

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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THE GOLDEN SHORE.

THERE is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks,
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the minute, delicate threads
Of our curious life asunder,
And then blame Heaven for the tangled ends,
And sit, and grieve, and wonder.

—Sel.

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

BY ELDER J. N. ANDREWS.

CHAPTER FOURTH.

HIS PECULIAR THEORY OF THE SABBATH.

THAT part of Eld. P.'s theory which we shall examine in this chapter may be thus stated:

1. God sanctified one seventh day of the week and no more. That one seventh day of the week was the day on which he rested, or the first seventh day of time.

2. God never did sanctify the seventh day of the week; for that which he sanctified is always the Sabbath, and never a specified day of the week.

3. The Sabbath which God made for man was the seventh day following six days of labor.

4. God never at any time commanded the observance of the seventh day of the week as the Sabbath.

5. God did ordain the seventh day of the week for the Jewish Sabbath.

6. The Christian Sabbath is the first day of the week; but it is rightly called "the seventh day" because it comes after six days of labor.

7. The seventh day Sabbath of the Jews is abolished; but the one-day-in-seven Sabbath which God made for all mankind still remains in full force.

Though Eld. P.'s book is by no means a small one, yet in no place do we find a connected statement of his views of the Sabbath. His book contains much matter which has only a remote bearing upon the subject of the Sabbath; and the scattered statements of his views are introduced without any regard to order, and expressed so blindly that it is not without some difficulty that the several features of his theory are determined. The reader will however learn two of his points without much difficulty.

1. That God has abolished the Sabbath which comes upon the seventh day of the week. 2. That God never instituted such a Sabbath. The several features of Eld. P.'s theory above enumerated do not harmonize very well with each other, but they do for all that correctly represent the doc-

trine of his book. Let us examine these remarkable propositions:

1. God sanctified one seventh day of the week and no more. That one seventh day of the week was the day on which he rested, or the first seventh day of time.

Is this proposition sustained by the statements of his book? We have shown it to be a truthful statement of Eld. P.'s doctrine in former articles of this series, but we will again call attention to his words. In what language does Eld. P. challenge the reader to prove the contrary of this proposition if he thinks himself able?

Answer. "Is there a passage in the Bible to prove that the Lord ever sanctified but one seventh day of the week? and that, the day on which 'he rested?' If such a passage is to be found, where is it?" p. 5.

As no week has two seventh days in it, this language plainly implies that God did sanctify the seventh day of the first week of time, but did not sanctify the seventh day of any other week. In what other words has Eld. P. stated this same doctrine?

Ans. "Remember, God did not bless ALL the seventh days of the week, and sanctify them; but he blessed the seventh DAY and sanctified it." p. 119.

The emphasis is that of Eld. P. The seventh day of the week can come only once in each week. We can have just as many seventh days of the week, as we have weeks, and no more. As this statement confines the act of sanctification to one seventh day and excludes all others, it is in exact harmony with the words before quoted; viz., that God "sanctified but one seventh day of the week, and that the day on which he rested." The first proposition is therefore certainly one of the doctrines of Eld. P.'s book. Now let us consider the second.

2. God never did sanctify the seventh day of the week; for that which he sanctified is always the Sabbath and never a specified day of the week.

This statement does not it is true harmonize with the one just examined. That declares that God did sanctify just one seventh day of the week; viz., the one on which "he rested," and it denies that he ever sanctified any other. But this one declares that he never sanctified any specified day of the week. In what way does he assert this doctrine? It is by challenging its denial. What are his words?

Ans. "Is it not always the case that it is the Sabbath which was sanctified; the particular day of the week not specified? If this is not the case, point to chapter and verse which disproves it." p. 5.

According to this language it is always the Sabbath and never a specified day of the week that God sanctified. If this second proposition is true, then the first one is false; for that declares that he did sanctify one specified day of the week, and this denies that he ever did such an act. We are here told that it is the Sabbath which God sanctified, and not a specified day of the week, and we shall next learn what this Sabbath is which God sanctified.

3. The Sabbath which God made for man was the seventh day following six days of labor.

In what manner does Eld. P. state this doctrine that God made the Sabbath for man by ordaining as such the seventh day following six days of labor and not the seventh day of the week? He does it first by stating it as a question that can be answered only in the affirmative. But what is his language?

Ans. "Is there a passage in all the Bible to prove that the seventh day of the week is to be observed as the Sabbath? If so, where is it to be found? Understand us: The question is not whether the 'seventh day' following 'six days shalt thou labor' is to be observed; but the seventh day of the WEEK." p. 5.

This language teaches that God has never in any place in his word ordained the observance of the seventh day of the week, but that it is always merely the seventh day after six days of toil. It challenges contradiction. In what other words has he stated this doctrine?

Ans. "The Sabbath which was made for man was the seventh day following six days of labor." p. 121.

It follows therefore that when God ordained the Sabbath at the creation of the world he did not set apart the seventh day of the week, but a seventh day after six days of labor. The next proposition agrees very well with the one just noted. Here it is:

4. God never at any time commanded the observance of the seventh day of the week as the Sabbath.

We have recourse again to Eld. P.'s seven questions (all of which were answered in the third article of this series) to learn his views on this point. What says he on this proposition?

Ans. "Is there a place in all the Bible but what shows clearly that the seventh day to be observed as the Sabbath, was always the seventh day following six days shalt thou labor—the day of the week not particularly specified? If such a passage is to be found where is it?"

This question denies that a single text can be found which teaches the observance of the seventh day of the week. The third proposition declares that when God made the Sabbath he did not ordain as such the seventh day of the week. And this proposition declares that he has never at any time required the observance of the seventh day of the week. The next declaration is however not in harmony with this one. Here it is:

5. God did ordain the seventh day of the week for the Jewish Sabbath.

If we carefully trace through Eld. P.'s book we shall find it no easy task to reconcile his statements with each other, nor indeed in all cases even to determine the meaning of his language. We have learned from him that God set apart to a holy use the seventh day of the first week of time; but that he never sanctified any other seventh day of the week. We have learned also that he never sanctified any specified day of the week but always the Sabbath. And we have learned that the Sabbath which God made for man is simply the seventh day after six days of labor and not the seventh day of the week. We have further learned that in no place in the Bible has God ever commanded the observance of the seventh day of the week. We are now interested to learn what kind of a Sabbath it was which God enjoined upon the Hebrews for their weekly observance. 1. Whether it was one day in seven after six days of labor; or, 2, whether it was the seventh day of the week; and, 3, if it was the seventh day of the week how they came by it, inasmuch as no precept of the Bible, according to Eld. P., ever required the observance of that day.

In arguing the change of the Sabbath how does he state that fact that the people of God before the alleged change did by divine authority observe that seventh day of the week?

Ans. "The change from the seventh, to the first day of the week, was not made without the Lord's sanction; for if it was, the apostles would have been guilty of disobedience to God in establishing an institution of their own—abolishing that of God, and instituting their own in its place." p. 127.

In this statement respecting the alleged change of the Sabbath, Eld. P. confesses several important truths. 1. The day observed before this pretended apostolic change of the Sabbath was the seventh day of the week; 2. That God himself had ordained the observance of the seventh day; for 3. If those who made the change from the seventh day of the week to the first, had not a divine warrant for their action, they were guilty of disobeying God in establishing an institution of their own, the first day Sabbath, and abolishing that of God, the Sabbath upon the seventh day of the week. It plainly follows from the language of Eld. P. 1. That the Jews observed the seventh day of the week. 2. That they did it in obedience to God's commandment.

Again, in proving that the wave sheaf was offered upon the first day of the week, Eld. P. bases his argument upon the indisputable fact that the Hebrews observed the seventh day of the week as the Sabbath. But what are his words?

Ans. "He was to wave the sheaf before the Lord; and this was always to be done 'on the morrow after the Sabbath,' (Lev. 23:11); and of course this must always take place on 'the first day of the week;' for if the Sabbath then was on the seventh day of the week, surely the morrow after, or day following, must be the first day." p. 132.

What name and designation does Eld. P. apply to that Sabbath day on which Christ lay in the grave?

Ans. "Throughout Saturday, or seventh-day he lay in the tomb. On the first day of the week—the Christian Sabbath—he was again restored to them." p. 125.

Eld. P. tells us what day of the week Saturday is in very explicit language. What are his words?

Ans. "How many days are there in a week? Seven. What is 'the first day' called? Sunday. What is the 'seventh day' called? Saturday." p. 265.

We are therefore certain of two things in Eld. P.'s theory which fully justify the fifth proposition. These are, 1. The Sabbath observed by the Jewish people was the definite seventh day of the week; 2. That they kept this day by divine commandment. Here is the sixth proposition:

6. The Christian Sabbath is the first day of the week, but is rightly called "the seventh day" because it comes after six days of labor.

In speaking of the resurrection of Christ what does Eld. P. say by way of designating the day of its occurrence?

Ans. "On the first day of the week—the Christian Sabbath—he was again restored to them." p. 125.

When does he say this kind of Sabbath was ordained?

Ans. "The first day Sabbath of the 'dispensation of the Spirit' has been virtually in force since the resurrection of Christ." p. 121.

How does he make it appear that this first day Sabbath is the seventh day?

Ans. "And so the Christian Sabbath returns every 'seventh day,' after six working days, and is a memorial of creation as well as of redemption." p. 123.

It is evident therefore that the sixth proposition is a correct statement of Eld. P.'s theory. It will be still more evident as we shall cite his language under the seventh.

7. The seventh-day Sabbath of the Jews is abolished; but the one-day-in-seven Sabbath which God made for all mankind still remains in full force.

How does Eld. P. state this doctrine? What kind of a Sabbath does he say God made for the human family? What has become of the Sabbath which by God's command was hallowed upon the seventh day of the week? And what day of the week is now to be observed in keeping that Sabbath which is simply the seventh day after six days of labor?

Ans. "The Sabbath which was 'made for man,' was the seventh day following six days of labor. Hence, the 'LAW,' which is written in the heart, can, and does direct to the first day of Sabbath (week), as the Sabbath now 'for man,' and not the seventh day of Sabbath. Therefore, it is clearly proved that the seventh-day Sabbath of the old 'dispensation of death' is 'done away'; and the first day Sabbath of the 'dispensation of the Spirit' has been virtually in force since the resurrection of Christ." p. 121.

What peculiar terms does Elder P. use to designate the seventh-day Sabbath?

Ans. On page 6 he calls it "the old Jewish seventh day"; on page 46 he calls it "the Jewish Sabbath"; and on page 88 he terms it "the old Jewish seventh-day Sabbath."

How does Eld. P. in his sixth question state this doctrine of an indefinite seventh-day Sabbath now to be observed upon the first day of the week?

Ans. "If, then, it is the Sabbath that was made for man, and not the seventh day of the week, are not

Christians observing the Sabbath when they rest on the first day of the week, it being really 'the seventh day' following six days of labor?" p. 5.

These quotations from Eld. P.'s book fully justify the statement that the seven propositions at the opening of this article are, so far as they go, a correct outline of Eld. P.'s doctrine of the Sabbath.

We have thus drawn out with some degree of care and labor a statement of Eld. P.'s doctrine of the Sabbath. The book seems to have been framed for the purpose of pleasing all who oppose the observance of the seventh day of the week as the Sabbath of the Lord. Hence it is that the no-Sabbath people of all varieties, and the Sunday-Sabbath observers of every class, will find much that exactly suits their several tastes; and in that one thing, in which alone they all agree, viz., opposition to the observance of that day of the week upon which God himself did rest, they all can find much to rejoice in and to admire. To be sure the theory taken as a whole is not consistent with itself, but it is impossible that it should be when framed out of such discordant doctrines. The book is largely indebted to writers upon the no-Sabbath or Sunday-Sabbath theories, whose arguments are used in almost their own words, though in several cases without credit. And it would appear that our author in using these discordant arguments, did not realize that the single merit on their part, of opposition to the honorable and hallowed rest-day of the Lord, was not sufficient to make up for the fact that they contradicted each other in assigning their several reasons for that opposition. When the Lord of the Sabbath was upon trial there were plenty of false witnesses to prove that he could not be the true Christ; but in stating their evidence, the reasons for which they rejected him did not at all harmonize. Mark 14: 55-59.

Our friend P. in writing his book drew freely, for his arguments, from very discordant materials. And bringing these in from time to time between masses of matter which, oftentimes have little connection with the question of the Sabbath, and sometimes none at all, as in the case of his dissertation on feet-washing (pp. 31-33), he does not seem to have kept in mind his former statements when making new ones. And for the same reason, his readers wading through these long discussions, may not observe his discrepancies, as one statement may be lost from the mind before the next is reached.

But while this is true in many cases, there are several instances where these contradictory statements are found on the same page, as in his seven questions answered in our third article, and in other places to be noticed hereafter. The blind manner in which the statements are made in these cases may hide their contradictory character from the careless reader though hardly from their author.

My object in drawing out Eld. Preble's theory of the Sabbath is not merely to show its self-contradictions, but to give the reader a definite conception of what it is. That it contradicts itself is a sufficient proof that it cannot be true as a whole; but it does not necessarily prove it to be false in all its parts. His principal arguments for his several propositions will be examined in due time. Nevertheless, his contradictory statements are particularly worthy of being compared with each other.

1. Those who cherish the seventh-part-of-time theory, and on the strength of their faith in that theory keep the first-day Sabbath, will be gratified to learn that God never did sanctify the seventh day of the week, but did sanctify as the Sabbath an indefinite seventh day to be observed after six days of labor.

2. Those who have no faith in the seventh-part-of-time doctrine, and who cannot deny that God did set apart the seventh day of the week, though they do not have any heart to keep it, will read with much pleasure, that though it is a fact that God did at the creation of the world sanctify the seventh day of the week, he confined that sanctification to that first seventh day of time, and did not set apart the seventh day of any week since the first.

3. Those who dislike the institution of the weekly Sabbath, and who regard the day of the Creator's rest as the only day entitled by the law of God to that distinction, will be greatly edified with the author's effort to show that the seventh-day Sabbath is absolutely abolished.

4. Those who cherish the first-day Sabbath, yet have some qualms of conscience because it comes on a different day from that

named in the commandment, will be gratified to learn that Sunday is rightly called "the seventh day."

5. Those who believe in the perpetuity of the weekly Sabbath, and yet cannot endure "the seventh day," will learn with much satisfaction that God has not abolished the Sabbath, but has simply abolished "the seventh-day Sabbath."

6. Those who have some fears that God has never changed the Sabbath from the seventh day of the week to the first, will be relieved on learning that God never did command the observance of the seventh day of the week, and that the only Sabbath ever ordained by him was the seventh day after six days of labor.

7. Those who are troubled because the first-day Sabbath has so slender a foundation in the New Testament, will be helped in their minds by learning that though God did lay the foundation of the seventh-day Sabbath at the creation of the world, by the sanctification of the first seventh day of the week, yet that he rendered his own act of no effect by confining it to that one day; and that he actually did not sanctify even that one seventh day of the week, but did sanctify simply the seventh day after six days of labor, and that the first day of the week is just such a seventh day as that while the seventh day of the week fails to come up to that mark.

The book is designed to give "meat in due season" to all those numerous, but exceedingly diverse classes, who, concerning the subject of the Sabbath, agree only in one thing, viz., that the seventh day of the week must not be acknowledged as the Sabbath of the Lord. Each must, however, take his part, and leave the others to do the same. But woe to him who swallows it all! He will be in favor of the Sabbath, but against the seventh-day Sabbath. He will condemn the seventh day of the week because it is in truth the seventh day; and he will justify the observance of the first day under the false pretence that it is the seventh day. He will set aside the seventh day of the week because God has abrogated the precept for its observance; and he will make assurance doubly sure by affirming that God never at any time commanded men to keep it. He will remove the foundation of the seventh-day Sabbath by asserting that God never sanctified the seventh day of the week; but that what he sanctified was merely the seventh day after six days of labor; and he will then upset his one-day-in-seven Sabbath by acknowledging that the act whereby God made the Sabbath was that of sanctifying the seventh day of the week; and he will neutralize this act of sanctification, whatever it amounted to, by confining it to the first week of time! "Hot, cold, moist, and dry," the four fierce champions who contend in chaos, find also a fit battle-ground in the mind of our friend who has just read Eld. P.'s "First-Day Sabbath," and has accepted its teaching as his creed on the Sabbath question. He may be willing that these champions should contend, and he may enjoy their controversy, under the impression that one is as near right as the other! But should he be called upon to give a reason for the faith that is in him, what answer would he be able to return to the following questions?

1. How could God make an indefinite seventh-day Sabbath by sanctifying the definite seventh day of the week?

2. How was a continued existence given to the Sabbath, when the act of sanctification which gave it being had no reference to any day except the first seventh day of time?

3. But as God never did sanctify the seventh day of the week, and never did command the observance of that day, but did sanctify an indefinite seventh day, and did invariably command the keeping of this kind of a Sabbath, and no other, how happened it that the Hebrews did, by divine authority, hallow as the Sabbath the seventh day of the week?

4. And why did God abolish the observance of the seventh day of the week as the Sabbath when he had never ordained such a Sabbath?

5. What merit is it in the first day of the week to falsely claim the title of "seventh day," when that day which is truly such is abolished because it bears that title as a matter of fact?

6. Again, if God never did ordain the seventh day of the week as the Sabbath, but did ordain as the Sabbath the seventh day after six days of labor, does it not follow that this is the only seventh-day Sabbath

that he ever made? And if he abolished this, the only seventh-day Sabbath that existed, did he not cut up by the roots the Sabbath institution? How can the Sabbath remain as Eld. P. affirms that it does, when, as he asserts, God abolished the seventh-day Sabbath? Were there two seventh-day Sabbaths, one definite, and the other not such?

We conclude this article by one question addressed to the reader: Could Eld. P. frame the theory of his "First-Day Sabbath" had he sacredly regarded the words of Paul in 2 Cor. 4: 2?

Brief Replies to an Essay against the Seventh-Day Sabbath.

BY ELD. A. C. BOURDEAU.

SUNDAY evening, Sept. 3, 1871, Eld. Estes, of Jericho, Vt., read a lengthy essay in opposition to the seventh-day Sabbath, in the Baptist meeting-house at West Bolton, which was reviewed the next evening by my brother. A recent report in the REVIEW AND HERALD shows the result of this effort against us, and evinces that man "can do nothing against the truth, but for the truth." In the following I present Eld. E.'s main positions with brief replies, as I noted them down when he read his discourse:

Eld. E. Text: "I was in the Spirit on the Lord's day." Rev. 1: 10. In harmony with this text, "we," Baptists, "believe that the first day is the Lord's day. . . . the Christian Sabbath." We accord with all Christian denominations, even the Catholics, and with all the ancients. Dissenters are no more than the spots in the sun.

Reply. The text, "I was in the spirit or the Lord's day," taken in connection with other texts, represents that John was in the Spirit on the seventh-day Sabbath. See Ex. 20: 10; Isa. 58: 13; Mark 2: 28. The first day is never called the Sabbath, or the Lord's day, in the Bible. Being in the majority does not prove one to be right. If so, Christ, the apostles, the martyrs under papal persecutions, the reformers, etc., were all wrong. See Luke 12: 32; 13: 23, 24; Matt. 7: 13, 14. The elder cannot claim that he is in the majority on the subject of baptism. Is he therefore wrong?

Eld. E. There are no doctrines against which objections cannot be raised. We should hold to those doctrines that are the freest from objections. Some claim that the first-day Sabbath is wholly without Bible authority. Singular! Have given the subject study and reflection. Conclude that the first day should be kept, and not the Jewish Sabbath.

Reply. One unanswerable objection against first-day observance is that it is not a Bible doctrine. But no real objection can be raised against the seventh-day or Bible Sabbath. The epithet, "Jewish Sabbath," is never in the Bible applied to the Lord's Sabbath, or rest day, which "was made for man." Let us see what he will bring to warrant his conclusion.

Eld. E. If the papacy which commenced about A. D. 600, changed the Sabbath, then the first day was not kept before that time. But if Constantine made the change, how did the Catholic church make the change? yet early Christian writers state that Sunday was kept in the first centuries, before Constantine existed.

Reply. The Roman Catholic religion, which is an amalgamation of heathenism and Christianity, commenced in embryo at a very early period of the Christian era. As the Gentiles embraced Christianity they had a tendency to retain many of their heathen traditions. The mystery of iniquity, which was to culminate in the man of sin, or papacy who received civil power in A. D. 538 (See Rev. 13: 1, 2; Dan. 7: 8, 24-26), commenced to work in Paul's time, and errors were taught and received even while the apostles were on the stage of action. 2 Thess. 2: 3-7; Acts 20: 28-32; 2 Tim. 4: 1-4, etc., Constantine's edict in 321, relative to "the venerable day of the sun," only aided to introduce a heathen festival into that growing element of apostasy. Sunday was kept among heathen nations even before Christ. Webster's first definition of Sunday is, "so called because this day was anciently dedicated to the sun, or to its worship." The *North British Review* calls it, "The wild solar holiday of all pagan times." Vol. 24, p. 409.

Eld. E. The Bible has been in the world a long time. When the Puritans came to this country, they had the Bible, and they kept the Christian Sabbath; and the early Christians had the Bible before the papacy and Constantine existed, and they kept

Sunday. The same Fathers that we quote to show that the Scriptures are authentic, we also quote to show that the first day was kept in the days of the apostles. Your attention is called to the testimonies of Eusebius, Justin Martyr, Irenaeus, Ignatius, and Barnabas. Having the testimonies of these writers we are compelled to conclude that the first day should be kept as being in harmony with apostolic example.

Reply. Would Eld. E. consent to apply this kind of argument to all the views that the majority of Christians have entertained for a long time while they had the Bible, and adopt for instance sprinkling for baptism? He would prefer to know what the Bible teaches on the subject. The Bible contains internal evidence of its authenticity and divine origin, such as is drawn from the nature of its morals, and the fulfillment of its prophecies, etc. If the Fathers vindicate the authenticity of the Bible, they only endorse a truth already established. But if the Fathers make assertions respecting the faith and practice of the primitive church, which are contrary to the teachings of God's word, then may their testimony be safely pronounced spurious. These writers existed in the second and fourth centuries, and they are not represented as producing any evidence from the Scripture to show that the first-day is the Lord's day, and should be kept instead of the ancient Sabbath. Many of the doctrines of the papacy can be proved by their teachings. Those who quote the Fathers to establish a doctrine that is not found in the Bible, really say that the Bible is not a sufficient rule of faith. See 2 Tim. 3: 15-17.

Eld. E. "Lord's day," in our text cannot mean the seventh-day. It must mean the first-day. In the Greek the same word which limits "supper" in the text, "This is not to eat the Lord's supper," as being the supper of our Lord, limits "day" in our text, as being the day of our Lord Jesus Christ. This can be no other day than the first day of the week which the early writers called the Lord's day. It is the day on which the disciples met to break bread (Acts 20: 7); and Acts 2: 46, shows that it was their custom thus to do; the day on which measures were taken, not as a local thing, but wide spread, to relieve the want of the saints at Jerusalem (1 Cor. 16: 1-3); the day on which the Holy Ghost was poured upon the disciples while they were all with one accord in one place (Acts 2); the day on which our Saviour rose from the dead, appeared unto the Marys, and met with his disciples as they were assembled together. Thus the Lord set the seal of honor upon the first day. And after his resurrection he met with them on this day only.

Reply. The elder tries to connect the terms, "Lord's supper" and "Lord's day" together as an argument to prove that our Lord has one day as his own; but as his text and even the entire Scripture makes no mention of the first day as being the Lord's day, he is compelled to call up the Fathers again to prove that Sunday is called the Lord's day. We readily admit that Rev. 1: 10, proves that in this dispensation the Lord has one day which he claims as his own; and preferring to go to the fountain head to get pure water, we find written in the sacred word, "The Son of Man is Lord also of the Sabbath." Mark 2: 28. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. Thus the Lord claims the seventh-day Sabbath as his "holy day, . . . the holy of the Lord, honorable." Isa. 58: 13. Now while the seventh-day Sabbath is mentioned fifty-eight times in the New Testament, there are just eight texts which mention the first day of the week. We will briefly examine these texts in the order that Eld. E. has referred to them.

Acts 20: 7-13, shows that Paul *once* preached on the evening of the first day, which according to the Bible manner of reckoning time, was the same as our Saturday night, while he continued his meeting till break of day, Luke and others were sailing around a point of land from Troas to Assos, and Sunday morning Paul went on foot to join his brethren at Assos, and continued his long journey to Jerusalem, nine hundred miles distant. We should not keep that day because they then met to break bread, any more than we should keep every day because they were "daily with one accord in the temple, and breaking bread from house to house," etc. See Acts 2: 46. 1 Cor. 16: 1, 2, shows that the Corinthians were commanded to lay by a "collection for the saints" on the first day, as

other churches had been instructed to do. This passage proves exactly the opposite of public meetings on that day, for every one was to attend to this business "by himself," or "at home." Greek. Paul marks this day as a business day.

Mark 16: 9; Matt. 28: 1; Mark 10: 2; and John 20: 1, show that Christ rose from the dead on that day. But they do not state that it was therefore the Sabbath. Luke 24: 1, shows that the women brought spices to the grave of the Saviour on that day, and that they did this after they had "rested the Sabbath day according to the commandment." Chap. 23: 56. John 20: 19, shows that Christ appeared to his disciples on that day, when the doors were shut for fear of the Jews. They were not there to commemorate Christ's resurrection, or to keep the Sabbath. They were eating a common meal of victuals, and they did not believe that Christ was risen from the dead. Mark 16: 9-14.

In John 20: 26, "And after eight days again" (which must mean more than one week), "his disciples were within," etc., Christ says nothing about the Sabbath, or the change of the Sabbath. Acts 2: 1, 2, etc., simply brings to view the fact that the Holy Spirit was poured out on the disciples on the day of Pentecost, and that a great work was done for the people. The first day is passed in silence in this passage. And would God change the Sabbath without mentioning the first day? As to Christ's meeting with his disciples after his resurrection on the first day only, I know not where the elder finds the fact, unless it be in the Scripture where it is stated that he was "seen of them forty days" (Acts 1: 3), or in the one that reveals the fact that he appeared to his disciples on a fishing day. John 21: 1-4.

Now that we have examined all the texts which speak of the "first day of the week," we cannot fail to see the truthfulness of the following facts: 1. It is not once revealed that God ever changed the Sabbath from the seventh to the first day; and "Surely the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7, 2. There is no divine command for first-day observance; and we read, "Where no law is there is no transgression." Rom. 4: 15; 1 John 3: 4. 3. And God never blessed and sanctified the first day; never called it the Sabbath, or the Christian Sabbath, or by any other name that would represent it as being holy; and never told us in his word that that day was kept as the Sabbath in New Testament times, either by our Saviour, or by his apostles, or by any of the primitive church. What need we more to settle the question?

Eld. E. Christ worked on the seventh day. He marked the Jewish Sabbath with no mark of favor or honor. It is claimed that it was his custom to go into the synagogue on the Sabbath day. He also was circumcised, paid tribute, . . . and kept Jewish notions, which were all to pass away. Should we do these things? The veil is taken away. Instead of the form, we have the Spirit; . . . instead of the old Jewish Sabbath to commemorate the first creation and the deliverance from Egypt, we have the Christian Sabbath to commemorate the new creation. Paul preached in the synagogues on the old Sabbath to have better access to the Jews. And he also circumcised Timothy, purified himself, etc. Should we therefore be circumcised?

Reply. Christ magnified the law, of which the Sabbath commandment is a part, and made "it honorable." Isa. 42: 21. And he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18. While heaven and earth last, and as long as any of the prophecies are in process of fulfillment, which cover the entire period of the new earth state (see Isa. 66: 22, 23), no part of God's law of ten commandments shall in the least degree be abrogated, or changed. Christ kept his Father's commandments, kept the Sabbath, said, It is lawful to do well on the Sabbath days, that the Sabbath was made for man, etc. John 15: 10; Mark 1: 21; Matt. 12: 12; Mark 2: 27, 28. Does the Spirit do away with the form? Is there more form in keeping Saturday than in keeping Sunday? God made the worlds by his Son. Heb. 1: 2; John 1: 3; Col. 1: 16; etc. And when we keep the Sabbath to commemorate the creation, we honor the Father and the Son. The Scripture is totally silent in regard to commemorating a new creation by keeping Sunday.

We have seen that the apostles never kept

Sunday for the Sabbath. But we see on the other hand that the disciples rested on the Sabbath while Christ was in the grave (Luke 23: 56); and that Christ speaks of the Sabbath as existing long after the resurrection. Matt. 24: 20. And as to Paul's practice on this point, we clearly see that, 1. It was Paul's manner to make the Sabbath a preaching day. Acts 17: 2. 2. He spoke to the Gentile believers who also kept the Sabbath, on that day. Acts 13: 42, 44. 3. He preached by a river side, where there was no synagogue, on that day. Acts 16: 13. 4. And he reasoned in the synagogue, persuading the Jews and the Greeks, at Corinth, every Sabbath, and continued there a year and six months (seventy-eight Sabbaths), teaching the word of God. Acts 18: 4, 11. Paul delighted in the law of God after the inward man. Rom. 7: 22. See Rom. 3: 31; 7: 12, 14. And in 1 Cor. 7: 19, Paul says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

Eld. E. The Bible makes no distinction between moral and ceremonial laws. A better division would be, the moral, the ceremonial, and the civil laws. But the law of Moses was abrogated as a whole. The seventh-day Sabbath was a positive institution—given to the Jews at Sinai, as a new thing, to commemorate their deliverance from Egyptian bondage. Deut. 5: 14, 15. In Ex. 20: 8-10, it is not stated which day to reckon from to keep the Sabbath. Col. 2: 14, 16, shows that Christ "took it out of the way," etc. This text does not speak of Sabbath years, but of "Sabbath days." The Jews were prohibited from building fires on their Sabbath. The law cannot be taken apart. If you keep it you must swallow up the whole, gnat and camel. John calls the first day the Lord's day, and Sunday is a good name for the Christian Sabbath.

Reply. The idea that there are three laws does not disprove the fact that there are two laws—the moral and the ceremonial. If we take the one law position, and hold that that law was abolished as a whole, we place nearly a score of unsurmountable objections against the Bible into the hands of infidels, showing that the Scriptures contradict themselves. For on the one hand we read of a law which was magnified, made honorable, established, and is holy, just, good, spiritual, royal, etc. Isa. 42: 21; Rom. 3: 31; 7: 12, 14; James 2: 8-12; etc. And on the other hand we read of a law which was carnal, shadowy, burdensome; and was abolished, broken down, taken out of the way, nailed to the cross, changed, disannulled, etc. Heb. 7: 16; 10: 1; Acts 15: 10; Eph. 2: 15; Col. 2: 14; Heb. 7: 12, 18, etc. We should never confound these essentially different codes. One is God's royal law, which is a rule of action (Eccl. 12: 13), and the other is the law of shadows which pointed forward to the death of Christ. The Sabbath of the fourth commandment is not ceremonial, or a shadow pointing forward to redemption. On the contrary, it stands as a memorial pointing backward to creation. It was not made for the Jews only. Said Christ, "The Sabbath was made for man," for the entire race of mankind.

In Ex. 20: 11, which the Elder omitted, it is shown that the fourth commandment enjoins the observance of the seventh day that God rested upon, and that he blessed and sanctified at the close of the creation week. Gen. 2: 2, 3. Time was reckoned by weeks (Gen. 29: 27, 28; 8: 10, 12; etc.), and the Sabbath was kept before the promulgation of the law at Mount Sinai. Ex. 16. Thus it is evident that the Jews did not receive the Sabbath at Sinai as a new thing; but as an old institution which was ordained before the fall; and they had no difficulty with regard to knowing the time to commence the reckoning of the week. In Deut. 5: 15, it is seen that as Moses repeated the decalogue to the Hebrews, he insisted that they should have their servants rest on the Sabbath as well as they, remembering that they themselves were servants in Egypt, and that God delivered them from their servitude, and that they should therefore keep the Sabbath strictly. This duty related to their servants as well as to themselves, their sons and daughters, etc. Other duties were enjoined upon them for the same reason. See Deut. 15: 12-15; 24: 17, 18. In all these cases, the Lord appeals to the gratitude of his people, as if he should say, I have been good to you, now obey me, and be good to others.

In Col. 2: 14-17, a kind of sabbaths is brought to view which were against us, and were connected with meat and drink, etc.

In the expression "sabbath days" the word "days" is supplied. The original reads, "sabbaths," which covers all the annual sabbaths, and the septennial sabbaths, which were shadows pointing forward to Christ, and were nailed to the cross. In Lev. 23, we see that the annual sabbaths were the feasts of the Jews which they observed, "besides the Sabbaths of the Lord."

The prohibition to not kindle fires on the Sabbath was binding upon the children of Israel only while they were in the wilderness where it was warm. It was not binding upon them in Palestine, where it was colder.

Now from what we have seen in our examination of this subject, are we not sustained in suggesting that the Elder is mistaken in the application that he has made of his figure? If he adopts Sunday keeping without any Bible authority for so doing, only on the authority of the Fathers, why may he not adopt sprinkling for baptism, invocation of the saints, purgatory, etc., on the same authority, and endorse the Fathers on all these subjects? Wisdom and consistency would lead us to endorse the Bible view of the subject, and to adopt the conclusion: "Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

The Crisis of Mormonism.

SINCE our late article on Salt Lake, events have advanced. Judge McKean's court has begun another session, and his former measures (narrated by us) have prepared the way for a new and momentous development. The displacement of the Mormon Territorial Marshal and Attorney-General, by the United States Marshal and Attorney-General for the Territory, had made it possible to obtain impartial juries. In "arraying" the jury of the present session, fidelity to the laws of the United States has been justly demanded as a qualification. All Mormons, then, who defy the law against polygamy have been set aside; the result is an entirely Gentile jury. Even Young's editor of the Mormon newspaper (*Deseret News*) has been denied a seat among the jurors. The court has thus thrown a stunning thunderbolt into Mormonism, and the excitement in the Territory is said to be intense. The Mormons have at last learned that "Uncle Sam" is really on the soil, with a firm foot—that public justice, with the law in hand, sits enthroned in the court.

It is reported that the jury have indicted Young and fourteen of his wives. If this is true, events will culminate quickly, and Brigham and his fellow-libertines will have to fight, flee, or succumb by putting away their concubines. There can be little fear of the first contingency. It would be too desperate. The United States troops are at Fort Douglas, in sight of the city. Their guns have thrown balls sheer over it, to a safe distance beyond. The Mormons know, therefore, that balls can be sent through it. Moreover, there is now ready access to the troops at stations along the great railroad. And then there is a formidable Gentile population on the spot, who have long been shocked by the vices of the "Saints," and wish for a thorough purgation of the city. Still farther, there is a mighty army of miners in all the mountains that look down upon the valley. Scientific gentlemen, who are connected with the mining enterprises, told us that about twenty thousand of these stalwart men are now in the Territory, and thousands of them within easy reach of the city. These hardy men curse terribly the Mormon system. They have introduced, as we lately said, "free discussion" in the streets, and have utterly "dumfounded" the Mormon spies who, down to within a year or two, made it dangerous to speak above a whisper against the Church.

They come down from the mountains, in hosts, to spend Saturday and Sunday in the city, and are free as their mountain winds in discussing the imposture and iniquities of Brigham Young and his fellow-leaders. Bad as these miners may be in some respects, they have had mothers, and many of them have wives and daughters at home, and they denounce the "mystery of iniquity" which everywhere stares them in the face, in the social system here. And well they may. They see enriched leaders, sanctimonious in aspect, with harems of from five to twenty-five wives so-called—a system of religious debauchery by which hundreds of legitimate wives and their children are de-

pressed and degraded beyond endurance—women whose saddened faces show that they are consciously wrecked for life—a system of commingled depravity such as might well appall a Turk—of bigamy, adultery, and incest, sustained by so-called "Saints," some of whom have two or more "sisters" for wives—some even mothers and their daughters. We speak of what we know. We have learned our facts (many of which we cannot record) from Mormons themselves. We have conversed, in their homes, with "first wives" who refuse to live with their polygamous husbands, and their sad stories have wrung our very heart and extorted our tears. Such facts indeed are universally known here, and we may well excuse the denunciatory wrath of the sturdy miners as they now defiantly stride these streets on Saturdays and Sundays.

Moreover, these miners have old accounts to settle with Young and his associate leaders. The latter knew of the neighboring mines years since, but it was their shrewd policy to keep the secret, for if once discovered, tens of thousands of Gentiles would pour into the country, and Americanize, that is to say, civilize the region. Small groups ever and anon came into the mountains "prospecting," but they strangely disappeared. The Mormon papers reported that they were frozen to death, though frequently at very unseasonable times. They came at last in companies large enough to defend themselves, and sent word down to Young and his associates, that, whereas their brother-miners had so often frozen to death in the neighborhood, it must be understood that for every miner thereafter thus frozen, a Mormon must freeze also. This ended the peril, but not the account. Now, these hard, brave men, with all their faults, are rigorous observers of law among themselves. Away from the established tribunals, they make their own laws in the mountains, and appoint their own judges, juries, and executioners. Scientific men among the mines assure us that nowhere else in the nation are mutual rights more sacred than among these mountaineers. They are content, therefore, with discussing Mormonism in the city, and with clinched fists swearing it to the nethermost parts; but any observer can see that a suitable provocation from Young would rouse them to the most summary measures. They would be likely to lay flat his thick adobe walls, and give him and his polygamous bishops and apostles the honors of prompt martyrdom. This possibility is the great danger of the revolution now in progress. It might complicate and retard the latter greatly. It needs the watchful care of the United States authorities. The latter must satisfy the miners and other Gentiles that they are doing their whole duty, if they would avert violence; but if, in the course of their legal proceedings, the Mormons should attempt their old policy of violence, then let the authorities summon the mountaineers to co-operate with the troops, and Brigham Young's domination will be wiped out in twenty-four hours.

Meanwhile, directly evangelical agencies are at work in the valley, and the territory generally, of which we shall speak hereafter.—*The Methodist.*

UNSATISFIED APPETITE.—Must it not now be one of the greatest miseries for a man to have a perpetual hunger upon him, and to have his appetite grow fiercer and sharper amid the very objects and opportunities of satisfaction? Yet so it is usually with men hugely rich. They have, and they covet; riches flow in upon them, and yet riches are the only things they are still looking after. Their desires are answered, and while they are answered they are enlarged; they grow wider and stronger, and bring such a drowsy upon the soul, that the more it takes in the more it may; just like some drunkards, who even drink themselves athirst, and have no reason in the world for their drinking more but their having drunk too much already. There cannot be a greater plague than to be always baited with the importunities of a growing appetite. Beggars are troublesome, even in the streets as we pass through them; but how much more when a man shall carry a perpetually clamorous beggar in his breast, which shall never leave off crying, Give, give, whether a man has anything to give or not! Such a one, though ever so rich, is like a man with a numerous charge of children, with a great many hungry mouths about him to be fed, and little or nothing to feed them with. For he creates to himself a kind of new nature, by bringing himself under the power of new necessities and desires. Whereas nature considered in itself, and as true to its own rules, is contented with little, and reason and religion enables us to take up with less, and so adds to its strength by contracting its appetites and retrenching its occasions.—*Dr. South.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 17, 1871.

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

Mutual Obligation.

FOR a time, our articles upon the subject of mutual obligation have been suspended for want of time to prepare them. We now resume them again, in the hope that we may be able to give them regularly to the close.

Last week we mentioned the very liberal and commendable action of our State Conferences in becoming responsible for the payment of all dues on our publications. We stated that the plan upon which our publishing work is conducted, makes such action on the part of our people simply reciprocal, rather than disinterested benevolence. If our publishing was carried on by one man, or by a firm, who should realize profits from it, any action on the part of our Conferences to be responsible for the payment of our periodicals would be regarded as misplaced benevolence. But the entire property of the Seventh-day Adventist Publishing Association belongs to our people, and not to one man, or any set of men. And those who labor at our publishing house, from the little girl who folds papers, to the editors, receive moderate wages.

The REVIEW, Reformer, and Instructor, are the property of our people, and we are their servants. Men and women who labor in our publishing house at the present time, do so with the spirit of sacrifice, for the truth's sake, for the sake of perishing souls, and for Christ's sake. And the noble action of the State Conferences moves these laborers to feelings of confidence, love, and profound respect.

Here we would state that God has greatly blest and prospered the work in which we are engaged, during the past two years. When we returned from the western camp-meetings two years since, to commence our personal labors for our Publishing Association, the stock of publications was very low, there was not five hundred dollars' worth of stock on hand, we had no deposits at the bank, and we were paying ten per cent interest on six thousand dollars.

By the blessing of God we have paid all interest-bearing notes, we have six thousand dollars worth of stock, we have added to our publications not less than nine thousand dollars worth, have cash on hand to pay all bills, and have the new Office building nearly ready for use, which, with the usual liberality of our people, will be paid for by New Years'. In short, the Seventh-day Adventist Publishing Association has fully recovered from the results of bad management during our absence from it on account of sickness, and never was as prosperous as at the present time.

Twelve years since we commenced appealing to our people to legally organize a Publishing Association, and take stock in it, so as to create capital sufficient to conduct our increasing publishing work to the best advantage. We then stated that could we all unite in such a work, there would be a business saving of considerable amount, which could be donated in our valuable publications to distribute in new fields. That statement has proved true. We are now happy to report that the Association could donate one hundred dollars' worth of its publications each week, with its present industry and economy, and not feel the least crippled in its work. Thank God that we have lived to see the time when we can make so cheering a report of the strength and efficiency of our Publishing Association. Let all the friends of this Association join in offering grateful thanks to God for the victories with which he has already crowned the efforts of his people in this branch of the great work. At the opening of our new building we shall hold dedicatory services, and shall probably invite all our friends to join us in our offerings of devout thanksgiving to God, at their respective places of worship, who has so signally blessed and prospered our publishing interests.

Thank Heaven that the people who "keep the commandments of God, and have the testimony of Jesus Christ," ["The testimony of Jesus is the spirit of prophecy"] are a united people. Their union is their strength. And to no one thing are they so much indebted for their existing happy state of unity, as to the gift of prophecy. This gift manifested among them

has done them no harm. It has done them good, and only good. "By their fruits ye shall know them." JESUS.

This matter of the gift of prophecy has existed in the progress of the cause of present truth from the very commencement. It is of so long standing, and is so fully known, and so well understood, that the sneers of the enemies of the cause have ceased to have influence. They simply evince the weakness of the positions of our opponents. The people see that sneers and foul misrepresentations are used to supply the want of Bible argument. So that stale slanders and sneering untruths, uttered for the ninety-and-ninth time, especially in those communities where Mrs. W. may address the assembled thousands at our camp-meetings, or where her works are read, become disgusting to candid people.

Brethren and sisters, the battle goes well. It is ours to stand fast in the cause of unpopular truth, however cross-bearing it may be. The man or woman who will be turned from Bible truth, sustained by the best evidences in Christian experience, by a sneer, is not worthy of a place with the people of God. In all the history of God's providential dealings with his people in all past time, he has used the simplest means, and we may expect that in the closing work of God's great salvation, he will use means so simple, and so far removed from what unsanctified wisdom would devise, as to try the pride of his people to the very core.

Our people are well organized. Our Church organization, State Conferences, General Conference, Systematic Benevolence, and Publishing organizations can hardly be improved. To say the least, the machinery works well.

Our people are, comparatively speaking, a very liberal and faithful people in point of means. The ministry is fully supported. Missionaries are well sustained, and there is a readiness to back up with their means all good enterprises for the advancement of the cause. Two years since the General Conference was in debt three thousand dollars. At our next General Conference there will be not less than five hundred dollars in the treasury, after all missionaries shall be paid.

We called for two thousand dollars for the mission in Europe. It came promptly, and is nearly all on hand. We called for one thousand dollars for a library fund. That came. And after several purchases there is the sum of eleven hundred dollars on hand. We called for a Book Fund of a few thousand dollars, and already about twelve thousand dollars have been received, and there remains in the treasury about six thousand dollars. This is the result of that unity and harmony that gives confidence and stability to the work. We do not believe that there can be found in the history of the Church for two hundred years past a people so faithful and true in sustaining the cause they profess as the Seventh-day Adventists. And what makes this more remarkable is the fact that their great liberality has been abused by some ministers among them, and by some who have handled their liberalities at headquarters. May God bless our dear, trusting people, and may their faithfulness inspire all our ministers, and all who stand at the head of the work, to equal faithfulness in a self-sacrificing life of devotion to the cause.

But, dear brethren and sisters, there is a much higher position for us to take. While we thank God that by his grace we as a people have gained victories, and that he has blessed our feeble efforts, yet we have cause to mourn that we are no more like our divine Master, and that we are doing so little to advance his cause.

The fields are all white ready for the harvest; but the laborers are few. It is a fact that we have less than fifty real efficient ministers, who have confidence and strength to meet opposition to unpopular Bible truth. Therefore it will not do for our people to wait until our preachers shall canvass the entire field. In fact, our people generally are comparatively feeble when they might be strong, and nothing will give them that spiritual strength they need but labor in the Master's vineyard. There is missionary work for them to do which will benefit others, and result in equal good to themselves. And unless our people generally take hold of this work, it will remain undone.

Physical labor gives muscle and strength. There are thousands of invalids in our land waiting for the physicians to make them well, whose only hope of recovery is in action. Physi-

cians may direct, and attendants may lift, and turn, and carry, and move them in wheel chairs, and take them out in carriages; but unless they use their own limbs and muscles, they will never regain strength.

The world is full of professors of Bible religion, who, in point of spiritual strength, are invalids. They wait for the minister to lift them on to Heaven. They are feeble, simply because they do not walk the heavenly way themselves. There are very many among our people who go the rounds of religious service in our meetings, and at home, who are utterly destitute of the spirit of labor for others. These are feeble because they do not work in the Master's vineyard. They may get a good lift in the heavenly way at camp-meeting, or on other especial occasions, when the tide is setting strong heavenward; but they soon fall back to the old helpless position, there to remain until they are lifted again. These men and women will always remain spiritual invalids, with no real spiritual muscle, backbone, and strength, until they move out in the Master's cause, and perform real labor in his vineyard.

We call attention to a plan upon which our people can all act in carrying forward missionary labor which is very much needed at this time. Already this work has commenced in different parts of the country. But we want the best plan, one that all our people, in all parts of the field, can adopt, and upon which they can put forth united and vigorous efforts. We now suggest the formation of societies in all parts of the field with the following

CONSTITUTION.

ART. I. This Society shall be called the Christian Philanthropic Missionary Society of the Seventh-day Adventists of ———

ART. II. The objects of this Society shall be, 1. The proper distribution of our Tracts, Pamphlets, and Books. 2. Laboring, by correspondence and otherwise, for the encouragement and help of the scattered ones of like precious faith, for those who are falling back from discouragements, and to interest all within the reach of our influence in the great truths connected with the last message of mercy to the world. 3. To collect dues on our periodicals, and to obtain new subscribers.

ART. III. The officers of this Society shall be a President, Secretary, Treasurer, and an Executive Committee of ———, of which the President shall be one, and they shall be elected annually.

ART. IV. Any person may become a member of this Society, who is a member of a church of Seventh-day Adventists, by payment of the sum of ———.

ART. V. Each member shall keep a record of his or her labor, and report at such time as shall be required by the Executive Committee.

ART. VI. The funds to be employed by this Society shall consist of the money paid for memberships, and free-will offerings.

ART. VII. The Executive Committee shall have the general management and oversight of the work of this Society, both in disbursing funds and counseling in regard to labor.

ART. VIII. This constitution may be amended by a vote of two-thirds of the members present, at any annual meeting.

We have become fully convinced that tract distribution cannot be properly carried forward without an organized effort. It will not do to offer our publications to all who may ask for them, and send them out to strangers to scatter as they please. We have seen enough of this already. We learn from experience that the more careful ones, the very ones who would do this work best, are backward in asking for our publications, while those who would indiscriminately and carelessly throw our publications out, as you would feed chickens, are forward and urgent in their calls and demands for our publications. We say, let our publications go abroad everywhere, but let this work of distribution be done by societies well organized, whose officers shall have the oversight of it.

We have six thousand dollars worth of publications, all of them adapted to the wants of the cause at this time, that we offer to our people everywhere on the following terms, provided they will organize so as to properly do the work of distribution. We will first discount one third from advertised prices which will reduce the six thousand to four thousand. And then the Association will give one half, which will reduce the sum paid by organized societies to two thousand dollars, for six thousand dollars' worth of publications. In other words, the Seventh-day Adventist Publishing Association will furnish its publications to well-organized Mis-

sionary Societies at one-half the wholesale prices. And in those cases where their activity creates a large call for our publications, if there is a scarcity of means we will give more than one-half. For example, Bro. J. H. Cook of Mound City, Kan., writes:—

"Inclosed find \$2.35, funds from our Tract Society; wish you to make selection as you think best."

In view of the poverty of the great west in respect to ready cash we send forty dollars' worth of publications to Bro. Cook, and give our brethren in that new and destitute field three-fourths of this sum.

Eld. C. O. Taylor sends us an order for \$30 worth of publications accompanied with the cash. We forward \$45 worth, and charge \$15 to the Book Fund.

We have been thus explicit that all may understand our plans. If they meet the approval of our people, we shall expect a prompt and hearty response. Let the principle of mutual obligation be felt by all, and acted upon with vigilance.

We are brethren. God help us mutually to labor and faithfully toil, and sacrifice, and endure, till our work shall be done. The Constitution offered is simply suggested. We recommend uniformity, unless circumstances forbid.

In behalf of the Trustees of the Publishing Association, the writers and editors of our periodicals and books, and all the laborers and helpers at the publishing houses, we here say to our people everywhere, We are your servants, and solemnly promise to serve you, and labor in the cause of our adorable Redeemer, to the best of our ability.

And we ask of you your prompt and active co-operation, your prayers, and your liberalities as God has prospered you and shall put it into your hearts to give of your means to sustain the cause. Mutually let us labor, and battle for truth, victory and Heaven.

The United States in the Light of Prophecy.

CHAPTER I.—PROBABILITIES.

THE United States—what are they? Two hundred years ago, this question could not have been answered; it could not even have been asked. Now it can be answered by the dwellers in every quarter of the globe. Then a few small settlements of earnest men flying from the religious intolerance of the old world, dotted a narrow strip of coast line on our New England border. Now a mighty nation, with a vast expanse of territory stretching from ocean to ocean, and from regions almost arctic on the north to regions equally torrid on the south, embracing more square leagues of habitable land than Rome ruled over in its palmy days, here holds a position of independence and glory among the nations of the earth.

And the sound of this new nation has gone into all the world. It has reached the toiling millions of Europe; and they are swarming to its shores to share its blessings. It has gone to the islands of the sea; and they have sent their contributions. It has reached the Orient, and opened as with a password the gates of nations long barred against intercourse with other powers; and China and Japan, turning from their beaten track of forty centuries, are looking with wonder at the prodigy arising across the Pacific to the east of them, and catching some of the impulse which this growing power is imparting to the nations of the earth.

Less than one hundred years ago, with three millions of people, the United States became an independent government. It has now a population of thirty-eight and a half millions of people, and a territory of three and a half millions of square miles. Russia alone exceeds this nation in these particulars, having forty millions more of people, and four millions more square miles of territory. Of all other nations on the globe whose laws are framed by legislative bodies elected by the people, Brazil, which has the largest territory, has not quite three millions of square miles; and France, the most populous, has not probably, considering her late reverses and misfortunes, a greater number of inhabitants, than our own country. So that in point of territory and population combined it will be seen that the United States now stand at the head of the self-governing powers of the earth.

Occupying a position altogether unique, this government excites equally the astonishment and admiration of all beholders. The main fea-

tures of its history are such as have had no parallel since the distinction of nations existed among men. 1. No nation has ever acquired so vast a territory in so quiet a manner. 2. No nation has ever risen to such greatness by so peaceable means. 3. No nation has ever advanced so rapidly in all that constitutes national strength and capital. 4. No nation has ever arisen to such a pinnacle of power in a space of time so incredibly short. 5. No nation in so limited a time has developed such unlimited resources. 6. No nation has ever existed founded on principles of justice so pure and undefiled. 7. No nation has ever existed in which the consciences of men have been left so untrammelled and free. 8. In no nation and in no age of the world, have the arts and sciences so flourished, so many improvements been made, and so great successes been achieved, as in our own country during the last fifty years. 9. In no nation and in no age has the gospel found such freedom, and the churches of Christ had such liberty to spread abroad their principles and develop their strength. 10. No age of the world has seen such an immigration as that which is now pouring into our borders from all lands the millions who have long groaned under despotic governments, and who now turn to this broad territory of freedom as the avenue of hope, the Utopia of the nations.

The most discerning minds have been intuitively impressed with the idea of the future greatness and power of this government. In view of the grand results developed and developing, the discovery of America by Columbus, not four hundred years ago, is set down as the greatest event of all secular history. The progress of empire to this land was long ago expected.

Sir Thomas Browne, in 1682, predicted the growth of a power here, which would rival the European kingdoms in strength and prowess.

In Burnaby's Travels, published in 1775, is expressed this sentiment: "An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is traveling westward; and every one is looking forward with eager and impatient expectation to that destined moment when America is to give the law to the rest of the world."

John Adams, Oct. 12, 1775, wrote: "Soon after the Reformation, a few people came over into this New World for conscience' sake. Perhaps this apparently trivial incident may transfer the great seat of empire to America." On the day after the Declaration of Independence he wrote: "Yesterday the greatest question was decided which ever was debated in America, and a greater perhaps never was, nor will be, decided among men."

In 1776, Galiani, a Neapolitan, predicted the gradual decay of European institutions, to renew themselves in America. In 1778, in reference to the question as to which was to be the ruling power in the world, Europe or America, he said, "I will wager in favor of America."

Adam Smith of Scotland in 1776 predicted the transfer of empire to America.

Governor Pownall, an English statesman, in 1780, while our revolution was in progress, predicted that this country would become independent, and that a civilizing activity beyond what Europe could ever know, would animate it; and that its commercial and naval power would be found in every quarter of the globe. Again he said, "North America has advanced, and is every day advancing, to growth of state, with a steady and continually accelerating motion, of which there never has yet been any example in Europe."

David Hartley, wrote from England in 1777, "At sea, which has hitherto been our prerogative element, they [the United States] rise against us at a stupendous rate; and if we cannot return to our old mutual hospitalities toward each other, a very few years will show us a most formidable hostile marine, ready to join hands with any of our enemies."

Count d'Aranda, one of the first of Spanish statesmen, in 1783 thus wrote of this Republic: "This Federal Republic is born a pygmy, so to speak. It required the support and the forces of two powers as great as Spain and France in order to attain independence. A day will come when it will be a giant, even a colossus formidable in these countries."*

Of these prophecies, some are now wholly fulfilled, and the rest far on the road to fulfillment.

This infant of yesterday stands forth to-day a giant, young, vigorous, active, and courageous, and accepts with dignity its manifest destiny at the head of powers and civilizations.

Such, in brief, is the answer to the question proposed at the opening of this article. Another question immediately follows: Does the prophetic pen which has so fully delineated the rise and progress of all the other great nations of the earth, pass this one by unnoticed? What are the probabilities in this matter? As the student of prophecy, in common with all mankind, looks with wonder upon the unparalleled rise and progress of this nation, he cannot repress the conviction that the hand of Providence has been at work in this quiet but mighty revolution. And this conviction he shares in common with others. Governor Pownall, from whom a quotation has already been presented, speaking of the establishment of this country as a free and sovereign power, calls it "a revolution that has stronger marks of *divine interposition*, superseding the ordinary course of human affairs, than any other event which this world has experienced." De Tocqueville, a French writer, speaking of our separation from England, says, "It might seem their folly, but was really their fate, or, rather, the providence of God, who has doubtless a work for us to do, in which the massive materiality of the English character would have been too ponderous a dead weight upon our progress." Geo. Alfred Townsend, speaking of the misfortunes that have attended the other governments on this continent, says, "The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent." Again he says, "This hemisphere was laid away for no one race."

If Providence has thus been conspicuously present in our history, we may look for some mention of this government in that book which records the workings of Providence among mankind. On what conditions have other nations found a place in the prophetic record? First, if they have acted any prominent part in the world's history; and secondly, and above all, if they have had jurisdiction over, or maintained any relations with, the people of God. And both these conditions are fulfilled in our government. No nation has ever attracted more attention or excited more profound wonder, or given promise of greater eminence or influence. And certainly here, if anywhere on the globe, are to be found a strong array of Christians, such as are the salt of the earth, and the light of the world.

With these probabilities in our favor, let us now take a brief survey of those symbols found in the word of God, which represent earthly governments. These are found chiefly, if not entirely, in the books of Daniel and Revelation. In Dan. 2 a symbol is introduced in the form of a great image. In Dan. 7, we find a lion, a bear, a leopard, and a great and terrible nondescript, which after passing through a new and remarkable phase, goes into the lake of fire. In Dan. 8 we have a ram, a he goat, and a horn, little at first but waxing exceeding great. In Revelation 9 we have locusts like unto horses. In Rev. 12 we have a great red dragon. In Rev. 13 we have a blasphemous leopard beast, and a beast with two horns like a lamb. In Rev. 17 we have a scarlet-colored beast, upon which a woman sits holding in her hand a golden cup full of filthiness and abomination.

What governments and what powers are represented by all these? Do any of them symbolize our own? Some of these certainly represent earthly kingdoms; for so the prophecies themselves expressly inform us; and in the application of nearly all of them there is quite a uniform agreement among expositors. The four parts of the great image of Dan. 2 represent four kingdoms, Babylon, or Chaldea, Medo-Persia, Greece, and Rome. The lion of the seventh chapter also represents Babylon; the bear, Medo-Persia; the leopard, Greece; and the great and terrible beast, Rome. The horn, with human eyes and mouth, which appears in the second phase of this beast, represents the papacy, and covers its history down to the time when it was temporarily overthrown by the French in 1798. In Dan. 8, likewise, the ram represents Medo-Persia, the he-goat, Greece, and the little horn, Rome. All these have a very clear and definite application to the governments named; none of them thus far can have any reference to the United States.

The symbols brought to view in Rev. 9, all are agreed in applying to the Saracens and Turks. The dragon of Rev. 12, is the acknowledged symbol of Pagan Rome. The leopard beast of Rev. 13 can be shown to be identical with the eleventh horn of the fourth beast of Dan. 7, and hence to symbolize the papacy. The scarlet beast and woman of Rev. 17, as evidently apply also to Rome under papal rule, the symbols having especial reference to the distinction between the civil power and the ecclesiastical, the one being represented by the beast, the other by the woman seated thereon.

There is one symbol left, and that is the two-horned beast of Rev. 13. On this there is more difference of opinion; and before seeking for an application, let us look at the ground covered by those already examined. Babylon and Medo-Persia covered all the civilized portion of Asia. Greece covered Eastern Europe including Russia. Rome, with the ten kingdoms into which it was divided, as represented by the ten toes of the image, the ten horns, of the fourth beast of Dan. 7, the ten horns of the dragon of Rev. 12, and the ten horns of the leopard beast of Rev. 13, covered all Western Europe. In other words, all the civilized portion of the eastern hemisphere is absorbed by the symbols already examined, respecting the application of which there is scarcely any room for doubt.

But there is a mighty nation in this western hemisphere, worthy, as we have seen, of being mentioned in prophecy, which is not yet brought in; and there is one symbol remaining, the application of which has not yet been made. All the symbols but one are applied, and all the available portions of the eastern hemisphere are covered by the application. Of all the symbols mentioned, one, the two-horned beast of Rev. 12, is left; and of all the countries of the earth respecting which any reason exists why they should be mentioned in prophecy, the United States alone are left. Do the two-horned beast and the United States belong together? If they do, then all the symbols find an application, and all the ground is covered. If they do not, it follows, first, that the United States are not represented in prophecy; and, secondly, that the two-horned beast finds no government to which it can apply. But the first of these suppositions is not probable; and the second is not possible. U. S.

The Scourge of Fire.

THE last ten days stand unparalleled in history for terrible calamities by fire. Chicago suffered a heavy fire on the night of the 7th inst., but on the following night a fire broke out which destroyed the entire business part of the city. Our space will not allow us to give particulars; we scarcely know how to give a just idea of the aggregate.

The later reports more than confirm the first. A space one mile wide, east and west, and five miles long, was burned over, not even sparing buildings which were considered fire-proof. This gives the enormous extent of thirty-two hundred acres of burned buildings. Compared with this, former fires appear small. The great fire in Pittsburgh, Pa., in 1845, burned eighty acres. The fire in Portland, Me., in 1866, consumed property estimated at \$10,000,000. The celebrated fire in London, in 1666, destroyed about £10,000,000 sterling. The destruction of property in Chicago is more than three times that in London, and over fifteen times that destroyed in Portland! The burning of Moscow was great in extent; but there was this important difference: most of the inhabitants had left the city, and much valuable property had been removed. It was probably premeditated as a means of defense against the French. But in Chicago it came without any warning, and the wind blowing a gale. The terrors of the nights of the 8th and 9th, in Chicago, can never be realized by those who did not pass through them there. So swift was its progress that thousands saved their lives only by hasty flight, not having time to collect their clothing, while many were surrounded in their homes and perished in the flames; 110,000 passed the night in the streets and parks, without shelter, or food, or sufficient clothing. The bodies of thirty women and children have been found outside the city who perished by exposure. The sufferings of that vast army of homeless ones cannot be described or realized. Every hotel and printing office, nearly every bank, all public buildings, most of the elevators, depots, &c., were destroyed, with the shipping in the river. In fact, the entire business part of the city is swept away.

The most intense excitement has been produced by this calamity in all parts of the country. Meetings were held in all the cities to take measures for relief. Large subscriptions have been raised, and great quantities of provisions have been sent in from every direction. Without the aid of the telegraphs to convey information, and of railroads to send relief, the suffering and loss of life must have been increased a hundred fold. The excitement is not confined to this country. In London and Liverpool relief meetings have been held, and relief committees appointed.

The effect of this calamity is felt on the business of the whole country. All the insurance companies in Chicago and Cleveland are probably ruined. Most of the Eastern companies are considered safe. If a panic is prevented, business will soon resume its usual course.

FIRES IN MICHIGAN.

Were it not for the overwhelming calamity which has befallen Chicago, and which has engrossed the attention of all for some days past, the whole country would stand appalled at what our own State has been suffering. The unusual drouth of this fall has rendered the whole face of nature exceedingly combustible. Much damage has been done in Minnesota, Wisconsin, Indiana and other places; but no other State has suffered equal to Michigan. High winds have

prevailed for nearly two weeks, which have caused the fires to spread with unprecedented rapidity, and the earth was so dry that it was impossible to stay their progress. Whole villages along Lake Michigan and Lake Huron have been destroyed, not a single house, in some cases, being left. Farm buildings were burned without number; in many cases the inmates being awakened from their sleep by the crackling of the fires in their dwellings, escaping without even clothing themselves, while many have been surrounded and perished in their homes. A boat cruised along the shore of Lake Huron, and took in a large number who had been driven into the very water's edge to escape the fire; these were taken to Port Huron and provided with clothing. And the heart sickens to think of the suffering of those too far from the water to find such a place of safety.

The number of villages destroyed cannot yet be ascertained. Holland city, Forestville, White Rock, Elm Creek, and several other villages are reported to be certainly destroyed. The terrible details will not be known for weeks to come, as many telegraph lines are cut off.

We do not give any extracts from the papers, as it would be impossible to find room for a small fraction of the facts at hand.

We cannot even hope that these terrible afflictions will produce any permanent reform, or humiliation before God for past sins. With this new evidence of the fleeting nature of earthly goods and blessings before their eyes, men will enter into the contest for their possession with renewed diligence. Chicago will be speedily rebuilt, and speedily again become the seat of business, and also of drunkenness and licentiousness. Again God will be insulted, his authority and majesty despised, till the final fires of the great day shall put an end to their being as well as their sins.

LATEST.

Since the above was written we have received further intelligence from the fire districts. Instead of the first reports being exaggerated, they did not near reach the awful reality. The first issue of the Chicago *Republican* estimates the loss far greater than those given. The note from Bro. Matteson, published in this paper, confirmed by other reports, shows that the number of acres burned over must be larger than we estimated above.

In regard to our own State, while later reports show that the work of destruction was not so complete in some cases as was supposed, it was far greater in general than first reported. Holland city was not entirely consumed, but nearly so. All the business part of Manistee is destroyed, and much suffering exists there. The number of villages burned is greater than previously stated, while the state of the telegraph lines prevents full information being given. The people of Michigan are loudly called upon to aid our own homeless and destitute ones. Vast sums will be necessary to make them comfortable, and to prepare them for the approaching winter. But the saddest tidings of all reach us from Wisconsin. In no part of the country has the loss of life been so fearful as in the north-eastern part of that State. The following which we copy from the *Detroit Post* appears to be reliable:

"JANESVILLE, Wis., Oct. 13. Governor Fairchild telegraphed the following from Green Bay, in relation to the Wisconsin fires, to-night: 'The appalling calamity has not been exaggerated. Over three thousand men, women, and children, are now destitute. The loss of life has been very great. Not less than five hundred persons have been burned at Peshtigo and vicinity, and three hundred on the eastern shore. Scores of men, women and little children are now in temporary hospitals, burned and maimed. What is wanted is money, clothing, bedding, boots, shoes, provisions of all kinds, not cooked, building materials, and everything needed by a family to commence life with. People are responding nobly, but there is no danger of too much being received. The destitute must be provided for during the winter.'

"MILWAUKEE, Oct. 13. Col. C. B. Robinson, of the Green Bay *Advocate*, telegraphs to the mayor of Ludington, as follows: 'The northern steamer is just in. Dr. Nichols, of your city, and other passengers, bring the terrible news that four hundred and seventy dead bodies have been found at Peshtigo and vicinity, and it is thought that the loss of life will reach seven hundred. This is exclusive of the east shore, where the loss of life is fearful.'

It is reasonably supposed that not less than one thousand lives have been lost by the fire in Wisconsin. How many have been burned to death in Chicago and in Michigan cannot be known for some time yet, if ever. The daily papers are still full of details, which are well calculated to arouse the deepest sympathy. And we see that this feeling extends in every direction. Not only in England, but in Prussia and Austria relief meetings have been held.

We could wish to be spared the sight or hearing of any calamity equal to this scourge of fire; but we can but expect that such things will increase as we near the end of time. And it is saddening to reflect that the people, instead of being warned, will be rather familiarized with terrors, and set themselves more firmly to resist the warnings of the word of God. May the Lord prepare his people for the greater troubles which are approaching. J. H. W.

*These quotations are from an article by Hon. Charles Sumner, entitled "Prophetic Voices about America," published in the *Atlantic Monthly* of September, 1867.

"A TIME TO WEEP."

How often, in this "vale of tears,"
Through all its changing, fleeting years,
In disappointments, griefs, and fears,
We find "a time to weep."

"A time to weep"—how oft, indeed,
The wounded heart has cause to bleed,
When none the tears of anguish heed,
Save eyes that never sleep.

For human hearts are just the same,
Beset with ills of every name,
As when the wisest man of fame,
Declared, "A time to weep."

To weep not for ourselves alone,
But make another's woes our own,
And every cause of grief bemoan,
That makes a brother weep.

Oh! can there be a heart so dead,
From which all feelings pure have fled,
No tear of sympathy could shed,
Nor "weep with those that weep?"

To weep when slander's venomous breath,
Diffuses poison worse than death,
Destroying friendship, love, and faith;
Then is "a time to weep."

"A time to weep"—but, most of all,
When innocence and virtue fall,
Shrouded in ruin's dismal pall;
Then might an angel weep.

"A time to weep"—when Zion's foes
Rejoice and triumph in her woes—
When few the ways of sin oppose—
Oh! then 'tis time to weep.

To weep before the mercy-seat,
When in the house of prayer we meet,
Or in the sacred, lone retreat,
For Zion's sake to weep.

"A time to weep," when all around,
So many precious souls are found,
Whose steps in ways of sin are bound.
"Oh! that my head were waters deep,
A fount of tears, that I might weep."
—Sci.

Progress of the Cause.

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

Wisconsin Tent.

SINCE our last report we have continued tent meetings three weeks and meetings in a school-house one week, which with the week before reported make in all five weeks' labor in Plainfield. The weather, part of the time, was quite cool and uncomfortable yet our congregations were quite good all the time.

Elder Ager preached an sermon in the tent in which he undertook to show that Sunday is now the Sabbath. He spoke two hours and a half; and we thought, and the people thought also, that he fairly fulfilled one prophecy which was to make his folly manifest unto all men. See 2 Tim. 8:9. Bro. Downer reviewed him in the evening before about five or six hundred people, and after he got through we took an expression to see how many believed that Eld. Ager had proved that the first day is the Sabbath, and but three arose, and one of them told me afterward that he thought he was voting for the seventh day. Then the elder wanted to preach again the next evening. So I took an expression to see if the people wanted to have him try it again. But not one would arise in favor of his preaching the next evening.

Eld. Chester, Methodist, then preached a sermon against the Sabbath, saying that he would show that keeping the first day is not a violation of the fourth commandment. Bro. Downer also reviewed him, making his error manifest unto all the people.

Eld. C. then put an appointment on our appointment for the next Sunday morning in the school-house. We therefore took ours up, and by invitation occupied a large hall. The district board and the citizens then locked up the school-house against Eld. Chester, so he was obliged to go two miles and preach in a grove. We continued our meetings in the hall which closed last Sunday evening, leaving a very deep and lasting impression upon the people. Twelve or fifteen have commenced to keep the Sabbath and serve the Lord according to his word, and we have reason to believe that others will soon join them in the good work, and get ready for eternal life.

Eld. Thurston and the Fish Lake church, will meet with the brethren and sisters in Plainfield every Sabbath, till Bro. Downer and I can return, which will be just as soon as we possibly can. Till then, we hope every one will give themselves to reading the Bible and to prayer, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; and thus let their light shine, and each one try to win another one, or more than one, to

Christ. May the Lord bless Bro. Thurston, and give the wisdom of the Good Shepherd that he may be instrumental in persuading many to obey the Lord. I. SANBORN,
D. DOWNER.

Iowa.

WE take the liberty to present the following cheering statements from a private letter just received from Bro. Canright.

"Present truth has come to be an absolute certainty to me. I think we can boldly say, that we know it is God's work. The evidence for it is increasing rapidly. It is sure to triumph soon; and I mean to hold on till it does.

"A good work has been wrought in this section this year. We are now putting up the third meeting-house for this year. The truth has a strong hold on the people of Osceola. Many of the leading men of the place are our strong friends." U. S.

Wales Center, Mich.

SEPTEMBER 5, I commenced meetings at Wales Center. The neighborhood was mostly composed of spiritualists consequently the attendance was not large. The candid portion of the congregation came about two miles from the Goodell district, to which place, by urgent invitation, the meetings were moved.

The Lord has blessed in the administration of the word, and two have taken their stand with God's commandment-keeping people. Others are saying, "It is truth;" but whether they will obey or not is yet to be seen. God grant that they may.

Pray for us. ALBERT WEEKS.
Smith's Creek, Mich.

New York.

THE first Sabbath after our return from the good camp-meeting in New York State, we met with the church at Niles Settlement. Two weeks later, Sept. 2 and 3, we met with this church again in monthly meeting at Willing. We were encouraged to hope for good results here. The Lord met with his people as they united in the work of seeking him with all their heart. The spirit of the camp-meeting has been retained by the most of those who were under its excellent influence and will we trust prove to them "a savor of life unto life."

Sabbath, Sept 9, we met with the friends in Ulisses for the first time in several weeks. This church has for a season enjoyed a good degree of the prospering Spirit of God, but with this Satan is not pleased. He is trying to bring us under his oppressive power. Instead of light and freedom, he would spread over the church a pall of darkness. May our kind Father's watchful care be over us. May the angel of the Lord encamp around us and deliver us.

JOHN LINDSEY,
S. A. H. LINDSEY.

Michigan.

THE meeting at Greenwood, Oct. 7 and 8, among those who came out in the late tent meeting, has been a precious season to all concerned. We shall soon be able to completely organize and get into working order. I expect to commence a series of meetings in the neighborhood of Bro. Albert Weeks, Sabbath evening, Oct. 13, at the Bartlett school-house, near the county house, St. Clair County, to continue as long as the interest may demand. We earnestly desire the prayers of all, that this meeting may prove to be in the counsel of God, and success attend the effort.

My post-office address, until further notice, will be Memphis, Mich., care of H. S. Gurney. D. H. LAMSON.

Watch and Pray.

"WATCH and pray that ye enter not into temptation." "Peter and the two sons of Zebedee" were not alone in their need to listen to the sacred charge. Every follower of Christ has need to watch and pray lest failure comes in the hour of temptation.

When the spirit of slumber rests heavily upon us then do we need to watch in the darkness of the lone garden with Christ, to arouse ourselves to a consciousness of what he endured to save us from eternal death. If we catch even one glimpse of his great agony, if even one ray of the light of his love unspeakable penetrates our hearts, we cannot yield to love of ease, neither can we dwell upon our sorrows. We are lost, all

swallowed up and lost, in his great sorrow! We forget to dwell upon our wrongs; forget to cast reflections upon those who fail to give us sympathy and support in hours of affliction.

Since the dear, pitying Saviour was left to endure alone in darkness, there being not one of all his chosen friends who could cast off the spirit of slumber to watch for one little hour by him. Shall we yield to jealousy and discontent because in our trial, friends fail to turn from engrossing business cares and watch by us?

Away with self and selfish interest. Cling closely to Christ, the unselfish one, who could suffer and die even for those who could not watch one hour with him in his great agony. C. P. A. W.

New Bedford, Mass.

An Address

TO THE LICENTIATES OF THE MICHIGAN CONFERENCE.

DEAR BRETHREN:—In view of the vastness of the gospel field, the condition of the harvest and the lack of LABORERS we feel it a duty to urge you to commence earnestly, and as soon as possible, the work to which you have been called. Determined, persistent, and united action will accomplish wonders for the cause of present truth. When shall it begin? Why not now? Has God called us to work? If so, will he be satisfied if we remain inactive? The time of year has arrived when individual effort can be made with strong hope of success. Then let the ball be set in motion. Let the banner of the third angel in all its gracefulness and beauty be unfolded.

Indecision in a great degree seems to characterize the movements of those who have but little experience in the work. Should this be so? It should not and for the following reasons: Those who have rightly received license to publicly present the claims of the present truth, have not themselves only felt a burden of the work, but their brethren have also felt it a duty to urge them into the field. No one can reasonably expect to labor with any degree of acceptance who does not feel the force of both these considerations. If but one of these reasons is available in the case of any, or can with propriety be urged, grave doubts as to expediency will arise; but if neither, then beyond all doubt the energies of such should be applied in labor of a different character.

But it is believed that all who have during the present year received license, have felt deep convictions of duty, calling for an exercise of their abilities in the direction of public labor. There is no doubt that if there be directness of effort firm and unflinching, the blessing of God will attend and desirable results will be attained.

Dear brethren, the church has placed upon you responsibilities. Will you bear them? You yourselves have accepted them of your own free will. Dare you throw them off without an effort? Do not forget the advantages of immediate action. If you fail utterly there is no ignominy, no reproach. The church can withdraw its claims and leave you free. And if successful, how cheerfully will you be sustained in all your labor.

It will take no long time to prove your calling. One month, possibly two, under favorable circumstances, is enough; and surely we can sacrifice this much of time even though we fail. But let not failure but success be our motto and with the blessing of God, a work will be accomplished which will tell in our favor in the day of eternity; for the souls that are gathered will add stars to our crowns. There are toils and privations, buffetings and temptations, sighs and tears, even on our own account, with the griefs and woes of others. All these to bear; but "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And whose shall this happy lot be in that day?

D. H. LAMSON.

Sketch of Experience.

ABOUT eleven months since, Bro. Sanborn visited the neighborhood in which I reside, and preached a few times. I was somehow induced to attend the meeting and hear what he had to say. I had been a Methodist about twenty years, and armed with a considerable amount of prejudice, I went to the meeting. I did not feel at home; but as he began his sermon, I became interested, and at the conclusion of the meeting my mind

underwent quite a change. I could see the spirit of Christ in his servant, and was almost convinced that I should give up Sunday and keep the seventh day as the Sabbath. I however kept my feelings to myself. I had for a number of years been quite backward in religious matters, and as the Holy Spirit began to warm up my heart, and caused me to feel as I used to, the question would come up, Would you be willing to keep the seventh day as the Sabbath with the reproaches of the church and the world heaped upon you, and have the love of God shed abroad in your heart?

I must say that the thought gave me a great deal of uneasiness; and perhaps I might have gone no farther in that direction, had I not been induced to attend the camp-meeting at Kilbourn City. The arguments brought forward at that meeting decided me; and my journey home I made up my mind to cast in my lot with the Sabbath-keepers.

Full well I knew what I must encounter by so doing; but by the grace of God I have been enabled to stand, and feel that I am on the Rock. I had been for a good while almost convinced that Sunday was not the Sabbath; but I did not want to see the light. There are very many in trouble on this point. They will not read for fear they may be convinced; and as the drowning man will grasp at anything within his reach, so they will fly one way and the other, and come to conclusions that are so foolish that a person of good sense feels almost ashamed to reply.

I can say with an honest heart, that I have been glad when I have thought of the course that I have been led to pursue. I want more humility, more of the mind of Christ, a deeper sinking into his will. How true are the words of the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." It is only when we take the teachings of men instead of the word of God that we go into darkness. How plain are the teachings of the word of God! When I look at the condition of the world and note how fast the prophecies are being fulfilled, I wonder that people cannot see. Satan was never so busy as at the present time; for he sees that his time is short.

WM. B. PALMER.

Waushara Co., Wis.

Is the Sabbath a Yoke?

WHEN we commenced to keep the Sabbath of the Lord, it seemed a great cross, greater than we had ever experienced, separating us from old friends and neighbors, and we might say causing almost an entire separation from the world. This for a time made it appear to be a cross. Jesus says, "My yoke is easy, and my burden is light," and he has made it so with us. When sixth day comes, and the Sabbath draws on, a conscious sense of right pervades our very being, and we cannot help but rejoice in all the goodness of the Lord toward us. How pleasant to meditate upon the vast assemblage Moses led out of Egypt, preparing to keep the holy Sabbath of the Lord. We thank the Lord for the yoke, and our prayer is that we may ever be yoked to his truth. The burden he has entirely removed.

Some of our old acquaintances send us the *Advent Christian Times* and the *Crisis*; but Eld. J. N. Andrews completely shows how much honesty of purpose there is in the *Crisis*, in the REVIEW of August 8.

We desire to be remembered in the prayers of our brethren and sisters everywhere. Remember that every Sabbath afternoon, there is assembled a little band of Sabbath-keepers in Cumberland Co., N. J. The Lord pours out his Spirit and blessing upon us in plenteous showers.

ROBERT SNYDER,
S. A. SNYDER.

ONE danger of secret sin is that a man cannot commit it without being by-and-by betrayed into a public sin. If a man commit one sin, it is like the melting of the lower glacier upon the Alps, the others must follow in time. As certainly as you heap one stone upon the cairn to-day, the next day you will cast another, until the heap, reared stone by stone, shall become a very pyramid. See the coral insect at work; you cannot decree where it shall stay its pile. It will not build its rock as high as you please; it will not stay until an island shall be created. Sin cannot be held in with bit and bridle, it must be mortified.

Words to Christian Mothers.

BY MRS. E. G. WHITE.

ON THE SUBJECT OF LIFE, HEALTH, AND
HAPPINESS.—NO. 2.

Obedience to the laws of our being should be regarded of great importance, and to every individual, a matter of personal duty. Indifference and ignorance upon this subject is sin. The two great principles of God's moral government are supreme love to the Creator, and to love our neighbor as ourselves. We are under obligations to God to take care of the habitation he has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to his service, to glorify his name, whose we are, and whom we ought to serve. It is impossible to render to God acceptable service while we, through wrong habits, are diseased physically and mentally.

We are also under obligation to ourselves, to pursue a course which will not bring unnecessary suffering upon ourselves, and make our lives wretched, we groaning under the weight of disease. If we injure unnecessarily our constitution, we dishonor God, for we transgress the laws of our being. We are under obligation to our neighbors to take a course before them which will give them correct views of the right way to pursue to insure health. If we manifest an indifference upon this great subject of reform, and neglect to obtain the knowledge within our reach, and do not put that knowledge to a practical use, we will be accountable before God for the light he has given us, which we would not accept and act upon.

I have heard many say, I know that we have wrong habits that are injuring our health; but our habits have become formed, and it is next to impossible to change, and do even as well as we know. By hurtful indulgences these are working against their own highest interest and happiness in this life, and are, in so doing, disqualifying themselves to obtain the future life. Many who are enlightened still follow in a course of transgression, excusing themselves that it is very inconvenient to be singular. Because the world at large choose to war against themselves and their highest earthly and eternal interest, they who know better venture to do the same, disregarding the light and knowledge which hold them responsible for the result of their violation of nature's laws. God is not responsible for the suffering which follows the nonconformity to natural law and moral obligations to him. Enlightened transgressors are the worst of sinners, for they choose darkness rather than light. The laws that govern physical life, they may understand if they will; but the desire with them is so strong to follow popular, sensual indulgences of the day that are in opposition to physical and moral health, that they are insensible to its importance, and will not impress it upon others either by precept or example.

Their neglect of this important subject exposes them to a fearful accountability. Not only are they suffering themselves the penalty of nature's violated law, but their example is leading others in the same course of transgression. But if men and women would act in reference to their highest temporal good, untrammelled by fashion, living naturally, we should see fewer pale faces, hear less complaint of suffering, and attend less death-beds and funerals.

Because the majority choose to walk in a path which God has positively forbidden, shall all feel compelled to tread the same path? The question is not, What will the world do? but, What shall we as individuals do? Will we accept light and knowledge, and live simply and naturally, feeling that we are under obligation to society, to our children, and to God, to preserve health and a good constitution, serene tempers, and unimpaired judgment. We have a duty to live for the interest of others. In order to benefit others, many think they must conform to custom, or they will lose the influence they might have upon the world. But when they do this, their influence to reform and elevate is lost, and their example leads away from reform. They are on a level with transgressors, therefore, cannot elevate them while their own example sanctions the customs and enslaving fashions of this age. The only hope of benefiting society is in showing them a better way by proper instruction sustained by a correct course on our part.

Those who have means at their command, can do a good work if governed by religious principles. They can demonstrate, if they will, to rich and poor, that happiness does not consist in outward adornings and needless display. They may show by their own simplicity of dress and unaffected modesty of manners that there are higher and nobler attainments than conformity to the latest styles of fashion.

If we would have happiness in this life, we must live for it, and show to society that we can preserve firm principles in defiance of extravagant and injurious fashion. If we conform to the world and bring on disease by violating the laws of life and health, fashionable society cannot relieve us of a single pain. We shall have to suffer for ourselves, and if we sacrifice life, we shall have to die for ourselves. We should as individuals seek to do right, and to take care of ourselves by living naturally instead of artificially.

We cannot afford to live fashionably, for in doing thus, we sacrifice the natural to the artificial. Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for useful life. Fashion subjects us to a hard, thankless life. A vast amount of money is sacrificed to keep pace with changing fashion, merely to create a sensation. The votaries of fashion who live to attract the admiration of friends and strangers, are not happy—far from it. Their happiness consists in being praised and flattered, and if they are disappointed in this, they are frequently unhappy, gloomy, morose, jealous, and fretful. As a weather vane is turned by the wind, those who consent to live fashionable lives are controlled by every changing fashion, however inconsistent with health and with real beauty. Very many sacrifice comfort and true elegance, to be in the train of fashion. The most enfeebling and deforming fashions are now enslaving those who bow at her shrine.

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted. As the animal organs are excited and strengthened, the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal.

In consequence of the brain being congested its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to arouse the moral sensibilities. Such lose their power to discern sacred things. The unnatural heat caused by these artificial deformities about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness. Thus the natural is sacrificed to the artificial.

Many have lost their reason, and become hopelessly insane, by following this deforming fashion. Yet the slaves to fashion will continue to thus dress their heads, and suffer horrible disease and premature death, rather than be out of fashion.

Pleasure-seeking and frivolity blunt the sensibilities of the professed followers of Christ, and make it impossible for them to place a high estimate upon eternal things. Good and evil, by them, are placed upon a level. The high, elevated attainments in godliness, which God designed his people should reach, are not gained. These lovers of pleasure seem to be pleased with earthly and sensual things, to the neglect of the higher life. The enjoyments of this life, which God has abundantly provided for them in the varied works of nature, which have an elevating influence upon the heart and life, are not attractive to those who are conformed to the fashions of the world. They rush on unmindful of the glories of nature, seen in the works of God's hands, and seek for happiness in fashionable life, and in unnatural excitement which is in direct opposition to the laws of God established in our being.

God has surrounded us with his glories, that the natural eye may be charmed. The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to contemplate the power and glory of God, as seen in the works of his hands. But many close their senses to these charms. They will not engage in healthful labor among the beautiful things of nature. They turn from shrubs and flowers, and shut themselves in their houses, to labor and toil in closed walls, depriving themselves of the healthful, glorious sunlight, and the pure air, that they may prepare artificial adornments for their houses and their persons. They impose upon themselves a terrible tax. They sacrifice the glow of health God has given in the human face, the blended beauty of the lily and the rose, and tax the physical and mental in preparing the artificial to take the place of the natural. The beauty of the soul, when compared with outward display, is regarded almost valueless. In the anxiety to meet the standard of fashion, beauty of character is overlooked.

The majority of pleasure lovers attend the fashionable night gatherings, and spend in exciting amusements the hours God has given them for quiet rest and sleep in order to invigorate the body. Hours are spent in dancing. The blood becomes heated; the system is exhausted; and while in this feverish state of excitement, the late suppers are introduced, and the unnatural appetite is indulged, to the injury, not only of the physical, but the moral health. Those things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has a controlling power upon the health of the entire body. If the stomach is diseased, the brain nerves are in strong sympathy with the stomach, and the moral powers are overruled by the baser passions. Irregularity in eating and

drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions.

Many in returning to their homes from these night scenes of dissipation, expose themselves to the damp, chilly air of night. They are thinly clad with thin slippers upon their feet, the chest not properly protected, and health and life are sacrificed. By the limbs and feet becoming chilled the circulation of the blood through the system is unbalanced. Very many have, by pursuing this course, brought upon themselves lung difficulties and various distressing infirmities, which have, in a few months, carried them to an untimely grave.

Many are ignorantly injuring their health and endangering their life by using cosmetics. They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown into the blood. Many lives have been sacrificed by this means alone.—*Health Reformer.*

Trading for a Kingdom.

I LATELY saw this heading to an article in a political paper. I thought what a vast difference exists between their exchange and the one soon to be made by the saints, who now are "strangers and pilgrims on the earth," but who, when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, will obtain joy and gladness, and sorrow and sighing shall flee away. Their captivity will then be turned. Deliverance will then come. They will be no longer the objects of contumely and scorn. They have sowed in tears, now they reap with joy the reward of the righteous in the kingdom of God.

In this kingdom there will not be found any rebels; for all the subjects have had the sad experience of living in a world whose happiness was destroyed through disobedience. Their probationary days of trial will have taught them the blessings to be derived from obedience. Will Jesus fear for the future safety of his kingdom, as do earthly monarchs? Ah, no. The kingdom which is to succeed all earthly kingdoms, is to be an everlasting kingdom. Isaiah says that they "shall build houses and inhabit them; and plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Here is the contrast drawn between the people of this world, and the immortal saints. Man clings with all the tenacity of life to his temporal power, even in this world, where sickness, death, and the ravaging wastes of war and famine desolate the land; where both sovereign and subject suffer alike. And when the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof, when it shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again, where will be the haughty kings and rulers that have ruled with a rod of iron; and princes that have oppressed?

Is it not wisdom in us to seek to become the loyal subjects of Christ's kingdom, rather than to gain transitory honors upon this earth that is now kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men?

"Over Jordan a home bright and fair,
Our Saviour has gone to prepare;
We shall rest by-and-by from our care
In that home, bright and fair."

ISADORE GREEN.

Jeff Co., N. Y.

The Astronomer's Eye.

HOW ASHAMED we should be if our best friends could see the mean and selfish things we sometimes wish and think, but never say, or the unworthy things we do when no one is looking! It is hard to keep them secret after all, and there are a hundred ways in which such things creep out in spite of us. And then there is another thing to think of—which is best illustrated by this little anecdote:

One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill about seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and

the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it is often with men. Because they do not see the eye which watches with a sleepless vigilance, they think they are not seen. But the great open eye of God is upon them, and not an action can be concealed. There is not a deed, there is not a word, there is not a thought which is not known to God.—*Sel.*

Russian War Clouds.

THE military movements in Russia indicate that war is expected at no distant day. When Russia moves again upon the battlefield, we expect the closing scenes of the present dispensation are not far in the future. At the present time, there is such an accumulation of evidences in favor of Christ's speedy coming, that we do not see how any one at all familiar with the prophetic Scriptures, and the history of the past and present, can doubt that "the last days" have truly come.

A close observer of affairs in the old world says:—

"It is well known that Russia during the past year has been using every effort to prepare for eventualities. The Czar is represented as having been engaged very recently, accompanied by General Leflo, the French Minister, in exercising his armies on a grand scale, training whole corps d'armee in the laying of temporary railways, and generally giving indication of military activity. It is said to be impossible not to notice that the vicinities of all the barracks show a great stir. Hospital wagons and camp-equipage are being repaired and put in order. The cartridge factories are humming constantly, turning out half a million metallic shells daily. Additional orders for Gatling guns have been sent to the United States. The Russians have now over three hundred of these terrible engines of war."—*World's Crisis.*

PURITY OF CHARACTER.—Over the beauty of the plum and apricot there grows bloom and beauty more exquisite than the fruit itself—a soft, delicate blush that overspreads its blushing cheek. Now if you strike your hand over that, and it is once gone, it is gone forever, for it never grows but once. The flower that hangs in the morning impaled with dew—arrayed as no queenly woman was ever arrayed with jewels—once shake it, so that the beads fall off, and you may sprinkle water over it as you please, yet it can never be made what it was when the dew fell silently upon it from heaven. On a frosty morning you may see the panes of glass covered with landscapes—mountains, lakes, trees—blended in a beautiful fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a purity and beauty of character, which, when touched and defiled, can never be restored—a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them in his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once lose that early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime.—*Hammond.*

Obituary Notices.

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

DIED, at the residence of her daughter, Mrs. Crowbar, on the morning of September 3, 1871, of jaundice, sister S. M. Stevens, wife of Bro. Moses Stevens of Tuscola village, aged fifty years. Her kindness to the sick and afflicted will ever be held in grateful remembrance. A constant attendant at the prayer-meeting, she will be greatly missed by the Advent church at Tuscola, of which she was for five years a faithful member. Funeral discourse by Eld. Isaac Horton, a Baptist minister, of this place.

A. N. FISHER.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 17, 1871.

A Cheering Day.

LAST Sabbath was a good day with our people at Battle Creek. We spoke in the morning, and Mrs. W. in the afternoon. Then followed a good social meeting. We are much encouraged. Bro. Howland from Maine, and Abbey from New York, are workers in the cause here, and are highly prized. Laborers are wanted.

Please Pay Pledges.

Those who have given their pledges of stock in the Publishing Association and the Health Institute will confer a favor to pay them as soon as convenient.

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

Wanted at this Office.

Those who have on hand such works as the Kingdom of God, by J. H. Waggoner, History of the Sabbath, Testimony to the Church, Nos. 17 and 18, to the amount of five dollars' worth, will please return them to this Office by express at our expense, and we will pay them for the books.

From our Brethren in Chicago.

THE principal part of Chicago is a heap of ruins. Its vanity and pride have been somewhat purged by fire, its terrible wickedness somewhat punished by the flames. Saturday night about six acres burned down on the west side, from Twelfth Street northward along the river. Sunday night the work of destruction commenced again about ten o'clock, on the south side. From Van Buren Street it swept every thing away clear to the lake and the river. Thence the fire spread on the north side, where it was only bounded by the river toward the west, and the lake toward the east. Toward the north it went about to city limits. This is a distance of nearly five miles long and two miles wide on the widest. In twenty hours this was all burnt down.

Such a sea of fire gives the Bible-reader a vivid idea of the last great day. Such ruins speak loudly. "The world passeth away and the lust thereof." How sweet then the Bible promise: "But he that doeth the will of God abideth forever." Such punishments point to a just God, who is no respecter of persons. And such utter helplessness (for at an early hour the waterworks were injured by the fire and the water failed so that all their great engines could do comparatively nothing,) points to the great God as the only ruler and disposer of events. Now all their banks and insurance companies, in which men trusted, have themselves become a prey to the flames. How much better and safer to have a treasure in Heaven.

What a pitiful sight to see more than one hundred thousand people homeless, multitudes lying in the streets and on the prairies. The west side is mercifully spared. The large churches, halls, and schools, are crowded with people. The court is in the old Congregational edifice. The City Council in the new. Here, thousands of people are thronging to get a free pass on the railroad, which is given by the city to all suffering ones who wish to go into the country; there, clothes are distributed; in another place, food. Here shanties are being built on whole blocks to provide shelter. Many people are burnt to death, others crippled. Water is selling for five cents a pail; but yesterday they had a new engine put in and water commenced to run a little in the hydrants again.

Several persons have been caught trying to set fire also on this side; some of them have been killed instantly by the enraged people, others have been arrested.

The west side is all astir now with business, and there is much better order than could be expected after such a conflagration. Our meeting-house will soon be enclosed, but how much further we can go under the present embarrassing circumstances, depends on the favor of the Lord. The brethren have escaped from this destruction, only one of them lost his tools.

JOHN MATTHEWSON.

21 Elston Road, Chicago, Ill., Oct. 12, 1871.

To the Churches of the N. Y. and Pa. Conference.

THE churches of this Conference will please report, not to me, but to the present secretary, S. B. Whitney, Keene, Essex Co., N. Y. The Conference year beginning hereafter on the first of August, the several quarters will end on the last days of October, January, April, and July. So the several reports will be due on the first of November, February, May, and August.

R. F. COTTELL.

The Great Fire in Chicago.

The following description of the fire in Chicago, as viewed from the top of Tremont House, is so vivid and real that we think all our readers will thank us for its publication. It is from the Detroit Post of 13th inst.:

A GRAPHIC ACCOUNT—THE SCENE FROM THE TREMONT HOUSE.

Mr. Abell Palmer, cousin of Potter Palmer, the Chicago millionaire, gives the following account of scenes in connection with the fire. He was with a party at the Tremont House on Saturday, and with reference to what occurred that night and the following day, says:

Everybody in the Tremont House was up all night, fearful of what might happen. All day Sunday the excitement continued, but it was not until night that the worst came. From the roof of our hotel we

LOOKED OVER THE DOOMED CITY.

A strong wind was blowing at that time, and yet the flames seemed to go in all directions, like an expanding scythe mowing great and increasing swaths with frightful rapidity. We could think of nothing else but hell. The flames were in some places like huge waves, dashing to and fro, leaping up and down, turning and twisting, and pouring—now and then a great column of smoke and blaze hundreds of feet into the air, like a solid perpendicular shaft of molten metal. In other places it would dart out long streaks, like mammoth anacondas, with hissing, fiery tongues; then these serpentine shapes would swoop down over the blazing path into the yet unburned buildings, which seemed pierced and kindled instantaneously. There were also billows of flame that rolled along like water, submerging everything in their course. Now and then, as some explosive material was consumed, the place would seem like the crater of a vast volcano, puffs of smoke mid flashes of light and millions of sparks and cinders being scattered in all directions. Sometimes the air would be full of them, and gusts of wind would float them like flocks of fire-birds hither and thither. Occasionally there were cinders of more than two feet in length. Showers of these were falling—actually raining down everywhere. Our faces were stung, and our clothing now and then set on fire, until we got wet umbrellas and held as shields over us. There was a terrible fascination in gazing upon the scene.

IT WAS UNEARTHLY, HORRIBLE, TERRIFIC.

Our eyes seemed riveted so that we could not withdraw them. There were miles of fire, mountains of flame, waves of light, flashes, clouds, brilliant scintillations. With the aid of glasses we could see the streets thronged with people flying for their lives. Children were carried, screaming with terror, women were shrieking, men were shouting, and all running. We saw some old and sick and helpless carried on stretchers, some apparently demented or stupefied were dragged along. Close to their heels, in hot pursuit, came the belching, roaring, and crackling flames. In some places they actually advanced as fast as men could run. The most awful of all was the thunderous roar that seemed to roll upward and outward from the center of the huge holocaust. Now there would be a report like the boom of distant guns, again came a snapping like the rattle of musketry. Horses rushed like maniacs through the streets. One splendid team attached to a coach ran over the Van Buren bridge, which had been charred and weakened. Just as the mad horses had passed the center it gave way, and they plunged down through the lurid glare into the scarlet river below. There were all sorts of scenes happening—some horrible, others ridiculous. Here and there, when some tall building became sheeted in flame, the walls would weaken and waver like India rubber. It was wonderful sometimes how they swayed—almost across the street—and then fell with a loud crash; then a momentary darkness, and afterward fresh glares of light from some newly kindled fire. Even those streets that were paved with the wooden pavements were

MASSSES OF LIVE COALS.

The massive granite slabs were cracked into thousands of pieces. All this time the heat was very great. By and by it grew so intense that no one could stand within blocks of the place. Over the roofs came gusts of hot air, sometimes strong enough to throw one off his feet. Our shoes were parched, the tin roof was hot, and we were forced down below. The greatest sight was to notice how the flames seemed to engulf the larger and more lofty Mansard roofs. They went like paper. The hotel was crowded. All were excited and fearful. Every moment the report came that the fire was nearing us, and finally we knew that we could not remain longer. Escape was the only thought. At midnight the flaming host crossed the Adams street bridge. All the shipping that had not been removed was consumed. The tar and other inflammable stuff made an intense light, and the heat can be imagined from the clouds of steam that came up from the river. The kerosene oil stores made an awful yet sublime spectacle, as the flames seemed to penetrate the very clouds. The huge iron reservoir at the gas works exploded with tremendous force and sound, demolishing several adjacent buildings.

EVERYBODY SEEMED DEMORALIZED.

The very earth seemed actually gaping out fire, flame, and smoke, as though the world itself was to be swallowed up in the conflagration. The rush from the Tremont House, when the word was given, was akin to a panic. The stairways were choked, and as the smoke from the approaching fire came in puffs through the windows, the situation seemed frightful.

In three cases persons jumped from the windows, and two children were tied up in beds and thrown from the fourth story window, and landed on the pavement uninjured. A Mr. Jarvis had a broken leg from springing from the second story window, and others were bruised from the same cause. We secured a stage and drove toward the suburbs, hoping to get away on some extra train. The horses were almost ungovernable from fright. Some of the blocks were impassable, being filled with ruins. Finally we reached a train that was just being dispatched direct for help, and by the kindness of the conductor we were taken along. We heard of several deaths and many being

SWALLOWED UP IN THE FLAMES.

Certainly there must have been great loss of life. One fireman declares that three families were surrounded and burned to death in the block bounded by Adams, Jackson, Canal, and Water streets. We saw groups of all classes of people in the streets, some hatless, coatless, barefoot, and shivering. Some of these were of the wealthier class. They were shelterless, homeless, poverty-stricken and broken-hearted. The agony of the mind in some cases, where relatives were searching hopelessly for missing ones, was pitiable to witness. No one said anything. There was no chance. We threw our trunks into the street, but there we had to leave them.

Appointments.

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

QUARTERLY meeting at Pottersville, Mich., Sabbath and first-day, Oct. 28 and 29. Other churches are cordially invited. R. SAWYER.

PROVIDENCE favoring I will hold meetings in Parkville, Mich., Sabbath and first-day, Oct. 21, 22, commencing Sabbath evening. All the friends are invited from adjoining neighborhoods, and are requested to remain through the meetings.

Let the appointment be circulated in Parkville as extensively as possible. J. H. WAGGONER.

QUARTERLY meeting of the Sand Prairie Church Wis., Oct. 28—29. Cannot some preacher attend? THOMAS DEMMON.

QUARTERLY meeting of the church at Patricksburg, Owen Co., Ind., Sabbath and first-day, Nov. 4 and 5. All are invited to attend this meeting. The Bro. Lane are expected. N. CARANHOOP.

MEETING of the church at Fremont on Sabbath and first-day, Oct. 28 and 29. It is desired that every member of the church should be present at this meeting. The brethren at Clyde are invited to attend. WM. CHINNOCK.

QUARTERLY meeting for Gratiot County at Alma the first Sabbath and Sunday in November next. Meetings commencing at half past ten Sabbath morning. G. W. STATES, Clerk.

CONVIS, Sabbath, the 21st of Oct. STEPHEN PIERCE.

English Bibles.

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

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

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

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