

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 NARROW WAY.

MANY the thorns, and very few the flowers;
Lonely and drear the way before me lies.
True, but it leadeth unto fadeless bowers,
Unseen by mortal eyes.

The way seems long, the road is rough and dreary;
Heavy the burden that I weeping bear.
There is a rest for all the weary—
No weeping ones are there.

But dark the night; the tempest gathers o'er me,
Oh! shield and save me from their bursting wrath.
Lo! I will be about thee, and before thee,
They shall not cross thy path.

Oh, glad assurance! hasten to deliver;
Why do thy chariot wheels so long delay?
The end approaches; Lo! the great Life-giver!
Here ends the toilsome way.

—Sol.

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

BY ELDER J. N. ANDREWS.

CHAPTER FIVE.

THE SABBATH ABOLISHED AND PERPETUATED.

ELDER PREBLE is very outspoken in his opposition to what he terms "the seventh-day Sabbath." He believes in the perpetuity of "the Sabbath," but he is certain that "the seventh-day Sabbath is abolished." Yet he denies that God ever commanded the observance of the seventh-day of the week, and on the contrary teaches us that he ordained the observance simply of the seventh-day after six days of labor. But again he forgets all this and represents the Hebrew people as hallowing the seventh-day of the week in obedience to the commandment of the Almighty. We have already shown something of these self-contradictions from his own words. We ask the patience of the reader while we shall examine other of his contradictory statements.

Question. Has God made two weekly Sabbaths, the one for all mankind, being merely the seventh-day after six days of labor, and not the seventh-day of the week; and the other, for the Hebrew people, being the definite seventh day of the week?

If the only seventh-day Sabbath, is the seventh-day after six days of labor, and not the seventh-day of the week, then the abolition of the seventh-day Sabbath, which Elder P. so strongly asserts, was the abolition of the only Sabbath which God has ever made. If God has made but one Sabbath then his act of abolishing that Sabbath undoes all that he had accomplished in instituting it. But if he has made two weekly Sabbaths then he could indeed abolish one and preserve the other, Elder P.'s book affirms, as we have shown:

1. The indefinite seventh-day Sabbath after six days of labor.

2. The Sabbath upon the definite seventh-day of the week.

3. That God never did ordain the observance of the seventh day of the week as the Sabbath.

His theory really requires him to maintain the existence of two weekly Sabbaths in the old Testament; and he therefore asserts their existence. This involves him in fatal difficulties, and he makes bold to assert that God never did ordain the observance of the seventh day of the week. And thus he makes one part of his theory squarely contradict another. In the former articles we have shown these facts very fully. We now invite attention to the following from pages 118, 119:

"And be it remembered, that it was the Sabbath, as an institution, that was sanctified, as mentioned in the Decalogue; and not the seventh day of the week. This seventh day was the seventh following six working days. And the only other seventh day of the week that was ever sanctified, was the seventh, after the six working days of creation; and so we read (Gen. 2:3): 'And God blessed the seventh day and sanctified it.' Remember, God did not bless ALL of the seventh days of the week and sanctify them; but he blessed 'the seventh DAY and sanctified it.' But when the Sabbath was given to the Israelites, as found in the Decalogue, then it was the Sabbath that was sanctified. This was not the seventh day from the beginning of the creation, for there could be but one seventh from that point; but it was the seventh following six days of labor, and probably the seventh day of the week."

The emphasis is that of Elder P. I know not what meaning he attaches to words and so cannot say that to him the above may not agree with itself. But I have read it many times with great care in the vain endeavor to discover by what interpretation the author was able to make one part harmonize with another.

Observe these three statements:

1. The Sabbath of the Decalogue was "not the seventh day of the week," but the "seventh following six working days."

2. The Sabbath of the Decalogue certainly was the seventh day of the week; for "the only other seventh day of the week that was ever sanctified was the seventh after the six working days of creation." By the use of the word "other" Elder P. makes the seventh day of the Decalogue, equally with the seventh day of Gen. 2:3, to be the seventh day of the week.

3. The Sabbath of the Decalogue "was the seventh following six days of labor, and probably the seventh day of the week." So here we have three discordant statements respecting the Sabbath of the Decalogue:

1. It certainly was "not the seventh day of the week."

2. It actually was the "seventh day of the week."

3. It was "probably the seventh day of the week."

The first and second statements directly contradict each other, and the third cannot be said to agree with either the first or the second.

Moreover Elder P. in the above extract plainly indicates two distinct acts of sanctifying two distinct seventh days; one of which was the seventh day of the week; the other was not the seventh day of the week, though it certainly was, and at least probably was.

1. The first act of sanctification was at the close of the first week of time.

2. The second, so far as we can gather from Elder P., was when God gave the Sabbath to Israel.

The first act pertained to the seventh day of the week. But the second act pertained to the seventh day after six days of labor, and this positively was not, and certainly was, the seventh day of the week. The reader can take his choice whether it was or was not the seventh day of the week that was the subject of this second sanctification, for Elder P. both affirms, and denies. But let us accept the first of his declaration that this second act of sanctification set apart "not the seventh day of the week" but "the seventh following six working days." Perhaps some of our readers will suggest that we have found a key that will enable us to understand Elder P.'s doctrine of the Sabbath perpetuated, and the seventh-day Sabbath abolished.

Let us attempt to use it. Elder P. shows us that God has instituted two Sabbaths; for he sanctified the seventh day of the week on one occasion, and he sanctified the seventh day following six days of labor on another. The following is the solution of the difficulty:

1. The definite seventh-day Sabbath is Jewish and has been abolished.

2. The indefinite seventh-day Sabbath

was made for all mankind and is still binding.

This seems to help the case very much. Now we can understand how it is that Elder P. can be such an advocate of the perpetuity of the Sabbath, and yet so zealous in affirming the abrogation of what he calls "the old Jewish seventh-day Sabbath." Alas, even this comfortable explanation does not prove to be adapted to the present case. For the definite seventh day which Elder P. wants to get rid of because it is Jewish, is the very day which himself affirms was sanctified at creation; whereas his alleged indefinite seventh-day Sabbath which he says is the one made for man was as it appears from his own explicit declaration sanctified when God gave the Sabbath to Israel. His theory indeed demands these two weekly Sabbaths, and his jarring statements affirm their actual existence in Old Testament times. But while he has the requisite number in order to be able to abolish one and still have one left for present use; and while he has just the right kind viz., a definite seventh day—which deserved to die for being Jewish—and an indefinite seventh day which cannot be spared because it comes without difficulty on the first day of the week, yet by some unfortunate accident the day which ought to be abolished has got into the place of that one which ought to be preserved. For the indefinite Sabbath—if there ever was such a one—is the very one which he affirms was sanctified when God gave the Sabbath to Israel, and is therefore abolished because it is Jewish; while the Sabbath hallowed in Eden for mankind and still sacredly binding upon them, was by Elder P.'s own showing, made by God's act of sanctifying the definite seventh day of the week.

Such are the necessary conclusions from one class of Elder P.'s statements. But unlike the apostle Paul he well knows how to say both "yea and nay." See 2 Cor. 1:18. And so in the passage from his book under consideration, as we have seen, he first declares that the Sabbath of the Decalogue was "not the seventh day of the week," and then plainly teaches that it was the seventh day of the week, "the only other seventh day of the week that was ever sanctified," besides this one of Ex. 20:11 is that of Gen. 2:3. And we have heretofore quoted his express language that "the Sabbath which was made for man was the seventh day following six days of labor." p. 121. This time therefore we have the position of the two Sabbaths reversed. The indefinite seventh-day Sabbath was made at creation for man; and the definite seventh day of the week was the Sabbath given to the Israelites. Let us accept this statement. Now we have a Sabbath worth preserving, and we have also another which is only worthy of being abolished. Fortunately we have got them this time in the right order, so that the Sabbath to be abolished because it is Jewish is the one that comes upon the seventh day of the week.

Now let us study the history of these two institutions. What does Elder P. hold gave existence to his indefinite seventh-day Sabbath, the kind which he asserts was made at the beginning? Ans. God's act of sanctification mentioned in Gen. 2:3. See p. 143. What does he hold that God sanctified at that time? Ans. The definite seventh day of the first week of time and no more. See pages 5, 119. And see the quotation, in the preceding articles. But how could the sanctification or setting apart to a holy use of the definite seventh day of the week, give existence to an indefinite seventh-day Sabbath? Moreover if that appointment could give existence to an indefinite seventh-day Sabbath, how could that Sabbath come every week for some thousands of years when the original act of consecration, according to Elder P. pertained only to the seventh day of the first week of time?

The mandate of the Almighty according to Elder P. was uttered "Let the seventh

day of the first week of time be set apart to a holy use" and behold as the result an indefinite seventh-day Sabbath was established for all ages. It was kept from Adam to Moses, as Elder P. teaches; and Adam himself could enforce this Sabbath for almost a thousand years by the very words used by God in instituting it. Which words simply set apart to a holy use the definite seventh day of the first week of time, and said nothing concerning this indefinite seventh day. (See the quotations in former articles; and see pages 5, 119, and 120 of his "First Day Sabbath.")

On what authority then did the patriarchs from Adam to Moses, observe the Sabbath? Ans. According to Elder P. (1.) They kept an indefinite seventh day, (2.) in obedience to a precept which set apart the definite seventh day; (3.) and whereas this precept was limited to the first week of time (4.), they recognized its authority for 2500 years.

Would it not be more reasonable to acknowledge, with the observers of the seventh day, that God, instead of setting apart (1.) merely the first seventh day of the week, (2.) and that too, after that day had passed out of existence, (3.) did set apart the seventh day of the week for time to come (4.) in memory of his rest on that day of the first week of time; (5.) and that this divine appointment is the fountain head of authority for Sabbatic observance, (6.) giving us the seventh day or the Sabbath of the Lord (7.) definite and unchangeable for all ages?

It appears from Elder P.'s teaching that (1.) The patriarchs before the time of Moses observed an indefinite seventh day Sabbath, (2.) in obedience to a mandate which required the observance of the definite seventh day of the week; (3.) which mandate was limited to the first seventh day of time; (4.) which day had ceased to exist when the mandate was given.

This indefinite seventh day Sabbath which came into existence by God's act of sanctifying the definite seventh day of the week, and limiting that sanctification to the first seventh day of time has existed in all ages of the world by reason of this most extraordinary act of institution. So that the indefinite seventh day Sabbath received perpetual divine authority from the sanctification of the definite seventh day of the first week of time.

But now let us see what God did to give the Sabbath to Israel. As nearly as we can learn from Elder P. he performed a second act of sanctification when he gave to Israel the Sabbath. That there were two acts of sanctification seems evident from these words;

"And be it ever remembered, that it was the Sabbath, as an institution, that was sanctified, as mentioned in the Decalogue; and not the seventh day of the week. This seventh day was the seventh following six working days. The only other seventh day of the week that was ever sanctified, was the seventh, after the six working days of creation; and so we read (Gen. 2:3): 'And God blessed the seventh day and sanctified it.' Pages 118, 119.

Whether the seventh day of the Decalogue was or was not the seventh day of the week (for Elder P. in the above plainly affirms, and positively denies) he represents the seventh day of the Decalogue, and the seventh day of Gen. 2:3 as two distinct days and asserts that both were sanctified. Yet in his third question (p. 5.) he confines the act of Gen. 2:3 to that one seventh day of the week on which God rested. We therefore conclude that Elder P. has two acts of sanctification. That this second act of sanctification was WHEN God gave the Sabbath to Israel, seems to be plainly taught, in the following which is a continuation of the extract just given:

"REMEMBER, God did not bless ALL of the seventh days of the week, and sanctify them; but he blessed the seventh DAY and sanctified it. But when the Sabbath was given to the Israelites as found in the Decalogue, then it was the Sabbath (Ex. 20:11) that was sanctified. This was not the seventh day from

the beginning of the creation, for there could be but one seventh from that point; but it was the seventh following six days of labor, and probably the seventh day of the week.

Observe these things: 1. The sanctification recorded in Gen. 2:3 did not pertain to the seventh day of each successive week, but only to that one seventh day of the week on which God rested. 2. But when the Sabbath was given to the Israelites, as found in the Decalogue, then it was the Sabbath that was sanctified."

This act of sanctification according to Eld. P. appears to have been at the Exodus. The seventh day that received this sanctification "was the seventh following six days of labor." And though he here asserts that this was "probably the seventh day of the week" he asserts positively a few lines above, as given in the last quotation but one, that "this was not the seventh day of the week." We shall therefore accept as the proper statement of his views, his own declaration that this was "the seventh following six working days;" in other words an indefinite seventh day and not the definite seventh day of the week.

And now behold how things work by the rule of contraries:

1. At the beginning God sanctified the definite seventh day of the week and wonderful to tell—there sprung into existence an indefinite seventh day Sabbath:

2. At the Exodus he sanctifies "not the seventh day of the week" but this indefinite seventh day "following six working days," and behold the result! the definite seventh day of the week becomes the Sabbath, for the Israelites from Moses to Christ!

But if the indefinite seventh-day Sabbath was better than the definite seventh-day Sabbath, why did the Lord transform the better into the poorer? And again, if his act of sanctification elevates the thing upon which it is placed, why should it change the noble indefinite seventh-day Sabbath into the ignoble, and comparatively worthless, definite seventh-day Sabbath? Did not the Lord know in the first place, that sanctifying the definite seventh day would make an indefinite seventh-day Sabbath? And was he not satisfied with this kind of a Sabbath when he had established it? Or are we to conclude that he meant, all the while, to have a definite seventh-day Sabbath, and so when he found that sanctifying the definite seventh day would not give such a Sabbath, determined to do that indirectly which he could not accomplish by direct action, and thereupon he sanctified the indefinite seventh day, by which means he succeeded in establishing as his Sabbath the seventh day of the week? And yet his first act made that kind of a Sabbath which Eld. P. admires, and believes to be perpetual, and his second act transformed that excellent Sabbath into one so weak and beggarly that he could do no better than to abolish it, and next time, as we shall learn by and by from Eld. P., he sanctifies a new day.

No doubt the act of sanctification recorded in Ex. 20:11, is the identical act of Gen. 2:3. No one ever disputed this fact except those who desire to overthrow the authority of the seventh day. And let it be observed that Ex. 20:11 does not state, as Eld. P. teaches, that God sanctified "the Sabbath," but it is "the Sabbath-day." That is to say, he did not sanctify the rest, but the rest-day. But it is not the text itself but Eld. P.'s interpretation of it which engages our attention. Whether he asserts that there was one act of sanctification, or whether he declares that there were two, in either case he involves himself in fatal difficulties with other parts of his theory.

For Eld. P. contends that the Sabbath made for man is an indefinite seventh day, and that it is of perpetual obligation. And this is the very kind of Sabbath which he holds was ordained by the act of sanctification in Gen. 2:3. But the Sabbath which was kept by the Israelites he scornfully terms "the old Jewish seventh-day Sabbath," and affirms most decidedly that it is abolished. Now if God made but one weekly Sabbath in Old-Testament times, then the Sabbath which Eld. P. praises and perpetuates, and the one which he despises and abrogates, are exactly identical; and he cannot deny it.

But if there were two acts of sanctification, the first of which established at creation an indefinite seventh-day Sabbath of perpetual obligation; and the other ordained at the Exodus the definite seventh-day Sabbath to be observed by the Israel-

ites till the crucifixion, this will help him out of one difficulty only to plunge him into another. For if he escapes the abolition of his indefinite Sabbath by having it entirely distinct from that seventh-day Sabbath which was abrogated, as he asserts, he involves himself in the dilemma of having two weekly Sabbaths from Moses to Christ, which is not only false in fact, but is quite impossible in reality, inasmuch as each of these institutions would authorize six days of labor in every seven days, and yet the two would make two days of abstinence from labor necessary each week.

But Eld. P. may say that this second sanctification pertains to the day originally set apart as the Sabbath. And, whereas it was, when first ordained, an indefinite seventh day, hallowed for all mankind, it now becomes the definite seventh day of the week, and is to be observed only by the Jews. This helps him out of the difficulty of having two weekly Sabbaths from Moses to Christ, but it still leaves him in trouble. For the Lawgiver changes his excellent Sabbath into the despicable Jewish one, and then in apparent disgust therewith, puts an end to it by summary abrogation. I should not suggest that the indefinite and the definite seventh day might be held by him to be the same, were it not that he himself, after discriminating between them by saying that the day sanctified in Ex. 20:11 "was not the seventh day of the week," but "was the seventh following six working days," sees fit to add on the same page that this day "was the seventh following six days of labor, and probably the seventh day of the week." p. 119.

Two acts of sanctification can therefore no more be made to harmonize with the rest of his theory, than can one. But that he holds to two acts of sanctification is evident, for he says of the day sanctified in Gen. 2:3, that it "was the seventh, after the six working days of creation;" and of that sanctified in Ex. 20:11, "This was not the seventh day from the beginning of the creation."

Eld. P. has spoken many times of the seventh day after six days of labor as distinguished from the seventh day of the week. What does this term mean? Of course it excludes the idea that the Lawgiver appointed a definite day of the week for the Sabbath, and it necessarily leaves the people to fix the day in some way for themselves.

1. It could be done by the act of each individual in designating that day as the Sabbath which should succeed his first six days of labor; in which case we should have just as many different Sabbaths as there are days in the week. This is manifestly false, for it would cause utter confusion in the worship of God, and in all the business of life. God is not the author of such an arrangement. 1 Cor. 14:33.

2. Or it could be determined as the seventh day by the united action of all mankind in first working six days. But such a seventh day never could be observed without one of two things: (1) The whole human family must agree upon the day to be kept, and so fix the day of the week for their united observance; or, (2) The Lawgiver must point out the day of the week on which this indefinite seventh day should come.

In the first case we have the Lord sanctify that day which the majority of the people should consent to keep. In the second case, we have the Lord sanctify this indefinite day, and then, finding that it would not work if left thus utterly vague, he mends the matter by fixing this indefinite seventh day upon a definite day of the week. But such is not the work of Him who is perfect in all his ways. And no such language as "seventh day following six working days" is ever used in the Bible. The seventh day to be hallowed is not determined from the six days of men's labor, but the six days of labor are determined from the day of the Sabbath. Or, to state it in another form, God gives to men for labor the six days of the week which himself thus employed in the creation, and he bids them hallow as the Sabbath that day of the seven on which he rested and was refreshed.

We have hitherto sought in vain to find by what means, if any, Eld. P. could reconcile his contempt for "the seventh-day Sabbath," which he declares is abolished, with his ardent love for what he calls "the Sabbath," which he testifies is of perpetual obligation. We have found that these two are one and the same institution. And we have seen that Eld. P. himself goes

to such an extreme in making out but one institution, that he even challenges any to prove, if they can, that God ever commanded the observance of the seventh day of the week, or ever required any other day than merely the seventh day after six days of labor. p. 5. But he makes various statements in different parts of his book which seem designed to explain this difficulty of abrogating the Sabbath and yet perpetuating it. Let us carefully examine them.

Question. What kind of a Sabbath does Eld. P. say was made for man?

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.

Though every word of the above is mere assertion, it is of value in that it defines his position.

1. The Sabbath made for man is an indefinite seventh day.
2. It can come on any day of the week.
3. It was originally the seventh day of the week.
4. Since Christ's resurrection it is the first day of the week.
5. The seventh-day Sabbath is abolished.

This language was formed to show how the Sabbath can be in force and yet the seventh-day Sabbath be abolished. The explanation is, that there is an indefinite Sabbath which can come on any day; and this is of perpetual obligation, while the seventh-day Sabbath is abrogated. But we reply:

1. No indefinite Sabbath is found in the Bible. Like "the first-day Sabbath" it is only a human invention.

2. Even the present extract from Eld. P. is sufficient to prove that this indefinite Sabbath never had an existence. For prior to Christ's resurrection it was the seventh day of the week; and since the resurrection of Christ it is the first day of the week. Where is there a place for this indefinite Sabbath in the whole history of man? It is absolutely excluded from the whole period. When, therefore, Eld. P. abolishes "the seventh-day Sabbath" he abolishes the only Sabbath then in existence, even on his own showing. But we have Eld. P.'s answer to our question, and we learn that "the Sabbath which was 'made for man,' was the seventh day following six days of labor." Now let us inquire again:

Question. In what capacity, or in what sense was the Sabbath made for man according to Eld. P.?

Ans. "Although the Seventh-day Sabbath is abrogated, yet the first-day Sabbath is binding. Says Christ: 'The Sabbath was made for man.' Sabbath signifies 'rest,' and as an institution was made for man—all mankind: but the Sabbath as an institution, and the day of the week on which it is holden, are two distinct things." p. 3.

Here are several unauthorized assertions; 1. The seventh-day Sabbath is abolished. 2. The first-day Sabbath is binding. 3. The Sabbath as an institution, and the day of the week on which it is holden are two distinct things.

Not one of these statements is made either in the Old or New Testaments. The Lawgiver himself said: "The seventh day is the Sabbath of the Lord thy God," Ex. 20:10. And even Eld. P.'s book declares that the Sabbath which was made for man was made by sanctifying the definite seventh day of the week. See pages 5, 119, 148. (The words have been quoted in the former articles.) The seventh-day Sabbath is the memorial of God's rest on that day of the week from the six days' labor of creation. The institution is made out of the seventh day because the facts which are absolutely essential to its existence pertain to that day, and to no other. The institution and the day are therefore inseparable, and if the day is abolished the institution is abrogated. Moreover if the seventh-day Sabbath is abolished then the Sabbath which was made for man is no longer in existence; for that was made by sanctifying the seventh day of the week, and it was concerning the observance of this very day that Christ was speaking when he said that "the Sabbath was made for man." Examine Mark 2:23-28. Eld. P. says "that the first-day Sabbath is binding." How does he know? "Who hath required this at your hands?" It is only binding as a

commandment of men and never as a statute of the Almighty.

But though Eld. P.'s statement is not Scriptural, and though it still leaves him in the dilemma of abolishing the very institution that he professes to perpetuate, yet it does furnish an answer to the question, "In what capacity or in what sense was the Sabbath made for man?" by stating that "as an institution," it was made for man and that "the Sabbath as an institution, and the day of the week on which it is holden are two distinct things." Now we inquire of him still further:

Question. What does the institution of the Sabbath consist of as held by Eld. P.?

Ans. "As an institution, the Sabbath consists of two parts; the Sabbath, or holy rest; and the day on which it is holden. The Lord 'rested' on one seventh day; but he blessed the Sabbath as an institution. Hence, the Sabbath as an institution, is different from the day on which it is kept. Hence, the Sabbath can be a perpetual institution, though the day be changed as often as it may be God's order to do so; and still the Sabbath as an institution remain the same." pp. 121, 122.

We may well despair of ever harmonizing Eld. P.'s statements. He is trying to do it himself by showing how easily God can abolish the seventh-day Sabbath and yet preserve the Sabbath itself. He has told us in the last quotation before this that the Sabbath as an institution is distinct from the day on which it is holden. The day was formerly the seventh day of the week, but that day is abolished, and the institution itself which is wholly distinct from the day is transferred bodily to the first day of the week. Now he turns around and spoils all this by squarely contradicting this comfortable explanation.

Then he said: "The Sabbath as an institution, and the day of the week on which it is holden, are two distinct things." p. 3.

Now he says: "As an institution, the Sabbath consists of two parts; the Sabbath or holy rest; and the day on which it is holden." p. 121.

The first of these statements represents the Sabbath as an abstraction, a thing having no tangible existence. It is simply a holy rest without having any day connected therewith. This is an institution which is purely imaginary; existing indeed in Eld. P.'s mind, but nowhere to be found in the Bible. Its only value to him consisted in the fact that it made a bridge over the great gulf in his theory between the "seventh-day Sabbath" abolished, and "the Sabbath" perpetuated. But having crossed on this bridge, and evidently supposing he would not need to cross again, and withal perhaps perceiving the absurdity of this idea of an imaginary abstract Sabbath disconnected from any day, he now comes out and declares that the institution consists of two parts: 1. The rest. 2. The day on which it is holden. Now he has broken down his bridge and left as before the impassable gulf which we have so long been examining in order to find his place of crossing.

Eld. P. having said that "as an institution, the Sabbath consists of two parts; the Sabbath, or holy rest; and the day on which it is holden," draws the following singular conclusion: "Hence, the Sabbath as an institution, is different from the day on which it is kept. The day is one of the two things that make the institution. The institution differs from the day just as the whole of a thing differs from one of its two parts; though the statement almost involves an absurdity inasmuch as the institution cannot exist aside from the day out of which it was made. But his second "hence" is still more remarkable. It is his next sentence, and here it is:

"Hence the Sabbath can be a perpetual institution, though the day be changed as often as it may be God's order to do so; and still the Sabbath, as an institution, remain the same." p. 122.

But in making this statement Eld. P. has forgotten that he has himself just removed his own bridge. His present reasoning is in accordance with his declaration on p. 3, that the Sabbath as an institution is distinct from the day on which it is holden. Such an institution might be changed. But he retracts this false statement in the first sentence of the present extract. He now declares that the institution consists of two parts, the rest, and the day of the rest. There is no such thing as an abstract or imaginary Sabbath connected with no day and capable of being moved from one day to another without change. The institution has a tangible existence because it has a day of the week within it as one of its constituent parts. When therefore the in-

stitution is changed from one day to another, the day must be moved also; or rather as the day cannot be moved for the several days of the week are incapable of change, the Sabbath itself is an immovable institution.

We might illustrate Eld. P.'s reasoning by using his own book to exemplify it. The title page reads thus: "The First Day Sabbath, etc.; In Two Parts." Part first gives his *Theory*; part second his *Reviews* of U. S. and J. N. A. Let me reason like Eld. P. His book as a work consists of two parts, his *Theory* and his *Reviews*. "Hence" his book as a work is different from his *Reviews*. But his *Reviews* make fully one-half of his book, and the two differ only as the whole differs from a part. But he has another "hence" and so will we. "Hence" the book can be a perpetual work, though these *Reviews* be omitted and another set of *Reviews* be inserted in it every new edition, and moreover the work itself "remain the same." Were I to reason thus concerning his book he would say that I was either playfully bantering, or else willfully attempting to deceive by false reasoning. I will not say either of these things respecting my friend Eld. P. He is manifestly deceived by his own false reasoning.

He has answered our question very definitely, and we now understand that, "as an institution, the Sabbath consists of two parts: the Sabbath or holy rest; and the day on which it is holden." Now, we inquire further respecting this institution:

Question. Has this institution, which consists of the holy rest and of the day consecrated to that rest, been abrogated? If not, has the institution been changed to another day? And if so, is the institution itself unchanged? What says Eld. P.?

Ans. "Hence it is that the Sabbath, as an institution is not abrogated, but changed to another day in such a manner as to enlarge its usefulness and importance to mankind; and thus become a solemn memorial of two wonderful works instead of one. And, hence, the Sabbath itself is unchanged. And so the Christian Sabbath returns every 'seventh day' after six working days, and is a memorial of creation as well as of redemption. And be it remembered that 'the first day of the week' (*Sabbaton*) and no other could possibly combine all these advantages." p. 123.

1. The institution of the Sabbath is not abrogated. But the institution consists of the rest commanded, and the day sanctified for that purpose. These two things make up the institution and both are perpetuated. These two are the holy rest and the seventh day!

2. But the institution has been changed to another day. That might be if the seventh day of the week on which we are to rest in memory of God's rest on that day could with its holy rest be translated bodily to another day of the week. But to transfer the institution, the two things which make it up, must both be moved, which cannot be done.

3. But Eld. P. makes another statement which is very strange. He asserts that the Sabbath has been changed in such a manner as to enlarge its usefulness, and its importance, and to make it commemorate two wonderful works instead of one. Then he uses another "hence." "And hence, the Sabbath itself, as an institution, is unchanged." Were the statements respecting its change and the transformation thereby wrought in it, true, this last statement would be false. As those statements are all false, the declaration is manifestly true that "the Sabbath itself as an institution is unchanged."

4. The so-called Christian Sabbath of which the Bible says nothing, "returns every 'seventh day,' after six working days, and is a memorial of creation as well as of redemption." But in order to have the first day of the week thus counted he must begin his count with the second day of the week, and he must use as a "working day" the rest day of the Lord which forms an inseparable part of that institution which Eld. P. in this very paragraph declares "is not abrogated" and "is unchanged."

5. "The first day of the week and no other could possibly combine all these advantages." But the Bible nowhere represents the first day of the week as the memorial of redemption, or ever gives it the title of Christian Sabbath. It is plain first day of the week and nothing more. Its title too "seventh day" is only given it by force, and without the consent of its true friends, the sacred writers, precisely as certain ones were determined to confer on Je-

sus the title of King. John 6:15. Any other day can be made out "the seventh," if we disregard the weekly cycle established by the Almighty, and frame one to suit ourselves. But why should it be such a merit in a day to be falsely called "seventh day" when the one rightly so-called is abolished for that very fact? See pages 3, 6, 9, 36, 37, and many others.

We have found it impossible to harmonize Eld. P.'s statement respecting the abrogation and the perpetuity of the Sabbath. We have also carefully examined those passages in his book which are manifestly designed to reconcile the difficulty, and we submit to the reader that they contain no solution of the matter, not indeed on this grave question alone, but on many points of importance connected with this subject do we find our author squarely contradicting himself. When the light which is in a man is darkness, how great is that darkness.

Gathered to his People.

We heard it argued in a funeral discourse recently, that the above expression, found in Gen. 25:8, could not relate to Abraham's being gathered to the bodies of his people at death, or in the grave, for his people were buried in one country and he in another, alone with his wife; but that it must mean that his immortal soul was gathered to theirs, in Heaven.

To this we might reply, that it could not mean that Abraham's immortal soul was gathered to the immortal souls of his people; for, from Josh. 24:2, and other Scripture facts, we learn that his fathers were gross idolaters, and, according to the popular notion, their souls were in the burning hell. Does any one believe that Abraham went to the regions of the damned? Surely, if this is the import of God's promise, it could not have been very comforting to the father of the faithful. The truth is, manifestly, this: Abraham's people had gone to the grave, the house for all the dead, and the promise to him was, that in peace, and in a good old age, he would go the grave also.

That this is the way the patriarchs understood such expressions is further evident from Gen. 37:35. Here it is said Jacob wept for Joseph, whom he supposed to have been devoured by an evil beast, and said, "I will go down into the grave unto my son mourning."

How plain and simple is truth when un-mixed with the error and traditions of men? H. A. ST. JOHN.

Spiritualists' National Convention.

THE Spiritualists held their eighth National Convention at Lyceum Hall, N. Y., commencing Tuesday, Sept. 12, and holding three days. The matrimonial question was freely discussed, and much opposition raised to the present system of marriage, and the laws regulating the same. Several Mormons in Salt Lake City, who have lately embraced Spiritualism, sent their friendly greetings to the convention. As these Mormons have several wives, the subject of a plurality of wives was noticed; when Dr. Gardner, of Boston, said: "If you want to erect a standard of morality for Spiritualists, where are you going to begin? I don't care if a man has one thousand wives. . . Let us make each our own standard."

Wednesday morning, Miss Hinman, of Connecticut, opened the exercises by a speech in the form of a prayer addressed to the Creator, as "Our Father and mother." She also called on the spirits of Theodore Parker and John Wesley to be present during the meeting. After some further exercises, another prayer was offered by Mr. Horton, a Universalist Spiritualist, which was addressed to the God of Heaven, after the manner of ordinary prayers by Universalist clergymen. This brought forth strong denunciations from the leading members of the convention. The reporter says:—

"Mr. Storer protested against these innovations. Here was the time spent in listening to a prayer to an unknown God, concerning whom nobody knew any thing, that might be appropriated to some subject of interest. Dr. Gardner said he had not come from Boston to attend a prayer-meeting. He did not want to listen to invocations to Josh or Jehovah. Dr. Bailey moved no more invocations be allowed." This shows the tendency of Spiritualism.

Mr. Horton informed the reporter that the Presidentess said to him during the discussion of the subject, that if he had ad-

ressed his prayer to electricity it would have been well received by the convention.

Mrs. Victoria C. Woodhull (Col. Blood's wife), editress of the *Revolution*, and a Wall street broker, who has been nominated by the Female Suffrage Party for the next President of the United States, was chosen as President for the next National convention of Spiritualists. She is a well-known avowed free-lover. She said if the next Congress refused to give woman the right of suffrage, she should advocate secession, treason, a new government, and the overthrow of the present. Spiritualism is beginning to develop itself in its true light in political matters. Satan is trying, through Spiritualism, to get full control of the governments of this world. His plan is, first to break up all the present governments, thrown them into confusion, make them so corrupt that all confidence in them will be destroyed, and then propose a new system of government, on a new basis, having for a motto, "LIBERTY, EQUALITY, FRATERNITY," and let him run the machine by spirit control, selecting the proper men and women who will best carry out his purposes. His only way to accomplish this is to run Spiritualism into politics and religion. This he is doing with astonishing success.—*World's Crisis*.

"Is my Name There?"

IN a school which I attended, prizes were offered for the best maps drawn by hand, and I eagerly strove to win one of them. The decisive day came. My name was not called, and disappointment filled my heart. I had come so near the mark. My work was pronounced excellent. One blot—just one blot—had caused a failure.

This incident has often served to illustrate to me things of more momentous import. I read of another book wherein are written names among which I would gladly have my own, and if it be not therein written, there is no next time, no chance to try again.

How much time, how much thought do we give to these subjects of thrilling import? What eager strivings! what expenditures of time and comfort, and money, and even health, to secure some earthly gain or honor; yet how little to this, our great, eternal well-being! That blot, too, which had caused the blight of my fond hopes, how many lessons I learned therefrom. As I looked back upon my past life, I could see no page without its blot; no day without its sin. I thought, How can I be saved; for "if a man offend in one point he is guilty of all." Can any good deeds ever efface those stains? Nay; but "the blood of Jesus Christ cleanseth us from all sin."

I thought as I read these words, Shall one blot be found against my name, one sin be loved, and at last I be weighed in the balance and found wanting? The greatest desire of my heart is to be cleansed from all sin, yes, every sin; so that I can from the heart feel to submit myself and all my interests into the hands of the Lord, and say, "Lord, what wilt thou have me to do?" Show me the path of duty and I will walk therein, with meekness and godly fear. Oh! to be found bearing some humble part in this last work of mercy to fallen man, doing something for Jesus, who has done so much for me. And I hope one day it will be my happiness to look upon the Lamb, as it had been slain, to remember the time when he sought me and called my name, and to cast my crown at his feet, and raise my joyful song unto him that loved me and gave himself for me.

L. D. COMINGS.

Sullivan Co., N. H.

The Compassion of Christ.

JESUS wept over the woes of a single city: and do you think that he never wept over the woes of a world? He wept in public, where he would certainly restrain his feelings as much as possible; and do you think he never wept in secret? Could we lift the sacred veil of his solitary hours, of his seasons of retirement, while an obscure workman of Nazareth; of his forty days' fasting and prayer in the wilderness; of his vigils on the mountain tops and in the deserts—what prayers, what intercessions, what tears, what tender and heavenly sympathies with the sorrows and woes of humanity, would come to light! His affections were not limited to Judea; he did not love those merely who loved him. He wept at the grave of Lazarus and over the distress of Martha and Mary; and why not

over the great congregation of the dead of more than a hundred and thirty generations past, and over all the broken hearts of widows and starving orphans from the beginning of the world? why not over the distressing of all the sick, the delirium of the deranged, the agonies of the dying? Do you now see why he went about with restless assiduity to console, to comfort, to bind up broken hearts, raising the dead, curing and cleansing and restoring men to the enjoyment of health, sight, hearing, and reason? How could he do otherwise with a heart like his? He would have done so, though no man had believed in him on that account, or returned to him a grateful word or look.—*Thompson*.

Let your Light Shine.

THE truth found me in poverty. The Lord has wonderfully blessed me. His great mercies have been extended toward me; in that, while I was yet in rebellion against him, going the downward road to perdition, he called after me by his faithful servants, and has planted my feet upon the firm foundation of the truth. Now what shall I render to my God for all he has done for me? Shall I sit idly down, congratulating myself upon my fortunate position, while fellow-mortals, all around me are perishing for want of truth? No. The Lord calls for laborers. The harvest is great, but laborers are few. We have received these great and glorious truths, through the ceaseless energies of tried and faithful servants. We are rejoicing in the fruits of their labor, and have we nothing to do in this great work? We are admonished by the word to put on the whole armor, to fight manfully the fight of faith, to have the sword of the Spirit. This means work. Weapons are not put into our hands to rust in idleness. Many of us have been elevated from poverty to comfortable circumstances in life, all through the mercies and blessing of God; and shall we be content with giving a little of our spare means to the cause, while others, are doing all the work? Shall we hide our light under a bushel? A light set upon a hill cannot be hid. Have we elevated our light? How far does it penetrate the moral darkness? Who of our neighbors have felt its influence? Who are the better for the light we have? What are we doing for the cause? Are we gathering with Christ? or are we scattering abroad? This is a gathering message. Have we the mind of Christ? He went about doing good. Our hearts should be so filled with the love of God, that our neighbors will feel its influence, and realize that we have indeed an interest in their salvation. JAS. W. BRISBIN.

Love of Money.

"THE love of money is the root of all evil."

This may appear at first view too broad an assertion, but the experience of the past proves that every kind of evil comes from the fountain of selfish attachment to the perishing things of this world.

Love of money, when it has full control, weakens every noble power of the mind and ultimately obliterates the noble and higher attributes, bringing the human down upon a level with the animal in point of goodness and nobleness.

Looking out for one's self, directing all the energies of mind and soul to this one object, forgetful of the wants of another, is truly debasing to every generous impulse of the soul and robs it, in this life even, of true happiness.

By exercising any faculty it is cultivated and strengthened. The more we bring the higher and more elevating feelings into exercise the more spontaneous and natural is their growth, and the less selfish and self-caring we become. And the broader the field the mind can act upon in making others happy and doing them good, the more does the soul expand and every noble and generous quality increases. This is god-like; and when it flows from a heart filled with love to God, it will fit us for Heaven and the society of pure and holy beings.—*Burritt*.

Good thoughts, like good company, will never stay where they are not civilly entertained; while bad thoughts, like ill-mannered guests, press for admission, or, like nightly robbers, lurk secretly about, waiting for an unguarded moment to creep in and destroy.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 24, 1871.

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

Seventh-day Adventists.

SEVENTH-DAY ADVENTISTS have nothing to boast of. God has often reproved and chastised us for unfaithfulness. And when we have returned to him, and humbly and faithfully battled for the truth, amid reproaches and persecutions, he has greatly blessed us. Nothing is so much to be dreaded as that calm which is the result of tempering unpopular, testing truth to the ears of the people so as not to offend. Rather let the reproach come, and the storm rage, if it be the result of speaking the truth of God in love.

As a people, we have had our difficulties to surmount, our trials to bear, and our victories to gain. We are gathered from Methodists, Regular Baptists, Freewill Baptists, Seventh-day Baptists, Presbyterians, Congregationalists, Episcopalians, Dutch Reform, Disciples, Christians, Lutherans, United Brethren, Catholics, Universalists, Worldlings, and Infidels. We are composed of native Americans, English, Welsh, Scotch, Irish, French, Germans, Norwegians, Danes, Swedes, Poles, and others. To bring together a body composed of such material, affected more or less by the religious sentiments and forms of the several denominations, with all their national peculiarities, has called for much patient and persevering toil. And no other agency has done so much in effecting this union as the manifestation of the spirit of prophecy. It is by the grace of God that we are what we are. And let his name be praised that in our darkest hours, when we have humbled ourselves, he has ever come to our aid.

From their past brief history, Seventh-day Adventists may learn much as to their present work and future prospects. When in humility they have borne a decided testimony in the fear of God, their labors have been signally blessed. When they have been willing to bear the cross of present truth, and sacrifice time, convenience, and means, to advance the work, they have shared the approving smiles of Heaven. They have seen that nothing can keep the body in a healthy condition but the plain and pointed testimony. This will do the work of purification, either by purging their sins, or separating from them the unconsecrated and rebellious. Let the result be what it may, such testimony must be borne, or this people will fall as others have fallen. And terrible would be their fall, after having so clear light, and having had committed to them so sacred a trust as the last message of mercy to sinners.

From the past we may also learn what to expect in the future, in the line of persecution. Satan has been angry because this people have been seeking for the "old paths," that they might walk therein. He has been especially disturbed as they have plead for the restoration of the Sabbath, and the gifts of the Holy Spirit. If the people be taught that God is testing them upon the Sabbath, and that they should listen to the testimony of Jesus, in the spirit of prophecy, which reproves their sins, and calls on them to consecrate themselves and what they possess to the Lord, we may depend upon it, the ire of the dragon will be stirred. This we have witnessed and suffered in proportion to our faithfulness in the work. When we have borne a pointed testimony, we have been the especial objects of the wrath of the dragon; but with it have also shared largely the blessing of God. When we have been unfaithful, the dragon has been comparatively quiet, but we have suffered leanness of soul. And thus we may expect it will be for time to come.

Waiting.

THE position of suspense is not the most happy one. Those who wait for the return of the Lord in uncertainty as to the definite period of his second advent, are in danger of becoming restless. Hence the application of certain texts to this time, and to the people who are waiting for their Lord. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come, and will not tarry." Heb. 10:36, 37. "Be ye

also patient, stablish your hearts; for the coming of the Lord draweth nigh." James 5:8. "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

In such a position, how natural the often-repeated inquiry, "How long before the Lord will come?" But no definite answer can be given to this inquiry. And it is best that this question cannot be definitely answered. Definite time has answered the purpose of God. It brought the Advent people to the waiting time, requiring great patience. Throughout this entire period of the patience of the saints, the only safe position is to keep the coming of Christ ever before us, and to regulate all our acts in full view of the terrible realities of the Judgment. To put off the coming of the Lord, and view that event in the distance, and enter into the spirit of the world, would be dangerous in the extreme. It is true that there are prophecies to be fulfilled, just prior to the coming of the Lord; but their fulfillment is of such a nature that it can be realized in a short time. Unbelief may suggest that as the time has continued longer than the waiting ones expected, it may still continue many years. But saving faith takes the safe position, and views the event at the door. This fact should ever be borne in mind, that while we have no means of showing that the Lord will come at an immediate definite point, no one can prove that he may not very soon come. And while it cannot be proved that the Lord will not very soon come, fulfilled and fulfilling prophecy show that the second advent cannot be a distant event.

Our Machinery.

OUR people are well organized. Our Church, State Conference, General Conference, Systematic Benevolence, and Publishing, organizations, can hardly be improved. To say the least, the machinery works well. There is no real want of means to sustain the cause of present truth. Our people are 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 something in the treasury, after all missionaries shall be paid.

This faithfulness on the part of our very dear people is hardly prized by our ministers. Besides being fully sustained in their present work, not a few of them have been helped by our people to the very homes occupied by their families. In consequence of the liberality of our people some of them are worth to-day twice what they would have been had they never entered the ministry.

These undisputed facts call for deepest gratitude on the part of our ministers, and should lead them to cheerfully consecrate their powers to the service of God.

Stability of the Cause.

THERE is nothing so encouraging to those who have given their lives for the advancement of the cause as the stability of our people. The first evening of our good Michigan Camp-Meeting we were deeply impressed with the scene, and much affected by reflections after the camp had gone to rest. It was a delightful September evening, and the camp fires lit up the entire plain of not less than five acres, surrounded by nearly sixty large family tents. These, crowded to their utmost capacity, were from the different churches in the State of Michigan. And what made the great interest at our camp-meeting appear more wonderful was the fact that our churches have been almost destitute of ministerial labor for the past three years.

Elders Loughborough and Cornell were in California, Canright in Iowa, Van Horn in Minnesota, Waggoner and Lawrence have been out of the State, east and west, most of the time for three years, and the brothers Lane have labored in Indiana. In fact, there has not been left in the State sufficient strength to man one tent half of the time for the last three years, and many of our churches are not visited by a minister once in six months. But there they were on the Charlotte camp-ground with ears and hearts open to the word of God, and ready with their means to advance the general interests of the cause.

In our tent, bowed before God, these facts came vividly before us, and we there deeply regretted that we had ever suffered discouraging circumstances to sadden us, and disqualify us in any degree for the work to which God had called us. The zeal and faithfulness of the brethren under the above-named circumstances greatly rebuked us for our lack of faith and courage. And as we then wept with mingled joy and sadness, we probably repeated a hundred times, "this dear, faithful people, may God bless and keep them." And we have resolved, by the grace of God, to go forward in his service and trust his power to uphold and save. If the needed help at the head of the work is furnished we will thank God for it, and will seek an easier field of labor. But if not, we will go on. Rather drop in the battle than to leave the work here before such a change is indicated by the providence of God.

We repeat it: The machinery works well. And the cause in all its branches is nobly backed up by a faithful people. And what is most needed at this time is individual, energetic action. May God bless our ministers with fresh zeal and strength for the cause. May they all learn to battle in God. He is our strength.

And we would say to all our people, that by industry and economy, with the blessing of God, the Publishing Association has on hand fifteen thousand dollars' worth of publications, just what the people need. We call on the men and women of wealth among us to purchase these, and after receiving a fresh unction for the work, go out with them, converse and pray with the people, and supply them with books.

But the rich are not the only ones that can do this work. Those in moderate circumstances can do much. And if you cannot purchase all the books you wish to give, after the "Christian Philanthropic Missionary Society" shall be organized all over the country, then we will give books. We cannot send them to individual strangers without the best of references. To old, well-trying friends, we will give books, if they are not able to purchase. But let the societies be organized, and put in active operation. Many are dying spiritually of rust. Laborers are wanted, polished and made strong by labor. Lord, send out laborers.

The United States in the Light of Prophecy.

CHAPTER II.—A CHAIN OF PROPHECY.

WE now enter upon a more particular examination of the second symbol of Rev. 12, with a view to determine with greater certainty its application. What is said respecting this symbol, the beast with two horns like a lamb, is not an isolated and independent prophecy, but is connected with what precedes; and the symbol itself is but one of a series. It is proper therefore to briefly examine the preceding symbols, since if we are able to make a satisfactory application of them, it will guide us in the interpretation of this.

The line of prophecy of which this forms a part, commences with Revelation 12. The book of Revelation is evidently not a consecutive prophecy of events to transpire from the beginning to the close of the gospel dispensation, but is composed of a series of prophetic lines, each taking up its own class of events, and tracing them through from the days of the prophet to the end of time. And when one line of prophecy is completed, another is taken up. That a new series of prophetic events is introduced in Rev. 12 is evident; since in the preceding chapter a line of prophecy is completed, bringing us down to the great day of God's wrath, the Judgment of the dead, and the eternal reward of those that fear God and revere his name. No line of prophecy can go farther; and any events to transpire in probation, subsequently mentioned, must of course belong to a new series.

Commencing, then, with chapter 12, how far does this line of prophecy extend? The first symbol introduced, which can be applied to an earthly government, is the great red dragon. The second is the beast of Rev. 13, which, having the body of a leopard, we shall call, for brevity's sake, the leopard beast. To this beast the dragon gives his seat, power, and great authority. This beast, then, is connected with the dragon, and belongs to this line of prophecy. The third symbol is the two-horned beast of Rev. 13. This beast exercises certain power in the presence of the leopard beast, and causes the earth and them that dwell therein to worship

him. This beast, therefore, is connected with the leopard beast, and hence belongs to the same line of prophecy. No conclusion is reached in chapter 13, and hence the prophecy is not there completed. Going forward into chapter 14, we find a company brought to view who are redeemed from among men (which can mean nothing else than translation from among the living at the second coming of Christ); and they sing a song before the throne which none but themselves can learn. In chapter 15, we have a company presented before us who have gotten the victory over the beast, his image, the mark and the number of his name—the very things brought to view in the concluding portion of Rev. 13. This company also sing a song, even the song of Moses and the Lamb; and they sing it while standing upon the sea of glass, as stated in verse 2. Turning to chapter 4:6, we learn that this sea of glass is "before the throne." The conclusion, therefore, follows that those who sing before the throne, in chapter 14, are identical with those who sing on the sea of glass, in chapter 15, inasmuch as they stand in the same place, and the song they both sing is the first glad song of actual redemption. But the declarations found in chapter 15 show that the company introduced in the opening of chapter 14 have been in direct conflict with the powers brought to view in the closing verses of chapter 13, and have gotten the victory over them. Being thus connected with those powers, they form a part of the same line of prophecy. But here the prophecy must end; for this company is spoken of as redeemed; and no line of prophecy, as already noticed, can go beyond the eternal state.

The line of prophecy, in which the two-horned beast stands, is, therefore, one which is very clearly defined: it commences with chapter 12, and ends with verse 5 of chapter 14. The student of prophecy finds it one of vast importance; the humble child of God, one of transcendent interest. It begins with the church, and ends with the church—the church, at first in humility, trial, and distress, at last, in victory, exaltation, and glory. This is the one object which ever appears the same in all the scenes here described, and whose history is the leading theme of the prophecy, from first to last. Trampled under the feet of the three colossal persecuting powers here brought to view, the followers of Christ for long ages bow their heads to the pitiless storm of oppression and persecution; but the end repays them all; for John beholds them at last, the storms all over, their conflicts all ended, waving palm-branches of victory, and striking on golden harps a song of everlasting triumph within the precincts of the heavenly land.

We turn then to the inquiry, What power is designated by the great red dragon of chapter 12? The chapter first speaks of a woman clothed with the sun, the moon under her feet and upon her head a crown of twelve stars. A woman is the symbol of the church; a lewd woman representing a corrupt or apostate church, as in Eze. 23:2-4, &c., which refers to the Jewish church in a state of backsliding, and in Rev. 17:3-6, 15, 18, which refers to the apostate Romish church; and a virtuous woman representing the true church, as in the verse under consideration. At what period in her history could the church be properly represented as here described? Ans. At the opening of the gospel dispensation and at no other time; for then the glory of this dispensation, like the light of the sun, had just risen upon her; the former dispensation, which, like the moon, shone with a borrowed light, had just passed and lay beneath her feet. And twelve inspired apostles, like a crown of twelve stars, graced the first organization of the gospel church. To this period these representations can apply, but to no other. The prophet antedates this period a little by referring to the time when the church with longing expectation was awaiting the advent into this world, of the glorious Redeemer.

A man child, here represented as the offspring of this woman, appears upon the stage. This child was to rule all nations with a rod of iron, and was caught up to God and his throne. Verse 5. These declarations are true of our Lord Jesus Christ, but of no one else. See Ps. 2:7-9; Eph. 1:20, 21; Heb. 8:1; Rev. 3:21. There is therefore no mistaking the time when the scenes here described took place. We mention these facts for the purpose of identifying the power symbolized by the dragon; for the dragon stood before the woman, to devour her child as soon as it should be born. Who

attempted the destruction of our Lord when he appeared as a babe in Bethlehem? Herod. And who was Herod? A Roman governor. Rome, which then ruled over all the earth, Luke 2:1, was the responsible party in this transaction. Rome was the only power which at this time could be symbolized in prophecy, as its dominion was universal. It is not without good reason, therefore, that Pagan Rome is considered among Protestant commentators to be the power indicated by the great red dragon. And it may be a fact worth mentioning that during the second, third, fourth, and fifth centuries of the Christian era, next to the eagle, the dragon was the principal standard of the Roman legions; and that dragon was painted red.

There is but one objection we need pause to answer before passing to the next symbol. Is not the dragon plainly called in verse 9, the devil, and Satan? How then can it be applied to Pagan Rome? That the term dragon is primarily applied to the devil, there seems to be no doubt; but that it should be applied also to some of his chief agents would seem to be appropriate and unobjectionable. Now Rome being at this time pagan, and the supreme empire of the world, was the great, if not almost the sole, agent in the hands of the devil for carrying out his purposes. Hence the application of that term to the Roman power.

The next symbol to engage our attention is the leopard beast of chapter 13, to which the dragon gives his seat, his power, and great authority. It would be sufficient on this point to show to what power the dragon, Pagan Rome, transferred its seat and gave its power. The seat of any government is certainly its capital city. The city of Rome was the dragon's seat. But in A. D. 330 Constantine transferred the seat of empire from Rome to Constantinople; and Rome was given up to what? To decay, desolation, and ruin? No; but to become far more celebrated as the city of St. Peter's successors, the seat of a spiritual hierarchy which was not only to become more powerful than any secular prince, but through the magic of its fatal sorcery was to exercise dominion over the kings of the earth. Thus was Rome given to the papacy; and the decree of Justinian, issued in 533, and carried into effect in 538, constituting the pope the head of all the churches and the corrector of heretics, was the investing of the papacy with that power and authority which the prophet foresaw.

It is very evident, therefore, that this leopard beast is a symbol of the papacy. But there are other considerations which prove this. This beast has the body of a leopard, the mouth of a lion, and the feet of a bear, which shows it to be some power which succeeded those three beasts of Daniel's prophecy, and retained some of the characteristics of them all; and that was Rome. But this is not the first, or pagan form of the Roman government; for that is represented by the dragon; and this is the form which succeeds that, which is the papal.

But what most clearly shows that this beast represents the papacy, is its identity with the little horn of the fourth beast of Daniel 7, which all Protestants agree in applying to the papal power.

1. Their chronology. The little horn arises after the great and terrible beast, which represents Rome, in its first or pagan form, is fully developed, even to the existence of the ten horns, or the division of the Roman empire into ten parts. Dan. 7:24. The leopard beast succeeds the dragon which also represents Rome in its pagan form. These powers appear therefore upon the stage of action at the same time.

2. Their location. The little horn plucked up three horns to make way for itself. The last, of these, the Gothic horn, was plucked up when the Goths were driven from Rome in 538, and the city was left in the hands of the little horn which has ever since held it as the seat of its power. To the leopard beast also the dragon gave its seat, the city of Rome. They therefore occupy the same location.

3. Their character. The little horn is a blasphemous power; for it speaks great words against the Most High. Dan. 7:25. The leopard beast also is a blasphemous power; for it bears upon its head the name of blasphemy; it has a mouth speaking great things and blasphemies; and he opens his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. Rev. 13:1, 5, 6.

4. Their work. The little horn by a long and heartless course of oppression against the saints of the Most High, wears them out; and they are given into his hand. Dan. 7:25. He makes war against them and prevails. Verse 21. The leopard beast also makes war upon the saints and overcomes them. Rev. 13:7.

5. Time of their continuance. Power was given to the little horn to continue a "time and times, and the dividing of time." Dan. 7:25. A time in scripture phraseology is one year. Dan. 4:25. (The "seven times" of Nebuchadnezzar's humiliation, Josephus informs us were seven years.) Times, that is two times, the least that can be expressed by the plural, would be two years more; and the dividing of time, or half a time, half a year; making in all, three years and a half. To the leopard beast power was also given to continue forty-two months, which, at twelve months to the year, give us again just three years and a half. And this being prophetic time, a day for a year (Num. 14:34; Eze. 4:6), and there being according to scripture reckoning thirty days to a month or three hundred and sixty days to a year (Gen. 7:11, 24; 8:4), we have in each case twelve hundred and sixty years, for the continuance of the little horn and the leopard beast.

6. Their overthrow. At the end of the time times and a half, the dominion of the little horn was to be taken away. Dan. 7:26. At the end of the forty-two months, the same length of time, the leopard beast was also to be slain, politically, with the sword, and go into captivity. Rev. 13:3, 10.

These are points which prove not merely similarity, but identity. For whenever two symbols, as in this instance, represent powers that come upon the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, continue the same length of time, and meet the same fate, those two symbols must represent one and the same power. And in all these particulars there is, as we have seen, the most exact co-incidence between the little horn of the fourth beast of Dan. 7, and the leopard beast of Rev. 13; and all are fulfilled by one power, and that is the papacy. The papacy succeeded to the pagan form of the Roman empire. It has, ever since it was first established, occupied the seat of the old dragon, the city of Rome, building for itself such a sanctuary, St. Peter's, as the world nowhere else beholds. It is a blasphemous power, speaking the most presumptuous words it is possible for mortal lips to utter against the most High. It has worn out the saints, the Religious Encyclopedia estimating that the lives of fifty millions of Christians have been quenched in blood by its merciless implements of torture. It has continued a time, times and a half, or forty-two months, or twelve hundred and sixty years. Commencing in 538, when the decree of Justinian in behalf of papal supremacy was first made effectual by the overthrow of the Goths, the papacy enjoyed a period of uninterrupted supremacy for just twelve hundred and sixty years, when its power was temporarily overthrown, and its influence permanently crippled, by the French in 1798.

Can any one doubt that the papacy is the power in question, and that the interpretation of this symbol brings us down within seventy-four years of our own time? We regard the exposition of the prophecy thus far, as clear beyond the possibility of refutation; and if this is so, our future field of inquiry lies within a very narrow compass as we shall presently see.

U. S.

The Glory of this World.

THE Lord, speaking of "the day of visitation," asks, "To whom will ye flee for help? and where will you leave your glory?" This presents the idea that the glory of this world will become a thing to be despised by its possessors; to be cast off or left behind as an incumbrance. There are many things transpiring in every age and in every land to verify the word of God. And we are led to wonder that the mass of mankind will become so intoxicated with the excitement of the vain-glory of this world, so bewildered with its tinsel and glare, that they cannot see that it only shines to allure, and that it never satisfies its possessor. No contrast can be more striking and impressive than that which is presented in the experience of the servants of God and the servants of this world; of those who seek "that honor which cometh from above" only, and that which is from beneath. Moses, who chose to suffer affliction with the people of God, rather than to enjoy the

honors of the highest court of earth, had continually increasing evidence that he had made a wise choice, and passed away in death with a bright vision of the glorious rest that remains for the people of God before him. Paul, who suffered for his Saviour more than most others even of his time, could view with cheerful satisfaction his past life and future prospects. Though he had been cast into the deep, been stoned, scourged, and followed with all that malice could invent, he said it was "a good fight" in which he had been engaged, and a crown of life awaited him. And this is the testimony of multitudes who would not accept deliverance from persecution and suffering, having respect to the recompense of reward. On the other hand, we hear the most composed of this world's devotees, as they near the gates of death, saying they are "taking a leap in the dark;" while others, stung with the very madness of remorse exclaim, as did Altamont, in addressing the Deity, "Heaven were to me the very severest part of hell; and hell itself were a refuge would it hide me from thy frown!" What a close of a life of gaiety and pleasure!

A most marked case of this kind has been recently presented to the world. The writer of the following lines was early brought out on the stage—an actress in a theater. But she was possessed of talent, and sensibility to perceive that it was not a course of life to be desired, as is often the case with that class of persons, and she accordingly left the stage in New York, and traveled westward to find other employment. The fact that she came from the theatre prevented her obtaining employment as a teacher. She went to California and resumed her former life, and very soon rose to the greatest popularity. Thence she went to Paris, where her talent as an artist was so generally acknowledged that the first minds of all Europe were captivated. She literally rode upon the very flood-tide of popularity. If anything of this world, either of riches or applause, could satisfy the mind and heart, she should have been satisfied. Not long before her death she wrote the following lines. They show a gifted mind; and, coming from one who had fully tried the honor of this world, they sound like the terrible wail of despair coming from a lost spirit in the depth of its darkness. Saith the preacher, "All is vanity!" We could wish such persons a better fate. But, alas! how few will learn by their experience to cease the unprofitable strife for vanity! "The cares of this life" are continually drowning in perdition those who profess to "know these things." Receiving the warnings of the Saviour as words of authority, they yet madly go on, heaping up the treasures of this world, and neglect to lay up for themselves treasures in Heaven. If ever they do get to Heaven how poor they will feel, with all their riches left behind, in a world desolated by the anger of a righteous God! May the following lines prove an additional lesson to our hearts, on the vanity of this world.

J. H. W.

INFELIX.

BY ADAM ISAACS MENKEN.

Where is the promise of my years,
Once written on my brow?
Ere errors, agonies, and fears
Brought with them all that speaks in tears,
Ere I had sunk beneath my peers;
Where sleeps that promise now?

Naught lingers to redeem those hours,
Still, still to memory sweet!
The flowers that bloomed in sunny bowers
Are withered all; and Evil towers
Supreme above her sister powers
Of Sorrow and Deceit.

I look along the columned years,
And see Life's riven fane,
Just where it fell, amid the jeers
Of scornful lips, whose mocking sneers
Forever hiss within my ears
To break the sleep of pain.

I can but own my life is vain
A desert void of peace;
I missed the goal I sought to gain,
I missed the measure of the strain
That lulls Fame's fever in the brain,
And bids Earth's tumult cease.

Myself! alas for theme so poor
A theme but rich in Fear;
I stand a wreck on Error's shore,
A specter not within the door,
A houseless shadow evermore,
An exile lingering here.

Cross-Logic.

MANY persons have a wonderful faculty of deceiving themselves by a sort of reasoning which I denominate cross-logic. One admits that the Bible is right and the religion it teaches is good, but professors do not live up to it; therefore they refuse to embrace and obey the truth. They feel they have a good excuse for living in disobedience to the word of God. For my part I cannot see how they arrive at this conclusion; for I cannot find the conclusion in the premises. It is my duty to obey God, whether others do or not. And if professed Christians do not live up to their profession as they should, it is my duty to set them an example of what a Christian, a true, Bible Christian, should be. They are no more to blame for not setting me the true example, than I am for not doing the same toward them. So my friend show us in your own profession and life, just what a Christian should be.

"But I don't make any profession, if I did, I would live up to it."

You seem to be enlightened in the truth and

know what a Christian should be, and God will hold you responsible both for the profession and the life of a Christian. You owe a duty to God, and you owe a duty to your fellow-men. You are without excuse. Do your duty; be a living example, and not refuse to obey the reasonable requirements of God and be lost, because other people do not do as they should.

Other examples of cross-logic might be named. One says you are in the right on the law of God and the Sabbath. The law of God is binding, and the Sabbath is unchanged, but—but what?—you are wrong in your views on the subject of immortality, or, if not that, the visions of Mrs. White are not of God, and therefore I do not embrace the Sabbath.

Then if Seventh-day Adventists are wrong in any one point, you feel perfectly at liberty to trample upon a plain commandment of God, which you acknowledge to be binding upon you and all the human race. Are you willing to risk eternal salvation on such logic as this? Will it pass in the Judgment? Will you be excused from obeying God, because somebody held an error in faith? Better obey and so get your eyes enlightened that you may see. Here is the true eye-salve: "If any one will do his will, he shall know of the doctrine."

In the path of obedience alone is to be found the true light upon doctrine.

R. F. COTTRELL.

Ohio Camp-Meeting.

THIS meeting, as that in Indiana, was commenced in cold, frosty nights. The first two days were very uncomfortable on the ground by reason of cold north winds. After this the weather moderated, and it became quite pleasant.

The meeting was held in a beautiful, large grove. The situation for a moderately-sized meeting could not be better; for a large meeting better conveniences for water would be desirable. The grounds were laid out in a neat and tasty manner, reflecting credit on the committee who managed it.

I had a very severe cold before going to Indiana, which caused great hoarseness and severe pain in my head during that meeting. Bro. Littlejohn took cold on the Indiana ground, which affected his voice also, so that we were both hoarse during the entire meeting in Ohio. Yet the Lord manifestly helped in the labors of these meetings, and the truth as presented in the several discourses was well received.

We have reason to believe that this was a good meeting for the cause in Ohio. The social and conference meetings were characterized throughout by solemnity, deep feeling, and a cheerful readiness to take hold in the work. The business meetings of the Conference were mostly short, business was despatched with becoming alacrity so as not greatly to interfere with the usual order of a camp-meeting, and the greatest harmony in feeling and action prevailed. For some time past they have lacked for labor in Ohio, but they seem mostly of good courage, and are minded to work. If they remain united, laboring together in a true missionary spirit we cannot doubt that God will regard their petitions and revive the work among them.

The outside attendance was unusually small. This is easily accounted for. There is no church of Seventh-day Adventists very near, and the people were ignorant of us and of our faith. What little they had heard was, as might be expected, calculated to excite prejudice rather than an interest. And the work of advertising was not sufficiently thorough. We tried to remedy this in part after we got on the ground, but there being no daily paper published there we failed. But we have great reason to be satisfied with the result, considering the weather and all circumstances. The neatness of the ground, the order maintained, and a calm, considerate appeal to their reason on Bible evidences, removed prejudice, and we heard of many expressions of a favorable disappointment.

On Monday afternoon ten were baptized. Fortunately water for this purpose was not far off. The distance we were compelled to go in Indiana, on account of the unusual drouth, consumed so much of the day that we had no opportunity to address the churches on health reform, as we had designed on that day. This we deeply regretted, as a testimony on that subject was much needed in Indiana. Several subscriptions were taken for the *Reformer*, and we hope this subject may receive more attention in that State. The interest was revived in Ohio, and we trust the importance of this reform is better appreciated by all our people who attended the meeting.

Bro. Littlejohn left the ground Monday evening, taking the train for Fort Wayne, having company on the route to assist him in making the change at Fort Wayne. The meeting broke up Tuesday forenoon, on which day I left, arriving at the residence of Bro. Guilford in Erie Co., that evening. The remainder of the week I rested, arranged the business of the meetings for the Office, and wrote letters. Sabbath morning I held meeting in Clyde, and afternoon in Townsend. These were good, impressive meetings, and we were encouraged to believe that those who attended the camp-meeting had brought the spirit of the work to their homes to bear fruit hereafter. May God give results to his own glory.

J. H. W.

THE LOWLY.

The wind may rend the mighty oak
Upon the mountain side,
Yet not too rudely touch the flowers
That in the forest hide.

While God doth bow the stubborn heart
With threatenings from above,
The meek and lowly only feel
The breathings of his love.

Adelaide Stout.

Progress of the Cause.

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

Business Proceedings of the Ohio Conference.

ACCORDING to notice in the REVIEW the Ohio State Conference of Seventh-day Adventists was held near Mansfield, in connection with the camp-meeting, Sept. 28, Oct. 3, 1871. Conference was called to order by the president. Prayer by Bro. Littlejohn. In the absence of the Secretary, J. Mears was elected Secretary *pro tem*. Credentials of delegates were called for and presented, showing a delegation of nine, representing seven churches. On motion Bro. Waggoner, Littlejohn, and all members in good standing, were invited to take part in the deliberations of the Conference. On motion Bro. D. S. Plum was elected to act as delegate for the church at Troy.

Voted, That the constitution be so amended as to allow six lay members to act with the Executive Committee as auditing committee.

On motion the following committees were appointed: On Nominations, Wm. Cottrell, Geo. Smith, and H. A. St. John. On Resolutions, W. H. Littlejohn, H. A. St. John, O. F. Guilford. Auditing, O. Mears, O. F. Guilford, J. Mears, Wm. Herald, Geo. Smith, O. Kasson.

Report from churches called for but none read. Adjourned to the call of the Chair.

SECOND SESSION. Prayer by Bro. Littlejohn. Secretary's report of the last Conference called for and read. After some corrections it was accepted. A call was made for other delegates if present. A letter from the church at Defiance was read requesting to be united to the Conference. On motion they were annexed. A body of unorganized Sabbath keepers residing at Melmore wished to unite with the Conference. It was voted to receive them after they should be properly organized. On motion Bro. I. Edgerton was appointed to act as delegate for the church at Strongsville.

A call was made for the church at Wayne. None present.

Voted, That we strike its name from the list of churches belonging to this Conference; and worthy members are requested to unite with the church at North Bloomfield. The church at Fremont called for and the case of H. Hodgeson, its Elder, brought before the Conference.

On motion a committee was appointed to investigate his case. Dr. Mitchell then arose and gave a short account of the Sabbath-keepers in Muskingum Co.

On motion licenses were granted to H. A. St. John, O. Mears, A. A. Hutchins, and W. Cottrell. The name of W. F. Crouse was presented and referred to the executive committee.

THIRD SESSION. Prayer by Bro. Cottrell. The case of H. Hodgeson again taken up, and the committee brought forward the following resolutions:

Whereas, The church in Fremont is small in numbers; and

Whereas, The usefulness of its members has been greatly crippled, if not utterly destroyed, by the unconsecrated course of its present elder, Henry Hodgeson; therefore

Resolved, That we strike its name from the list of churches belonging to this Conference, and that we recommend that it should be disbanded, and that those of its members who have shown themselves worthy of a place with the people of God unite with the church at Clyde.

O. Mears, W. Chinnock, W. Herald, were appointed as a committee to carry the resolutions into effect.

The committee on Resolutions reported the following:

1. Whereas, There are certain persons within the limits of this Conference who are indebted to the Publishing Association upon subscription for the REVIEW, *Health Reformer*, and *Instructor*; and

Whereas, We are unwilling that the Association should lose anything on account

of individuals residing within our boundaries; therefore

Resolved, That we will assume the collection of all such outstanding matters of account.

2. Whereas, We believe the *Health Reformer* to be intimately connected with the Third Angel's Message; therefore

Resolved, That we recommend all those of our brethren who have not heretofore done so, to subscribe for and interest themselves in the circulation of the *Health Reformer*, which is especially devoted to this branch of the work.

3. Resolved, That our annual camp-meetings furnish material aid in the work of increasing the spirituality of the church, and that we earnestly exhort all our brethren in this State to make special efforts to be present at each one of them in the future.

4. Resolved, That we express our continued confidence in the work of the third angel's message as carried on by Seventh-day Adventists, and that we recognize the spirit of prophecy as developed among us as that which is indispensable in carrying forward the work, and necessary to our identification with those spoken of in Rev. 12: 17 and 14: 12.

The committee on Nominations reported as follows: For President, Wm. Chinnock; Secretary, E. W. Hutchins; Treasurer, J. Mears; Committee, Wm. Chinnock, Sanford Rogers, J. Q. A. Haughey. This report was accepted and the nominees unanimously elected.

A motion was made that a committee of three be elected to act with the executive committee as Camp-meeting committee. The selection of this committee was referred to the Nominating committee.

FOURTH SESSION. Prayer by Bro. Waggoner. The committee on Nominations reported the following as Camp-meeting committee: O. F. Guilford, Geo. Bisel, Wm. F. Crouse. They were therefore elected. On account of the negligence of church treasurers, the State Treasurer was unable to report until this session. Money received during the Conference year \$2108.88, paid out \$1723.99; remaining in the treasury \$384.89. Of this \$150 was donated to the General Conference, the remainder sent to Battle Creek to be used until called for. H. A. St. John, H. H. Hutchins, and Wm. Cottrell reported labor. Twelve churches were represented either by delegate or letter, and two not represented. The number of members at the commencement of the year 217, present number 239. The amount of s. b. pledged by nine churches \$1231.00. Three failed to report.

WM. CHINNOCK, President.

JOHN MEARS, Secretary *pro tem*.

Vermont.

SINCE my last report through the REVIEW, written about Aug. 1, I with my companion have had the privilege of attending our excellent camp-meeting. We look back to it as an oasis in the desert, a privilege long to be remembered, and which, unless we prove recreant to our trust, will prove the beginning of better days for the cause in Vermont.

The Sabbath and Sunday following, Aug. 26 and 27, I met with the church at East Richford. Sabbath, Sept. 2, I spent with the church of Irasburgh and Charleston, at Bro. H. W. Barrows, near Barton Landing. Here we were cheered by the presence and testimonies of some who from a backslidden state, set out at our good camp-meeting to keep all the commandments of God. Some came seventeen miles, Sabbath morning, to the meeting. We trust they will be faithful, lean upon the almighty arm and that ultimately we may meet them upon Mount Zion.

Sabbath, Sept. 9, met with a few at Bro. Camps in Williamstown. One who had given up the truth started anew in the service of God.

Last Sabbath and first-day, was with the church at Andover. Baptized three, and four united with the church, making their present number eleven. We enjoyed a sweet season in attending to the ordinances of the Lord's house the evening after the Sabbath. It was never my lot to experience more sensibly the blessing of the Lord than on that occasion. The next evening, at the school-house near Bro. Pierce's, a good congregation paid the best attention to the word spoken.

This little body of believers feel greatly

encouraged, as the Lord permits them to see the fruits of their labors. Long they have prayed and hoped; and the prayer of faith, accompanied by obedience, never ascends to the courts of Heaven in vain. May peace and the blessing of God abide with them.

If the same degree of love, harmony, zeal, and union, that prevails among them, characterized other bodies of believers in this or any other Conference, we should see more of prosperity attend the efforts put forth to advance the interests of the cause.

Have spoken once in the Methodist house at Bondville, and spent one first-day at Stratton Center, a new field. The balance of time, not reported above, has been spent with the church in Jamaica.

N. ORCUTT.

Jamaica, Vt. Oct. 12, 1871.

New York.

THE Lord greatly blessed us at our last monthly meeting. We were happily disappointed in seeing more than double the number we had expected from abroad, which truly encouraged us; but best of all, the Lord was with us and he is still with us. We who believe the truth, were greatly strengthened by hearing from those who have stood through the first message, and suffered the disappointment, and yet stand firm. It gives us more firm faith in the truth, and a greater determination to live it out, and to labor in the cause. I never felt the burden of the work, as I do at the present; and am determined to labor for the salvation of souls.

To the lonely and doubting ones let me say, Doubt no longer; for we have not followed cunningly-devised fables. The Lord is in this work; and let us, too, work in harmony with it.

"Tis but a little while,
And He will come again,
Who died, that we might live, who lives,
That we may with him reign."

Mrs. L. A. THURSTON.

Cattaraugus Co., N. Y.

Iowa.

At the quarterly meeting at Lisbon, brethren and sisters were present from Marion, Fairview, Tipton, and Anamosa. Bro. D. T. Shireman spoke on Sabbath and first-day, showing us what the Lord required of his people. It is a dreadful thing to partake of the spirit of the world and the works of the flesh.

Meeting on first-day continued with interest, and the brethren continued to pray for a present help. Bro. Shireman spoke showing us how to arm ourselves with the mind of Christ. Sow unto the Spirit and we shall reap life everlasting. The interest of the meeting steadily increased until the close. What a pity it is to go along deceived. The Scriptures were presented making a chain of evidence in favor of walking after the Spirit. What an effort we should make on our part to have the mind of Christ. He is our highest example. We must follow him if we ever go to the same place.

According to previous notice the central Iowa tract society met on first-day. Bro. Jesse Dorcas gave us an interesting account of his labors. The right spirit is being manifested in this work, and at our next meeting we hope others will report.

S. T. CHAMBERLAIN.

The Heavenly Rest.

We look with longing eyes through faith to a rest above. Yes, sweet rest! where sorrows and pain, doubts and fears, envy and hate, may never again molest us. It is a word which tired lips often repeat. It speaks of hope to those whose hearts are oppressed with the toils of the world and cheers them on their rugged pathway. We are prompted by the promise of rest not to live careless, aimless lives but to heed our Saviour's command, "Go work in my vineyard." We may search the whole world over, still there is a want no earthly good can give, a craving which forbids the soul to rest. Some seek wealth to satisfy their restlessness, some seek pleasure, fame and power, and run the short race of life with pride and popularity. Some seek for pleasures in friendship and love, never once thinking to look above to the Author of true affection without whose sanctifying influence upon their hearts, they will change, smiles fade, and their poor refuge crumble to decay.

Where can we find real pleasures? Where

can we find perfect rest but in Jesus? We may be cast with bitter scorn aside by those whom we love. Shall it under any circumstances impede our labor to enter into that rest remaining for those who fear the Lord? How may we obtain that heavenly rest? "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22: 14. When may we obtain it? When "the Lord himself shall descend from heaven with a shout with the voice of the Archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

This is the rest we look forward to, dwelling with Jesus to leave him no more. Who can describe the rapture of that meeting when partings are over?

NETTIE T. HOLT.

Keene, N. Y.

The Complexion.

THE USE OF COSMETICS IN DIFFERENT AGES.

IN a late number of a London periodical, entitled *Land and Water*, there was an article of considerable interest to those who value what is called a "good complexion." The writer condemns the employment of cosmetics entirely, and asserts that the use of animal grease stops up the pores of the skin, and will, in time, produce blotches. He also says that the constant application of cold cream to the face is injurious, and lays the foundation of skin diseases which scarcely anything can eradicate. Sleeping with slices of uncooked bacon on the cheeks, which seems to be practiced by some persons, is also unwholesome. The best substance to soften the skin, and at the same time preserve it, is, according to this authority, fresh olive oil. If this be rubbed on the face gently every night, the skin will soon become impervious to the action of the weather. The ancient Greeks knew the value of vegetable oil to the skin, and they used it freely, both to preserve beauty and to render the muscles pliable. But there are some persons who have naturally oily skins, and they should avoid ointment of all descriptions.

It may surprise some ladies to be told that exposure to the sun is beneficial to the skin, but such is said to be the case. Most of them object to the tanning it produces, and it was to obviate this that masks were once worn on the street. Some ladies, it is said, carried the mask mania so far as to sleep in them. It is recorded of Marguerite of Navarre, the wife of Henry IV., of France, that she was addicted to this folly. Henry strongly remonstrated with her on the subject, but in vain; she preferred offending her husband to giving up her mask, and it played a not unimportant part in their subsequent divorce. The unhealthfulness of such a practice is evident from the fact of its checking perspiration, and from causing the wearer to respire impure air.

It is said that the use of cosmetics was introduced by the English in the fifteenth century. In that and the succeeding century the women of France were reckoned the most beautiful in the world. The names of Agnes Sorel, Diana of Poitiers, Louise of Savoy, Anne of Brittany, Margaret of Navarre, Mary of Burgundy, the Duchess of Etampes, Madame de Chateaubriand, Mary of Lorraine, Gabrielle d'Estrees (commonly called "La Belle Gabrielle"), and Henriette d'Entragues, are familiar to all readers of history as those reputed to be the most brilliant and beautiful women of their times. They never used cosmetics of animal grease, though they made beauty their study—a rather idle study, it is true, yet still they pursued it successfully. They employed various oils and essences composed entirely of vegetable ingredients. Henry III., of France, is said to have expressed his detestation of English cosmetics, and to have declared that if "cold cream" shall find its way into his kingdom, he would preach a crusade against it.

The celebrated Diana of Poitiers, whose powers of fascination seem to have been as marvelous as those of Cleopatra, or Mary, Queen of Scots, preserved her beauty until the age of seventy-two. She captivated the hearts of two monarchs, and had complete power over them. The second of them, Henry II., fell in love with her when he was twenty-nine, she being then the widow of the Count de Breze, and forty-eight

years old, nineteen years his senior. She had been previously admired by his father, Francis I., and was equally admired by his son, Henry III., who, however, was a mere youth and of feeble understanding, while she was an old woman. Strange to say, no historian has ever given the details of those wonderful charms which so captivated Francis and Henry. It is only recorded of her that she was the loveliest woman at a court full of lovely women, and that, too, at an age when most women have found their beauty faded. It was said that she possessed a secret for preserving her good looks from the ravages of time; some, indeed, hinted that she had bought it from the evil one.

There was, however, one person who was her confidant—her perfumer, Oudard. He left on record the means which the peerless beauty used to preserve her complexion, in these words: "I, Oudard, apothecary, surgeon, and perfumer, do here declare on my faith and honor that the only secret possessed by Madame Diana, of Poitiers, Duchess of Valentinois, with which to be and remain in perfect health, youth and beauty, to the age of seventy-two, was *rain water*! and, in truth, I assert that there is nothing in the world like the same rain water, a constant use of which is imperative to render the skin soft and downy, or to freshen the color, or to cleanse the pores of the skin, or to make beauty last as long as life." It was the business of Maitre Oudard to collect rain water for his illustrious patroness, and to bottle and seal it up to be in readiness for use in case of failure of rain. And it was the constant sending of the mysterious bottles which occasioned so much talk. But it should be added that the beautiful Diana always took an hour's exercise in the air before the morning dew had left the ground, and perhaps this habit, like other exercise in the open air, had quite as much to do with the preservation of her complexion as the rain water had. Early hours, temperate habits, and close attention to cleanliness, are the best cosmetics after all.—*Set.*

God Ought to Do It.

It is a good thing to be able to enjoy a portion of God's blessing. When we look back and realize, in a small degree, the amount of sin we have committed against a just and righteous God, how we have trampled his holy commandments under our feet, and then think how we are still permitted to live in this grand and solemn age of this world's history, God's long-suffering is beyond our comprehension.

Indeed God is merciful; and when we hear a person complaining, fault-finding, and saying that God ought to do this or that, he ought to bless me in a special manner, ought to cause me to prosper in my business, ought to pour out upon me bushels of dollars that I might slide along as smoothly as some of my neighbors do, what are we to think of such ones? The children of God will never go to Heaven on flowery beds of ease; for we are assured in the Word of God, that they who will live godly in Christ Jesus shall suffer persecution. The little trials, the little troubles and discouragements are to mould us and make us better prepared to meet the greater trials which are before us. We must submit to the will of God, and it will have a tendency to make us wiser and better, and happier. But if we give way to these trials and think God ought to make everything around us all sunshine, we are deceived. The devil is hard at work. He is stirring up the old man which is not yet dead within us, to rebel against God, which we do whenever we say that he ought to help, ought to be with, ought to prosper those who keep his Commandments.

He is with us and he will never leave his people. He will never forsake the true and faithful. Dark as the pathway may appear, we receive a share of the rich and tender mercies of our heavenly Father. But what God ought to do or ought not to do, is not for us to decide; the principal and all-important point for us, is to learn his will and then do it with cheerfulness and humility, and God will bless us every time.

M. WOOD.

Pray Right Up.

SOME years ago a slave in Virginia, named "Jack," was remarkable for his knowledge of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness.

A professing Christian—a white man—who was of a very different temperament, once said to him, "Jack, you seem to be always happy. I wish you would tell me how you manage to keep steadily in this blessed frame of mind."

"Why, massa," replied Jack, "I just fall flat on the promise, and pray right up!"

How many desponding Christians are there who might profit by these words of the happy slave, now a freedman!—*Set.*

Singing in Families.

IN ancient times among the families of Germany it was a common practice with parents to teach their children hymns and spiritual songs. The children had thus useful employment afforded them to fill up the time which otherwise would have been spent in idleness, or something worse. They acquired a taste and cultivated a talent for singing. To this simple practice may be attributed, in a great degree, the finely cultivated musical talent of German people.

Nothing so cheers the family circle, nothing so unites sisters and brothers, parents and children, as blending heart and voice in hymns of praise around the family altar. Take the family where parents and children are accustomed to mingle their voices together in song, and you will find, in almost every instance, that peace, harmony and love prevail, and the great vices have no abiding place. The songs of childhood and youth are never lost, they echo on in the soul through scenes of joy or woe. The cold river of death can silence them only for a little while, for music is a science carried on in Heaven.

It should be practiced in every family; for it is one of the most important parts of our self-culture. The child is never too young to listen to this Heaven-ordained science, the sooner the better, for taste and appreciation can be early trained; and one can "grow in music" as he "grows in grace" and by-and-by be permitted to join in singing that "new song" the song of the redeemed.

EMMA E. STURGES.

Fairfield, Conn.

Discontent.

THE immediate causes of discontent are numberless. Some of those who seem to have all that earth can bestow—wealth, station, education, friends, and talent, are the least satisfied. Trifles disconcert them. A wet day, an ill-fitting garment, a broken engagement, a slight disappointment, are sufficient to destroy their peace of mind, and render them slaves to vexation and chagrin. The main cause of discontent, however, is always to be found *within*. It has its origin in selfishness. Directly we forget ourselves in our efforts for others, we strike at the very root of all discontent. The truly benevolent, loving man is seldom tormented by vain regrets at his own circumstances, and he who inwardly repines and chafes at his situation, and who is harassed by the spirit of discontent, can in no surer way free himself from the chains that enslave him, than by turning his thoughts and energies to some good work for others. There are no blessings, however rich, that discontent will not convert into evils, and no trials, however severe, that serenity and virtue may not transform into blessings.

Tattlers.

EVERY community is cursed by the presence of a class of people who make it their business to attend to everybody's affairs but their own. Such people are the poorest specimens of humanity which exist upon this blighted earth. It is well known that almost every person is sometimes disposed to speak evil of others, and tattling is a sin from which very few can claim to be entirely exempt. But the object of this present article is to speak of that distinct class of tattlers who make tale-bearing the constant business of their lives. They pry into the private affairs of every family in the neighborhood; they know the exact state of one neighbor's feelings toward another; they understand everybody's faults, and no little blunder or misdemeanor ever escapes their watchfulness. They are well posted upon everything connected with courtship and matrimony, and know who are going to marry whom, and can guess the exact time by every movement of parties suspected of matrimonial intentions; and, if there is the slightest chance to create a disturbance, excite jealousy, or "break up" a match, they

take advantage of it, and do all in their power to keep people in a state of constant vexation. They glide quietly from gentleman to lady, from mother to daughter, from father to son, and in the ears of all they pour their bitter whispers of slander and abuse, and, at the same time, pretend to be the most sincere friends of those they talk to. Their nauseous pills of slander are sugar-coated with smiles and words of friendship.

Tattlers are confined to no particular class, and they operate in all. We find them among the rich, and the poor—"upper ten" and the "lower million," in the church and out of it. They are people who have no higher ambition than to be well informed in regard to other people's private business, to retail scandal to their neighbors, and to exult in fiendish triumphs over the wounded feelings and bruised hearts of their innocent victims.

"Straining at a Gnat."

"YE pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Matt. 23: 23.

Two noted Greek pirates were once captured and condemned to death at Malta. It was observed that the beef and anchovies among the stores of a captured English ship had alone remained untouched. They were asked the cause of this singular procedure, and replied that it was the time of the great fast of their Church. They would not commit such a sin as tasting of fish or flesh. They were plundering and murdering men, women, and helpless children, but they would not transgress the canons of their church by eating meat upon a fast day. They looked to their strict observance of these things as a merit, for which God would grant them success in their infamous work.

A man came down from the hills to a Neapolitan priest to confess a sin which lay heavy upon his conscience. In the busy season of Lent, while engaged in making cheese, some of the whey had fallen upon his lips, and miserable man that he was, he had swallowed it.

"Free my distressed conscience," he besought, "from its agonies by absolving me from my guilt."

"Have you no other sins to confess?" asked the priest.

"No, I do not know that I have committed any other."

"We often hear of robberies and murders committed in your mountains. Have you never been concerned in these?"

"Yes, but all of us do these things. We never account them as crimes needing confession and absolution."

We may smile at such a type of conscientiousness, but if we search strictly our own hearts, may we not find there some similar "straining at a gnat," which, with our greater light, is far more inexcusable? Are we not all tempted to think more of a strict outward observance of our religious duties, than of deep, inward, hourly communion with Jesus?

Early Rising.

HEALTH and long life are almost universally associated with early rising; and we are pointed to countless old people as evidence of its good effect on the general system. Can any one of our readers, on the spur of the moment, give a good, conclusive reason why health should be attributed to this habit? We know that old people get up early, but it is simply because they can't sleep. Moderate old age does not require much sleep; hence, in the aged, early rising is a necessity or convenience, and is not a cause of health in itself. There is a larger class of early risers, very early risers, who may be truly said not to have a day's health in a year—the thirsty folks, for example, who drink liquor until midnight and rise early to get more. One of our earliest recollections is that of "old smokers" making their "devious way" to the grog-shop or tavern bar-room, before sunrise, for their morning grog. Early rising, to be beneficial, must have two concomitants: to retire early, and, on rising, to be properly employed. One of the most eminent divines in this country rose by daylight for many years, and at the end of that time became an invalid, has traveled the world over for health, and has never regained it, and never will. It is rather an early retiring that does the good, by keeping people out of those mischievous practices which darkness favors, and which need not here be more particularly referred to.

Another important advantage of retiring early is, that the intense stillness of midnight and the early morning hours favors that unbroken repose which is the all-powerful renovator of the tired system. Without, then, the accompaniment of retiring early, "early rising" is worse than use-

less, and is positively mischievous. Every person should be allowed to "have his sleep out;" otherwise, the duties of the day cannot be properly performed, and will be necessarily slighted, even by the most conscientious.

To all young persons, to students, to the sedentary, and to invalids, the fullest sleep that the system will take without artificial means is the balm of life—without it there can be no restoration to health and activity again. Never wake up the sick or infirm, or young children, of a morning—it is a barbarity. Let them wake of themselves. Let the care rather be to establish an hour for retiring so early that their fullest sleep may be out before sunrise.

Another item of very great importance is: do not hurry up the young and weakly. It is no advantage to pull them out of bed as soon as their eyes open, nor is it best for the studious or even for the well who have passed an unusually fatiguing day, to jump out of bed the moment they wake up; let them remain without going to sleep again until the sense of weariness passes from their limbs. Nature abhors two things: violence and a vacuum. The sun does not break out at once into the glare of the meridian. The diurnal flowers unfold themselves by slow degrees; nor fleetest beast, nor sprightliest bird, leaps at once from his resting-place. By all which we mean to say, that as no physiological truth is more demonstrable than that, as the brain, and with it the whole nervous system, is recuperated by sleep, it is of the first importance as to the well-being of the human system, that it have its fullest measure of it; and to that end the habit of retiring to bed early should be made imperative on all children, and no ordinary event should be allowed to interfere with it. Its moral healthfulness is not less important than its physical. Many a young man, many a young woman, has taken the first step toward degradation, and crime, and disease, after ten o'clock at night; at which hour, the year round, the old, the middle aged, and the young, should be in bed; and the early rising will take care of itself, with the incalculable accompaniment of a fully rested body and a renovated brain. We repeat it, There is neither wisdom, nor safety, nor health, in early rising in itself; but there are all of them in the persistent practice of retiring to bed at an early hour, winter and summer.—*Hall's Journal of Health.*

Looking out for Sights.

THERE are some people always looking out for sights. They cannot pay a visit, they cannot receive a friend, they cannot carry on the daily intercourse of the family, without suspecting some offense is designed. They are as touchy as hair triggers. If they meet an acquaintance in the street who happens to be preoccupied with business, they attribute his abstraction to some motive personal to themselves, and take umbrage accordingly. They lay on others the fault of their own irritability. A fit of indigestion makes them see impertinence in everybody they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word, or some momentary taciturnity, mistaken for an insult.

To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own minds. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being touchy, and everybody is under more or less restraint; and in this way the chances of an imaginary offense are vastly increased. Your people who fire up easily, miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as that of their friends. They have forever some fancied slight to brood over. The sunny serene contentment of less selfish dispositions never visits them.—*Set.*

GOOD TEMPER is, with people, dependent upon good health, good health upon good digestion, good digestion upon wholesome, well-prepared food, eaten in peace and pleasantness. A person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet, fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

Obituary Notices.

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

DIED, in Wellsville, Sept. 27, 1871, of consumption, sister Esther, wife of Bro. Daniel Oviatt, aged 48 years and 8 months. Sister Oviatt came into the truth in 1860, since which time she sustained a good, Christian character to the time of her death. She was formerly a S. D. Baptist. Sermon by Eld. A. H. Lewis, from Psalms 90, part of the 9th and the whole of the 10th verse.

D. B. WELCH.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 24, 1871.

To Correspondents.

J. B. INGALLS: We understand the generation which "shall not pass away," Matt. 24:34, to be that generation of men who live when the three great signs in the sun, moon and stars can be presented as fulfilled, and as signs of the great day. The shaking of the powers of heaven we understand to be the unprecedented commotion among the heavenly bodies that compose our solar system, which will take place in connection with the voice of God and appearing of Christ, as brought to view in Joel 3:14-16.

Micah 4: 3.

A CORRESPONDENT calls for an explanation of Micah 4: 3, with respect particularly to the question whether the language expresses what the "many nations" spoken of in the verse before shall say, or whether it describes what will actually exist in the eternal state. It seems to us that there is an objection to applying it to the eternal state, inasmuch as there will be no swords nor spears there to be worked over into pruning hooks and ploughshares. We therefore incline to the view usually taken among Adventists, that this chapter, down to the sixth verse is parallel with Isa. 2, and expresses what the people shall say in the last days.

Michigan Railroad Monthly.

THIS is the title of a monthly magazine, issued by S. E. Rogers, Jackson, Mich. It contains 48 pages, and gives the latest railroad intelligence. What will make it of especial value to all Michigan readers is the fact that it gives the time table of every railroad in the State, corrected up to the date of publication. Those who have occasion to avail themselves of railroad facilities for travel or the transportation of goods will appreciate and support such a publication. The last number contains a railroad map of the lower peninsula of Michigan, showing that this State is fast acquiring a railroad system equal to that of any State in the Union.

E. A. S. has thanks for a package of extracts for REVIEW, and for the encouraging declaration, "My interest in this good work is not abating, but rather increasing." We would that ten thousand S. D. Adventists were able to say from the heart the same thing.

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

Explanatory.

SOME time ago, the money in full for the Illinois tent was receipted in the REVIEW; and in the Appeal to the Brethren in Illinois in No. 17, it is stated that there are thirty dollars still due. The explanation is, that the appeal was written and sent to the Office some two weeks before the money was paid, but was not published till after the money was paid and acknowledged in the REVIEW.

R. F. ANDREWS.

Receipt of Money for the Missouri and Kansas Tent.

AS THOSE who have paid on the tent would like to know whether their money has been received, we will report \$164.75 paid up to the present date, Oct. 10, as follows:—J. M. Gallemore, \$20.00, Wm. Evans, 25.00, H. Winters, 10.00, D. Brackett, 5.00, F. M. Davis, 5.00, C. R. Rice, 5.00, and 5.00 reported sent to Bro. White, D. Hildreth, 10.00, S. A. Ledsworth, 1.00, J. C. Rowland, 5.00, S. A. Snyder, 1.25, James Collins, 2.50, Samuel Leach, reported to have sent 1.00, not received, A. Hamilton and wife, 5.00, Jacob Yates and wife, 5.00, H. H. Elder, 5.00, S. E. Elder, 5.00, Wm. S. Lewis, 1.00, J. H. Lewis, 1.00, Frederick Rosseau, 5.00, J. F. Klostermyer, 3.00, B. F. and Harriet Hicks, 1.00, J. H. Cook, 5.00, Amos Vansyoc, 5.00, L. H. Hupling and son, 5.00, M. W. Kernes, 5.00, Bro. Rathbun, 2.00.

Of the amount pledged, there is \$231.50 unpaid, making in all \$396.25. Of course some of this we hardly expect to get, as is usually the case.

We have about enough to buy a tent, but let us act on Bro. Cook's suggestion and raise all we can, for we shall need it as a tent fund to carry forward the enterprise. It is true there is but little in the treasury; but if we all try, we shall have a tent and means to support it.

As we design buying between this and spring, let all remember who have not paid to raise their pledges in due time. It was thought best to let the large tent Bro. White sent us pass from our hands, as we could not raise the money this season to pay for it, and buy one not so large at less cost; for we can order one without stakes, irons, &c., and appropriate

those of the old Iowa tent (as they donated them to us). By so doing we shall save some on expense. We think that about a fifty-two feet tent is large enough for us.

J. A. ROGERS, } Tent
J. H. MALLORY, } Committee.

News and Miscellany.

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

The Michigan Sufferers—Proclamation by Governor Baldwin.

ON Monday Gov. Baldwin issued the following proclamation:

DETROIT, Oct. 16, 1871.

To the People of Michigan:

While you have been occupied in the noble work of furnishing relief to the sorely afflicted people of the neighboring City of Chicago, large sections of our own State were being devastated by the same terrible scourge of fire.

Several counties have been almost entirely ruined; thriving cities, towns, and villages have been reduced to ashes; mills giving employment and support to hundreds of families, whole townships of valuable timber, dwellings, barns, crops, and property of every description have been totally destroyed. The destruction of both life and property has been appalling; thousands of our citizens have been rendered homeless and destitute, and are destitute of the absolute necessities of life.

The calamity which has befallen our people, terrible as it would be at any time, is doubly so, at the commencement of the approaching inclement season of the year, and calls most earnestly upon every citizen of the State, who has escaped this sad disaster, to contribute promptly and liberally toward the relief of these, our suffering fellow-citizens.

While contributions for the afflicted people of Michigan have been, and probably will continue to be made from other States, such cannot be depended upon. Reliance must be placed mainly upon the people of our own commonwealth.

I therefore appeal to the people of Michigan to meet the emergency with a promptness and liberality measured only by the urgent necessities of the case.

In order that contributions may be distributed judiciously and wisely, it has been deemed best to appoint two "State Relief Committees," one of these located in the city of Detroit, and composed of the following named persons:

C. M. Garrison, Chairman.

Charles Kellogg, Treasurer.

Wm. G. Thompson.

George McMillan.

The other in the city of Grand Rapids, composed of the following named persons:

Hon. Thomas D. Gilbert.

Hon. Wm. A. Howard.

Hon. N. L. Avery.

Hon. Henry Fralick.

Capt. Robert Collins.

It is requested that money, clothing, food or bedding be forwarded to one or the other of the committees, as may be most convenient to the donors. The State committees will appoint one or more persons in the several counties, to whom contributions from the townships may be sent, and by whom they will be transmitted to one of the State committees.

Let us remember "That it is more blessed to give than to receive."

HENRY P. BALDWIN.

A Storm of Fire.

MILWAUKEE, Oct. 15.—Later accounts from northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burned district of Peshtigo will reach over 1,800, and 15 per cent of those injured cannot recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were soon observed to fall like meteors in different parts of the town, igniting whatever they touched. People rushed with their children in their arms for a place of safety, but the storm of fire was upon them, and enveloped them in flames, smoke, and cinders, and those unable to reach the river were suffocated and roasted alive. This terrible scene happened on Sunday night, the 8th of October, already made famous by the Chicago horror. A member of the Relief Committee, sent from Milwaukee with supplies, says the only survivors were those who were fortunate enough to reach the water, many throwing themselves into the mill pond and clinging to floating logs. A number of those were drowned by being thrown from logs by maddened horses and cattle that rushed into the water. The fiery cyclone swept over a tract of country eight or ten miles wide. Every building, fence, and all the timber, were licked up clean by the tongue of fire. The town of Peshtigo numbered 2,000 inhabitants, one-third of whom perished in that fearful night.

Reports from the east shore of Green Bay, places the loss of life full as high as at Peshtigo. The same account states that the immediate wants of the people are supplied, but large amounts of clothing and provisions will be required for the coming winter. Mayor Ludington, of Milwaukee, publishes the following appeal for aid:

"MILWAUKEE, Oct. 14.

"The calamities which have befallen our State, and some neighboring States, are truly appalling. Over 1,500 men, women, and children have been burned to death in Wisconsin alone. Their houses and farms are, to a large extent, entirely destroyed, the very soil having been burned, and all their autumn and root crops destroyed. They are utterly destitute, and will require full support at least until another season. Seven counties in our own State are thus in a great part utterly desolated. Whole regions of country in Western Michigan are in the same condition."

ROMA, Oct. 13. It is asserted that many congregations of Roman Catholic Orders are about to leave this city and go to England and America, where they propose to found convents.

A GERMAN mass-meeting in favor of the rightful observance of the Lord's day was held in Cleveland, O., September 7. It was large in numbers, and represented the better German population of the city. Resolutions of a very positive character were passed.

THE grand jury in Salt Lake City have adjourned till Tuesday. There were exciting rumors on Saturday of high dignitaries of the Mormon church to be

indicted. People at Salt Lake generally think there is a crisis. The Mormons laugh and keep their own counsel.

THE Ku Klux prisoners in Raleigh, N. C., having been convicted of an assault, were sentenced to six years imprisonment and a fine of \$5,000 each; and the others, to terms ranging from six months to five years, with fines in proportion. Five members of the Ku Klux confessed their guilt.

Four men have been arrested for committing Ku Klux outrages near Burnsville, Miss., last week. Other members of the gang are in jail at Corinth.

LONDON, Oct. 10.—Later advices from Teheran show that Persia is still suffering from famine and pestilence. Formidable insurrections have broken out in various quarters. The government troops have been driven from Shiraz, the capital town, which is now held by the rebels.

ACCOUNTS from every part of the coasts of South Carolina report immense damage to the cotton and rice crops from the recent heavy rains and gales. Reports from the interior, on the other hand, represent cotton and corn to be suffering from the protracted drouth.

RELATING our misfortunes may not increase their size or number, but greatly increases their weight.

Appointments.

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

JOHNSTOWN, Sabbath, Oct. 28.

STEPHEN PIERCE.

GRANVILLE, Vt., the first Sabbath and first-day in Nov. We hope for a general turn-out of the friends in surrounding towns. It is expected the ordinance of baptism will be administered.

A. S. HUTCHINS.

QUARTERLY meeting of the Greenbush church, Nov. 11 and 12 at the Colony school-house, in Du-plain, Clinton Co., Mich. All who are interested in the cause of present truth are invited to attend, especially those connected with the church. Come with a resolution to put away every sin, that good may be done. Will some messenger meet with us to help us on the way.

O. B. SKYR, Clerk.

QUARTERLY meeting of Seventh-day Adventists of Burlington, Newton, and Convis, at Burlington, Mich., the first Sabbath and first-day in November next. We hope there will be a general turn-out at these meetings. Eld. S. Pierce will be present.

C. Z. JUNE, Clerk.

ST. CHARLES, Oct. 28, 29.

Two days' meeting in Oakland, Nov. 4 and 5. The churches of Lapeer and Memphis are invited to attend. Come prepared to work for your children and neighbors.

R. J. LAWRENCE.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

H. A. FORTUNE: Please give Post Office and State, and we will credit the money you send.

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 receipted pays—which should correspond with the Numbers on the Voucher. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. W E Caviness 39-6, M B Bolls 39-18, Benj Wood 38-23, H Hilliard 40-1, A Thompson 39-1.

\$1.50 EACH. T J Anderson 40-19, Levi Gardner 40-19, H Bonney 40-19, T Smith 40-19, Mrs J F Coville 40-1, E J Vicherson 40-19, A F Sala 39-1.

\$2.00 EACH. Charles Judson 36-4, F H Morrison 40-17, Della Huntly 38-6, Jacob Gharling 41-1, P Stone 39-18, Mrs John Potter 40-19, Charles Brackett 41-1, M A Winchell 40-19, G S Harpham 39-14, W Greenlee 40-9, G W States 40-8, H E Beebe 39-16, E I Pardon 40-2, Martha A White 41-1, Eliza Gardner 40-1, James Stimpson 40-19, John B Webster 40-19, C Lawrence 40-10, M E Ewers 39-17, John Hansen 39-20, D Wilcox 39-2, S Steele 40-7, G D Shute 40-19, B Hardy 40-1, A Tomlinson 40-19, B E Whitbeck 37-17, C R Rice 40-17, A Rust 40-16, Sarah Becket 40-1, S F Wrigley 38-21, E A Woodruff 40-19, Geo Poulson 40-18, A Hamilton 39-15.

MISCELLANEOUS. A M Stafford \$2.45 38-13, M Harmon 1.75 40-4, J Belville 50c 34-14, E L McMullen 4.00 42-13, D F Randolph 3.00 41-1, F H Richer 5.00 36-1, H Mills 4.00 41-1, A Hurlbert 3.00 41-1, B Graham 1.25 39-12, M S Burnham 3.00 40-15, Mary Hall 2.75 39-1, H Fellows 5.00 42-1.

Shares in Publishing Association.

Mrs E Temple \$100.00, Mrs Wm Daniels 10.00, C Ghering 10.00, H Crosbie 20.00, H Hilliard 20.00, Mrs L C Hilliard 10.00, A H Hall 10.00, A Burwell 5.00, Chas S Briggs 20.00.

Shares in the Health Institute.

Mary Briggs \$25.00, A S Hutchins 25.00, Mrs A D Hutchins 25.00, Mrs E Temple 50.00, H Crosbie 25.00, H. Hilliard 25.00.

Michigan Conference Fund.

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