

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 38.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 31, 1871.

NUMBER 20.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

THE BIBLE.

THERE is an ancient blessed book,
Sent down from age to age;
Admiring angels bend to look
Upon its hallowed page.

Preserved by wondrous care and skill,
For our instruction given,
It speaks of God, and shows his will,
And points the way to Heaven.

The hungry soul here finds supply,
The burdened soul, relief,
The troubled heart a comfort nigh
In every time of grief.

In peasant's cot, or princely hall,
Midst costly things or fair,
This treasure far outshines them all
In worth and beauty rare

O let us seek for heavenly grace
To hear and read aright!
Till we behold the Saviour's face,
And faith gives place to sight.

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

BY ELDER J. N. ANDREWS.

CHAPTER SIXTH.

HIS SEVERAL CHANGES OF THE SABBATH.

NEXT in order in the study of Eld. P.'s book we may properly consider the changes of the Sabbath which, according to this work, have occurred at sundry times in its history. It will perhaps surprise the reader to learn from its teaching that the Sabbath has been changed no less than three times since God made it for man by hallowing the seventh day in Eden! Twice has it been changed for the benefit of the Jews, and once only for that of the Christians.

THE SABBATH CHANGED AT THE DEPARTURE FROM EGYPT.

Dr. Peter Akers, a Methodist divine, has the honor to be the man who first discovered this, the earliest of all the changes alleged to have been wrought in the Sabbatic institution during its eventful history of 6000 years. Some sixteen years since, he gave to the world a work entitled "Biblical Chronology," the chief object of which is to prove that God changed the Sabbath the day the Israelites started from Egypt by setting it back from Sunday, the original seventh day to Saturday, the sixth day of the week. His argument chiefly depends upon two propositions:

1. That by counting the entire number of days from the creation to the departure out of Egypt he finds the day after that departure, viz., the sixteenth of the first month, Abib, was the seventh day in order from the beginning.

2. That God did at that time fix the weekly Sabbath upon the fifteenth of that month, and further, did so arrange the year that the fifteenth of that month should each year coincide with the weekly Sabbath thus appointed; and because this day, thus ordained, was "much to be remembered unto the Lord" it was therefore a significant and 'high-Sabbath day' each year.*

Eld. P. says nothing respecting the first of these two propositions; but he gives us a lengthy extract from Dr. Akers' book which is devoted almost exclusively to the establishment of the truth of the second one. See his "First day Sabbath," pages 136-138. But if the second proposition be true, a change of the Sabbath took place on the day that Israel departed from Egypt, though the particular day of the week

which then became the Sabbath day is not indicated. The quotation from Dr. Akers is not of the slightest importance, except as giving one portion of his argument for the change of the Sabbath in Egypt. It is in support of this point that Dr. Akers, as here quoted by Eld. P., speaks thus of the alleged act which made the fifteenth of Abib to become the Sabbath:

"But there are others, and among them I claim to be numbered, who hold that the Sabbath in question was a weekly Sabbath, recurring annually by divine appointment, on the fifteenth day of Abib, the first day of unleavened bread." p. 136.

1. This "divine appointment" that the Sabbath should come on Abib fifteenth was made when God set apart the fifteenth day of that month to be the first day of unleavened bread; and this was at the time of the departure out of Egypt.

2. But before this "divine appointment" the fifteenth of Abib and the weekly Sabbath did not coincide.

3. It was the Sabbath which was changed to the fifteenth day of Abib (for before that change it came on a different day of that month) and not the fifteenth of Abib that was made to come upon the Sabbath. It was the Sabbath, therefore, and not the fifteenth of Abib that was changed at the departure from Egypt, as taught by Dr. Akers.

The language of Dr. Akers as given at length by Eld. P. still further relates to this newly constituted Sabbath. Thus he says:

"And that this was to be the regular weekly Sabbath of the Jews is demonstrated by what Moses adds in the same chapter," etc. p. 137.

Observe, this Language implies just what Dr. Akers elsewhere positively affirms, that "the regular weekly Sabbath of the Jews" established for them by this "divine appointment" at the Exodus was different from that observed before that event. And that this day was called a "high Sabbath" because on the return of each year it was always found to come on Abib fifteenth, Dr. Akers as quoted by Eld. P. on page 137, explains by saying:

"On the fifteenth day, Saturday, the Lord's passover, connecting with that typical 'night' and 'day,' 'much to be remembered unto the Lord,' in which the enslaved people of the Jews, under the protection of the sprinkled blood of the typical lamb, 'came out of the house of bondage,' the first day in which 'no leavened bread was to be eaten;' on this significant and 'high Sabbath day,' our Lord did not show himself to the inhabitants of our guilty world."

We have therefore presented to us in Eld. P.'s quotation from Dr. Akers, a Sabbath which originated the day that Israel departed from Egypt, and which in God's purpose "WAS TO BE the regular weekly Sabbath of the Jews," and which actually became such if we can believe him; and as this coincided every year with the fifteenth of Abib, the day of the departure from Egypt, it was "much to be remembered" on that account, and for that reason was annually a "significant and high Sabbath day."

Eld. P.'s quotation from Dr. Akers is devoted largely to proving that the fifteenth of Abib came every year upon the weekly Sabbath. The idea is so unreasonable that it is cherished by few persons except those who believe in the change of the Sabbath at the time when God delivered Israel on that day of that month. Why then does Eld. P. give Dr. Akers' argument on this point so large a space? Observe the circumstances under which he inserts it. On page 132 he commences an argument from the types to prove that the Sabbath must be changed at the resurrection of Christ. He extends this argument to page 136, where he introduces this extract from Dr. Akers. Again we ask, For what does he quote Dr. Akers? It must be either to finish out his argument on the types by which he introduces the words of Dr. Akers, or else it must be because of his interest in the real point of the extract which is the change of the Sabbath in Egypt. But it cannot be

understandingly to add to, and to finish out, or perfect, his argument on the types; for Dr. Akers in this extract squarely contradicts an important part of what Eld. P. had asserted in that argument. Thus Eld. P. says on page 133:

"The paschal lamb was to be offered on the fourteenth day of the first month, and the wave sheaf not on any particular day of the month, but always 'on the morrow after the Sabbath' of the passover week. The fourteenth day of the month would move through all the days of the week, but the 'wave sheaf' as well as the two 'wave loaves,' were ever stationary on 'the morrow after the Sabbath.' The passover was stationary as to the day of the moon, but the wave sheaf, and wave loaves as to the day of the week."

Thus Eld. P. declares that the months were lunar months; for the passover was a certain "day of the moon;" and he also declares that the day of the passover, the fourteenth day of the month, would from year to year move through all the days of the week; while the wave sheaf which was always on the morrow after the Sabbath of the passover week, would come on different days of the month through a cycle of years. The months were lunar months, and as a consequence the passover was movable as to the day of the week, and the wave sheaf as to the day of the month.

But Dr. Akers in order to establish his change of the Sabbath in Egypt denies that the months were lunar, and affirms that the fifteenth day of Abib came every year on the same day of the week—and of course the same would be the case with the fourteenth—and declares that the wave sheaf always came on the same day of the month, the sixteenth day of Abib. Thus Dr. Akers, as quoted by Eld. P., says:

"According to some who contend that lunar months are intended, it [the offering of the wave sheaf] might occur on any day of the feast. These believe a weekly Sabbath is alluded to, but that it could not recur steadily on any fixed day of the feast. Others, holding also to lunar regulations, admit that it means the fifteenth day of Abib, or the first day of unleavened bread, but contend that it was only called a 'Sabbath' because it was made a day of holy convocation, and not because it was a weekly Sabbath. But there are others, and among them I claim to be numbered, who hold that the Sabbath in question was a weekly Sabbath, recurring annually by divine appointment, on the fifteenth day of Abib, the first day of unleavened bread; and that the morrow after this Sabbath, the sixteenth day of the month, when the wave sheaf had to be offered, was always the second day of the feast." pp. 136, 137.

As Dr. Akers thus directly contradicts Eld. P. in several of the statements in his argument on the types, the question again recurs, Why did Eld. P. quote his testimony so freely when the larger part of all that he says therein is in maintaining these very points? It surely was not to strengthen his own argument on the types, for he gives that argument only a left-handed support, and we must not suppose that Eld. P. did not perceive that Dr. Akers was testifying directly against what himself had just been saying. It must have been therefore because of his heartfelt sympathy with the change of the Sabbath in Egypt that he allowed Dr. Akers to bring it out even at the expense of contradicting what Eld. P. had just been declaring. It could not have been merely to fill up his book with a spicy variety of contradictory things that he gave it space. It appears that he was not satisfied with merely the two changes of the Sabbath which are yet to be considered as we proceed. He desired all that there were; at least he was ready to accept them all. And so he allows Dr. Akers to declare that the fifteenth of Abib by divine appointment was established as the Sabbath, at the first celebration of unleavened bread. If Eld. P. wished the Sabbath changed in Egypt this extract is excellent; if he did not, it is then of no consequence at all except as a contradiction of Eld. P.'s own statements, which by the way it contradicts.

That Eld. P. indorses what he quotes

from Dr. Akers is evident, for he has taken such liberties with it as to make himself responsible for its statements. Thus without any intimation of omission he leaves out the word "two" in the first line; again, at the top of page 137, he omits eight lines with nothing to indicate the act; and finally on the same page before the sentence, "On the fifteenth day, Saturday," etc., there is another omission amounting to more than two and one half pages of Dr. Akers' book. Though as in the other cases of omission there is no sign given to indicate it, yet we shall in due time learn from Eld. P. that such unmasked abridgments are a great fault—in others. And again: whereas one of Dr. Akers' sentences begins, "Now if Josephus and all who hold the same opinion are right," etc. Eld. P. begins it thus: "Now if we are right," etc. He also italicises to bring out the ideas to his mind. And he utters not one word of dissent, but reasons from it at its close as though he approved it.

And now as we pass from this quotation we call attention to a remarkable blunder, or an inexcusable misstatement on the part of Eld. P. respecting it. Thus in introducing it he says on page 136:

"The late Sylvester Bliss, while editor of the *Advent Herald* made the following remarks on this subject."

Again, on page 140 where he actually quotes Mr. Bliss, he alludes to this quotation from Dr. Akers, still giving the impression that it was written by Sylvester Bliss. Thus he says:

"For a clear and comprehensive view of the Sabbath, we will *once more* quote the late Sylvester Bliss."

And in his index page 467 for the third time he attributes the language of Dr. Akers to Mr. Bliss. For he indexes the quotation from Dr. Akers thus:

"S. Bliss' views on the Sabbath, 136-138."

We have only to say that this quotation is not from the writings of Sylvester Bliss, but is taken from Rev. Peter Akers' "Introduction to Biblical Chronology," pages 100-105, published by the "Methodist Book Concern," Cincinnati, Ohio. If this false statement is simply a blunder it is no credit to a work which aspires to historical accuracy, if not to the conscientious declaration of religious truth. If it is an intentional misstatement it is no honor to Eld. P. We should be more decided in pronouncing it an unaccountable blunder were it not that we shall presently come upon a case which greatly needs such an explanation—in the absence of a better—and which must be set down as something worse than a bad mistake. But whether this be a blunder or an intentional false statement, it does great injustice to Sylvester Bliss who is now silent in death. He held indeed that the Sabbath was probably changed immediately after the passage of the Red Sea; but he did not make himself ridiculous by holding also with Dr. Akers that the Sabbath was changed just as they were about to cross it.

We have seen that Eld. P. indorses the language of Dr. Akers, which, however, he falsely attributes to S. Bliss, late editor of the *Advent Herald*. We have also seen that in this extract Dr. Akers establishes a new weekly Sabbath for the Jews, commencing with the fifteenth of the first month, Abib. It will perhaps surprise the reader to learn from Eld. P.'s book that in just three days the Sabbath was changed again!

We come now on pages 140-147 to the actual quotation of the language of Mr. Bliss, though with various alterations made by Eld. P. and not indicated to the reader. It may be for this reason that he does not tell where the words of Mr. Bliss may be found.* For an enumeration of the changes he has made in the language of Mr. Bliss see the second article of this series in the

*That both these two propositions are false has been proved very fully in the eleventh of the "Sermons on the Sabbath and the Law."

*For the three *Advent Heralds* from which he quotes on pages 140-149 see that paper of April 23, 1853, of April 1, 1854, and of May 24, 1855.

REVIEW of Aug. 29, 1871. For two reasons we shall treat this quotation of Mr. Bliss' words as though written by Eld. P. and as giving his own sentiments:

1. Because he pronounces it "a clear and comprehensive view of the Sabbath." p. 140.

2. Because the language as it now stands is that of Eld. P. rather than that of Mr. Bliss. For he makes many omissions of Mr. Bliss' words without indicating such omissions, though some of them decidedly affect the sense; and he makes several changes in what he retains; and he freely emphasizes to bring out the ideas to his mind; and finally because that in making this quotation our friend Eld. P. commits a fraud not often paralleled in historical works—except such as are written to sustain Sunday as the Sabbath as we shall hereafter show—for he takes a portion of Dr. David Jennings' "Jewish Antiquities" and inserts it into the middle of his quotation from Mr. Bliss and gives it all as the words of "the late Sylvester Bliss." We will present this matter in its proper place.

Having shown sufficient reason for holding Eld. P. responsible for the doctrines expressed in this quotation, we now return to the subject of the several changes of the Sabbath. We have seen that a new day was "by divine appointment" established "to be the regular weekly Sabbath of the Jews," just as they were about to cross the Red Sea.

THE SABBATH CHANGED AGAIN ON CROSSING THE RED SEA.

The children of Israel set out from Egypt on the fifteenth of the first month with a new day for the Sabbath. In three days, according to Eld. P.'s book, they stand upon the east shore of the Red Sea and witness the destruction of Pharaoh and his host. And now how soon will God change the Sabbath a second time for his favored people?

Ans. "To make the Sabbath also commemorative of their deliverance from bondage, the day which God selected for its observance was that one of the seven on which they rested on the shores of the Red Sea and rejoiced over the destruction of their enemies." p. 141.

What day was it "on which they rested on the shores of the Red Sea?"

Ans. "As they encamped at Succoth the first night, in the edge of the wilderness the second (ch. 13: 20), and crossed the Red Sea during the third night, which was the commencement of the seventeenth day—their time being reckoned from even to even—it was on the seventeenth* day that they sang their song of deliverance (chap. 15: 1) on the eastern shore of the Red Sea." p. 143.

How many Sabbaths does this book indicate that there were from the rest day on the east shore of the Red Sea to that one which came first after the fall of the manna?

Ans. "From the seventeenth day of the first month to the fifteenth day of the second, the day of their journey from Elim, would be just twenty-eight days or four even weeks; and therefore the seventh day, from the day of that journey, the seventh day after the manna had fallen six, and the first of its cessation, would have been the fifth Sabbath in regular order after they left the Red Sea, had they celebrated that as a Sabbath in which they sang their deliverance." p. 143.

Though the language of Mr. Bliss that "to make the Sabbath also commemorative of their deliverance from bondage, the day which God selected for its observance was that one of the seven on which they rested on the shores of the Red Sea" does necessarily imply that he gave them a new Sabbath day at that time, which day by computation he endeavors to show corresponded to the one pointed out by the cessation of the manna; yet he thinks the day was not regarded by them "as their established Sabbath" till the fall of the manna when we have "the first recorded instance of the formal observance of a day of rest by the descendants of Abraham." The march from Elim to Sin which he thinks certainly occurred on the same day of the week with the cessation of the manna shows to his mind that they did not consider "as their established Sabbath" what they afterward regarded as such.

*This computation is founded in error. It starts with the assertion that it was "the fourteenth day of the first month when they departed from Rameses to Succoth." Ex. 12: 37; pp. 142, 143. But Moses expressly declares that "they departed from Rameses in the first month on the fifteenth day of the first month." Num. 33: 3. The computation is not reliable, as no one can say that simply one night elapsed at each station named. But if we take it for granted that such was the case, as does this writer, it follows that the triumph on the east shore of the Red Sea was not on the seventeenth day of the month, but upon the eighteenth; for they did not start upon the fourteenth day but upon the fifteenth.

It appears therefore that though the reason for a new day for the Sabbath existed from the day of the triumph over Pharaoh, and though that particular day was so observed, yet some five weeks elapsed before its authority was fully established by the fall and the cessation of the manna, and that during this interval it was not formally observed. But notwithstanding all these suggestions relative to the probability of the change of the Sabbath, and also respecting its necessity, it is certain that Sylvester Bliss did after all regard it as by no means certain that the day observed by the Hebrews did not actually correspond to "the seventh in regular succession from the paradisiacal week." Thus Mr. Bliss as here quoted by Eld. P. expressly says:

"Whether, or no, the day designated for their observance coincided with the seventh in regular succession from the paradisiacal week, there are no means of determining; but as it was the seventh, after six days' work in the gathering of the manna, its observance answered all the purposes for which the Sabbath was instituted." p. 144.

Mr. Bliss thus frankly confessed that for aught he could show to the contrary the day observed by the children of Israel might be the veritable seventh day in "regular succession from the paradisiacal week." But this modest declaration did not satisfy Eld. P. He was determined that Mr. Bliss should affirm positively that the day designated as the Sabbath by the cessation of the manna was a different day from that which God hallowed in paradise. And so he deliberately interpolates his quotation from Mr. Bliss by inserting on page 143 the following words respecting the first Sabbath after the fall of the manna, taking them from Jennings' "Jewish Antiquities," pages 320, 321, book 3, chap. 3. Here are the words fraudulently inserted by Eld. P. into his quotation from Mr. Bliss:

"And if this had been the Sabbath in course, according to the paradisiacal computation, the fifteenth must have been so too, and would have been doubtless kept as a Sabbath, and not have been any part of it spent in marching from Elim to Sin." p. 143.

In the second part of his book, to which we shall come in due time, Eld. P. cries out violently against myself because I show from standard authors of high repute, whose words I quote in the "History of the Sabbath," that the writings of certain of "the fathers of the church" have been corrupted by pious frauds. Yet here is the honored name of a distinguished Advent editor, only a few years deceased, whose writings are treated by Eld. P. himself precisely as I have shown that the writings of "the fathers" have been used. Instead of expressing his indignation against those men who have thus basely treated these ancient writings he turns it all against me as though I attempted to "impeach the fathers" when I was simply impeaching the men who had corrupted them. And now what shall I say of Eld. P.? The facts in the case compel me to bring directly home upon himself the same guilt which I charged upon those who used the writings of the fathers as he has used those of Mr. Bliss. For he ascribes to Mr. Bliss the words of Dr. Akers, and he interpolates the genuine writings of Mr. Bliss with words taken from Dr. Jennings. And by these two acts he makes Mr. Bliss responsible for the change of the Sabbath on each side of the Red Sea; whereas he had not the slightest faith in the first of these changes of the Sabbath, and considered it wholly a matter of doubt, as himself declares, relative to the second.

It is not for me to say that Eld. P. did not think that what he did by way of corrupting the writings of Sylvester Bliss was really for the glory of God. It was with precisely such an idea respecting the honor of God that men in ancient times took similar liberties with the writings of men of renown in the ancient church. But I can no longer wonder that Eld. P. did not sympathize with me in exposing the corruption of the writings of the fathers. He was not so sure that it was not under certain circumstances all right, and even necessary to the success of the truth. In the last part of his book he attacks me for exposing such conduct; in the first part, as we now see, he has done to Sylvester Bliss just what some of the ancients have done to the fathers.

It appears that Mr. Bliss thought the Sabbath might have been changed in commemoration of the triumph at the Red Sea. It also appears that he thought the space of time from the day of that triumph till the first cessation of the manna in Ex. 16, might have been occupied in the full accom-

plishment of this change.* But he frankly confesses that the day observed by the Hebrews might have coincided with the paradisiacal Sabbath as he could determine neither for nor against that idea. But Eld. P. wished a decided testimony from Mr. Bliss that the Sabbath kept by the Israelites was not the seventh day in succession from paradise, but a Sabbath newly received, either at the Red Sea, or the wilderness of Sin, or both, and so he puts into Mr. Bliss's mouth a direct testimony to the effect that this Sabbath does not coincide with the one hallowed in Eden. Whatever therefore may be the judgment of the reader respecting the position of Mr. Bliss concerning this new Sabbath which dates from the east side of the Red Sea, we cannot doubt that he will agree with us in the decision that Eld. P.'s book stands responsible for the doctrine of this second change of the Sabbath.

THE FINAL CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

It cannot be said of the Sabbath of the Lord, as it was said of ancient Moab, that it has been at ease from its youth "and hath not been emptied from vessel to vessel," (Jer. 48: 11), for the reader will, we are sure, decide that it has experienced enough of these vicissitudes already. But it must be changed once more. The creation of the world, the departure out of Egypt, and the triumph over Pharaoh have each need to be commemorated; and now the resurrection of Christ must also have its memorial. And what shall commemorate all these things? Why God's sacred memorial, the holy Sabbath, of course. And so to do all this, it has been emptied from vessel to vessel. That it was designed to commemorate the creation of the heavens and the earth we do know from the express language of God's word. Gen. 2: 3; Ex. 20: 11. That the Lord has ever been under the necessity of destroying this divine memorial in order to use "the institution" to commemorate some thing else is an idea absolutely unfounded in the Bible. But of this, more hereafter. The change of the Sabbath at Christ's resurrection is thus expressly affirmed:

"Although the seventh-day Sabbath is abrogated, yet the first day Sabbath is binding." p. 3.

"The day has been changed from the seventh to the first day of the week." p. 3.

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

Here is the doctrine avowed; its reason will be examined in due season. The original institution, the Sabbath of the Lord, has an honorable place among the commandments of God. The institution as changed by the doctors of the church has no place in the law of God, nor in the gospel of Christ. We close with two passages of Scripture:

Matt. 15: 9. "But in vain they do worship me, teaching for doctrines the commandments of men."

Ecl. 12: 13, 14. "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil."

*For an answer to the arguments of Jennings and others who assert the change of the Sabbath at the time here mentioned, see the eleventh of the "Sermons on the Sabbath and the Law."

Many Ways of Denying Christ.

BISHOP HEBER said: "It is a poor mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and the faithful discharge of their duty, are exposed to persecution and slander."

KIND words are as refreshing to the burdened heart as rain to the parched ground.

Words to Christian Mothers

ON THE SUBJECT OF LIFE, HEALTH, AND HAPPINESS.—No. 3.

BY MRS. E. G. WHITE.

HEALTH is a great blessing, and can be secured only in obedience to natural law. Good health is necessary for the enjoyment of life. A calm, clear brain, and steady nerve, are dependent upon a well-balanced circulation of the blood. In order to have good blood, we must breathe well.

Mothers are accountable, in a great degree, for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Their work does not end here. They should carefully educate their children upon this subject, that they may, by obedience to nature's laws, avoid disease, and secure health and happiness. It is not necessary that all mothers should teach their children all the details of physiology and anatomy. But they should avail themselves of all the means within their reach to give their children instruction relative to the simple principles of hygiene.

It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing. They cannot do this while the love of money and of display is made of greater consequence than the health of their children.

Mental and moral power is dependent upon the physical health. Children should be taught that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress.

The great burden of life with very many is, What shall I eat? What shall I drink? And wherewithal shall I be clothed? Many mothers indulge in pride, and in many things which are hurtful to the health of the body, in order to be in fashion. What deplorable lessons are they giving their children in this respect. They do not, by precept and example, educate their children to practice self-denial as a sacred duty, in order to possess health, serene tempers, goodness, and true beauty. Good health, sound minds, and pure hearts, are not made of the first importance in households.

Many parents do not educate their children for usefulness and duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance. The dear children should be taught to flee every taint of sin. In order to do this, they must separate from the hurtful fashions of the world.

It is a sad fact that many, even professed Christians, make their pleasures, their amusements, the gratification of pride in dress, the gratification of appetite, almost everything; while the cross of Jesus Christ, and purity of heart and life, are left out of the question. God has claims upon them, but they do not, by their life, show that they have a sense of their duty to him. They acknowledge the claims of the world in their obedience to fashion. They devote time, service, and money, to its friendship, and, in so doing, prove themselves to be not the true friends of God. He demands of his people the first place in their hearts. He requires their best and holiest affections. The Christian religion invites, urges, and claims self-denial, and the bearing of the cross for Christ's sake. And the soul's interest should come first.

The world may clamor for our time and affections, fashion may invite our patronage; but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements. "Know ye not that the friendship of the world is enmity with God?" "Whosoever, therefore, will be a friend of the world, is the enemy of God."

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, We are doing a great work, and can

not be diverted from it. We are settling the question of our everlasting destiny. We are seeking to develop in our children, sound and worthy and beautiful characters, that they may bless the world with their influence, and have immortal beauty and glory in the world to come that will never fade. If children had such an example from their parents, it would have a saving influence upon their lives.

But it is a lamentable fact, that many professed Christian women, who are mothers, take the lead in patronizing the fashions, and those who make no pretensions to Christianity follow in the footsteps of professed Christians. Some who are in humble circumstances in life, in their efforts to keep pace with fashion, that they may retain their position in fashionable society, endure privation, and work far beyond their strength, that they may dress equal to the example given them by their more wealthy Christian sisters. Unless they can dress somewhat to compare with their more wealthy sisters, they have no desire to attend church, where there is such a display of costly adorning. The contrast is humiliating, say they, and they can only think of their humble dress.

The temptation is so strong before some to come up to the standard of fashion that they are sometimes led into dishonesty and theft to gain their desired object. Others sell their virtue, that they may have the means to decorate themselves for display. They see this is the great aim of life with many who profess to be righteous. Professed Christians, whose example thus proves a stumbling-block to their weak sisters, will have a fearful account to meet in the day of final reckoning. They have, by their example, opened a door of temptation to the inexperienced, who are charmed with the respect paid to those dressed in fashionable style, and they became so infatuated that they at last sold honor and virtue, woman's greatest adornments, and sacrificed health and happiness for artificial decorations for display. I clip the following pointed remarks from the *Marshall Statesman*, under the caption of Fashionable Ruin:

"At a fashionable party in Fifth avenue, New York, a few evenings since, a beautiful young woman turned sharply upon an elderly dowager who was prosing about the Magdalens, and the hopelessness of doing anything for these 'lost women,' with the assertion: 'I know a class more hopelessly lost than they. We fashionables, who murder time and squander money, and lead women to become Magdalens that they may dress like us, why does nobody send missionaries to us?' The intensity of the utterance was eloquent of better possibilities. No doubt there are more ways than one of being lost. The sirens are not all of one class, or confined to one locality."

The apostle presents the inward adorning, in contrast with the outward, and tells us what the great God values. The outward is corruptible. But the meek and quiet spirit, the development of a beautifully symmetrical character, will never decay. It is an adornment which is not perishable. In the sight of the Creator of everything that is valuable, lovely, and beautiful, it is declared to be of great price. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Pet. 3: 3-5.

It is of the greatest importance that we, as Christian mothers, show, by precept and example, that we are cultivating that which the Monarch of the universe estimates of great value. In doing this, what an influence for good can we have upon our children; and how important we can make our lessons of instruction, that purity and holiness should be the great aim and object of their lives. The following should be read with attention:

"DRESS.

"Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they will make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princesses. These tinselrics may serve

to give effect on the stage, on the ball-floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold or diamonds. The absence of a true taste and refinement of delicacy cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind.

"Through dress the mind may be read, as through the delicate tissues of the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste."

A great amount of time and money is squandered upon needless adornments. Many inventions have been sought out in extra puffings, tucks, and trimmings, which have a direct tendency to lessen vitality and shorten life. Almost every conceivable style of dress may be seen in crowded cities, and upon the great thoroughfares of travel. There are customs and styles in dress current now, that a few years ago would have been looked upon by Christians as monstrosities.

The corsets which are again being generally worn to compress the waist is one of the most serious features in woman's dress. Health and life are being sacrificed to carry out a fashion that is devoid of real beauty and comfort. The compression of the waist weakens the muscles of the respiratory organs. It hinders the process of digestion. The heart, liver, lungs, spleen, and stomach, are crowded into a small compass, not allowing room for the healthful action of these organs.

The following item is clipped from the *Herald of Health*:—

"A female servant died suddenly a short time since in the East. The doctor could not account for the death, and made a post-mortem examination, which showed that the stomach had been reduced to the size of a child's, and the heart pushed out of its proper place through tight-lacing."

Where tight-lacing is practiced, the lower part of the chest has not room sufficient for action. The breathing, therefore, is confined to the upper portion of the lungs, where there is not sufficient room to carry on the work. But the lower part of the lungs should have the greatest freedom possible. The compression of the waist will not allow free action of the muscles.

Alcohol and tobacco pollute the blood of men, and thousands of lives are yearly sacrificed to these poisons. Confinement indoors, shut away from the glorious sunshine, and deprived of the invigorating air of heaven, improper eating, with wrong habits of dressing, corrupt the blood of women. The compression of the waist by tight-lacing prevents the waste matter from being thrown off through its natural channels. The most important of these is the lungs. In order for the lungs to do the work God designed, they must be left free, without the slightest compression. If the lungs are cramped they cannot develop; but their capacity will be diminished, making it impossible to take a sufficient inspiration of air. The abdominal muscles were designed to aid the lungs in their action. Where there is no compression of the lungs, the motion in full breathing will be observed to be mostly of the abdomen. When lacing prevents this, the breathing is restricted to the upper portion of the lungs. Women's dress should be arranged so loosely upon the person, about the waist, that she can breathe without the least obstruction. Her arms should be left perfectly free, that she may raise them above her head with ease.

By lacing, the internal organs of women are crowded out of their positions. There is scarcely a woman that is thoroughly healthy. The majority of women have numerous ailments. Many are troubled with weaknesses of most distressing nature. These fashionably dressed women cannot transmit good constitutions to their children. Some women have naturally small waists. But rather than regard such forms as beautiful, they should be viewed as defective. These wasp waists may have been transmitted to them from their mothers, as the result of their indulgence in the sinful practice of tight-lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring.

Very many children are born with their blood tainted with scrofula through the wrong habits of the mother in her eating and dressing. The very many miscarriages that now occur may generally be traced to fashionable dress. Lacing causes displacements, and this character of disease is increasing with each successive generation. Many suffer years without making their condition known. They remain in ignorance of the causes of their difficulties, and endure sufferings, which it is impossible for language to express. Not a few women have strength sufficient to carry them through the period of child-bearing. Either her own life or that of her offspring is frequently sacrificed. If both live, she has not been able to give her offspring physical vitality sufficient to withstand accidents and prevailing epidemics. Any trifling cause may put out the feeble flame of existence. And the Christian mother tries to be resigned to her bereavement, which she believes to be in God's special providence. But could she look back, and trace in her life the true cause, and be convinced that her living and dressing fashionably had put out the life of her child, she might be wise, and repent of her murderous work.

The following excellent remarks are from *The Household*:

"The ordinary dress that men wear diminishes their breathing capacity one-fourth; and what woman wears her clothing so loose as that? I call a dress too tight that you hit when you draw in the fullest possible breath.

"'But my waist is naturally slender,' says one woman. She means that she has inherited small lungs. Her ancestors, more or less of them, compressed their lungs in the same way that we do, and it has become in her case a congenital deformity. This leads us to one of the worst aspects in the whole matter—the transmitted results of indulgence in this deadly vice. And it shows itself in diminished vitality and in liability to take on disease of many kinds. A mother may even make her child scrofulous by her imperfect breathing during the period of gestation, and many a mother does so. Almost all the reading public, very possibly all whose eyes fall upon these lines, have been told again and again how the tightness of the clothing about the waist and abdomen (please remember my definition of tightness) displaces the yielding viscera within, pressing them upward upon the lungs and downward upon the pelvis, and produces directly or indirectly all the female complaints to which the generation is so largely subject. One medical writer declares that 'this influence upon the organs in the lower part of the abdomen is so great that it furnishes to the medical profession nearly half its business,' notwithstanding the fact that many women and young girls from native delicacy keep their sufferings to themselves. The very list of these complaints is alarming, and there is no question but the public at large, and even women themselves, have very little idea how much they suffer in this way from the effects of tight dress.

"Of course, in this form it does not end with the individual, unless she dies before marriage, or so utterly disables herself that she cannot bear children at all, which is not unfrequently the case. If not quite so bad as that, she is still often unable to complete her time, and the little one falls out of being from sheer lack of the vitality which the mother has not been able to give it. She cannot take nearly breath for one, much less for two. A large proportion of the alarming number of miscarriages in respectable society is directly due to tight dressing. I met a lady a few days since who would have been a beautiful and queenly woman but for this deformity (her waist was less than half the circumference of her shoulders), and I was not at all surprised to learn that a few months before she had come within a few minutes of death from this cause.

"In many cases where the child lives, it drags out a feeble existence, ready to be snatched away by any trifling accident, and the mother piously tries to be 'resigned to the will of Providence.' She never dreams that it was through any fault of hers. 'I am perfectly healthy,' said such a childless mother to me once, and then she went on with a list of the untoward circumstances that took away one little innocent after another, without a suspicion of the truth that if she had been 'perfectly healthy' she would have been able to give each child such vitality that it would have brushed aside these accidents as trifles lighter than air. I do not say that all such troubles

arise from tight dressing, but I do say that so far as mothers are concerned, it is far the most prolific source of them.

"And this sort of thing will go on, I suppose, until our women acquaint themselves with practical physiology, so as to get some idea what it means to be 'perfectly healthy.' It will be absolutely necessary, too, in order to make them comprehend intelligently the mischief of tight dress, that they should know something about the individuality of the organs within, and the importance of keeping them in their right places."

Says the *Western Rural*: "I saw a young lady, not long since, dressed for a party. Her waist was incased in corsets, laced so tightly that she was absolutely deformed, still it was n't tight (of course not; it would be absurd to imagine it was); and for fear of looking stout, she wore one thin skirt only. On remarking it, she demanded to know if one had n't a right to lace if she pleased. No, said I, emphatically, one has no right to entail misery upon her offspring, nor commit suicide, and then unjustly accuse the Lord of taking them out of the world.

"But what is the use of talking? Ignorance and folly go hand in hand, and stronger brains are wanted before we can hope for reform. The day after the party, the young lady mentioned was forced to wear her dress several inches looser than usual, was unable to take a full inspiration without experiencing a sharp pain in her side, and endured the torture throughout the day from pain in the chest; and I suppose the heroism which enabled her to endure it was sublime."

While on a tour west, we spent some hours in Chicago, at the Massasoit House. Several young ladies waited upon the table, and all of them were deformed by tight lacing. My husband's hands could have spanned their waists. Their shoulders were broad, their hips were large. The artificial paddings over the chest, and the large appendages upon the back of the head, and upon the small of the back, made these girls appear anything but attractive. Their faces were pale, and they moved about languidly. There was nothing like sprightliness or gracefulness in their movements. Their vital organs were pressed in so small a compass that it was impossible for them to fill their lungs. They could not breathe naturally. They could only gasp. They could not walk naturally and gracefully. They wriggled in their walk, as though every step required an effort. Thought I, this is one of Dame Fashion's tortures. And these poor girls adopt her inventions, although in so doing they appeared like fools going to the correction of stocks. Read what *Good Health* says of

"CORSETS.

"Among the causes which prevent muscular exercise, the compression of the chest by corsets is the most remarkable. Where on the earth, or under the earth, or in the waters, or in the air, in things animate or inanimate, this fashion found its original model, unless it be in the venomous wasp, it would be hard to discover. Tradition insists that corsets were invented by a butcher of the thirteenth century, as a punishment for his wife. Finding nothing to stop her loquacity, he put a pair of stays on her to take away her breath, and so prevent her from going about and talking. This effectual punishment was inflicted by other cruel husbands, till at last there was scarcely a wife in all London who was not tied up in this manner. The punishment became so universal at last, that the ladies, in their defense, made a fashion of it, and so it has continued to the present time. The form given by corsets to the female chest is directly opposed to Grecian and Roman models of beauty."—*Health Reformer*.

CHRIST'S heart was always in Heaven while he was on earth, and everything came forth to him in all the savor of the Father's love. He was of one heart and one mind with the Father. I want to be like Christ; I want the world to say, "Like Master, like servant." The present object of the Lord Jesus is to have a people who shall display him in their ways, thoughts, and doings—speaking out intelligently and practically what he is.

I AM for frank explanations with friends, in case of affronts. They sometimes save a perishing friendship, and even place it on a firmer basis than at first; but secret discontentment always ends badly.—*Sydney Smith*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 31, 1871.

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

The United States in the Light of Prophecy.

CHAPTER III.—LOCATION OF THE TWO-HORNED BEAST.

FOLLOWING the leopard, or papal beast of Rev. 13, in consecutive order, comes the two-horned beast, whose appearance the prophet delineates, and whose work he describes, in the following language:

Verse 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb; and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; 17; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

These few verses, with an allusion to the same power under the name of "the false prophet" in Rev. 16:13, and 19:20, furnish all the testimony we have respecting the two-horned beast; but brief as it is, it gives sufficient data for a very certain application of the symbol in question. As an example of the world of meaning which prophecy can condense into a single word, the first verse of the foregoing quotation may be instanced. Here within a compass of twenty-five words, only four of which are words of more than one syllable, six grand points are made, which taken together are sufficient to determine accurately the application of this symbol. The prophet says first that it is "another beast;" secondly, that when his attention was turned to it, it was "coming up;" thirdly, that it came up "out of the earth;" fourthly, that it had "two horns;" fifthly, that these horns were like those of "a lamb;" and sixthly that it spake, and by speaking revealed its true character; for the voice was that of "a dragon."

The two-horned beast then is "another beast," in addition to, and different from, the papal beast which the prophet had just had under consideration; that is, it symbolizes a power separate and distinct from that which is denoted by the preceding beast. This which John calls "another beast" is certainly no part of the first beast; and the power symbolized by it is likewise no part of that which is covered by that beast. This is fatal to the claim of those, who, to avoid the application of this symbol to our own government, say that it denotes some phase of the papacy; for in that case it would be a part of the preceding, or leopard beast.

To avoid this difficulty it is claimed that the two-horned beast represents the religious or ecclesiastical, and the leopard beast the civil, power of Rome under papal rule; that these symbols correspond to the beast and woman in Rev. 17, the one representing the civil power, the other the ecclesiastical. But this claim also falls to the ground just as soon as it is shown that the leopard beast represents the religious as well as the civil element of that power. And nothing is easier than to show this.

Take the first symbol, the dragon. What does it represent? Rome. But this is not enough; for Rome has presented two great phases to the world, and the inquirer wants to know which one is intended by this symbol. The answer then is Pagan Rome; but just as soon as we add, "Pagan," we introduce a religious element; for paganism is one of the mightiest systems of false religion ever devised by the arch-enemy of truth. It was, then, the religious element in the empire that determined what symbol should be used to represent it; and the dragon represented Rome while under the control of a particular form of religion.

But the time comes when another symbol is introduced upon the scene—the leopard beast arises out of the sea. What power is symbolized by this? The answer is still, Rome. But the dragon symbolized Rome, and why not let that symbol continue to represent it? Whoever attempts to answer this question must say that it is because a change had taken place in that power. What change? Two kinds of changes are conspicuous in the history of Rome: changes in form of government, and a change in religion. But this cannot denote any change in the form of government; for the seven different forms of government that Rome consecutively assumed are represented by the seven heads of the dragon, and the seven heads of the leopard beast. The religious change must therefore be alone denoted by this change of symbols. Paganism and Christianity coalesced, and the mongrel production was the papacy; and this new religion and this alone, made a change in the symbol necessary. Every candid mind must assent to this; and this assent is a proclamation of the utter absurdity of trying to limit this symbol to the civil power alone. So far from its representing the civil power alone, it is to the ecclesiastical element that it owes its very existence.

That the leopard beast represents ecclesiastical as well as civil power is further shown in the arguments already presented to prove that this beast is identical with the little horn of Daniel's fourth beast, which symbolizes the papacy in all its component parts and through all its history. It is the leopard beast alone that is identical with this little horn, not the leopard beast and two-horned beast taken together.

Again, Pagan Rome gave its seat to the papacy. The dragon gave its seat to the leopard beast. If it takes both the leopard beast and two-horned beast to constitute the papacy, the prophet should have said that the dragon gave his seat and power to these two beasts combined. The fact that his transfer was to the leopard beast alone, is proof positive that that beast alone symbolizes the papacy in its entirety.

When, therefore, John calls the two-horned beast "another beast," it is certain that he does not mean any particular phase, or any part, of the papal power.

It is claimed by others that the two-horned beast represents England, by still others France, and by some Russia, &c. The first, among many other fatal objections to all these applications, is, that the territory occupied by all these powers is already appropriated by preceding symbols. If the two-horned beast symbolized any of these, it would be a part of other beasts instead of "another beast," separate and distinct from all the rest. It is a law of symbols that each one occupies territory peculiarly its own; that is, the territory which constituted the original government, was no part of that which had been occupied by the previous powers. Thus Medo-Persia rose on territory not occupied by Babylon; and Medo-Persia and Babylon together covered all that portion of Asia known to ancient civilization. The Grecian or Macedonian kingdom arose to the west of them, occupying all Eastern Europe, so far as it was then known to the ancients. Rome arose still to the west, in territory unoccupied by Grecia. Rome was divided into ten kingdoms; but though Rome conquered the world, we look for these divisions only to that territory which had never been included in other kingdoms. We look not to Eastern Europe; for that was included in the dominion of the third beast: nor to Asia; for that constituted the empires of the first and second beasts: but to Western Europe, which territory was unoccupied till taken by Rome and its divisions.

The ten kingdoms which arose out of the old Roman empire are enumerated as follows by Machiavel, endorsed by Bp. Newton, Faber, and Dr. Hales: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons, and 10. The Lombards. These kingdoms have since been known, says Scott, as "the ten kingdoms of the western empire," and they are distinguishable at the present day, some of them even by their modern names, as Hungary from the Huns, Lombardy from the Lombards, France from the Franks, and England from the Anglo-Saxons. These ten kingdoms being denoted by the ten horns of the leopard beast, it is evident that all the territory included in these ten kingdoms is to be considered as belonging to that

beast. England is one of these ten kingdoms, France is another. If therefore we say that either of these is the one represented by the two-horned beast, we make one of the horns of the leopard beast constitute the two-horned beast. But this the prophecy forbids; for while John sees the leopard beast fully developed, with his horns all complete and distinct, he beholds the two-horned beast coming up, and calls it "another beast." We are therefore to look for the government which this beast symbolizes, in some country outside the territory occupied by the four beasts and the ten horns already referred to. But these, as we have seen, cover all the available portions of the eastern continent.

Another consideration pointing to the locality of this power is drawn from the fact that John saw it arising from the earth. If the sea from which the leopard beast arose, Rev. 13:1, denotes peoples, nations and multitudes, Rev. 17:15, the earth would suggest, by contrast, a new and previously-unoccupied territory.

Being thus excluded from the eastern continent, and impressed with the idea of looking to territory not previously known to civilization, we turn of necessity to the western hemisphere. And this is in full harmony with the ideas already quoted, and more which might be presented, that the progress of empire is with the sun around the earth from east to west. Commencing in Asia, the cradle of the race, it would end on this continent, which completes the circuit. Bishop Berkley, in his celebrated poem on America, written more than one hundred years ago, in the following forcible lines, pointed out the then future position of America, and its connection with preceding empires:

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

By the "four first acts already past," the bishop had undoubted reference to the four universal kingdoms of Daniel's prophecy. A fifth great power, the noblest and the last, was, according to his poem, to arise this side the Atlantic, and here close the drama of time, as the day here ends its circuit.

To what part of the American continent shall we look for the power in question? To the most powerful and prominent nation certainly. This is so self-evident that we need not stop to pass in review the frozen remnants of humanity on the north of us, nor the weak, superstitious, semi-barbarous, revolutionary and unimportant kingdoms to the south of us. No; we come to the United States and here we are held. To this nation the question of the location of the two-horned beast undeviatingly leads us.

As an objection to this view, it may occur to some minds that the two-horned beast exercises all the power of the first beast before him (Greek *ἐνώπιον*, literally before his eyes) and does wonders in his sight; and how can the United States, separated by an ocean from European kingdoms, hold such an intimate relation to them? We answer, Space and time are annihilated by the telegraph. Through the Atlantic cable, (an enterprise which owes its origin to the United States) the lightnings are continually picturing to European beholders the affairs of America. Any important event occurring here is described the next hour in the journals of Europe. So far as the transmission of an account of our doings to the people of the old world is concerned, it is as if America lay at the mouth of the English channel.

And the eyes of all Europe are intently watching our movements. Says Mr. Townsend (New World and Old, p. 583), "All the great peoples of Europe are curiously interested and amazed in the rise of America; and their rulers at present compete for our friendship. 'Europe,' said the prince Talleyrand, long ago, 'must have an eye on America, and take care not to offer any pretext for recrimination or retaliation. America is growing every day. She will become a colossal power, and the time will come when (discoveries enabling her to communicate more easily with Europe) she will want to say a word in our affairs, and have a hand in them.'"

The time has come, and the discoveries have been made, to which Talleyrand referred. It is almost as easy now to communicate with Europe as with our nearest town. By these things the attention of the world is drawn still more strongly toward us; and thus whatever the United States does, it is done in the sight, yes, even as the prophet expresses it, before the eyes, of all Europe. u. s.

Mormon Evidence for Sunday-Keeping.

IN No. 13, present volume of REVIEW, in the article entitled, "Found at Last," Bro. Canright spoke of the claim put forth by a Mormon elder that in 1831, Joseph Smith had a revelation that Sunday should be regarded as a holy day. We have since received letters from two Mormons denying that any such revelation was ever given. We referred the matter to Bro. Canright, who returns the following response:—

"I know little, and care less, about what revelation Joe Smith has given about the Sunday Sabbath. I simply stated what a Mormon preacher publicly said before a hundred persons in Leon, Iowa, while we were there. Eld. Butler, Eld. Kilgore, and scores of others, heard the statement. If he told a falsehood to meet the emergency of the time, those who deny his statement must settle that with him. I care nothing about it one way or the other, only so far as I stated the fact that he said so. This I can easily prove." u. s.

Latter-day Blasphemers.

IT is with no pleasure that we record the blasphemies uttered in our days by Spiritualists. Yet it is well that some of these should occasionally be presented, that the honest or unwary may have their eyes opened to the hellish nature of Spiritualism; and that all may see that the blasphemers who were to come in the last days, 2 Tim. 3:2, have already appeared. At the Spiritualist camp-meeting, held at Havre de Grace, Md., in Aug., 1871, one of the speakers said:—

"The time has come for Spiritualism to take the offensive; our belief has been advancing for a thousand years, and the time is come for us to smite the intolerant enemy like the bullock before the butcher. A nice religion the pretenders would like to fasten upon the worldlings; taken from the records and practices of such old liars and murderers as Moses and his villainous tribe. The Bible is a polluted collection of blood and lies, and unfit for a sane man to read. The only true man that ever wrote in either of the testaments was Judas, who gave Christ credit for being a divine spirit, and who in putting the matter to the test in the so-called betrayal, lost his own life, while such lying hypocrites as Peter, Luke, and the rest of the gang, grew rich on the blood of their master."

An animated discussion took place upon the action of a prominent disciple, who had withdrawn himself from the assembly, declaring the tendencies of the meeting wholly immoral. Sister French made the announcement, and a dozen earnest and disdainful brothers arose in denunciation of such pusillanimity, and shouted, "Let him go; we will have none weak-kneed among us; we have girded for the battle, and we will fight on this line." So the over-scrupulous delinquent was forthwith dropped from among the familiars of the grand circle.

Another still, with an eye upon the signs of the times, observed that, "lately they tried to bring that puny effigy worshipped for the last 1,800 years, who from Adam's time has been called God, into the Constitution; but we'll have none of it. It is an insult to our psychological development to admit such an absurdity as a creature like this God. We look beyond such mummery; ours is a vast hierarchy of spirits endowed with all the powers these fools allot to their so-called omnipotent God. Ruler of what is he? Not of this world, for he do n't rule me. I do as I please, so do you. Why even Satan can over-match him, according to Christian doctrine." Fully an hour and a half was taken up with this address, none of it less radically violent than the sentences quoted, save perhaps a florid peroration to prove the "actualization of the love of life of the world through Spiritualism." u. s.

A Safe Bank.

I WOULD recommend to that brother or sister who has a little surplus means to lay aside against a "rainy day," to put it where it will be safest and pay the best interest. That which is invested heartily in the cause of God will pay the highest interest, and is so much laid up in the bank of Heaven, where thieves do not break through and steal.

We have but a little time to do in the cause of God. The stock-books will be open but a little while longer. Our opportunities are fast passing, and the time that our money can be at interest is fast diminishing. Soon the dividend is to be made. Eternal benefits will be secured or lost. Hence, now is the time to do.

The increasing work of God calls for increasing means. Those who have confidence in the cause of the third angel's message as the work of God, will be ready to show their faith by their works.

The Health Institute is an important auxiliary in the work of God. It needs help. It is established as a benevolent institution. Who will take shares here? One share is twenty-five dollars. Here is a good chance to invest. God has spoken of the health reform and the Institute as part of his work; and his word will not

fail. Those who acknowledge the hand of the Lord in the work in which we have engaged, will not fear to venture on his word. This work is from Heaven or of men. If from Heaven, it is safe to embrace it fully. Prophecy demands this work. The signs of the times demand it now; and it is being done. It is from Heaven, and not of men. Who will have a share in the work? Now is the time.

R. F. COTTRELL.

"Give unto the Lord the Glory Due unto his Name."

"THE people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Judges 7:2.

We have in this scripture two ideas forcibly impressed upon our minds: the Lord's jealousy of his own honor and glory, and the proneness of the human heart to arrogate to itself the credit, honor, or glory justly due to another. The Lord, unchangeable, guards his honor as jealously to-day, as when he directed Gideon to take but three hundred of the thirty-two thousand Israelites that followed him, and go forth to vanquish the host of the Midianites and Amalekites, who "lay along the valley like grasshoppers for multitude." He would guard against any possibility of their taking the glory of the victory to themselves.

We have a remarkable illustration of these principles in the case of the proud monarch of Babylon, Nebuchadnezzar. To him the Lord gave, "a kingdom, power, strength, and glory." Dan. 2:37. But he forgot the bountiful Giver, and, in the pride of his heart, took to himself the glory and honor of the dominion conferred by the great Creator. How forcibly does the pride of his heart find expression in the language: "Is not this great Babylon that I have built," &c. Dan. 4:30. But he learned, by sad experience, his error, learned to ascribe praise and honor to him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand." Dan. 4:34, 35.

We may not expect that the Lord will accept our service, rendered when self and selfish interests predominate. He would have us realize the majesty of his character, and our own weakness and dependence upon him. He would have us feel the greatness and sacredness of the work; that the work is his, and that we are but the humble instruments in his hands to carry it forward. The interests of his cause can only be advanced as his blessing rests upon the means used. Paul may plant, and Apollos may water, but God alone can give the increase. That blessing we may not expect unless we labor in humility, deeply sensible of our own weakness.

While the glory of God and the advancement of the interests of the cause of truth are the objects for which we labor, we may hope for a measure of success to attend our efforts. The three hundred chosen men under Gideon, routed the host encamped against them,—the battle cry, "The sword of the Lord and of Gideon," ringing in their ears, they fled in dismay. Going forth to conflict with the same spirit, attended by the same blessing, we cannot fail.

May the Lord help us thus to labor, ever remembering that "before honor is humility;" and that "pride goeth before destruction, and an haughty spirit before a fall."

N. ORCUTT.

The Law of the Lord.

"O how love I thy law! it is my meditation all the day." Ps. 119:97. By some, at the present time, it is an evidence of weakness or delusion of mind to meditate or talk much on the law of God. It is inconvenient to keep the commandments of God, it flings one out of harmony with the common course of men, and so individuals excuse themselves. But will they be excused in the Judgment? See Ps. 1:5.

God pronounces a blessing upon those who "delight" in his law, to such as therein "meditate day and night." Christ commendeth those who "do and teach" the commandments. Matt. 5:19. He also taught the young man to keep the commandments if he would "enter into life." Matt. 19. He quotes a part of the ten commandments, showing conclusively what commandments he refers to.

Says James: "So speak ye, and so do, as they that shall be judged by the law of liberty." He also mentions in this connection two of the ten commandments, clearly indicating what law he means. He calls this law "the law of liberty." At the present, men call it a "yoke of bondage." Who is right?

Said a Methodist minister to me, not long since, "You never know what freedom is." Why not? "Because you have always thought there was one day in seven to be kept holy." He also said that the fact recorded in Luke 23:56, relative to the women resting on the Sabbath (seventh day), that the Saviour lay in the grave, was one of the best evidences that the first day was kept instead of the seventh when this record was made.

Reader, this was an entirely new thought to me. And it strikes me as being full as weighty as the declaration, that it indicates a weak mind, or a choice to wear a yoke of bondage, to keep all of the commandments of God. "Thou through thy commandments hast made me wiser than mine enemies." David. "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations." Moses. A. S. HUTCHENS.

Second Advent Experience.

It really seems to me that we cannot over estimate the second advent experience which has so fully been manifest in this generation. If we must recognize a divine providence in the affairs of men, then the Spirit of God has made his mark in the second advent movement. And if so, then that position is true which presents a straight-forward, harmonious chain. This we find only among believers in the Third Angel's Message. We have a very clear example of this work in the history of John the Baptist. Prophecy has foretold and prescribed his work. He said himself, I am "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

The Pharisees seemed very willing to learn at this time, even requesting baptism. But a part of John's work was to straighten the road, and this would cross their track very often. Jesus at one time asked them a close question. "The baptism of John, was it from Heaven or of men?" Was John's message which prepared those who received it for the first advent of our Lord, of heavenly birth? Did it bear good fruit? The common people would stone the Pharisees if they openly denied that John's work was of God.

Where is the believer in the Bible, or divine providence now, who does not condemn unbelief in the first advent experience. If the Messiah's first advent must be marked by a divine providence as in the history of John the Baptist, then certainly the second coming of our Lord, an event of very much greater importance, inasmuch as the destiny of the world will be fixed by this event, will be marked by a corresponding movement.

Does the Bible record the history of the destruction of any city or nation without first sending a faithful warning? The history of the flood; of the cities of the plain; of the departure of Israel from Egypt; the destruction of Babylon, Nineveh, and Jerusalem;—will not all these rise up in the Judgment against this generation? If our Lord could point truly to the spirit of Elijah in John's mission, then most certainly that part of his prediction which says "Elias shall first come," is most clearly defined in the present generation. The fulfillment of prophecy is always preceded by a special religious movement and thus warnings are given, leaving the world without excuse.

How striking are the signs of this time,—signs in the sun, moon, and stars; and on earth nations perplexed. The church filled with false professors, crying peace and safety, ripening for the last harvest; religious scoffers saying, "where is the promise of his coming." All these things and many more are thundering in the ears of the servants of God that the time has come to give the last warning to the world lying in wickedness, that some at least may prepare to meet their God and wear the crowns prepared for those who are to inherit eternal life.

H. S. GURNEY.

Memphis, Mich., Oct. 11.

Cultivate Cheerfulness.

If we but make up our minds to it, we can be cheerful under any circumstances, no matter how adverse and discouraging they may appear for the time being. And by how much we do this, by so much we increase our own and the happiness of those around us. Charles Lamb used to say that "a laugh is worth a thousand groans in any state of the market." Dr. Johnson maintained that the habit of looking on the bright side of everything was "better than \$5,000 salary a year." Cheerfulness and diligence, says Samuel Smiley, are the life and soul of success, as well as of happiness; perhaps the very highest pleasure in life consists in clear, brisk, conscience-working. Bishop Hall wrote: "For every bad there might be a worse; and when one breaks his leg, let him be thankful that it was not his neck." There are few, if any, persons who find things just as they would like to have them. Annoyances, vexations, and trials, are incident to the life of every one. We may allow them to constantly fret and irritate us, souring our dispositions, and making us unhappy generally; or we can rise above them and be cheerful in spite of them.

It should be the aim of all to cultivate a habit of cheerfulness; to look upon the virtues and not the faults of those around them; to refrain from brooding over the past, and study how the future may be bright and cheery. We should keep depression and low spirits at a distance, and not permit ourselves to indulge in melancholy moods or repinings because matters are not so and so.

In this busy, bustling period, there is great danger of men being worried by the friction and wear and tear of business life into a chronic condition

of irritability and peevishness. In their eagerness to acquire wealth, they overtax their energies, encroach upon the necessary hours of sleep, and become fretful, fidgety, and waspish. Those in large cities particularly should be on their guard against falling into this condition of constant anxiety and apprehension lest something is going wrong. It is an excellent resolution which some make to leave the "shop" behind them when returning home at night, to dispel all thoughts of the day's cares and anxieties, and surrender themselves to the soothing, quieting influences which should be found in every family circle. Whoever will do this is bound to be cheerful. Rest, recreation, and participation in amusement are designed by our Creator to counteract the effect of hard labor on mind and body. Whoever refuses to recognize this fact, and conform to it, will suffer both mentally and physically. How much better it is for one to pass down to old age with a limited competence, feeling that he has enjoyed life and contributed to the enjoyment of others, than to secure riches at the sacrifice of all the better instincts of nature and all enjoyment! There is no more pitiable object in the world than the sordid, crabbed old man who has devoted a lifetime to money-getting simply, and sacrificed every trait of manhood in his endeavors.

As cheerfulness is essential to happiness, so regular habits and plenty of sleep are essential to cheerfulness. We cannot violate physical laws with impunity. The Almighty has arranged in his physical autonomy that his creatures must have so much rest and nourishment in order to maintain health, and mental elasticity and buoyancy. There is such an intimate relation existing between the body and mind, that the former cannot be out of gear without disarranging the latter.—*Hearth and Home.*

Facts in the Case.

REFORM in habits of life is decidedly an uphill business. Appetite, passion, and fashion, instead of reason and enlightened conscience, rule the masses in many of the common habits of life. And to lift up minds from the low level of custom, and emancipate men from the slavery of morbid appetite, and from wrong habits of life generally, is no small task. The cause of health reform has many obstacles to surmount, and many objections to meet. But these generally are more the result of ignorance of the real facts in the case than anything else.

As an illustration of the above, objectors will sometimes point to a class of feeble persons, who may be advocates of reform in habits of life, as representing the results of changing from common habits. In this they do our cause great injustice, as ninety-nine in one hundred of these persons, in consequence of wrong habits of life, became incurable invalids before they adopted the reform. Had they continued violating the laws of life and health, they would long since have been in their graves. And the reason why there is a considerable number of this class, is, first, because but very few persons feel the necessity of change until they have lost vitality that they never can recover; and, second, because the temperate habits of the reform are so in harmony with natural law that these invalids who adopt them linger upon the mortal shore nearly a lifetime. Hence to point to these as representatives of the health reform is doing the cause we advocate great injustice.

These feeble persons had made themselves hopelessly such, by wrong habits of life, and then, in accordance with popular custom, they submitted themselves to the poisonous processes of drug-taking, and when the last ray of hope of recovery in that direction was gone, and they were ready to drop into the grave, then they were induced to adopt hygienic habits, the beneficial effects of which are prolonging their existence in a condition of comparative freedom from pain, and the enjoyment of a good degree of happiness. In view of the real facts in the case we point to those very persons as manifesting the value of the reform.

But we are happy to state that there are thousands of men and women within our personal knowledge, who, in the vigor of life, adopted the principles of Christian temperance, and are now reaping the beneficial results of health reform. These have abandoned tobacco, tea, coffee, drugs, flesh-meats, and the third meal, and now, without a dissenting voice, report greatly improved health. Most of these are hard-working people, and report that they can do more work, and with far greater ease, than before they made these changes.

Now, in order to put this matter fairly to the test, we invite the objector to point to a single person who adopted these changes in the strength of manhood or womanhood, and who has run down

in strength and health, and become feeble, while pursuing in all respects a temperate and consistent course. Here let the matter be fairly tested. When one such person can be found, then we will examine the matter a little more closely.

"We Ought to Obey God." Acts 5:29.

WHEN we consider his relations to us, our Creator, the giver of every good and perfect gift; and the relation we sustain to him, dependent upon him for every blessing that we enjoy, we must concede the correctness of the apostle's conclusion. This is true of all the manifestations of his will, whether spoken by himself, written by his own hand, or given us through his Son, his prophets or apostles, or through the gifts placed in the church.

Our Heavenly Father had a purpose in giving us a revelation of his will. He does not speak for naught. The instructions and admonitions given are for our good, and for his glory, through the advancement of the interests of his cause; and we shall be held amenable to him for the action we take in the matter. When he speaks, it is for us to obey.

While we listen with awe to the voice of God through whatever medium it has come to us, there seems to be a peculiar force and weight attached to the words of Jesus. "The brightness of his Father's glory and the express image of his person," incarnate, dwelling with men, speaking as never man spake, we should receive his words with gladness, hold them as a priceless treasure in our hands, and exemplify them in our lives. While he has taught us to love God with all the powers of our being, and our neighbor with an affection measured by that bestowed upon ourselves, we are not at liberty to substitute our own judgment for the rule thus given, or plead any excuse for our failure to comply.

The Saviour has said: "I have not spoken of myself; . . . even as the Father said unto me, so I speak." And in giving us, through him, a revelation adapted to our capacity and comprehension—just the instruction that we need—not a jot or tittle more, not a word less; our Father could have no other purpose than that we should listen with reverence, and obey with alacrity. Oh! that we might learn this lesson: "To obey is better than sacrifice, and to hearken than the fat of rams."

And again, in Matt. 18:15-17, where Jesus has given us more in detail a principle contained in the second great commandment, how can we excuse ourselves for any deviation from this rule? The rule is plain and definite. None can misunderstand. We read (1) "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," . . . (2) "But if he will not hear thee, then take with thee one or two more," . . . (3) "And if he shall neglect to hear them, tell it to the church." And yet we meet with those who tell us of circumstances which they claim justify them in passing over the two first steps, reversing the order as given by the Saviour, and telling it first to the church. By going first to the individual, they tell us that they cannot produce all that effect they desire; and then again they are impressed by the Spirit to take the third step first.

Such should bear in mind the importance of laboring in harmony with the Spirit and purpose of God in cases of this kind; yes, in all cases. When inclined to deviate from the rule, because impressed to do so, we may be sure that the impression is from some other source than the Spirit of God, which always agrees with his word. It is dangerous trusting in impressions to guide us in matters of duty. There are other spirits abroad in the world besides the Spirit of God. While the latter guides into all truth, all others invariably lead astray and in the path of danger.

Our only safety, then, lies in heeding the admonition of the word: "Try the spirits," in bringing them to the great detector, and comparing them with the word, and always resolutely resisting and putting away every spirit, every impression not in harmony with its teachings, and following the leadings of that Spirit that agrees with it.

One idea more and I will close this article, already too long. How much of difficulty between brethren, arising from misunderstanding and misapprehension, might be satisfactorily arranged by the parties themselves, by adhering strictly to the rule given by our Saviour. Indeed the instances are very rare in which difficulties might not be thus arranged, without being brought before the church, if those concerned would first get the leaven of malice, envy, and hatred, purged out of their hearts, and get them filled with that love that "is the fulfilling of the law,"—"that works no ill to its neighbor"—love to God and love to their fellow-men.

N. ORCUTT.

EXCEPT thou desire to hasten thine end, take this for a general rule, that thou never add any artificial heat to thy body by wine or spice, until thou find that time hath decayed thy natural heat; and the sooner thou beginnest to help nature, the sooner she will forsake thee, and leave thee to trust altogether to art.—*Sir Walter Raleigh.*

HE who assumes airs of importance, exhibits the credentials of insignificance.

I AM THINE.

LORD, I am thine, all glory to thy name,
I to thy law my life, myself resign;
Of right thou dost my love, my worship claim,
And I am thine.

In paths of doubt I wandered lost of yore,
When lo! upon my path thou deign'dst to shine,
Once was my heart a void and death in store,
Now I am thine.

The world meanwhile enchained my captive soul,
But now I dwell beneath thy rule divine;
Sweet is thy yoke, on thee my cares I roll,
For I am thine.

Me to receive with welcome to thy heart,
Thine arms outspread, and looks of love combine,
O Lord, I come, I choose that better part—
Thine, wholly thine.

Possessing thee, I am of all possessed;
And it's by faith this happy lot is mine,
Upon thy bosom, Lord, in peace I rest,
Thine, only thine.

None from thy book of life shall blot my name;
No tempter from thy paths my steps incline,
'Tis death, 'tis life, thy piercing glance of flame,
But I am thine.

While on this earth I sojourn by thy will,
My Saviour and my God that will be mine,
Till safe at last I bless thy mercy still,
Forever thine.

Progress of the Cause.

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

Oceola, Iowa.

THREE weeks ago Bro. Butler and Bro. Ings left here, and I remained alone with the tent one week and then took it down. I have spent most of my time looking after the building of the meeting-house. With the blessing of God we are getting along well with it. We begin lathing to-day, and hope to plaster in a very few days. We hope to be able to dedicate it as early as the middle of November, when we desire to have a large and general gathering here from all the surrounding counties. Notice will be given in the REVIEW in time. On taking down the tent we tried to get the Disciple church for Sabbath meeting till our house was done, but failed, though it was unoccupied. We were also voted out of the Protestant Methodist house. We have had a warm time for three weeks past. First the Presbyterian minister preached against the Sabbath; the next Sunday all the churches suspended services and heard the Methodist minister on the same. I reviewed him, he replied, and I reviewed him again. Then all the churches turned out to hear the Baptist minister on the same subject. When I reviewed him, he denied, and took back the main points which he had advanced, making himself very ridiculous. His positions were, 1. The Sabbath instituted at creation on the seventh day and kept till the exode. 2. Then the sixth day was given to the Jews. 3. The commandment is indefinite, requiring only one-seventh of our time. 4. The Sabbath changed back to the old seventh day at the resurrection. In short, it was Akers' theory poorly handled. The Methodist took about the same position. The Baptist strongly insinuated that the ten commandments were abolished; but indignantly denied holding such sentiments when I reviewed him.

Last Wednesday I began a debate with a Disciple minister, Eld. Bonnan, on two questions. I affirmed that the seventh day is now binding on man. We opened in the Campbellite church. Of course he claimed the law abolished, and the first night made quite an impression before I had time to answer him, as he paid no attention to my arguments, but threw in a lot of objections, as the two covenants, 2 Cor. 3, &c. His friends were triumphant. But the remarkable part of it was, the Baptist minister and some of his leading members were present, and by nods and smiles most heartily indorsed the very thing he had so indignantly denied but two days before; viz., the abolition of the law. So well were they pleased that the next day the Baptist church was offered and accepted for the debate!

Here was a man tearing down the law, abolishing all Sabbath, and declaring that there is no holy day at all; he could be welcome to occupy the best church in town if he could only overthrow the Adventists. I did not neglect to show this up in all its bearings. It soon appeared that the elder had used all his arguments the first night, and that he was failing entirely. This was not so flattering. So, Saturday evening, we all went to the Baptist church to continue the debate, but lo, and behold! it was locked.

So we had to return to the other church. This amused us very much.

The elder affirmed that the Christian Scriptures make it obligatory upon Christians to meet upon the first day of every week and break bread. Of course no man could prove such a proposition as that. He only claimed two texts as proving it; viz., Acts 20:7 and 1 Cor. 16:2. It was amusing to see him work for three sessions on so small material! We do not boast at all when we say that the truth gained a complete victory. To the Lord be the glory. We have more and stronger friends here now than before; and among these are many of the leading business men of the city.

Two weeks ago I went to Peru and held two very pleasant and encouraging meetings with them. They have had some trials, but do not waver in the truth. They are now taking hold in good earnest to finish their meeting-house. We design to dedicate it soon after the one at Oceola.

Our experience at Oceola has confirmed us in the decision never to hold a debate till our course of lectures is over. There a man was on hand for a debate before our tent was pitched; but we refused to discuss anything with anybody till our regular course was over. Then the people know what we believe and why. They have heard on the other side all their lives; it is but reasonable.

To-day I go home for a short stay, after an absence of nearly four months; shall return soon. Also Bro. Butler will be here next week.

For a time last spring I feared that I should be compelled to stop preaching on account of physical disability; but by the blessing of God I have now almost entirely recovered from it; so that I have seldom had better health. I feel much encouraged.

The truth looks clearer and better continually. There can be no reasonable doubt that it is the work of God. Victory is not far ahead. I often almost despair when I remember my sins and errors; but I hope in the mercy of a good God. My heart longs for the better land. I am weary of this world of sin and disappointment. O that my Lord would come. But be it short or long, I am determined to fight on, struggle on, till I see the end in peace. My address now will be Monroe, Iowa.

D. M. CANRIGHT.

October 16.

South Huntington, Vermont.

WE have now been in this place over six Sundays, and have held at the rate of eight or nine meetings a week. Frosty nights and rainy weather made it necessary for us to take down our tent the fourth week. The month of September was uncommonly cold, the mountains near us being whitened with snow before the middle of that month. Such a great change was felt more than the coldest winter weather would be when we are prepared for it, and lessened the interest for a while. When the Sabbath question had been thoroughly canvassed, the people desired to hear on the other side before deciding, which they had the privilege of doing last Thursday, when Eld. Frost, a Freewill Baptist preacher from Jonesville, Vt., and formerly connected with a Freewill Baptist seminary in Waterbury, Vt., gave them two discourses against our views and in favor of the first day. These discourses were reviewed with liberty before a large audience the next evening.

Three precious souls have decided to keep the Sabbath, and others are under deep conviction. This is encouraging to Bro. Dany and family who live three miles off and have been very punctual in attending our meetings. We cannot leave this section for four weeks to come. If we did, we should lose much. We are very loth to leave this valley before raising a church to establish a quarterly meeting, and form a connection between Jericho, Bolton, and Bristol; therefore we have commenced a series of meetings in a school-house four miles and a half from this village and on the way to Bristol; and from thence we go four miles further, to Jerusalem, in the town of Storksborough and in the same direction. We labor in sweet harmony with Elder A. S. Hutchins. Bro. Evans thinks of moving to Jerusalem.

The Lord help us all to find our proper place, and labor with all our might for the furtherance of the truth and the salvation of souls.

A. C. BOURDEAU,
D. T. BOURDEAU.

South Huntington, Vt., Oct. 16, 1871.

Too Much Money.

It is a great calamity for persons to have too much money, especially in early life. Young persons should learn rather than earn. Every dollar that a boy earns and lays up above his living, before he is of age, is quite likely to dwarf his power and usefulness for coming years. Many persons are too anxious to earn wages, and to impatient to submit to learn trades. What is the result? They become cobblers and bunglers, and work for half pay all their lives, while others who are willing to give their time for a few years and thoroughly master good trades, arts, and professions, will, with less natural abilities, command positions and employments that mere bunglers can never attain to, and will earn more money in one year of active service than they would have earned in the five or seven years during which they learned their trade, had they worked for wages all the time. Things that can be learned in an hour, can be done by any one; and he who devotes himself to such pursuits must compete with all the ignoramuses in the neighborhood who choose the same pursuits. He who learns to do work that no one else can do, or to do it better than others can, may command his position, and name his own terms.

The earning of large wages by young persons is a positive evil. Hundreds of young girls who work in shops and factories, and earn from twenty to forty dollars per month, will at the end of the year have less money, less health, and less comfortable clothing than their grandmothers had who did housework for fifty cents a week half a century ago. They fool away their earnings for ribbons, laces, silks, bonnets, confectioneries, and knickknacks, and after a few years, instead of being like their grandmothers, strong-limbed, full-waisted, ruddy, healthy, glad-hearted, noble women; thrifty, prudent, economical, experienced and skilled in the arts and mysteries of household life, with a little money in hand, and a noble pile of blankets and bedding with which to begin domestic life and become the happy wives of noble men, and the loving mothers of blooming children; they are broken in health, feeble in judgment, ignorant of the arts of honest life, skilled in flirtation and foolery, enamored of novels and love-stories, homeless, penniless, and friendless with a heap of tawdry finery and worthless and unserviceable, half-worn clothes; with "nothing to wear" which is comely and decent; and with neither wisdom, experience, nor health to bear the strain and care pertaining to the lives of those who lay deep and broad the firm foundations of a happy Christian home. And besides, having been accustomed to spending large amounts of money, they have never learned economy; and the poor man that marries one of them will find his nose on the grindstone for life, as he is forced to earn money to be wasted in gaudy finery, which is soon worn, torn, soiled, and cast aside, by a woman who knows not how to save or mend, but who scatters and spends continually without reason or restraint.

It is far better for girls and boys to be kept on short allowance, and thus learn to live frugal, prudent lives, than it is for them to have too much money, and so learn habits of extravagance and waste which will burden them with needless labors all their days, and perhaps drive them to dishonesty and shame, or send them sick and penniless to the poor-house or the grave.

Among the hundreds of men that crowd our prisons, and women that throng the chambers of death and hell, are few who have learned honest trades. Industrious persons with trades know what they can do, and know just where to go for steady and remunerative work. But others who in early life spend much and earn little, who are too proud to learn trades, and too lazy to do drudgery, of course look out for an easier way of getting a living: and while men, by theft, swindling, robbery and murder, work out the legitimate result of early idleness, extravagance and pride: women plunge into the depths of shame and infamy, and bid adieu to hope and joy for time and for eternity.—*The Christian*.

OF all acts of cowardice, the meanest is that which leads us to abandon a good cause because it is weak, and join a bad cause because it is strong.

A WHITE garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than grave offences in bad men.—*Dr. McCosh*.

The Definite Seventh Day.

I HAVE just read Eld. J. N. Andrews' "Examination of Eld. T. M. Preble's First-day Sabbath," in REVIEW No. 17, and though quite satisfied with the able manner in which Eld. A. has handled the subject, I may be excused for taking further notice of the matter, by presenting it in a little different light and in a manner sufficiently simple, perhaps, for Eld. P.'s comprehension, whose position seems to be, not merely that the first day is, but that any day may be, the Sabbath, and whose implied declaration is this: "That the Lord never sanctified but one seventh day of the week, and that the day on which he rested."

Question. Why did God command the seventh day observed?

Ans. Because he had sanctified it.

Ques. Did God command mankind to observe the very day on which he rested?

Ans. No.

Ques. Why?

Ans. Because that was past when the command was issued.

Ques. Did God command the observance of any day of the week but that on which he rested?

Ans. No.

Ques. Does the command read indefinitely a seventh day?

Ans. No.

Ques. Does it read definitely the seventh day?

Ans. Yes.

Ques. What day, then, was meant?

Ans. Each and every seventh day which succeeded the first seventh day of time, and, consequently, the seventh day of each and every week which succeeded the first week of time.

If God never sanctified and hallowed and commanded to be observed any but the very day on which he rested, what authority has Eld. P. for keeping any day for a Sabbath?

Is the first-day Sabbath an institution of God or of man? "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

W. W. WATSON, M. D.

Saginaw Co., Mich.

He Mistook the Light.

AND what was the consequence? Why, one of the largest steamships in the world, with a rich cargo, and a company of three hundred souls on board, was wrecked, in a dark and stormy night, on the most dangerous part of the coast of Ireland. The noble ship, which cost upward of £200,000, left her port that very afternoon in fine trim, and with every prospect of a safe and speedy voyage, and at nine o'clock she was thumping upon the rocks—the sea breaking over her with terrific violence, and threatening to send people, ship, and cargo to instant destruction.

Every reader of these lines is sailing on a more hazardous voyage than the Great Britain attempted, and has the command of a nobler vessel and a richer freight than hers; yes, richer than all the treasures of the world! Thousands of plans are laid to mislead and divert him from his course.

False lights are purposely held out to betray him, and tides and currents of almost resistless power set against him from every point of the compass. Will he steer clear of them all? Will he accomplish the voyage, and his fears and perils all be exchanged for the tranquillity and joy of a happy home?

It will depend on two things: 1. Whether he has the true chart, and takes good heed to it. 2. Whether he commits himself and the whole direction of the voyage to Him whose footsteps are on the sea, and who rides upon the wings of the wind.—*Sel.*

God Cannot Be Deceived.

A MAN may deceive himself into the belief that it makes no difference which day he keeps; he may deceive his wife, his children; he may deceive his friends, but the Searcher of all hearts, the Rewarder of all deeds, cannot be deceived. We may go on in sin and folly, we may laugh and scoff at the few who have the moral courage to separate themselves from the world, and strive to plant their feet upon the footprints left by a suffering Saviour; we may call them what we will; but we cannot undo the work of God. "If thou wilt enter into life, keep the commandments." Let it be our daily prayer that God, in his mercy, will help us to become whole-hearted Christians, and have respect to all his commandments; for

this is the love of God that we keep his commandments, and his commandments are not grievous. We would keep his sacred rest day in such a manner as to be an honor to his great and holy name. Why be blinded by anything that this world can offer?

Why delay giving ourselves up to God? Why seek after the honors and riches of this earth, when it is our privilege to gain a crown of glory which fadeth not away?

M. WOOD.

A Beautiful Scene in Norway.

THE following paragraph is from the description of a scene witnessed in the north of Norway, from a cliff one thousand feet above the sea:

"The ocean stretched away in silent vastness at our feet; the sound of the waves scarcely reached our airy lookout; away in the north, the huge old sun swung low along the horizon. We stood silent, looking at our watches. When both hands came together at twelve, midnight, the full, round orb hung triumphantly above the wave, a bridge of gold running due north spanned the water between us and him. There he shone in a silent majesty that knew no setting. Combine, if you can, the most brilliant sunrise and sunset you ever saw, and its beauties will pale before the gorgeous colors which lit up the ocean, heaven and mountain. In half an hour the sun had swung by perceptibly, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day."

Magnifying the Law.

"THE Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42: 21. This prophecy refers to Christ, and his work at the first advent; and has especial reference to his mission as it related to the law of God. Jesus, in his example, his teaching, and his death, magnified the law of God. This is so clearly evident, from the writings of the New Testament, that none but the basely interested, it appears to me, will deny it.

But, strange as it may appear, there are some who advocate a change of the law, who would evade the force of this prophecy by giving the word magnify a definition to suit their ideas of the change of the law. Said one minister, in reply to my argument upon this point, "Jesus did magnify the law, that is very true, but to magnify does not mean to leave as it was, but to change." In proof of this statement he referred to the Saviour's teaching in Matt. 5: 21-28, in relation to the sixth and seventh commandments. To this we replied that the Saviour did not change those precepts, but simply elucidated them, or, in other words, he showed that they not only governed the outward actions, but reached to the thoughts and intents of the heart as well. Nor did he create any new obligation out of them; for they were always thus comprehensive. He only made them appear, as they always had been, and always will be, "exceeding broad."

When we inquired for the magnified fourth commandment we were gravely informed that Christ abolished that precept, because he did not quote it. Now it was evident that this man's magnifying glass was unphilosophical and unscriptural, if not peculiar to himself. Just think, some parts of the law magnified into a change, and other parts, especially the fourth precept, magnified out of existence. How foolish and contradictory the positions men often take to evade the claims of the fourth commandment. No true magnifying glass produces any such result as this with the object magnified; but, on the contrary, the true glass leaves the thing magnified just as it was, but enables us to see, and understand it more clearly. 'Tis thus that Jesus magnified the law. Through his teachings, example, and death, we may see with greater clearness, the perfection, sacredness, and immutability of God's holy law. All the holy men of old magnified the divine law, but in Jesus we have the most perfect example of a life that pleases God. He knew no sin. He came to do the will of God, and the law of God was written in his heart. In his "life the law appears, drawn out in living characters." He is the Christian's magnifying glass. He has set us an example that we should follow his steps.

Reader, it is your duty to magnify the law of God. This you may do, not by

breaking one of the least of these commandments and teaching men so; no, no; but by *doing and teaching them*. "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." H. A. ST. JOHN.

Let us Awake.

THE injunction given in the word of God is, "Let us not sleep as do others," but exhort one another, &c. It would seem as though sufficient had been said on this subject to arouse us. The remarks of Bro. Cottrell and others are to the point. We can accustom ourselves to sleep amid the rattle of machinery, the roar of the trumpet, or the booming of the cannon; but can we sleep, shall we sleep, when the result will prove so fatal? What more evidence could we wish of the truthfulness of our position? How just will be our condemnation if we neglect the present opportunity to secure the favor of God. My heart rejoices to see some waking up to the work, cutting loose from earthly encumbrances, and setting themselves to work earnestly for the salvation of perishing souls. Oh! that all might thus feel the importance of the work.

S. W. HICKOK.

Enterprise, Minn.

"Don't Wait Any Longer."

THE late article from Bro. White, thus headed, is looking up at me. I have read it with regret not because the little "paster" reproves me, but because so much valuable time and energy must be given to such appeals. Because there is so much of unfaithfulness and neglect that calls for them; and because such a chapter in my life spreads itself before me and says in unmistakable tones, Give your experience to the erring. Urge them to profit by it ere a like experience teaches them the right.

Can I hesitate with the thought that I may save one heart from anguish?

Two years since, my husband became interested in setting apart a portion of his earnings for the cause of God. In his heart he proposed to devote one-tenth to what he considered "Systematic Benevolence." The sad mistake, so often made, the failing to first lay aside the tenth, soon brought us indebted beyond what we fully realized. Last January so fully did we awaken to the state of affairs that we determined to move in that way no longer. In truth, we made an effort to make the present right, but alas for the past; we left that for the future to take care of. Early in the spring, after a winter with little employment, he said, "I think we had better take money from the bank and straighten that up." We had been talking of the sacred debt.

At this point, dear reader, I would gladly pause never to show you my unfaithfulness. Then comes the thought, I may help some one. If I only can, how sweet a thing it will be—worth all the effort I make—all the crucifying of cherished self.

Clear, earnest eyes were looking into mine as the honest words were spoken. I marvel now that I did not better read the light beaming from them. I marvel that in my "prudent" overcarefulness for the things that perish with the using, I said, "Better wait, I should think, until something comes in that is paying less interest." Then I held up the prospect of a sum of money that would probably soon be paid us, also of the work soon to fill the bright spring days, and make everything right. I made it look right, as I thought, to myself and to him.

Days passed on. The morning of the last of March gave to our home a great flood of sunshine. Friday morning. A busy day I would have making ready for the coming Sabbath. Night would bring him from the hurrying city to quiet rest. How I always did like to look through the day, Friday morning, to the peaceful Sabbath to be enjoyed together. Perhaps I prized it more highly because for years I was alone in my faith.

Friday morning in the sunshine. Three hours he had been gone out from home. Three little busy hours—and then there came a man, my husband's friend, with face all full of yearning pity. He looked as if he longed to shield me some way, and yet was powerless. I could not understand; it seemed so strange. At last I knew the fearful truth. He came for me, hoping that the dear life I thought such refuge for me might be spared until I once more gained his side. I thought if God in all his mercy

would but once more let me see his eyes look into mine and once more let me hear one whispered word of love, I could endure, could bow in sad submission to the sovereign will. My longing heart was granted its desire. I found the speaking eyes ready to open for me. I heard the words I hungered for.

Six months have passed since then, six months this very morning, and still the precious privilege is mine. But he, dear soul, is helpless still. The long, bright spring time, the sunny summer days, and now the passing autumn, all powerless to call him forth. The hands I trusted in are utterly helpless. How plainly I have seen the wrong of waiting to do in the future what should be done in the present.

Reader, do you wonder if still we wait? if still the hoarded fund remains to gather interest for a "rainy day"? In the first thick darkness of the fearful storm that burst upon me, without a thought for "interest," I drew the needed sum and made the matter right. Then I neared the bed whereon they laid my treasured one and told him what was done. For my reward I had one long sweet look of satisfaction. Think not that this one lesson in faithfulness is all that those six months have taught me, as we have sought to follow on and draw our strength continually from the one Source of strength and joy, the way has grown so plain, so full of light, that the message of the third angel has for us a certain sound. We are not content with heeding it ourselves; we long to entreat others to heed it to, and heed it in such a way that they will bring no shadow of dishonor upon the cause of God; that they will not add to the cares of those upon whom the burden of the mighty work is laid; that they will not let the widows and orphaned ones wait in vain; and that they will not let hungry eyes watch for heart food that fails to come.

If to the brothers and sisters in Christ, the suffering look in vain what a fearful record there is. We must be faithful in these things if we would have the fullness of the blessing.

C. P. A. W.

New Bedford, Mass.

THE POISONED TONGUE.—It is a custom in Africa for hunters, when they have killed a poisonous snake, to cut off its head and carefully bury it deep in the ground. A naked foot stepping on one of these fangs would be fatally wounded. The poison would spread in a very short time all through the system. This venom lasts a long time, and is as deadly after the snake is dead as before. Our cruel Indians used to dip the points of their arrows in this poison—so, if they made the least wound, their victim would be sure to die. The snake's poison is in its teeth; but there is something quite as dangerous, and much more common in communities, which has its poison on its tongue. Indeed, your chances of escape from a serpent are greater. The worst snakes usually glide away in fear at the approach of man, unless disturbed or attacked. But this creature, whose poison lurks in his tongue, attacks without provocation, and follows up its victim with untiring perseverance. I will tell you his name, so you will always be able to shun him. He is called Slanderer. He poisons worse than a serpent. Often his venom strikes to the life of a whole family or neighborhood, destroying all peace and confidence.

Past Feeling.

PAUL speaks of a class, in Eph. 4: 18 and 19, as "being past feeling." This passage has struck my mind with a new force of late, and it seems to me that this text is not confined to the most degraded and abandoned of the race; but that it names a spiritual condition which is too common a condition, one to which we all have a strong tendency, and one which we must all daily and hourly be striving and praying against.

We have many of us during the past season enjoyed the privilege of meeting with those of like faith, and hearing the most solemn truths explained. With myself this was the first opportunity of the kind that I ever enjoyed, and I felt that they were heart-searching truths, and was greatly blessed and strengthened, and returned home feeling a new interest in Bible truth. Doubtless there were many others who felt their interest newly awakened; but how many of us, will there be who will continue to feel that lively interest which we then felt? There is so much to occupy our time and attention and to draw our minds from the contemplation of sacred things, that there

is great danger that we shall cease to have that feeling upon those subjects which we ought to have.

I was deeply impressed with a remark I heard a brother make, who has been long in the work. He said that there were two classes always to be seen at those meetings. Both would say they believed these truths. They felt their need of striving more earnestly to overcome, and were determined to press forward; and probably they did feel all that they said at the time. The next year it would be the same, and while you could see that one class had made progress, the other class were no nearer the kingdom than they were the year before.

Now do we not all run a great risk of becoming so familiar with spiritual truths, that we shall understand them and believe them without *feeling* them; without really feeling what their meaning is, and without that degree of emotion being excited by them that ought to be excited? We are living in a very solemn time; this we all profess to believe, yet "I am sure that even the very best Christians among us must often be surprised to find how coolly, how indifferently, they can listen to truths so awful that when we think of it, it seems almost impossible that men should ever remember them but with the hushed heart and silent, earnest prayer."

That God is ever by us, and ever watching us; that our every word is recorded; that by them we shall either be justified or condemned; that Jesus died to save us from eternal death; that he is soon coming to take his people home; and that the days of probation are fast passing away—oh! is it not wonderful that we can think of all these things and believe them all, and yet feel so little?

A learned writer says, "A faithfully preached gospel will act upon the soul in one of two ways: it will either save, or it will harden. And if it do not save, it is sure to harden." It is one of the last and worst symptoms of the soul's condition when feeling is gone; for that is an indication that the Holy Spirit has taken its departure.

What can we do to avoid this sad condition but watch and pray yet more earnestly for that grace which alone is able to keep us from falling? E. R. DEWEY.

Montpelier, Vt.

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 talents, are the least satisfied. Trifles discontent 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 effort 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.—Sel.

THEY who give willingly, love to give quickly.

Obituary Notices.

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

DIED, of quick consumption, at Monterey, Allegan Co., Mich., October 19, John Russ, aged fifty-two years, ten months and nine days.

Brother Russ came into the present truth under the labors of Elder M. E. Cornell, in Monterey, about sixteen years ago. From that time to the day of his death he acted in the capacity of an elder of the church.

His loss will be felt by both the community and the church. But his last hours were characterized by that serenity of mind, and that composure at the prospect of death, which give evidence that he is of that number of whom it was said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13.

Funeral discourse by the writer.

W. H. LITTLEJOHN.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 31, 1871.

Another Item of Roman Catholic Policy.

The majority of the inhabitants of Newfoundland favor annexation to the United States; the minority oppose it. The minority are Protestants, the majority are Roman Catholics.

"One of the leading priests came on board the Congress and enthusiastically exclaimed: 'I hope soon to see the American flag wave over this island.'"

This is the idea now uppermost in the Catholic world to get the control of this government. Losing power and prestige in the old world, that church now looks to this nation as the only hope.

Eld. Andrews' Articles.

We trust all the readers of the REVIEW will give the articles of Bro. Andrews careful examination. They contain sound arguments for the truth of the Sabbath; they show the weakness of the most plausible positions of our opponents.

Items.

If you cannot overcome an evil, do not therefore justify the evil: many times strength might have been given to the erring to overcome, if they had not in their despair set themselves against truth and justice.

Carnality writes out the faults of others, love dwells upon their virtues.

News and Miscellany.

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

The Great Fires Supernatural.

Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lake Michigan and Huron were burned testify nearly unanimously that "the air seemed to be on fire."

The Crisis of Mormonism.

The United States' authorities in Utah are carrying forward their prosecution of Mormon polygamy in a commendable manner. Dispatches from Salt Lake, dated Oct. 21 and 22, give the following information:

Oct. 20. The court was occupied all day by the Hawkins' adultery case. The cross-examination of Mrs. Hawkins elicited nothing materially new. She testified that Hawkins gave no reason for taking the other women for wives, except that she had had her day, and it was proper that he should have some one else.

intention of committing crime, and the intention was essential to conviction; that there was no law against polygamy when he took the second wife; and he could not be guilty of adultery, because he was legally married to the woman according to the usages and customs of the Mormon Church.

SALT LAKE, Oct. 21. The jury in the Hawkins' case came in last night with a sealed verdict, which, on being opened this afternoon, was found to be "guilty." The court-room was crowded, and the announcement created much sensation.

The Ku Klux in South Carolina.

COLUMBIA, S. C., Oct. 21.—Information has been received here from York and the adjoining counties of Spartansburgh and Chester, stating that there is great excitement there owing to the summary proceeding of the United States Marshal and troops.

WASHINGTON, Oct. 21.—Advices received here from South Carolina state that at Spartansburgh, on Wednesday evening last, a band of Ku Klux consisting of the chief and 27 members surrendered to United States Marshal Johnson with their arms and disguises.

Fires.

NEW YORK, Oct. 25.—A special from Niagara Falls states that the woods in Tamarack Swamp, seven miles southeast of Lockport had been burning since Monday. A number of houses, barns, crops, and stock, were destroyed.

A special from Washington states that information received there reports large fires in the woods, radiating in all directions from Cumberland. The mountains are enveloped in smoke.

CHICAGO, Oct. 25.—Geo. M. Pullman, treasurer, reports the following as the receipts for the relief of the Chicago poor:

Cash received in direct remittance . . . \$509,276
Total amount for which drafts have been drawn and to be forwarded for collection, etc. 896,709
Aggregate receipts \$1,486,986

Of the above sum \$34,490 have been distributed, and the balance is remaining on hand. The committee estimate that they will require \$1,975,000 for the next thirty days.

The banks are running smoothly. They have few calls for loans, and deposits are abundant.

Many of the Eastern and European companies are paying their losses promptly, and these funds furnish our merchants with money to purchase goods, and to capitalists who are preparing to build.

The first of the Utah adultery cases, against Hawkins, a Mormon elder, has concluded, resulting in a verdict of guilty. The punishment is imprisonment for a term of not less than three years, nor more than twenty years, or a fine of not over one thousand dollars, or both, in the discretion of the court.

the authority of the United States or that of the Mormon Church is supreme—to show these defiant Mormons that the penalties of the law, however severe, can be, and will be, executed in Utah, and that they must humble their proud heads before the higher authority of the Republic.—Detroit Post.

A PETITION was received at the executive mansion to-day, five feet long, signed by the women of Utah, protesting against polygamy and urging effective measures to suppress the practice in that territory.

THE wild animals in the burned forests of Michigan are without a home, and many of them were victims of the devouring flames. The squirrels, who always take to a tree when danger is apparent, only hurried to the branches of the trees to be caught in a flame of fire.

A HORRIBLE epidemic has broken out in Kurdistan. Its symptoms closely resemble the plague. Tumors under the armpits, a characteristic of the London infection of 1665, purple stains on the skin, bloodshot eyes, and almost unexceptional fatality are the prominent signs.

Appointments.

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

QUARTERLY meeting of the S. D. Adventists of Licking Co., Ohio, at Appleton, commencing in the evening, Friday, Nov. 17, 1871.

Any one wishing to be met at Utica or Newark depots will please send us word in time.
JESSE B. T. NICHOLS, Clerk.

MONTHLY meeting for Western New York, at Olcott, Nov. 11 and 12. T. H. LINDSLEY.

MONTHLY meeting for the churches of Oakland, Little Prairie, and Johnstown, Wis., at Johnstown, Nov. 11 and 12, 1871. D. B. STAPLES.

OCEANNA, town of Grant, Sabbath and first-day, Nov. 4 and 5, where Bro. West may appoint. JOSEPH BATES.

WEST BOLTON, Vt., Nov. 11 and 12. Meetings will commence Friday evening. Church organization will be attended to. All the brethren and sisters in Jericho and Bolton are requested to attend. A. C. AND D. T. BOURDEAU.

MONTHLY meeting at Woodstock, Sabbath and first-day, Nov. 11 and 12, commencing Sabbath evening at half-past six. The brethren at Portland and Falmonth, and all the scattered brethren, are cordially invited to attend. GEO. W. BARKER.

BRO. BYINGTON expects to attend quarterly meeting at Greenbush, Mich., Nov. 11, 12.

By request, I will attend the next monthly meeting of the Jackson church at Parma, the first Sabbath in November. J. H. WAGGONER.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

S. M. F. No. DORA F. ROWE. We are out of Illustrated Charts. F. RAMSEY. No. We do not think it would pay.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. M J Craig 28-18, M L Canfield 40-2, H A Fortune 37-23, Mrs J M Gifford 39-1, H S Lay 39-13, L Bralliar 39-20, Thos Harlow 39-20, Luther Robinson 39-15, Isaiah Overholt 39-20.

\$1.50 EACH. Maria L Butler 40-16, Wm Colter 40-20, Wm P Robertson 40-20, Chas Lockyer 40-20, Mrs A Holland 40-20, Susan E Rice 40-20, Miss E O Ross 40-20, B R Mallory 40-20, H Gardner.

\$2.00 EACH. R W Freer 40-8, J Messersmith 41-14, Mrs A A Foss 41-1, M T Connett 41-1, Stephen Lee 40-1, Sarah Lowell 40-8, Mrs E G Bretz 39-1, F Ramsey 39-18, Eleanor Eaton 40-9, W D Russell 40-10, L E Sipe 36-1, J F Colby 40-1, A Cartwright 40-7, H B Smith 40-20, R Humphries 39-1, James Loudon 40-1, A M Cornwall 40-20, Geo Whistler 40-1, D P Minton 39-1, Francis Presler 40-15, John Stroup 40-14, Jacob Lemley 40-14, Elisha Calkins 40-1.

MISCELLANEOUS. A R Bennett \$1.60 39-1, J E Ostrander 1.25 39-1, K Ward 1.20 38-18, E Dickens 4.00 40-1, R S Tilton 4.00 40-1, D Smouse 3.00 41-5, V Moore 2.50 39-14, Eliza R Prizer 2.50 39-14, W P Merrifield 1.25, 40-7, D B Staples 50c 37-16.

Books Sent by Mail.

Geo S Kelsea 60c, A H Clymer 50c, J F Colby 35c, Mrs S C Healy \$2.50, D F Rowe 3.15, Mrs L Cole 15c, Mrs H C Knights 20c, Mrs S A Green 65c, J R Carson 50c, Susan A Brown 56c, H White 1.00, J A Evans 2.50, C E Fairman 75c, R Robbins 1.00, D B Staples 10c, G W Oglesby 2.00, I Daughy 1.50.

Books Sent by Express.

W H Littlejohn, Allegan, Mich., \$14.40. Shares in S. D. A. P. Association. Daniel W Bartholomew \$10.00, Mrs E J Bartholomew 5.00, Caroline Manly 10.00, Talmon Nicola 10.00, John Parmalee 10.00.

Donation to S. D. A. P. Association.

Harriet J Joslin \$5.00, D T Shireman 15.00, Lucinda J Parsons 5.00.

Shares in the Health Institute.

W T Carson \$15.00, Caroline Manly 10.00. Michigan Conference Fund. Danish Brethren, Montcalm Co., 17.16.

Book Fund—\$10,000 Wanted.

Amount received heretofore, \$3970.90. Five Dollars Each.—B. Salisbury. Miscellaneous.—M D Coville 50c, A friend 50c.

Books, Pamphlets, Tracts, &c.,

ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE.

Hymn Book. This is a book of 320 pp. of Hymns, and 96 pp. of Music. In plain morocco, \$1.00; in extra binding, \$1.50.

Thoughts on the Revelation, critical and practical. By Uriah Smith. This is a work of 328 pp., of great value to the student of prophecy. \$1.00.

History of the Sabbath and the First Day of the Week. By J. N. Andrews. 342 pp., \$1.00.

Life Incidents, in connection with the great Advent Movement. By Eld. James White. 873 pp., \$1.00.

The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. Vol. II, will be ready soon. Each \$1.00.

Autobiography of Eld. Joseph Bates, embracing a long life on shipboard, &c., with a brief account of the author's experience in the great Advent Movement of 1840-44, with author's portrait. 318 pp., \$1.00.

How to Live; comprising a series of articles on Health, and how to preserve it, with various recipes for cooking healthful food, &c. 400 pp., \$1.00.

Sabbath Readings; or Moral and Religious Reading for Youth and Children. 400 pp., 60 cts. The same in five pamphlets, 50 cts.

Appeal to Youth; Address at the Funeral of Henry N. White; also a brief narrative of his life, experience, and last sickness, with his mother's letters, &c. 96 pp., muslin, 40 cts. Paper covers, 10 cts.

The Game of Life Illustrated, with Explanatory Notes, and Introduction by Eld. James White. This is one of the most instructive and impressive little works ever published. It has three illustrations, 5x8 inches each, representing Satan playing with man for his soul; 1. The game in progress; 2. The game lost; 3. The game won. In board, 50 cts.; in paper, 30 cts.

The Advent Keepsake; comprising a text of Scripture for each day of the year, on the Second Advent, the Resurrection, &c. Muslin, 25 cts.; do., gilt, 40 cts.

A Solemn Appeal relative to Solitary Vice, and the Abuses and Excesses of the Marriage Relation. Edited by Eld. James White. Muslin, 50 cts.; paper, 30 cts.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for 6000 years, and a refutation of the Sunday-seventh-day theories of Mede, Jennings, Akers, and Fuller. By J. N. Andrews. 30 cts.

Our Faith and Hope, No. 1. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. No. 2 will be ready soon. 20 cts. each.

The Atonement; an Examination of a Remedial System in the light of Nature and Revelation. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; or, a Dissertation on the Evidences of Christianity. 25 cts.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright. 25 cts.

Review of Objections to the Visions. 20 cts.

Discussion on the Sabbath Question, between Elds Grant and Cornell. 20 cts.

The Ministration of Angels; and the Origin, History, and Destiny, of Satan. By D. M. Canright. 15 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

Which? Mortal or Immortal? an Inquiry into the Present Constitution and Future Condition of Man By Uriah Smith. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts.

The Truth Found; the Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. 10 cts.

Review of Gillilan, and other authors, on the Sabbath. By T. B. Brown. 10 cts.

Vindication of the True Sabbath. By J. W. Morton. 10 cts.

The Date of the Seventy Weeks of Dan. 9; an Explanation of the Commandment to Restore and Build Jerusalem. By J. N. Andrews. 10 cts.

The Seven Trumpets; an Exposition of Rev. 8 and 9. 10 cts.

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