Minna street, 22x70, for \$30.00 per month, where we meet for the next three or six months. In this new place we held our first meetings last Sabbath and first-day with good attendance and good interest. We shall now seek again to arouse the public mind to these important truths. For the last month or more, the most intense political excitement has prevailed, which has resulted in almost a complete overturn from one party of officers to the opposite party, and it has made it an unfavorable time to get up much religious interest.

Bro. Cornell, although somewhat worn, and feeble, is holding a few meetings at the different points where we have companies, in Sonoma Co.

Pray for us that our efforts here may not be in vain, but productive of some good. Although our company does not yet number hundreds, we thank God for interest and unity so far. Some who embraced the truth are away for a while, working in other places, and some have moved to other States. A Bro. Kimball who came out in our tent-meeting has gone to Springfield, Mass. A Bro. Stipp has gone to Indiana, not far from Bro. Lane's field of labor.

More soon. J. N. LOUGHBOROUGH.
San Francisco, Cal.

Meetings in Michigan and Northern Indiana.

AUGUST 18-20, I held five meetings and celebrated the ordinances with the church in Hillsdale.

August 22, 23, met with the church and people in Ransom Center. The burden-bearers in these churches are struggling to live up to all the light of present truth, encouraging their brethren to press forward in the onward work of the third angel's message.

August 24, Bro. J. Locke met me with his carriage at Orland, and brought me to Salem, Ind., where I held a series of meetings and celebrated the ordinances with the church. Eighteen years ago Bro. A. A. Dodge introduced me here and I held a few meetings. Since that time Sabbath meetings have been held in Salem. The Lord encourage and strengthen them to go forward.

August 29-31, visited some of the scattered Sabbath-keepers in South Bend.

September 1-4, with the church in North Liberty, Ind. Here I held seven free, encouraging meetings, and was blest in celebrating the ordinances. A brother and his companion who had recently embraced the Sabbath with the message, were baptized and received into the church. On first-day and evening quite a number, not in the message, came and were interested to hear.

Sabbath, Sept. 9 had interesting meetings with the church in Blendon, Mich. The 10th with the church in Allendale.

September 13-19, Michigan Camp-meeting at Charlotte. Thank the Lord our God, and Jesus our blessed Saviour, for the divine refreshing from the heavenly sanctuary upon his remnant people which were gathered at their fourth annual camp-meeting. The very best order. Preaching pointed, searching, and powerful, accompanied by the Holy Spirit from the heavenly sanctuary. A deeper feeling and drawing near to God by such a large gathering of people has perhaps never been witnessed before in Michigan. We do hope our dear brethren and sisters who attended this meeting will continue to retain the good heavenly blessing they received and share it with their brethren and families at their homes, that all may take fresh courage and press together, and for the heavenly kingdom; for the "mighty God" is about to speak and say, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50.

JOSEPH BATES.

Monterey, Mich., Sept. 24, 1871.

From Sr. Canright.

BRETHREN AND SISTERS: I desire to give God unfeigned thanks for life, and for all the blessings it has brought to me. From infancy through youth to womanhood his hand has led me, and though my path has often been rough and thorny, and I have met with many disappointments, seen many sorrows, and shed many tears, I have learned to thank God for even these; for I feel they have been my heart's best discipline; and so I have nothing to complain of in the past, and as for the present, it is good, and the future bright. I desire to come out from the world and be separate; to have more of that fullness that is in Christ; to live nearer to God, to love him with all my heart, and serve him with all my ransomed powers. Oh! that I may be a pilgrim and stranger on the earth. I want all malice, and envyings, and hatred, rooted out of my heart, and have only the fruit of the Spirit which is, love, joy, peace, &c.

"It matters not to me, it matters not,
If storm or sunshine be my earthly lot;
Bitter or sweet my cup, I only pray,
God, make me pure and nerve my soul
For the stern hour of strife.

"Through ages of eternal years, my spirit,
Never shall repent that toil and care
Were once my lot below."

We are in one sense of the word lonely. We have no society of believers here. No church bell summons us to the house of God when Sabbath morning dawns. No sweet communion with those of like precious faith. No hymns are sung, only as we chant them ourselves. Still we thank God that we are not left entirely alone. We live, in one sense, as near the Fountain Head as others do, and we may hold communion with God as often as we will, and have the constant companionship of the Spirit, which is far superior to all earthly society.

I am earnestly striving by God's grace to be a child of his. To him and to his service I consecrate the remainder of my

life; to be content with whatever position he may assign me; to bear life's burdens bravely, and cheerfully, and well; and oh! is it saying too much, to say that I expect, if faithful a little longer, to hear the welcome applaudit, "Well done good and faithful servant"? And all unworthy as I am, in God's mercy through Christ, I hope to tread the golden streets of the New Jerusalem, and wear a crown of glory, and a robe of righteousness.

"When in Heaven we stand, having gained the blest shore,
With our harps in our hands we will praise evermore.
We will range the fair fields on the banks of the river,
And sing of redemption forever and ever."

EMILY L. CANRIGHT.

Victory Gained.

I WOULD like to say through the REVIEW to the brethren who are acquainted with me, that I have, by the help of the Lord, gained a complete victory over tobacco. I would say to others who have not gained a victory over it, Go to the Lord for help. I had used it twenty-three years, and have been five years trying to get rid of the filthy habit. I have tried antidotes and other things, and failed in every attempt until I was reined up to the work on health reform. I saw my condition. I saw that I must cleanse myself from all filthiness of the flesh. I felt that there was no room for me in the new earth unless I overcame all my idols, and tobacco with the rest.

It seemed to me that my case was on trial, and decision would go against me, and I should be found guilty. I gave up striving in my own strength and went to the Lord for help. Bless his glorious name, he did help me, and gave me strength to overcome. The battle has been fought, the victory won, and I feel like a new man in body and mind. My prospects are growing brighter for the future. Oh! let us praise the Lord for present truth. Let all the world praise him and give glory to his name.

J. H. CURTIS.

North Stockholm, N. Y.

Love One Another.

It is said that when the apostle John had become so aged and infirm as to be unable to go to the place of worship without being carried by his disciples, being too weak to make long discourses, he would always repeat these words to the church: "Little children, love one another." How deeply this exhortation of their beloved pastor must have sunk into their hearts as they saw the one who had labored and prayed for them, and endured afflictions, and imprisonment on the desolate isle of Patmos until he had almost reached the grave, stand up and say, "Little children, love one another"! Yet it is said that they wondered at the frequent repetition of this exhortation, and his answer to their question was, "This is what the Lord commands you; and this, if you do it, is sufficient."

Does the Lord require less of his people now, in these last evil days? Can they get along with less love now than in John's day? From the actions of God's professed people now-a-days, it would seem as though they thought so; but is it true? Paul says, "Love is the fulfilling of the law;" and if we profess to keep the commandments of God we must surely love one another. It is our duty to love every one, even our enemies.

What! says one, love our enemies? that is n't man-like. I know it is n't man-like, but I'll tell you what it is like; it is Christ-like. The blessed Saviour died for his enemies—loved them even to the death of the cross. Yes; and while hanging on the cruel tree, he prayed for his persecutors, "Father, forgive them; they know not what they do." Even in his dying agony Jesus loved his enemies, and prayed for their forgiveness. This was love. And if he loved his enemies so much, with what tenderness his heart must have yearned over his followers.

If we would be like Jesus, we must love like him. Oh! that there were more Christian love among Sabbath-keepers, less jealousies, slanders and backbiting, surmising this thing and that thing until many a heart aches, and feels, as a dear friend said to me a few days ago, "I am sick of the world." Oh! we might so live that it could be said of us, See how these Christians love! Love is strong as death. Jealousy is cruel as the grave. Little children, love one another.

JOSEPHINE MOTT.

Only a Remnant.

HAVE you ever thought what a small part of the professed people of God will overcome at last, even among those who have covenanted to keep the commandments of God and the faith of Jesus? As I opened my Bible, my eye rested on the words of the prophet Zechariah: "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire and will refine them as silver is refined, and try them as gold is tried. They shall call upon my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God."

They must pass through fiery trials that it may be known of what metal they are. An article may appear good until tried; but when a strain is put on it, it may break. So may a metal appear pure silver or gold; but when the test is applied, it is nothing but dross. But only a few are to endure the refiner's fire, and the persecutions, trials, and afflictions that shall be heaped upon the heads of God's devoted people in the last days. And right now we are in the shaking time when those who are not rooted and grounded in the faith are in danger of being shaken out. Shall we stand the test and have part with God's remnant people, or shall we be cut off and die. Shall we hear the Lord of hosts say of us, It is my people? Can we claim him as our God? If so, we shall receive the name of the sons and daughters of the Almighty. Blessed promise! Will you, shall I, be of that number that shall come off conquerors amid all our fiery trials through Him that hath loved us, and gave his life as a ransom for us?

It is only a remnant, as it were the shaking of an olive tree, or the gleaning grapes of the vintage, that shall be saved. Examine yourselves whether ye be in the faith. Prove your own selves, and may God give wisdom that ye be not deceived.

JOSEPHINE MOTT.

Overcomers.

It is a fact that there will be a company of poor, weak mortals, like ourselves, who will be fitted to stand amid the dread terrors of that day when the powers of the heavens will be shaken, with eyes fixed upon the great white cloud, with solemn joy filling their hearts, knowing that the time of their deliverance has come.

Yes, it is a fact that there will be a little company then, who, having contended with the world, the flesh, and the devil, have come off conquerors through the strength of Him who sits upon that glorious cloud, and whom they now hail as their King. They were weak like you and me. They met just such vexations and trials as we meet; but they looked above for strength, and now they are conquerors.

Alas! we too often trust in our own strength, and this is why we fail, and are overcome instead of being overcomers. They yielded sometimes, it is true; but, oh! how quickly came heart pangs, tears, and hearty confession; and opposite their names the recording angel has written, Pardon. Or, perhaps, conviction of sin came not so quickly; perhaps the heart was dull, almost callous, and when conviction did come, pride stood up so stiffly that it was a long, severe struggle before confession was made; still it was made at length, and with the whole heart, and they, too, are victors.

Dear reader, it is your privilege and mine to stand with that company. We can be overcomers. We have the promise, "My grace is sufficient." The trouble is, we do not seek that grace as we should. Too often we arise in the morning and enter upon our daily duties without first seeking our heavenly Father's blessing, and asking him for grace to help us meet the little vexations of the day. Or it may be that we do ask with our lips, but not with our heart. In either case it is like going to the battle-field unarmed, without defense or weapons. We can not go far without being wounded. One hour of the day will scarce have passed ere we have been overcome in some way. Impatient words are spoken, and we begin to realize that we are shorn of our strength.

"My grace is sufficient." Oh, yes! sufficient for all times, for all things; and He who has thus said will not turn us empty away. Have we not proved him? Is not his word sure? When we, feeling our need, have sought his help, how smoothly the day has passed! We scarcely felt the sarcastic words that were spoken. The sea of our domestic life was scarce disturbed by a

ripple. Peace was in our hearts, love welled up like an overflowing fountain, and the cares of life came not between us and our God.

Dear reader, have you not known such days as this? days when you felt that you could rejoice evermore, and your heart was continually going out in prayer to God? And did you not begin that day with earnestly seeking God's grace? Oh! let us begin the days aright. It is so much easier getting through them aright. The overcomers will not be those who have been overcome all the way up to the last. The time for us to begin to overcome is now, and we may be overcomers. Our own course will decide. Oh, solemn thought! and soon there will be no more mercy.

M. A. BAHLER.

The Seven Last Plagues of Rev. 16.

THE first plague, the noisome and grievous sore, has this peculiarity: that it is inflicted upon those who have received the mark of the beast; while the last six seem to have a more general application. And all the plagues have another peculiarity, which is, that they are sent upon men after the vacating of the temple in Heaven, that is, the sanctuary; and that during this time of the plagues, the temple, or the sanctuary, is filled with smoke, and no man could enter the temple during this period of time.

These points are clearly laid down, and should be well understood and appreciated.

The mark of the beast is enforced by the two-horned beast (see Rev. 13: 11-17), and the subject of the warning of the third angel (see Rev. 14: 9-13) is the mark which the sufferers of the first plague have received previous to the infliction of this plague; and the temple in Heaven being shut and vacant, and filled with smoke, during the time of the plagues (Rev. 15: 8), plainly indicates that probation has ceased, previous to the plagues.

What the mark of the beast will be, has been so often proved that it seems unnecessary to advert to it, or prove it; yet we will briefly say, that it will be in some way connected with the false system of sabbatizing, at present popular in moral and religious circles throughout Christendom. Indeed, it is a system held in doubt by many of its own advocates.

The seal of God, as Creator of heaven and earth, is contained in the fourth commandment; and the happy conclusion of the experience of such as assist in sealing the decalogue, by restoring this statute to its primitive meaning, and placing it in the list of Jehovah's laws, are all found in the 15th chapter of Revelation, while the unutterable agony and sorrow of the advocates of the false system of Sabbatizing are briefly alluded to in the 16th and 18th chapters of Revelation.

JOS. CLARKE.

Abiding in Christ.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7.

What blessed words of cheer to the toil-worn pilgrim as he journeys onward toward the better land. Here is an unfailing promise given to us by God's dear Son. None need falter or grow weary in the way, or because of the way; for the Lord is more willing to give than poor faint-hearted mortals are to ask. We need not fear in the darkest night, when the black waves of sorrow surge around us, if we abide in Christ.

Asking we receive. The way is easy. Only ask for good, and if our will is submissive to his most righteous will, this blessed promise cannot fail.

God's trusting children sometimes ask for things, and then feel unreconciled because they ask in vain; but as time advances, with grateful hearts do they thank Him that their petition was denied.

Fellow-traveler toward Mount Zion, do you believe in the promises of God? Then why so slow to present your petitions? Why so easily satisfied when great favors and blessings are in store for those that ask?

Souls are idly sleeping regardless of the weighty responsibility that rests upon them as God's peculiar people. They have named the name of Christ, but how little do they exemplify his life and character. We are not the lights in the world that God would have us be. A few faint efforts after some soul-stirring meeting will not obtain for us the final victory. We must have a daily consecration, a fresh unction from on

high that will fit us for the salvation of souls.

When I see God's dear servants, who have long borne the burden and heat of the day, still laboring day and night, not counting their lives dear unto themselves, I inquire, Does God require all this at their hands, while scores of others bear no burdens, doing little or nothing to advance the cause of present truth, because their feeble efforts have heretofore proved fruitless?

Christ says, "The branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me."

There never was greater need of real burden-bearers than now. If we would stay up the hands of God's servants, we must have the work go deep in our own hearts. If we are strong individually, if we abide in Christ, we shall feel the worth of precious souls for whom Christ died. We shall have the power of winning souls to Christ and thus add stars to our crown of rejoicing in the day of the Lord Jesus.

E. E. STURGES.

Fairfield, Conn.

Return Thanks.

GOD himself has said, "In everything give thanks;" and he has taught his servants to say, "Yea, also, we glory in tribulations;" and most certain it is, that to true believers, afflictions, trials, and disappointments, will work out for them a far more exceeding and eternal weight of glory. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Afflictions to the true Christian are chastisements of love; and who will dare say that such love does not demand our warmest thanks, our highest praise, our ceaseless adoration. We should praise him; for in this way he is training us for a union with his own Son, and a home in glory. Thus he kills our corruptions, and is wisely contriving to bring us nearer to himself, and to ripen us for the honors of his heavenly kingdom. And thus shall tribulation work patience, and patience experience, and experience a more assured hope—even a hope which shall not make ashamed; while the love of God is shed abroad in our hearts.

C. P. WHITFORD.

Addison, Vt.

Items.

DUTY neglected becomes drudgery; duty promptly performed becomes pleasure.

Men in authority are often tried by the fickleness and unfaithfulness of those under their care. This often makes them tyrannical. Christ sets us a noble example of patience under such circumstances.

By noticing trifles, we become captious; by passing over injuries, we become noble.

All have trials, as well as ourselves. By thinking over our own trials, we become peevish; by sympathizing with others, we gather courage.

In most of the affairs of this life, there is a light and a dark side. By looking continually at the dark side, we become sad; by viewing the light side, we become cheerful, and sometimes joyful.

Fatigue clogs the mental powers; rest and nourishment set them free again.

He who is cautious in his words, his promises, his contracts, shuts Satan out at three doors, which when left unbarred, often ruin men, temporally and spiritually.

He who can bear reproof given at any time, in any manner, by any person, under any circumstances, deserved or undeserved, has evidence that he is renewed in heart.

Discernment, when possessed in any remarkable degree, will be attended with such a degree of humility as to preclude boasting of it.

It is objected to Christianity that hypocrites abound; as well might it be objected to courts of justice that perjurers abound in those institutions.

As it is only by grace that we discover the corruptions of our hearts, so it is only by grace that we overcome these corruptions.

The most profitable debates are those in which conscience wins the laurels of victory.

As nature smiles after the refreshing shower, so does the heart rejoice when visited by the Spirit of God.

Revelation alone, clears up the mysterious existence of evil with good, in this world; yet most men see no mystery in this union, and of course care not for the explanation.

The good man sees light beyond the cloud in the darkest dispensation; the wicked man sees no such light in any dispensation.

The shield of faith, if properly held, will quench all the fiery darts of men or devils.

Retirement is favorable for deep thought and continuous meditation, leisure is necessary for study, and rest for labor; but God's blessing must be in each, to make them fruitful.

To justify wrong in any one, or in one's own heart, causes a perversion of the judgment.

The good man holds daily court in his own heart; the wicked man adjourns court indefinitely.

The worldly man has no time for devotional and religious pursuits; the good man hardly has time to devote to his worldly affairs. The possession of great talents, does not always denote moral worth; yet such talents, when consecrated wholly to God are very precious and admirable.

Humility and purity of life must attend and accompany each talent; then be they few or many, great or small, they are acceptable to God and man.

JOS. CLARKE.

Hypocrisy.

FOR they say and do not. Matt. 23: 3. Hypocrisy is a sin which was especially manifested among the Scribes and Pharisees in our Saviour's time; hence we hear him denounce many woes upon them as related in this chapter. Most people have a great aversion to a hypocrite; yet this world is full of deceit, especially in these last days.

But what we hate in others we should not love in ourselves. Do we not often say and do not? Let us examine ourselves a little on this point. There are many ways in which we may be real hypocrites before God and not be conscious of it. "But do not ye after their works; for they say and do not." How displeasing must this be to our heavenly Father! How contrary to his commandments! If hypocrisy was such a sin as to call forth such denunciations from our Saviour while among men, it is now just as great.

And are there not a very great multitude in these last days even among those professing godliness who say and do not? Yes it is a lamentable fact a great hindrance to the cause of Christ.

How many pure hearts bleed, how many faltering ones stumble, how many careless sinners when brought to see their lost condition, and are ready to start in a new life stop and say, I will not go with these. Oh! that the remnant people would separate themselves from all sin. His chosen ones will be clean.

Dear reader may you and I be one of that number.

M. D. MATHEWS.

BEAUTY OF SOLITUDE.—Unthinking heads, who have not learned to be alone, are in prison to themselves, if they are not also with others; whereas, on the contrary, those whose thoughts are in a stir and hurry within, are sometimes fain to retire into company to be out of a crowd themselves. He who must needs have company, must sometimes have bad company. Be able to be alone; lose not the advantage of solitude and the society of thyself, nor be only content, but delight to be alone and single with Omnipotency. Unto him who is thus prepared, the day is not uneasy nor the night black. Darkness may bound his eyes, not his imagination. In his bed he may lie, like Pompey and his sons, in all quarters of the earth; may speculate the universe, and enjoy the whole world in the hermitage of himself.—*Sel.*

Obituary Notices.

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

DIED, at New Haven, Conn., Sept. 11, Frank Bacon, aged seven weeks and two days, infant son of Dominicus R. and Hannah R. Leighton. The afflicted parents lay their little treasure in the grave with the blessed hope of embracing it again in the bright morning of the resurrection. Funeral services conducted by Eld. Cotton.

E. E. STURGES.

DIED, in Brewer, Maine, Sept. 6, 1871, of cholera infantum, Willie Shepard, only son of Geo. W. and Hattie F. Field, aged one year.

We have laid our loved one away to sleep until Jesus comes; then we hope to see him come forth in immortal bloom. Sermon by Eld. Samuel Bragg, from Rev. 21: 4.

GEO. W. FIELD.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 3, 1871.

A Wonderful Invention.

We always admire an invention which is designed to supply a long-felt necessity, and which is exactly adapted to accomplish the object sought. Time-setting Adventists of course need charts to exhibit in illustration of their lectures. On these charts the prophetic periods must be illustrated. But as each new time passes these periods must be re-adjusted, and the old chart is rendered useless. Besides, almost every man has a time of his own, so that scarcely any two can unite in using the same chart. Now to publish a new chart whenever a time passes, or to publish enough to meet the views of all, would soon break the heaviest firm in the land.

Under these circumstances the *Advent Times* comes to the rescue. It is proposed to publish a chart in which the prophetic periods shall be disposed of in the following manner:—

"The prophetic periods will be illustrated, but not in a manner to confine them to any special dates. But they will be so arranged that any lecturer can adapt them to his own views of their rise and termination."

Such is the announcement in the *Times* of Sept. 26, 1871. And this, it will be seen, just meets the case. From the same illustration a man can commence these periods wherever he pleases and end them where it happens. But just how they can be adjusted so as to begin nowhere, and end in equally indefinite regions, or rather, begin everywhere and end ditto, is still something of a mystery; and we wait with interest to see how it will be solved.

U. S.

Rather Mixed.

From the N. Y. *Independent* of Sept. 21, 1871, we learn that in offices which we may suppose to be nearly as well regulated as our own, mistakes will sometimes be made. When such things occur, the reader should remember that the business is involved in continual liability to such blunders, and that these are prevented only by such constant care as no one would form an adequate idea of who had never had personal experience in the business, and so should exercise all the charity possible in such cases. The *Independent* tells us how things lately got mixed in that office as follows:—

"We wish to notify our readers that of our two contributors, Geo. B. Cheever, D. D., and Rev. Wm. Baker, neither one is so crazy as might be judged from the way in which the printer has mixed up their last communications to us. By a blunder, such as has never occurred in our office within the memory of its oldest inhabitant, the second 'galley' of Dr. Cheever's article was thrown into the form immediately after the first 'galley' of Mr. Baker's, and the two remaining 'galleys' jumbled together the following week under the name of Dr. Cheever. As sent to us by Mr. Baker, his 'Remainder Biscuit' were all of a batch, and Dr. Cheever's 'Divine Revelation' did not include what a Quaker was 'moved' to say. Our readers have the whole of both articles, and will please put them together properly."

U. S.

The Health Reformer.

CASH PREMIUMS OFFERED.

ONE THOUSAND CANVASSERS WANTED.

The following liberal cash premiums are offered to responsible persons, who can give good references, and, from philanthropic feelings, for pay, or for both these considerations, will canvass for subscribers for the *Health Reformer*. The price of the *Reformer* is one dollar a year. Those who will send us, in plain hand-writing, the names of new subscribers, their post office, county, and state, accompanied with the cash, may retain their commission at the following rates:

From 4 to 10 new subscribers, 25 cents each.

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We will furnish canvassers with specimen copies of the *Reformer* at the rate of \$5.00 a hundred.

We will furnish good letter envelopes with the advertisement of the *Reformer* printed on each envelope; and the full address of the *Reformer* printed on five or more envelopes of each pack, for the use of canvassers in forwarding names of subscribers, &c., to this Office, for 10 cents a package.

We have prepared an appeal to the candid public, setting forth the character and work of the *Re-*

former, in a tract, envelop size, for the use of canvassers. Price, 25 cents a hundred.

Before entering upon the work of canvassing, all new agents must report themselves to this Office. This is necessary in order to prevent two or more canvassing the same territory.

The readers of the *Review* who do not take the *Reformer*, are urgently invited to send their subscriptions in immediately, direct to this Office. You need not hesitate, or wait for an agent. Enclose the sum of one dollar in a letter, properly enveloped and addressed, at our risk.

In order that the first number of volume seven of the *Health Reformer* may commence with January, where all monthlies should commence, the present volume will close with December, which is number six of volume six.

This change, however, will not in the least affect the terms of the *Reformer* with any subscriber. All will receive twelve numbers for the sum of one dollar. For example: Those who have paid for the current volume are credited on their paper, 7-1; that is, they have paid up to Vol. 7, No. 1. Now in cutting the present volume short six numbers, we shall credit the accounts of such just six numbers ahead in next volume; so their account will then stand, 7-7.

Canvassers have time to get a good ready, and a good start in canvassing for volume seven which will commence with January, 1872. Any, however, who wish back numbers, that they may read all we say upon Bible Hygiene, can have them, and date their subscription back to July, 1871, or they can receive them, post paid, for 8 cents a number.

BRO. PIERCE shows in his article on the first page what many may not be aware of, that the Bible long ages ago revealed the existence of the countless myriads of stars, which science has only recently discovered by means of modern telescopes; that it plainly indicated that these stars were inhabited, and that it clearly showed the spherical form of the earth. And how pitiful a sight does that man make, who, on the discovery of some of these facts by human means, swells up with vanity and pride well nigh to bursting, and spurns the holy volume from him, as though human discoveries had proved it false, and the world had progressed beyond the need of its life-giving light. Between true science and the Bible, no discrepancy ever yet has been found, and none ever will be found.

U. S.

English Bibles.

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

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| Diamond, Marg. Ref., Morocco, Gilt, | \$1.50 |
| Pearl, " " " " " " | 2.25 |
| Nonpareil, Ref. after verse, " " " | 2.75 |
| " " " " " " " " | 3.25 |
| Minion, Ref. after verse, Morocco, " " | 3.00 |
| " " " " " " " " | 4.25 |

Notice.

SOME one left a pair of balsters on the ground near where the teams stood at the Charlotte camp-meeting. Supposing they were Bro. Howe's, being near where his team had stood, I brought them away. They are not his, and I hold them subject to the order of the owner.

S. C. PERRY.

Portland, Mich.

News and Miscellany.

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

Mormonism.

FROM Utah we this week receive news of interest. Some time since we recorded the fact that suit had been brought into the Third District Court of the Territory by a lady—one of the wives of a Mormon—for divorce on the ground of adultery. It would appear that this is being made a test case for the trial of the institution of polygamy as existing in Utah. In impeaching the jury, all polygamists were excluded by the U. S. law officers. Chief Justice McKean, in his charge to the jury, said:

"You are summoned not to try criminal cases, but to say what criminal cases shall be presented for trial. In the discharge of this duty you will be governed by the same principles of law which govern grand juries in Maine and Montana, in Georgia and Arizona—principles of law everywhere applicable throughout the Republic. The crimes of murder, arson, larceny, bigamy, adultery, and riot in Utah are the same crimes elsewhere throughout Christendom. If there is anything peculiar in the situation in Utah, it is the peculiar conduct of some men here, and not any peculiar principles or policy that are to be enforced here. Utah belongs to the United States; and the people of Utah, like the people of the rest of the country, are amenable to the laws of the United States. Those who obey the laws must be—shall be—protected in their rights. Those who do not must answer at the bar of justice; and those men of influence who, in practice, deftly trample upon the laws themselves, and by precept teach others to do so, should be the first to feel the firm grip of the law, rather than the obscure men whom they have misled. Gentlemen, it is your duty and mine to enforce the laws. Let us do so without fear, favor, affection, prejudice, or the hope of reward."

Subpoenas have been issued to bring before the grand jury Brigham Young and some fourteen of his wives, and also George A. Smith, who ranks next to Young in the Mormon Church. Brigham says he will obey the summons as witness, or submit even to a warrant of arrest, but will not yield to imprisonment. Judge Hawley, of the Supreme Court, has caused to be issued from the Second Judicial District Court a writ of prohibition against a Mormon bishop, John R. Murdock, Probate Judge of Beaver county, restraining him from taking or exercising either chancery or common law jurisdiction, and confining him to simple probate business. Disregarding the decision of the Supreme Court, Brigham Young had directed his bishops, who are the probate judges, to continue chancery and common law jurisdiction. There is a good deal of excitement among both Mormons and Gentiles. At a recent sale of U. S. ordnance at Camp Douglas, Gen. Clawson, the Mormon adjutant general, purchased 1,000 stand of arms and 150,000 round of fixed ammunition, and it is

reported that squads of Mormon militia are drilling at night at Salt Lake City. The *Herald*, the Mormon organ, speaking of the purchase of arms by Gen. Clawson, says: "In time of peace prepare for war." It is generally thought throughout the Territory that a crisis is at hand.

The foregoing is from the N. Y. *Independent* of Sept. 28. In another column that paper speaks further of Mormonism, and touches upon another abomination nearer home, as follows:—

In another column we give the progress of the new fight just organized by the government against polygamy in Utah. That "relief of barbarism" must now be brought face to face with civilization, and its doom settled. Hitherto its distance from us, and the pressure of the business of destroying its "twin relic," have united to keep it from commanding the attention it deserves. But our people must prepare to take a broader view, that will include other institutions kindred to Mormonism. The Oneida Community is a plague-spot just by our side, an abominable outrage, worse in essence than polygamy. That allows marriage; but this utterly ignores the marriage tie and reduces the relation of the sexes to a form which under the name of religion is little better than that which connects the brutes. We must not forget this bestial phase of Mormonism in our easy denunciations of that of Utah.

The Prospect in England.

THE *Detroit Post*, commenting on the English outlook, in view of the death of the queen which is soon expected, says:—

"To this event the people, as well as the politicians, are looking forward with intense interest, not to say anxiety. The lower classes are being ripened, by the sincere Communists and the 'International' demagogues, for revolution. Gladstone, and the Liberals generally, are adapting their phraseology to republican necessities. Bradlaugh, a red revolutionist of much influence, confidently asserts that the republic will be established in less than five years; while all classes, aristocratic, commercial, and democratic, are anxiously preparing for the fateful day that calls the Prince of Wales to the throne. That he has the confidence of few, and the hatred of many; that the paupers, and the pinched and impoverished working-classes of England are discontented, and bitter, and sullen, in their disrespect for the monarchy; that the state of Ireland greatly troubles if it does not quite baffle the statesmanship of Mr. Gladstone, as he himself confessed in his speech of Tuesday, are facts as notorious as they are perplexing and disquieting. Queen Victoria's approaching dissolution, whether it be of mind or body, or both, is bringing the English people face to face with most startling and serious events."

Trouble Ahead in France.

THE following review of the French situation, and of the dangers to which the republic is exposed, is furnished by the New York *Evening Post*:

"There is little doubt but that France is on the eve of another dangerous political crisis. The canvass for the election of the departmental Councils—Generals, which takes place on the 8th of October, is daily becoming more animated and bitter, especially in the rural districts, and the politicians of all parties are more active than in the general and supplementary elections for the Assembly in January and July last."

"President Thiers and the majority of the National Assembly are no longer on good terms. The Chamber did not, as was first reported, extend the powers of the President for the term of two years, but only for so long as it is itself in existence. If the October elections result in the success of the monarchical candidates in a majority of the departments, the Assembly, upon meeting again on the 4th of December, will probably proclaim the restoration of the monarchy, and then vote its own dissolution, which would end the existence of the Thiers administration. The defiant tone of the organs of the monarchists, even of the most liberal Orleansist journals, confirm the fears of the republicans that the fusion of the legitimists and Orleansists is an accomplished fact, and that a majority of the Chamber in December next, will vote for the overthrow of the republic."

Sunday Laws.

A LETTER from Scotland in the *Interior*, of Sept. 28, 1871, has the following on Sunday Laws:

"From the speaking and plaudits together, you would have gathered the hearty conviction of all that the Sabbath was made for man, not by man, but by the wise and good Creator who knew what man needed, rest for the body, and a fitting of the mind for higher spheres—that seven days' work did not bring seven days' wages, or if so, it was only for a time, and followed by loss on all sides and to all concerned—that personal worth and domestic comfort required a Sabbath day, and that national character showed itself according to the regard or disregard paid to God's appointed time for rest and worship. Some of your cities, when last heard from, were in the midst of a fight on this very subject. Heaven speed the right. But if the contrary has been allowed, do not be discouraged. Many an apparent success has been but the beginning of total defeat."

THE *Univers* publishes the following prayer, which the Pope is said to offer up daily for France: "Oh! Mary, conceived without sin, look down upon France; pray for France; oh! save France. The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in thine arms, and France is saved. Oh! Jesus, obey Mary, and save France."

THE CAUSE OF EUROPEAN ALARM.—That there is still deep-seated uneasiness and anxiety in England and in other European States, on account of the discussions and rivalries of the emperors, is well known. The coldness between the rulers of Russia and Germany and the growing friendship between the rulers of Austria and Germany, together with the rapid arming of Russia and the re-arming of Germany, has suggested strong probability of one of the greatest wars of the world. The rough reply of Bismarck to Roumania, informing her that she is not a sovereign state, and the seizing upon the repudiation by Roumania of a small and disputed debt, making this a pretext for bringing up the Eastern question again in all its former fury, shows some deep-seated plot to

change the ownership of the mouths of the Danube. Russia has long coveted the Roumanian territory, and laid out all her plans and mighty military energies with reference to naval opportunities in more southern seas. Germany also may be looking ambitiously in the same direction, and is making alliance with Austria and Italy, well knowing that Russia will not yield her long cherished dream, and be perpetually imprisoned by the Black Sea and her frozen waters,—without a long and desperate struggle. If actual war shall be the issue, it must be terrible, and both Russia and England will bitterly regret their having allowed France to be so permanently crippled.—*The Republic* of Sept. 13.

THAT terrible scourge, the Asiatic cholera, has now effected a foothold in this country, having been brought from Hamburg to Perth Amboy N. J.

Appointments.

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

QUARTERLY meeting of the church at Poy Sippi, Wis., Sabbath and first-day, Oct. 14 and 15, Providence permitting.

Brethren and sisters from other churches are invited to attend. P. H. CADY.

SHELBYVILLE, Miss., Oct. 7 and 8, meeting to commence on Friday evening. We hope to see our brethren from Jo Davies, Mapleton, and Delavan present. Bro. Grant and myself design to be present. WM. S. INGRAM.

MONTHLY meeting for the Seventh-day Adventists of Cattaraugus Co., N. Y., and vicinity, the third Sabbath and first-day in October, at Cottage, N. Y. B. B. WARREN.

GENERAL meeting for Saginaw Co., at Chesaning, Oct. 14 and 15. Will Bro. Byington meet with us? A general meeting of the brethren and sisters is hoped for. Sister churches are invited to attend. D. W. MEEK.

MONTHLY meeting at Norridgewock, Me., Oct. 14 and 15, commencing Sabbath evening at half past six. GEO. W. BARKER.

A GENERAL meeting at Monroe, Iowa, Oct. 20-22. Meetings will begin Friday evening at 7 o'clock. This is the only meeting we can have in this section for several months; so we hope for a large turnout. Ample provision will be made for all who may come. D. M. CANRIGHT.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

MARY DARLING: Please give L. E. Sipe's Post Office and State.

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