

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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### SONGS BY THE WAY.

"Thy statutes have been my songs in the house of my pilgrimage." Ps. 119:54.

I'm a pilgrim, and my journey were a desert one and drear,  
But for streams along the pathway,—precious springs of  
wayside cheer;  
Flowers in barren places blooming,—pictures treasured  
of the skies,  
In the sweet home-country shining, where the Father's  
mansions rise.

I'm a pilgrim, and at nightfall, when my weary feet are  
spent,  
All unsundered and ungirded in the stranger's lonely  
tent,  
I re-tune my harp and sing, while my heart selects the  
theme—  
Not from loves that grow around me—not the poet's idle  
dream;

But from ones whose inspiration was the breath of Zion's  
mount—  
Bards that drank the living waters of Shiloh's sacred  
fount;  
And I waken in sleep-hours, and my heart repeats the  
strain;  
Do I sing, or do I listen to an angel's sweet refrain?

I'm a pilgrim; night and morning bear me farther on my  
way,  
To the home-land of my soul, in the bright, eternal day;  
But the way has rests of joy, while thy laws my thoughts  
engage,  
For "thy statutes are the songs of my house of pilgrim-  
age."

I'm a pilgrim, and in vision do my yearning eyes behold  
Where "jasper walls" and "pearly gates" the blessed  
ones infold;  
And I'll drop my staff with triumph as I near the latest  
stage,  
While the victor's song shall crown all the songs of pil-  
grimage.

—Sel.

### DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER PETER VOGEL, DISCIPLE,  
AND ELDER J. H. WAGGONER, S. D. ADVENTIST.

#### SECOND PROPOSITION.

"Do the Scriptures teach that the seventh day was made a Sabbath after the Exodus of the Israelites out of Egypt?"

ELDER VOGEL, affirms; ELDER WAGGONER, denies.

#### ELDER PETER VOGEL'S FIRST AFFIRMATIVE.

HITHERTO I have been on the negative, attempting to show that the passages of Scripture relied on by Elder Waggoner to prove that the Sabbath was given at creation for man's observance are thoroughly consistent with the giving of the Sabbath at a much later date. It is with pleasure that I now take the affirmative and attempt to show when the Sabbath was given. If I am successful in locating its origin this side of the exode, my former position will be unanswerably corroborated.

To the reader I would say that our space is limited and I have much to tell; I cannot, therefore, pause to elaborate or repeat, but shall concisely give solid facts and reasons. Were this an oral debate which could be heard but once, I would be at every pains to explain and elaborate, but being written, it is not needed.

I. When an institution is instituted or enacted, or mentioned for the first time, the definite article "the" is always wanting.

Take, for example, the seven annual Sabbaths which the Lord gave to the Israelites:

1 and 2. *The first and seventh days of unleavened bread.* Ex. 12:15, 16. "Seven days shall ye eat unleavened bread; even the first-day shall ye put away leaven out of your houses. . . . And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."

3. *Pentecost.* Lev. 23:21. "And ye shall proclaim on the selfsame day, that it is a holy convocation unto you; ye shall do no servile work therein; it is a statute forever in all your dwellings throughout all your generations."

4. *The first day of the seventh month.* Lev. 23:24, 25. "In the seventh month,

in the first day of the month, ye shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord."

5. *The tenth day of the seventh month. The great day of atonement.* Lev. 23:27, 32. "Also on the tenth day of the seventh month there shall be a day of atonement; it shall be a holy convocation unto you. . . It shall be a Sabbath of rest unto you."

6 and 7. *The fifteenth and twenty-second days of the seventh month.* Lev. 23:39. "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the seventh day shall be a Sabbath."

It is precisely in this indefinite way that the weekly Sabbath is first introduced to our notice and to the attention of the Israelites. For the sake of easy reference, as well as some criticisms, let me here transcribe so much of the sixteenth chapter of Exodus as we shall have use for.

"(4) Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. (5.) And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . (22.) And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers came and told Moses. (23.) And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath [Heb. and Gr. a rest, a rest of holiness] unto the Lord: bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning. (24.) And they laid it up until the morning, as Moses bade: and it did not stink, neither was there any worm therein. (25.) And Moses said eat that to-day; for to-day is a Sabbath [see also Heb. and Gr.] unto the Lord: to-day ye shall not find it in the field. (26.) Six days ye shall gather it; but on the seventh day, which is the Sabbath [Heb. and Gr. a Sabbath], in it there shall be none. (27.) And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. (28.) And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? (29.) See, for that the Lord hath given you the Sabbath [Gr. and Heb. the Sabbath], therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. (30.) So the people rested on the seventh day."

From this it necessarily follows that the idea of a sacred Sabbath was a new thing; for,

1. This, its first mention, introduces and describes it as a new affair is introduced and described. Note the language, verse 23, "To-morrow is [not the Sabbath, as if a well-known institution, but] a sabbathism, "i. e., a rest. They had often rested when weary and so readily comprehended this, but were surprised that, whether weary or not, the following day must be spent in rest. Then Moses adds another thought, that of sacredness—"a rest of holiness." But how holy? holy for what? "Of holiness to the Lord." Thus step by step, as one teaches a child a new thing, Moses taught the Sabbath to the rulers. So also to the people, verses 25, 26, "a Sabbath."

2. The definite article in the English version is supplied by the translators, who, no doubt, labored under the impression that the Sabbath was an older institution; but there is nothing in the Hebrew or the Greek to warrant it; the article is wanting. In Green's Hebrew grammar, § 245, 3, we read, The definite article in Hebrew is prefixed when the thing referred to is "suggested by the circumstances, or may be presumed to be well known." § 248: "Indefinite nouns are characterized as such by the absence of the article." There are, however, three cases in which a noun is definite without the article. § 246. 1. "Proper nouns, which are definite by signification. 2. Nouns with suffixes, which are rendered

definite by the appended pronoun. 3. Nouns in the construct state before a definite noun, whether this has the article, is a proper noun, has a pronominal suffix, or is itself definite by construction." But the passage under consideration comes under none of these exceptional rules. We are, therefore, shut up to this conclusion, that, had the Sabbath been a pre-existent and well-known institution, the presence of the article would be demanded here, and its absence proves this the first mention of the Sabbath.

The same rule obtains also in Greek. See Crosby's Greek Grammar, § 469. "The article is prefixed to substantives, to mark them as definite." § 472: "A substantive not employed in its full extent may be rendered definite, (§ 479) by previous mention, mutual understanding, general notoriety, or emphatic distinction." Now the term Sabbath (rest) is not employed in its full extent when describing the sabbatic institution, since it does not include all rest. Had it, therefore, been definite by "previous mention, mutual understanding, (or) general notoriety," the presence of the definite article would have been demanded, in Ex. 16:23, 25, 26. If this is not proving my position, I know not how any thing can ever be proved. But I will add proof to proof.

3. When the original Sabbath law is elsewhere quoted, the same facts stare us again stubbornly in the face. "These are the words which the Lord hath commanded, that ye should do them: Six days shall work be done, but the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord." Ex. 35:1, 3. Here the same rules apply as before. This version is faithful in spite of the translator's prepossessions which made them turn commentators in the former case, though the construction is the same.

4. The rulers did not expect a Sabbath—it took them by surprise. "And it came to pass, that on the sixth day they [some of the people] gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said [to me and Aaron], To-morrow is a rest, a rest of holiness to the Lord." Ex. 16:22, 23. Had the Sabbath been a pre-existent institution, certainly "the rulers of the congregation" would have remembered it. The supposition that they had forgotten it is not sufficient to account for Moses' answer. In that case he would have said, To-morrow is the Sabbath, the day on which the Lord rested from creation, and which he sanctified for man's observance. Anything short of mentioning the facts of the creation week would have been no explanation.

5. The people knew nothing of a Sabbath. In the beginning of the seventh day after the first falling of the manna, Moses addressed the people thus: "Eat that [extra omer of yesterday's gathering] to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days shall ye gather it; but on the seventh day, which is a Sabbath, in it there shall be none." Verses 25, 26. This we know to have been addressed to the people, since "all the rulers" were informed the day before. Had the people known the Sabbath as an old institution, the laws of every language having a definite article would have required its use here. That the people did not look for a Sabbath, appears also from the fact that some of them did not gather a double quantity of manna on the sixth day, expecting to work on the seventh. "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Verse 27. Moreover, when the Lord reproved them (no doubt for all past disobedience but), especially for disregard as to the quantity to be gathered on each day, and for breaking the Sabbath given them that day, he spoke of the Sabbath as definite and known. "How long refuse ye to keep my commandments and

my laws? See, for that [because] the Lord hath given you the Sabbath,\* therefore, he giveth you on the sixth day the bread of two days: abide ye every man in his place on the seventh day. So the people rested on the seventh day." Verses 28-30. The fact of using the article "the" here, when we know that the Sabbath was known, as well as in Ex. 20:8, "Remember the Sabbath," confirms the conclusion I have drawn from the absence of the article in the previous mentions.

II. My second argument is founded on the fact that the Sabbath was given as commemorative of two events: God's resting on the seventh day, Ex. 20:8-11, and the deliverance of the Israelites from the bondage of Egypt. Deut. 5:12-15. Hence it was not given till after such deliverance. He would be a foolish architect who would build a house before all the foundations were laid. I have already sufficiently dwelt on this while on the first proposition, and hence dismiss it with this additional remark: The circumstance that Deut. 5:15 names an item not found in Ex. 20, proves nothing against its having been given at the original proclamation of the decalogue from Sinai, any more than because all the conditions precedent to the remission of sins under the New Economy, as, faith, repentance, and baptism, are not found in any one record of the Commission, but must be sought by a combination of them all. Besides, Moses expressly declares that all he gives in Deut. 5, as part of the decalogue, was both proclaimed from Sinai, and written on the two tables of stone. Deut. 5:22.

Moreover, the transactions of Ex. 16, such as the commandments concerning the gathering of the manna, were of a tentative character, preparing the people for the giving of the law; for the Lord himself said it was "that I may prove them, whether they will walk in my law, or no." Hence it is that God gave his ordinances as arbitrarily as possible. He required the gathering of an omer of manna for every man, allowed the greedy to have no more, and the indolent no less, even miraculously decreasing or enlarging the quantity when necessary. He required on the sixth day the gathering of a double portion, without telling of a Sabbath to follow, or that there would be no manna on that day to gather, and in the face of the fact that all previous attempts to save it from one day to another had failed. When at length the Sabbath was introduced, it was as arbitrarily as possible; simply, and in keeping with the other requirements, as a rest sacred to God, without any reference to creation, or to their deliverance from bondage. The permanent legislation on the Sabbath, together with the assignation of proper reasons, was reserved to that grand and solemn day when Jehovah strode to his throne on Sinai, and Israel, as a "holy nation," was born.

III. That the Sabbath was first given in the wilderness, is expressly stated by Nehemiah, chap. 9:13, 14. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst."

How could it be possible to "make known" the Sabbath to the Israelites, if they knew it already? It is not possible to construe this as a re-making-known of a forgotten Sabbath, since, 1. The parallelism shows that "madest known" is a kind of equivalent for "gavest" and "commandedst." 2. The Israelites had not forgotten the Lord's past dealings so as to

\*The article is here present in the original Hebrew. In the Greek translation, however, it is wanting before the word Sabbath, yet the construction is such as to make it just as definite, giving the article logically to "Sabbath": "Therefore the Lord hath given you [as] Sabbath, the present day (sabbata teen hemeseras tauteen)." "Sabbath" and "day" being appositives, it is only necessary to make one (the latter) definite to render the other so.

make it possible to use "make known" as expressive of *re-calling* their attention to them. Thus (1) They remembered the promises to their fathers. Gen. 50:24; Ex. 3:16. (2) The Hebrew midwives "feared God." Ex. 1:15, 17. (3) Moses' parents had faith in God. Heb. 11:23. (4) *The people worshiped God in Egypt.* Ex. 2:23-25. (5) And they observed his ordinances, as circumcision; for this was necessary to eating the passover, and they were ready for it. Ex. 12. Surely, then, the Sabbath could not have been a forgotten ordinance, or institution, but "maiest known" expresses an original giving.

#### ELD. J. H. WAGGONER'S FIRST NEGATIVE.

IN a discussion of this kind I am opposed to everything that is calculated to merely affect the minds of the readers, and especially if it tends to mislead them. I wish to correct a remark made in the opening of Eld. Vogel's first article. He said, "With him [meaning me], the questions to be discussed are daily themes and daily studies, and have been for years, while with me, this is not the case." Eld. V. cannot possibly know that this is so; it is very far from being correct. Frequently many weeks and even months pass without this subject being either a "theme" or a "study" with me. But how is it with him? He has but recently been engaged in a discussion in which he passed over the same ground he is now traversing; and therefore he is as well prepared to present his side of the question as any person can be. He accused me of "begging the question." What is this but begging for a favorable pre-judgment?

He said in taking the negative he had only to show that all that I produced is "fully accounted for on the supposition that the Sabbath was not enjoined on man" at creation. I consider it safe to say that in this he most signally failed. Not a reason was given—nothing that can properly be called a reason—for denying that God blessed and sanctified the seventh day according to the order of events laid down in the first two chapters of Genesis.

That the view of Gen. 2 that I advocate is the *obvious one* cannot be denied; and the *obvious meaning* of Scripture is always to be accepted unless there is a *necessity* for accepting another. No such necessity has been shown; and therefore, as yet, my affirmation stands. But he promised that when he took the affirmative he would make it all clear. We shall see how he will redeem that promise. And now, as I am on the negative, if I can show that his conclusions are not *absolutely necessary*, then the *obvious meaning* of Gen. 2:3 stands secure.

In his leading article on this second proposition he endeavors to sustain his affirmation in three particulars. (1) On Ex. 16. (2) On Deut. 5. (3) On Neh. 9.

1. On Ex. 16 he makes his argument twofold; by a critical examination of the text, and by parallel scripture expressions.

To draw a safe and correct conclusion in regard to "mutual understanding" or the "general notoriety" of the Sabbath in the wilderness, he must have *positive knowledge* and *correct views* of the actual condition and circumstances of the people at that time. But that this is not the case with him is proven in that he makes some statements for which he has to draw on his imagination and which are not warranted by the record.

He quotes *general rules* in regard to the use of the article, and tries to leave the impression on the mind of the reader that these rules are invariable in application, which no scholar will claim. After giving the rules on the use of the article, Crosby says, § 489:—

"The insertion or omission of the article often depends, both in poetry and prose, upon euphony and rhythm, and upon those nice distinctions in the expression of our ideas, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the insertion of the article promotes the perspicuity, and its omission the vivacity, of discourse. It is, consequently, more employed in philosophical than in rhetorical composition, and far more in prose than in poetry. It should be remarked, however, that even in prose there is none of the minutiae of language in which manuscripts differ more than in respect to its insertion or omission, especially with proper names."

Instances to almost any extent might be given to justify the above remark, but it is not necessary. Now if a rule be given in order to show the necessity of a departure from the obvious meaning of a scripture, the rule itself must not admit of variation or diversity in practice. But Eld. V. gives his rule to invalidate the obvious conclusion from Gen. 2:3, and he gives a rule which authorities show is not fixed and invariable, and is widely departed from both in the Old and New Testaments. He appears like one

elated with the discovery of a mine of supposed value, before it has been sufficiently tested to determine its real worth.

It would be some support to his claim if his argument were cumulative; if his other points seemed to show that his application of the rule is just. But the reverse of this is the truth. He quotes several passages wherein are mentioned "a holy convocation," and attending sabbaths and memorials, to prove that the *first mention* of an institution is without the article; but these contain no proof, for they were never mentioned in any other manner. If they were, it would not be decisive in his favor; but as it is, his pretended proof is an element of weakness in his arguments.

His reasoning on Ex. 16 is against both the facts and probabilities. He says, "The rulers did not expect a sabbath—it took them by surprise." There is still room for "surprise" here. How did he learn this? I appeal to the reader whether it is reasonable to suppose that the people gathered a double portion of manna on the sixth day, according to the order of the Lord, see verse 5, and "all the rulers" were entirely ignorant of the reason of their so doing. Is it not rather reasonable that the rulers, as faithful overseers, reported to Moses that the will of the Lord has been done in the preparation for the holy Sabbath?

In quoting verse 22 he inserts an explanatory clause "(some of the people)." The word "some" has a significance in the text, but it does not belong where he places it. He intends to give the idea that the gathering a double portion on the sixth day was an *exceptional thing*; whereas the text gives the idea that it was a *general thing*. "And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man." The Lord had said they should do so; see verse 5; they did so, and the departures from the order were the exceptions. The facts are entirely against any surprise with anybody.

Again he says, "The people knew nothing of a Sabbath." To make this appear he says that verse 25 was addressed to the people, as the rulers were informed of the Sabbath the day before; which is to say that on that Sabbath morning was their first knowledge of the Sabbath. But he admits that the reproof of verses 28, 29, was for breaking the Sabbath. But if they knew nothing of the Sabbath, and only "some of them," and that to the surprise of the rulers, gathered a double portion on the sixth day, what law had they broken? Indeed, if all that he says is correct, they who gathered a double portion on the sixth day were the transgressors, while they who had no bread for the Sabbath (if such were the case) had alone acted up to the usual requirement which had not been reversed or amended as yet; for we cannot believe that even *some* of the people knew that the Lord had commanded them to gather a double portion on the sixth day and that *all the rulers* were ignorant of that fact.

And, again, he thinks that if it had been an old institution Moses should have told them all the facts definitely, thus: "Tomorrow is the Sabbath, the day on which the Lord rested from creation, and which he sanctified for man's observance. Anything short of mentioning the facts of creation week would have been no explanation." So he seems to think an explanation was called for. And so I think if it were at that time a new and unheard-of institution, but not necessarily required if it were an old one. But no explanation was given at that time. Yet when an explanation was given, when the facts and reasons of the Sabbath were definitely set forth, the facts of creation only were referred to. On this chapter, I further notice:

(1) The Lord had a law at that time, and the precept of the Sabbath was a part of it, and that part that he chose by which to test their loyalty.

(2) The people were ordered to gather a certain rate of manna every day. This shows that in things secular (or indifferent in a religious view, as in Rom. 14), "every day" does not include the holy Sabbath of the Lord.

(3) Moses approved of their gathering a double portion of manna on the sixth day, saying, "This is that which the Lord hath said [at some past time], *To-morrow is the rest of the holy Sabbath unto the Lord.* As Prof. Bush well observed, *It was then the holy Sabbath, though no cessation of the manna had yet indicated it, and the individual day then referred to had not yet arrived.*

It was the Sabbath by prior appointment.

(4) That it was not a new thing is fairly concluded from the reproof, "How long refuse ye to keep my commandments?" This implies a *continued desecration of the Sabbath*. But *how, why, and when*, the the seventh day became the holy Sabbath, Ex. 16 does not inform us. Everything essential to sustain the view of Eld. V. is wanting in this chapter; and, *when the origin, the blessing and the sanctification of the Sabbath are recorded, no reference is made to anything that occurred at or after the exode*. It has a different basis.

The passover was given to Israel expressly to commemorate their deliverance from Egypt, while the Sabbath is a memorial of creation. Why go beyond the record, and assert what is never revealed? In Deut. 12:9, &c., spoken forty years after they left Egypt, Moses said, "Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you." Was that rest to which the Lord promised to lead them when he brought them from bondage a weekly Sabbath? No. They kept the Sabbath forty years in the wilderness before they received that rest, and they kept it forty years before Moses spoke the words which are now relied on to prove that it was a memorial of the exode. If it was such a memorial, they did not know it. They kept it for the reason given, to wit., that God rested from the work of creation on the seventh day, and therefore blessed and sanctified that day.

2. On Deut. 5 he is equally unfortunate. He tries to make it appear that the exact words of verses 7-21 were written by the Lord on the tables of stone. Every reader knows that Deut. 5:7-21 is not an exact copy of Ex. 20:3-17; and also that Moses spoke Deut. 5 in a *rehearsal* forty years after the Lord spoke from Mount Sinai. That Deut. 5 is not the original copy as spoken by the Lord is shown in verse 12, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." And that this refers back to Ex. 20, and not to Ex. 16 (as he unwarrantably claims on Ex. 35:2), is positively proved by verse 16, "Honor thy father and thy mother, as the Lord thy God hath commanded thee." No such commandment was given in the Wilderness of Sin, but it was on Mount Sinai.

He, with others, relies on the word "therefore," in Deut. 5:15, to prove that their deliverance from Egypt was one "stone" on which the Sabbath was erected. But this must fail him. The Lord delivered Israel that they *might* serve him. Ex. 8:1. The *obligation* to serve him already existed. The rigor of their servitude was such that they could not serve God, and that would interfere with the keeping of the Sabbath more than with the observance of any other precept of God's law. Therefore it is not strange that, when he delivered them, he should prove them by this precept, and that he should remind them of their bond-service when he enforced this duty. But this does not prove that that event was the ground of the Sabbath institution or of Sabbath obligation; for *every moral obligation* was enforced upon them by the same *special reason*—with the same "therefore," which proves too much for his position. His argument, in brief, is this:

*Premise:* The Jews were commanded to keep the Sabbath because they were brought out of Egypt.

*1st conclusion:* Therefore the Sabbath was not binding on them before the exode.

*2d conclusion:* And therefore the Sabbath was not binding on any other people.

Let us test these conclusions by another scripture. Lev. 19:35-37: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them." See also Deut. 5:20-25; 24:17, 18. Upon this, we may frame the same argument.

*Premise:* The Jews were forbidden to do any unrighteousness because the Lord brought them out of Egypt.

*1st conclusion:* Therefore to do no unrighteousness (or to do righteousness) was not binding on them before the exode.

*2d conclusion:* And therefore to do righteousness was not binding on any other people. The same conclusions we must draw in regard to *all the commandments* he gave to them.

This is the great fault I find with that

system of error to which Eld. V. is unfortunately committed. Its tendency is to leave everybody who lived before the exode, or who was not personally concerned in it, without the restraint of law, and without obligation to obey God. I am aware that in some respects he disclaims this conclusion. *But this disclaimer is in conflict with his reasoning.* Why insist, against the direct evidence of Gen. 2, that the Sabbath was given to the Jews only, because they were brought out of Egypt, and disregard the truth that every other precept was enforced by the same reason. Blasphemy, or profaning the name of God, is not mentioned in the book of Genesis; and it was the subject of one of the statutes given to Israel because the Lord brought them out of Egypt. According to his argument, this was not a *general law*, but was peculiar to the Jews! And yet he claims that his conclusions are necessary. I think they are very far from it.

3. On Neh. 9 he has fallen into a similar error by attaching an unwarranted meaning to the phrase "made known." This does not necessarily mean the first introduction of a thing, as he avers. In Eze. 39:7, the Lord says, "So will I make my holy name known in the midst of my people Israel." This does not imply that it was not before known among them, but, rather that it should be more deeply impressed on their minds, for it points to another declaration. "And I will not let them pollute my holy name any more." They had known it, but they had polluted it; he would now so make it known to them that they would no more pollute it. And this will apply to the Sabbath, and to all the statutes given to Israel after the exode.

And Neh. 9 says the Lord made known the Sabbath when he came down on Mount Sinai, which is strictly correct according to the idea of that expression given in Eze. 39:7; but not according to the idea of Eld. Vogel, for it was known to them before they came to Sinai.

But Eld. Vogel undermines his own theory in his comments on Neh. 9. He says, "The parallelism shows that 'maiest known' is a kind of equivalent for 'gavest' and 'commanded.'" Very good. But these terms are applied to *all the laws which God gave to Israel*; and therefore, by his showing, they were all unknown to Israel before the exode, and none of them binding on any other people! "That which proves too much proves nothing." Every moral obligation to which they were answerable stands or falls with the holy Sabbath.

And this shows that I am correct in regard to the *lawless tendency of that theory*. Indeed, it needs no confirmation beyond his own words, for he says I did well to say "perhaps" he will claim that the precept, Thou shalt not kill, is directly enforced in the New Testament. Whatever course may be pursued to avoid the natural conclusion from such a position, it will remain true that, to teach that such moral precepts are abolished, and not directly taught or renewed in the New Testament, is to lower the great fundamental principles of morality, and leave minds free from that needful restraint which the authority of God's law can alone enforce, and which is so little felt in these days of laxity of morality, of wide spreading delusion, and gross self-deception.

#### A Year of Wonders.

"THE press and the people everywhere seem to have thoroughly arrived at the conviction that the present is a year of wonders, and the wonders being of a natural order—not supernatural—it has been aptly termed the phenomenal year. The extraordinary play of the elements is various, and taking the world over, it runs through the whole gamut of natural phenomena. There was no need in introducing such a fiction as Plantamour's comet to lighten the interest of the grand performance going on all around us every day and night. The realities are sufficient to rivet the attention, and are well worthy of the comment they have excited in every quarter of the earth. Of course people ask what is the matter with our celestial and terrestrial systems? They want to know the reasons for it all, and it will not do for seers, and philosophers, and geologists, and astronomers, to stand back and acknowledge their ignorance. Among them they are expected to unravel all these mysteries, perform impossibilities, and work miracles. If they do not march promptly up to the scratch of curiosity they may as well throw up the sponge and

acknowledge defeat without striking a blow for truth. Many of them do, and this fact may be added to the other phenomena. The English, scientific, and literary press, are particularly active in endeavoring to account for much that is strange in the heavens and irregular in the earth. They are all at it. Their inquiries are very learned and plausible and worthy of as serious consideration as any theories are. The London *Spectator* traces the trouble to a change in the constitution of the sun. Tacchini, an Italian astronomer, has told us that our central orb is just now overcharged by a superabundance of magnesium, causing an unusual intensity of heat.

"Then the newspapers ask how about the volcanic eruptions, earth-shakings, thunderstorms and boreal lights which have made the year so remarkable and our season so notable? The tropics seem to be moving up the globe and threaten to annihilate the temperate zone. Our temperature and our storms have a decidedly tropical flavor and dash. The lightning is its own peculiar 1872 lightning, unlike any other brand of the article with which we have been acquainted. It is more forked, more continuous, has a deeper tone, and is of a different color! Altogether, the lightning is not eminently satisfactory. It has done more striking than is comfortable, and seems to be lying around loose. In a little storm-burst which we had on Tuesday night last, it showed a disposition to get out of the earth, and made innumerable stairs, like Jacob's ladder, to the clouds, and traveled up them like nothing else except a streak of lightning. The cloud seemed to come over just in the right time to restore an equilibrium and balance celestial and terrestrial accounts. If it had delayed a day or two longer, we would have had more electricity and other fiery fluids in the earth than would have been healthy for us, or it. We are apparently all right for a few days, but what will come next?"

"Meteoric stones have been banging about considerably in various quarters. They are the real article—moon stones, dead planets or the cores of worlds that have been thrown away. All such useless trash seems to come to us through the fields of illimitable space, forgetful that we have enough rubbish already. Here are some of the wonders of the year, and they look rather formidable when summed up: An eruption of Vesuvius, the most terrific in eighteen hundred years, an earthquake that swallowed up Antioch; a drouth and famine in Persia; pestilence in Buenos Ayres; one of the Philippine islands completely swamped and sunk; tremblings and quakings of the earth on both sides of the North America continent. Then the universal and unusually hot weather, and whirlwinds and thunderstorms, and the aforesaid meteoric stones, are also among the wonders. Near Boston, a man who had nothing else to do, timed the lightning, and counted 331 distinct discharges of lightning in seven minutes, each causing a distinct thunder blast, and all the while the moon looked on so greatly magnified by haze and vapor as to make the appearance of half the sky on fire. People are amusing themselves counting the storms in all quarters, and the accounts of damage by them form a staple article of news. The oldest inhabitant everywhere is unanimous in the assertion that he never saw anything like it, and agrees that 1872 is a year of wonders."

The above, from the *St. Louis Republican* of Aug. 29, is remarkable, and shows the workings of the human mind in regard to the wonderful phenomena of this year. How prone is man to refuse to see the hand of God in the terrible water inundations, in the thunder, in the terrific lightning, in the hurricane storm, in the whirlwind, in the crashing meteoric stones, in the mighty earthquakes, and in the volcanic heavings of the earth. Then again the same is true in pestilence, drouth, and famine, and in many other scourges which God is sending upon the earth.

In vain may the philosophers and the infidel array the "oppositions of science falsely so called" against the word of God, and attempt to account for all of these wonders on the principle of natural causes. Admitting that they are not all wonders of a supernatural order, is it any the less true that many of them are not signs of the times, and of the coming of the Son of God on the great white cloud to reap the harvest of the earth?

Philosophers may attribute the great heat and the many sunstrokes of this year to a "change in the constitution of the sun:"

but if they would study their Bibles more it would cause them to think of the time when "power is given unto him to scorch men with fire." Rev. 16: 8. Now it is heat; then it will be fire. God, in his great goodness and mercy, has been giving the world signs upon signs, and wonders upon wonders, for over 1800 years, all of them more or less betokening the second coming of Christ; and yet the infidel may attempt to account for all of these on the principle of natural causes. Man is so slow to see the hand of God, and to acknowledge his judgments in the earth, that I have thought that in the seven last plagues they would not at first admit them; and that it will not be until the pouring out of the last vial, when the great hailstones of God's wrath will fall upon the wicked, that they will fully acknowledge his hand. WM. PENNIMAN.

#### HISTORY AND EXPOSITION Of the general Doctrines of Sabbath-Keepers of America.

An Essay read by Eld. N. V. Hull at the S. D. Baptist General Conference, West Hallock, Ill., Sept. 12, 1872.

In a general way of stating the theme, it may be said that the doctrines of the Seventh-day Baptist denomination are those ordinarily held by Protestants. The denomination did not come into existence through the influence of any new doctrine or philosophy, nor by the discovery of any new principle of interpretation. There could be nothing more simple than the influence that originated it, as it was but the application, to the fourth commandment of the decalogue, of the principle of Scripture interpretation everywhere accepted by Protestants.

The prevailing sects had, in the interpretation of the fourth commandment, violated, in the openest manner, their own principles. Instead of seeking to bring out the plain teaching of the text, comparing scripture with scripture, they gave themselves to the work of justifying their universal practice of violating it! They started, seemingly, with the full conviction that the language of the fourth commandment could not mean as everywhere else the same words did mean. To admit that the seventh day was the Sabbath, as the language plainly declared, was to condemn themselves and the whole Christian world, and this they had not the grace to do. In interpreting the general doctrines of Scripture, no serious practical difficulties were encountered, and therefore the discussions upon points of difference were largely confined to a critical analysis of language, and an earnest seeking after the truth, but it was different with the fourth commandment. This imposed a test, and demanded a change in life, so broad, so deep, so revolutionary, and so self-sacrificing, that only here and there could be found a person whose faith was sufficient to bear him through the trying ordeal. In this, lies the difficulty of the reform we have undertaken. *It is too costly for men of weak faith!*

The times, however, in which the Seventh-day Baptist denomination in America had its advent, were favorable to such a result, because the spirit of the reformation was still active, and men's consciences were aroused. Everywhere, voices were heard in the interest of truth. "The Bible, without note or comment," rung out from hill-top and valley; and from every Protestant press and pulpit was re-echoed, "The Bible, and the Bible only, is the religion of Protestants." Not only from these more popular sources of public opinion, did these voices come, but from those less pretentious but not less effective; the platform, the places of quiet resort, the prayer-meeting, and the family fireside, from these reverberated in earnest tones these Protestant pass-words, until, so to speak, the world was filled with them. In the settlement of every question of dispute, whether of doctrine or duty, the appeal was "to the law and to the testimony," and it was a cardinal belief of the times, that the common people, with the Bible in their hands, were able for themselves to settle any question of duty. These appeals to the Bible, with the declaration that its teachings were not hidden and mysterious in regard to duty, but simple and plain; that it said what it meant and meant what it said, necessarily brought before the public mind the broad contradiction that existed between their professions and their practice, in regard to the fourth commandment. That enjoined, as plainly as words could utter it, the observance of the seventh day, and they were keeping the first. Nor were they

unaware of the contradiction; for in their extremity, when urged to defend themselves, some said one thing and others another, until every conceivable ground was occupied, no matter how antagonistic the one to another. It was a perfect Babel of thought. A chapter, showing in a clear style the diverse and contradictory reasons offered for refusing obedience to the fourth commandment and for the observance of the first day, would be one of the greatest literary curiosities of the age.

But the times in which the Seventh-day Baptist church of America took its rise were no more favorable to that event than were the circumstances of its immediate surroundings. It was an out-growth of Baptist teachings and sentiment. Of all the Protestant sects, the Baptists came nearest to living up to the principles taught in the Reformation. When they came to the New Testament ordinances, they met the question fairly and stood by the truth manfully, although at the cost of a very great price. The Christian world has not yet rendered to the Baptist people the honor due them for their faithful adherence to Bible teachings, in the matter of Baptism and the Lord's Supper. I say the Lord's Supper, for in this their views have, upon the whole, been scriptural, and their practice consistent with their principles. It was this earnest pleading for a "thus saith the Lord," that brought home to the hearts of our forefathers this question of the Sabbath, and they could not do otherwise than see that the teachings and the practice of the church were at variance with the Scriptures on this subject. The persons who first espoused this doctrine in America were not fanatics, nor were they dim lights in the church. They were among the foremost of its members, the very pillars of the church! Nor were they scismatics. It was not pride of opinion that caused them to break with their brethren, for they were humble and of teachable disposition. They did not, through anger, nor for personal offense, break their cherished connections with those with whom they had made solemn covenant. Under the most profound conviction of duty, after fasting and prayer, after many tears, and by the pressure of long continued conscientious investigation, they submitted to the inevitable, and cast themselves upon the arm of the Lord! Nor were they ignorant of the character of their venture, as they knew they were actually thrusting themselves, with their little ones, and all they held dear, out into the dark world. They were literally landing upon a wild forest coast, and then burning their ships behind them; and were it not that they were moved by faith, their hearts had been in their bosoms as lead.

One word further concerning these, our ancestors in the faith, and that is, that no taint rests upon their memory as to their Christian character. Not only were uprightness of motives credited to them, but also purity of life. Their neighbors loved them, and in every way testified their tender regard for them. Brethren, how are we honored in having such an ancestry! Brethren beloved! let us never, by apostasy from the faith, by divisions among ourselves, by scandalous acts, or by wrong doing of any kind, bring reproach upon their hallowed memories; but, accelerated by the wealth of their good name, by their faith and spirit of consecration, let us meekly and joyfully bear the burdens of our calling, going on from one degree to another, until we are perfected in Christ Jesus our Lord and Leader.

But let us not leave this question here, for if there is a people who should be ready to give a reason for the faith that is in them, we are that people. We are not a bundle of negatives. We have a positive faith, one that we are ready to announce to the world.

1. We believe in the Bible as the inspired word of God. This belief is unqualified as to anything clearly belonging to the original. We do not affirm inspiration of collation, nor translation, but of the true original we affirm inspiration, and therefore, perfection.

2. Believing thus in the inspiration of the Holy Scriptures, we accept the doctrines taught and the duties enjoined in them, and therefore we believe—

3. In God, the absolute, perfect, and infinite One; self-existent, and the source of all being, perfect in knowledge, justice and goodness, and infinite in power and dominion.

4. We believe in Jesus Christ, the Son of God, and the Saviour of men. That,

through the impulse of a matchless love, he came from the Father into this world, to instruct men in the way of life, to become, by his own sufferings and death, the propitiation for the sins of the whole world, so that of every nation, they, who being truly penitent for their sins, exercise faith in him, may receive forgiveness and become the inheritors of eternal life.

5. We believe in the Holy Spirit as the inspirer of the prophets and apostles, which dwelt without measure in Jesus Christ, and which, through the instrumentality of truth, regenerates, sanctifies, and saves the elect.

6. We believe that man was created holy and upright, in the image of God, and was therefore a moral being, capable of knowing good and evil. That by sin he fell from this state of holiness and acceptance with God, into condemnation, and that his moral powers are so weakened and perverted by sin, that nothing short of the power of God can deliver him.

7. That, in order to this deliverance, the Son of God, Jesus Christ, came into this world, being born of the virgin Mary; that by his holy life he set us an example of righteousness, that by his teachings he illustrated the way of life, and that by his death he purchased eternal redemption for us.

8. We believe that the New Testament gives us a full account of the doctrines and teachings of Jesus and his inspired apostles, and that, upon the subject of this great salvation, no added instruction need be sought, or can be obtained. That the central thought of this treatise is the deliverance of men's souls from the dominion of spiritual death and the power and habits of sin, and, in the resurrection, to give them, in the place of these corruptible, animal bodies, spiritual and immortal bodies.

9. We believe that the New Testament offers of salvation are free to all, and that it is the good pleasure of God that all accept them and be saved.

10. That the ordinances of the New Testament are Baptism and the Lord's Supper; that they do not possess the power to save, but that they are the symbols of death, burial, resurrection to life, and the continuance of that life.

11. Therefore the proper subjects of baptism are those who confess their death-deserving state on account of sin, and who, penitent for their sins, come to Jesus Christ as their atoning High Priest and Saviour; by a true and living faith, commit their souls to him.

12. We believe that those who are prepared by the grace of repentance and faith to receive gospel baptism, are also, when baptized, prepared to receive the ordinance of the Lord's Supper, and that the one follows the other in the order here described.

13. We believe that at the end of the gospel dispensation, the dead, both the just and the unjust, will be raised to life, and that the wicked will be condemned to everlasting punishment, and that the righteous will be received into everlasting life.

#### Ministerial Failures.

It is a sad thing for a man to mistake his calling, and waste his life in endeavoring to do what he is unfitted for, and it is yet more pitiful to see men who are called of God to work in his vineyard ruining their prospects and destroying their usefulness by errors, follies, and indiscretions.

Said Dr. Howard Crosby, in a sermon delivered before the students of Union Seminary in New York:—

"I know some men that started out in life with me, who, so far as usefulness goes, are wrecks. I do not mean that they are not good men, for they are earnest and sincere Christians. Now it is important to know why they have failed. In one man a single thing has been the cause; he could not keep his tongue; he spoke out everything that he knew; and set everybody by the ears. This habit will always destroy, not only comfort, which is a secondary consideration, but usefulness and influence. In another man, his manner of going to church and sitting there have ruined him; it is about what one would expect of a rowdy entering a bar-room. He would shie his hat under the desk, and in prayer would turn around and start for his seat before he had said the Amen. Another good man has lost his influence because he loves and drives fast horses. Another, of truly fine character and of a strong mind, is powerless, and cannot get a church simply because he will not make the acquaintance of soap and water. After all, common sense is what is most needed. Adapt yourselves to all circumstances. Do not be governed by pre-conceived theories, but let them bend to the actual wants of the occasion. Thus you can make yourselves acceptable to others."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 24, 1872.

ELD. JAMES WHITE, }  
" J. N. ANDREWS, } . . . EDITORS.  
" J. H. WAGGONER, }  
URIAH SMITH, . . . RESIDENT EDITOR.

### The S. D. Baptist Anniversaries.

THE General Conference of the S. D. Baptists convened for its fifty-eighth annual session, with the church of Southampton, at West Hallock, Ill., Sept. 11, 1872.

At the last General Conference of S. D. Adventists, at Battle Creek, Mich., Dec. 29, 1871, Eld. James White was chosen delegate to this meeting of the S. D. Baptists, with Eld. J. H. Waggoner, alternate. But as the time drew near, it was evident that Bro. White, now re-cruiting his worn energies among the mountains of Colorado, could not attend; and Bro. Waggoner would be obliged to give up an important tent meeting in Ohio, should he act as appointed. Under these circumstances, the General Conference Committee requested the resident editor of this paper to become non-resident long enough to act as delegate for the S. D. Adventists at this meeting.

The present was an occasion of more than ordinary interest, it being not only the annual session of their General Conference, and other important organizations among them, but the bi-centennial celebration of their existence as a denomination in America. Commencing two centuries ago in Newport, R. I., with a little church of seven, five of whom came out from the regular Baptist church of that place, they have persevered in their adherence to the Sabbath of the Lord, and defended it against the attacks of its enemies, to the present day. And now the original seven have increased to more than as many thousand; and this increase (a sign to which they can point with hope) is much of it of comparatively recent date.

As was appropriate on such an occasion, a number of essays were read touching the history of the rise and progress of the Sabbath-keeping churches of America, the history of Sabbath-schools in the denomination, the history of their educational interests, and the history and exposition of the general doctrines of Sabbath-keepers of America.

These papers, prepared by some of their ablest men, by appointment of the Conference of 1871, showed extensive research, and were replete with interesting information. They are to be collected in permanent form and published as a memorial volume in honor of this interesting epoch in their history.

In connection with the General Conference, the Missionary Society, the Educational Society, and the Tract Society, each held its annual session. To transact the business connected with all these organizations, required a vast amount of labor. And those who had these matters in charge showed themselves practiced and efficient hands in this branch of the work. It is the wish of some to simplify their organization by merging all these into the General Conference, letting these enterprises stand as arms to one central efficient organization. This will doubtless be an improvement on their present methods of operation.

Missionary work among them is chiefly confined to the home field on our western frontiers. Sixteen missionaries are now in the field. These report a very gratifying measure of success the past year. This is giving new life to the work of Sabbath reform in their hands, and is, judging from our own experience, the most efficient policy to adopt for the spread of the truth. Error is not going to come voluntarily to where truth may, so to speak, have hermitized itself, there to lay down its darkness, and receive light instead. But truth must be aggressive; and men whose hearts have been touched by the living flame, must attack the strongholds of error, their motto being to "move upon its works immediately," wherever they find them, and the only terms they have to offer being "unconditional surrender."

The mission in China, so long maintained by them is not abandoned, and there is some intimation that Bro. and sister Carpenter, who formerly labored in that field, will at no distant day, resume that work.

Full reports were made to the Educational Society of the institutions of learning now in operation in the denomination. If in any one

thing we, as S. D. Adventists, have almost reason to envy our S. D. Baptist brethren, it is in the facilities they enjoy for education among themselves. Probably no denomination, in proportion to their numbers, has taken greater interest in this important branch, and established a greater number of schools. More perhaps have been started than can be maintained. The tendency now is to reduce the number and make those that remain more efficient. The institutions destined to be permanent, and become complete in all their appointments are probably these: 1. Albion Academy, Albion Wis., A. R. Cornwall, A. M. Principal; an institution in which a greater amount of capital is invested, and which can present greater facilities, than some institutions which in this western country sport the name of college; which has itself, as we understand, a college charter, but declines to use it, till that name comes to have a higher significance, than in many sections now attaches to it. 2. Milton College, Milton, Wis. W. C. Whitford, President. 3. Alfred University, Alfred, N. Y. J. Allen, President.

The Tract enterprise has been going forward of late years, with more activity than formerly, under those who have had it in charge, and who see the importance of this work as a means of spreading abroad the truth. Books and tracts to have a wide circulation must be furnished at a low price. To furnish them thus, requires capital that a cash business may be done in purchase of stock and payment of labor; and then large editions must be issued. But to warrant the issue of large editions, missionaries or evangelists must make it a point to secure their circulation as widely as possible among the people, and all the friends of the truth must become self-constituted colporters, to furnish conscientiously, not only themselves, but their friends, with the reading matter offered. There are those who are laboring to secure this degree of co-operation among the S. D. Baptist people; and when this can be done, new life will visit their publishing interests.

Interpersed with the business proceedings came the reading of the essays before mentioned, these being made the special order at certain points in the meetings. This relieved the meetings from the monotony of parliamentary forms, created an interest in the minds of those present, and secured a promiscuous and large attendance throughout.

They are making an effort to celebrate this their two hundredth anniversary, by raising a fund of one hundred thousand dollars to place their educational institutions on a firm basis, and forward the general interests of their cause. Forty thousand of this have already been raised, some parties generously subscribing to the amount of ten thousand dollars, and promising under certain conditions to go as high as fifteen. The agents who have thus far had this matter in hand, reported some noble instances of generosity and self-sacrifice well worthy of so good a cause.

Three sermons delivered on Sabbath and first-day deserve special notice.

First, the missionary sermon, Sabbath forenoon, by Eld. G. B. Utter, from 2 Cor. 5: 14, 15: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The argument on the declaration, "If one died for all, then were all dead," was exceedingly well put and convincing, completely demolishing the false hopes of Heaven which some build on the foundation of what is generally considered a good moral life. Outside of a direct and personal interest in Christ, all are lost; for "all are dead."

Secondly, a sermon, Sabbath afternoon by Eld. L. Crandall, from Matt. 6: 19, 20: "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in Heaven;" in which he startled his hearers by announcing that selfishness is all right; that it is our duty to be selfish; and that God himself is selfish. This was then explained to mean that God must conserve himself for the good of his universe, and that men should seek for the true riches, the Heavenly possessions, with more earnestness than men, selfishly, in the bad sense, seek for earthly treasures. Men cannot be too solicitous to obtain wealth, if it is of the right kind, nor be too ambitious, if they direct their aim to the right object, nor be too careful and solicitous for their own interests, if the end be to make sure

of an interest for themselves in the Heavenly world, that Christ may not have died for them in vain.

Thirdly, a sermon by Eld. J. Bailey, first-day forenoon, in which he treated the Sabbath question in a somewhat fresh and novel manner, by taking, as it were, a flying trip from paradise lost to paradise regained, lighting here and there upon the Sabbath, in both sacred and profane history, as upon oases all along our journey through the desert of time.

Some among this people sympathize with the reform which holds so high a place in our regards, namely, the discontinuance of the hurtful habit of tobacco-using. This was evident when Eld. N. Wardner reported his visit as delegate to our last General Conference. For when he related that we, as a body, have so far freed ourselves from this habit that not even the smell of the foul poison can be detected in our assemblies, a good brother manifested his appreciation of that fact by fervently ejaculating, "Praise the Lord!" And again, another cast into the treasury five dollars as a thank-offering for having overcome the baneful habit of tobacco-using. This is excellent, so far; but we think he could have very appropriately gone a little further, and made his offering equal to the amount formerly expended for the seductive weed. And we would suggest that the same practice and the same principle might properly be extended to other things. For instance we know of a denomination to which a sister belongs who casts into the treasury this year fifty dollars which she calls tea and coffee money—money saved by the disuse of those, to say the least, unnecessary articles.

The questions of close, or rather open, communion, and secret societies, are agitating the S. D. Baptist church to some extent. We have happily thus far kept ourselves free from trouble on these points, by not admitting it to be a debatable question whether a commandment-keeper can commune with a law-breaker, though the latter follows his practice in ignorance and unbelief; for there can be no stronger outward sign of Christian fellowship, than partaking of the cup and symbolic body of the Lord: and in relation to secret societies, by not admitting it to be a supposable case that a person could let his heart remain under the godless bonds of an unsanctified alliance in secret societies, after having professed to transfer all his affections to his Saviour, and to be governed alone by the bonds of his love. The majority of S. D. Baptists, we judge, take this view of the matter; but some think and act differently.

The subject of the best means of raising funds, is also engaging their attention. Some are in favor of a plan embodying substantially the principle involved in our Systematic Benevolence, which has this potent argument in its favor, that after several years' practical operation, its simplicity and efficiency are more than ever apparent. This is an important subject. It lies at the very foundation of denominational prosperity. And it struck us that their action on this subject was rather slow, as they have only appointed a committee to examine the subject and report at their next session in September, 1873; and thus the matter rests another year.

Eld. Stephen Burdick, of Leonardsville, N. Y., is appointed delegate to attend the next General Conference of S. D. Adventists.

We are confirmed in the impression that the most direct road to a better understanding between these two bodies of Sabbath-keepers, and a better knowledge of each other's positions, is a more free and extended personal intercourse between them. This will tend to correct any misapprehensions that may exist, and reduce to their minimum all our differences. And whatever differences shall be found permanently to remain, the better they are defined and understood on both sides, the less likely will they be to disturb the cordial relations which should exist between those who occupy common ground touching the law of our God.

Some unfortunate movements in the past, when matters among us were not in a condition to be controlled, but every man was in certain directions a law unto himself, are past, and will not be repeated. And we believe there is a disposition on the part of those aggrieved to drop and forget them. Certain it is that the two denominations which have nailed to their masthead the colors, "The seventh day is the Sabbath of the Lord thy God," the great sign by which we are, in common, especially distinguished from all other religious bodies, and by which

the religious world will, to a certain extent, consider us identical, should have no guns to point at each other, but should direct our efforts against the common enemy who seeks to pervert or destroy the law of Jehovah.

### Men and Things.

#### HABIT MAKES CHARACTER.

A WRITER says:—

"Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

It would be hard to tell more truth in so few words. How careful, then, we ought to be to form right habits. Indeed, life and character are made up of habits. These are being formed every day. How careful, then, ought young people to be of even their smallest actions.

#### A PARABLE.

My experience in church affairs teaches me that the following illustration is very much to the point; and I call especial attention of the class here illustrated to the truth it teaches:—

"A very hard-hearted clapper in an old church tower professed the intensest distress because its bell was hopelessly cracked. Many people thought it a pitiable position, and wished the sad-hearted clapper a better bell. But just then the ghost of ancient Diogenes, the sage, floated in through the window, and whistled most angrily: 'Master Clapper; cease your noise, and remember, in the first place, you cracked the bell; and, secondly, nobody would have known it had you not told them.' I have observed often that those who bemoan divisions in a church are they who make them; and I also observed sometimes that they who make them are most ready to publish the fact; I have observed another fact, viz., that all clappers are not of as good metal as the bells they crack.—*Baptist Weekly.*

Now you grumbling, faultfinding brother or sister in the church, the probabilities are, nine out of ten, that you are the very one that has made all the trouble and division in the church of which you are lamenting so much. After having divided and broken up the church, then you very piously go around and complain of it to every body.

#### LIQUOR TRAFFIC IN ENGLAND.

It is a sad fact which comes to us across the water, that, notwithstanding all the efforts of temperance societies, the power of Christianity, and the laws of the land, intemperance and liquor drinking are on the increase in England; and, what is worst of all, Christian families, professedly, church members, and even ministers, are engaged in this. Only this week I was talking with an Englishman who had just arrived from England, who had been for twenty-five years clerk to a minister; and hence had a good opportunity to know what the ministers were doing. Being a member of that church, he of course did not make the thing worse than it was. He says it is no uncommon thing to see ministers drunk, and that he hardly knows one in whose piety he has any confidence. The following from the *Christian Union* Aug. 28, 1872, contains some startling figures:—

#### TEMPERANCE MEETINGS IN LONDON.

"There have been two great temperance meetings in London. One of the Wesleyan Methodists in Mr. Spurgeon's Tabernacle, which he offered to the conference for the occasion. In this meeting, rousing addresses were made to a crowded assembly. The chairman, Mr. N. B. Dowling, gave the following astonishing statistics, as to the sale and use of spirituous liquors in England:—

"In a report furnished to Mr. Bass by professor Levi, he found the following figures: Invested in the liquor traffic, in the production, &c., of intoxicating drinks, £117,100,000 sterling (\$585,500,000); 1,500,000 persons employed in, and dependent upon, the trade; duty paid to government, £24,820,623. That was the statement. If other great branches of industry were compared with the liquor traffic, the following would be the result—invested in the liquor traffic £117,100,000, invested in the cotton trade £85,500,000, invested in the woolen manufacture £20,290,000, and in iron only £25,500,000. The dimensions of the liquor traffic were colossal, and its influence for good or evil must be proportionately large. Was it an influence for good? (Cries of "No.") No, no; a thousand times, no."

"In reply to those who called it an industry, he said:

"An industry? It might be a trade or a traffic, but not an industry in the highest sense of the word. Important in its power, wealth, influence, rapacity, but not important in value. Its product was poison; its certain results colossal fortunes to a few; misery, ruin, sin, degradation, woe, destitution, to the multitude. It paid to the government its £25,000,000 a year, but that £25,000,000 represented national industry stopped, national prosperity sapped, national resources wasted. Hence they said, No; a thousand times no; it was not an influence for good. (Cheers.) Those figures represent a great fact which the Christian church and the nation must speedily lay to heart. They repre-

sented accumulating prison and poor rates, lunatic asylum rates, women houseless, blasted reputation, ruined homes, destroyed virtue, commercial disasters, and the loss, too often, of commercial integrity. If they doubted his statements, he would summon before them the hundred thousand paupers, occupying our work-houses last year, eighty per cent. of whom found their way there through drink.

"From these extracts, the spirit of the meeting can be inferred. The general drift and final issue of the meeting was to confirm the doctrine of total abstinence, as the true and radical remedy.

"The other temperance meeting was held in the Crystal Palace, at the fete of the National Temperance League, and was composed of representatives of almost every county in the kingdom. It is stated that upwards of 62,000 persons were present. Rev. Theodore Cuyler addressed them as 'two acres of Englishmen,' all pledged to the doctrine of total abstinence. He appealed to the working people, as 'forty leagues ahead of the aristocracy on this matter.' He said, 'the shame of England is this, that right in the face of nineteen centuries of civilization and Christianity looms up this horrid and unendurable monster, alcohol.' 'Ah! that is a horrible sight I have seen; four-fifths of all the tables at which I have been treated with old-fashioned British hospitality, have been darkened and, in my honest judgment, cursed by the wine decanter.' He called on them to meet and agitate till total abstinence should be the law of Christian society, and regulate the laws of the State."

THE SPREAD OF INFIDELITY.

While ministers are boasting of the conquest of the church, and assuring their readers that the world is fast being converted, and that the millennium is at hand, every fact in the case shows that the world is rapidly drifting into skepticism and infidelity; nay, even worse, even into atheism. Listen to the following from Mr. Beecher:—

"LEAVING GOD OUT.

"One of the most significant traits of a good deal of the speculative thought of our day is its endeavor to get along without God. Elaborate schemes of life and knowledge are presented on every side, of which the characteristic feature, and it would almost seem the transcendent recommendation also, is that they are schemes which dispense with God. There seems in many of them an impatience of the very idea of a present supernatural element in affairs. Any attempt to recognize a moral intent in nature, or signs of an actual spiritual government in the world, is declared to be idle. Origins and purposes are forbidden problems. God is a being or a name with which philosophy and science have nothing to do. Their province is to catalogue and compare the facts and sequences of the physical and intellectual worlds. Divine intents, spiritual uses, ultimate moral designs, are resultless questions and may better be forgotten.

"That this is the position taken by many leaders of modern thought, requires no proof. The view is a popular one, and advocated by not a few."

These are terrible facts. And here is another one from church and State to the same point. It shows that even ministers are drifting in the same direction. God is being left out in almost everything.

"We have been reading the commencement notices, and at a few of the graduating exercises we have been present; we have read a great many alumni and society addresses, and the question that continually rises in our mind is, Is this a Christian country? are these Christian institutions? Is there any such thing as Christian manhood? If so, why is it never recognized? Graduates, alumni, ministers, and all, seem to shun religious topics as they would a pestilence. We heard one prayer before a graduating class, in which the only thing which seemed needful to the minister was muscle. He prayed for muscle again and again; he gesticulated as if to prove that so far as he was concerned, the prayer was answered; of Christian character, Christian faith, Christian breadth and purpose, we did not hear a word. . . . We are by no means intolerant of Mr. Darwin and Herbert Spencer, on such occasions; but cannot we be spared one little corner for Christianity? Of all the thousand graduates and hundred alumni speakers, is there not one who is willing to stand forth and say a word in defense of Christian faith and manhood, things which should lie at the foundation of every noble character? We do not ask these young men and women to imitate a speaker in a prayer meeting, telling his experience. We do not wish what is usually called 'a pious speech'; but we do wish an honest and manly recognition of the services of Christianity, of the new and noble type of character it has given to its work of its elevating influences, of its marvelous adaptation to the needs of human nature. We wish to have evidence that the rising generation are neither superstitiously and unthinkingly to accept the revelation of Christianity, nor superficially to ignore it, but that they are to welcome, examine, and test it with intellect and heart, as they do revelations in science and art, so that whether they accept or reject it, they may do it with intelligence."

D. M. CANRIGHT.

Drunkenness.

REVELRY, surfeiting, and drunkenness, are now the order of the day; and there seems to be no prospect of abatement, but, on the contrary, facts show that they are alarmingly on the increase.

The following statistics furnished by the St. Louis Republican, in regard to drinking, and what it costs, certainly does not give the advocates of the coming millennium great cause for rejoicing:—

"The total outlay for last year's stock of drinks—including native and foreign wines and liquors and beverages—exceeds one hundred and sixty-two millions of dollars. The profit on this outlay to dealers foots up the handsome sum of five hundred millions, making the total expenditure of the people of the United States for drinking, six hundred and sixty-two millions.

"From three to four hundred thousand able-bodied men are employed behind the counters of saloons. Those licensed to sell liquors make one in two hundred and fifty of the people, and as each of these has one or two aids, it is estimated that one in about every one hundred and twenty of the citizens is engaged in drink-selling. Leaving out women and children, and making due allowance for teetotalers, the drinkers are less than twelve millions in number, and, on an average, every eighty drinkers support a drinking establishment, and consume four hundred and sixty gallons of spirits, eighty gallons of wine, and two thousand gallons of beer, annually; and pay about sixty dollars each.

"The statistician whom we have followed, in his result from actual figures, goes further than the money paid out in this line of trade, and makes some speculations upon the principle of indirect damages. He wants to put the three or four hundred thousand persons employed in the saloon business in some other employment, where they could earn from five hundred dollars to one thousand dollars a year each, and add to our productive wealth, and he estimates that the nation would be from two hundred to four hundred millions a year the richer for it. This loss, added to the other sums, makes a total of eight hundred to one thousand millions of dollars annually, as the cost to the nation of the drinks in which our people indulge. Is the pleasure of drinking worth such a sum?"

R. M. KILGORE.

The Son of Man Cometh.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

THE Son of man shall come! This is one of the special burdens of this parable. This is one of our special messages, whether speaking to the church or to the world; whether exhorting the saint, or warning the wicked. "He that shall come will come, and will not tarry." The scoffer may mock, and say, "Where is the promise of his coming?" but he shall come. The faithless servant may say, "My Lord delayeth his coming;" but he shall come. Whether men are ready or unready, he shall come. "Behold, he cometh with clouds." "Behold, the Lord cometh with ten thousand of his saints." But when he comes, what shall he find? and what shall he not find?

1. *What shall he find?* Many things which will offend; few that will please.

(1) *An afflicted people.* Our Lord's parable here specially announces this. His church is likened to an injured widow, crying for redress. She is a little flock, a lily among thorns, an election, a band of pilgrims passing through a hostile territory to the kingdom.

(2) *A luxurious world.* The days of Noah and of Lot are types of the days before the advent. Then all was luxury, lasciviousness, riot, ungodliness, flesh-pleasing. They were eating, drinking, marrying, and giving in marriage. The flesh was indulging itself to the full. God was forgotten. The world to come was disbelieved. Even so in the last days perilous times shall come.

(3) *A defying Antichrist.* For antichrists fill up the whole space between his first and second coming.

(4) *A groaning creation.* For during all the time of his absence will creation groan; its groans will grow louder and sadder as the advent draws nigh. He comes in pity, to bring it deliverance; for nothing but his coming can hush its groans, or end the curse.

(5) *A raging devil.* For Satan walketh about, like a roaring lion, seeking whom he may devour. And he is in great wrath in the last days, because he knows that he has but a short time.

All these evils, and many connected with them, he is to find when he comes again; for man cannot deliver himself or his world. He has tried it in vain.

2. *What shall he not find.* This is expressed in the question of our text. "Shall he find faith on the earth?" A question this, which intimates how low faith shall be; how powerful and widespread unbelief; unbelief in his coming; unbelief in God. The cry will then be at its loudest, "We will not have this man to reign over us;" and also, "There is no God." And as faith shall then be low, so shall love have waxed cold; and, "Lovest thou me?" shall meet with but faint response, even among those who call themselves by his name. Instead of a world full of faith and love, he shall find earth one

great region of enmity and defiance; and even his own church neither looking out for, nor desiring, his arrival.

Let us, then, watch and pray. He may be nearer than we think. Let us not sleep, as do others; but let us watch and be sober.

There are many kinds of unbelief which shall then be developed; some more daring than others. We see the seeds of these vanities in the present day. There is the bold unbelief of atheism, or the more specious unbelief of pantheism, or the unbelief in the Christ of God, accompanied with professed faith in God himself; unbelief in the Spirit of God; unbelief in the word of God; unbelief in prayer; unbelief in the cross, and in the gospel of the grace of God; unbelief of many shades and forms.

There shall be special unbelief in the prophetic word; disregard of light that shineth in a dark place; contempt for the church's blessed hope. There shall be faith in man, but not in God; faith in human power and wisdom; faith in intellect and science; faith in nature;—but all this faith set in opposition to God, and setting aside his power and wisdom, his personal interference with the affairs of man. There shall be faith in the miracles of science, but none in the miracles of the Son of God. There shall be faith in the regenerative powers of literature and liberal government, but none in the regenerative power of the Spirit or the energy of Him whose scepter is that by which alone earth is to be governed and renewed.—*Christian Treasury.*

Religion and War.

SOME say there is nothing in religion that militates against war, and it has always been a mystery to us how any man could say so in sincerity. If there are any two things diverse one from the other, it seems to us it must be these two. They are entirely opposed to each other; as much so as light and darkness, good and evil. This is no assertion of ours, it is a simple fact. Look and see. Let each one be tried by their fruits. Religion saves men, and war destroys them. Religion elevates and refines men, and war degrades and debases them. Religion purifies and sanctifies men, and war corrupts and defiles them.

Let us listen to the language of each:

Religion says—Thou shalt not kill.

War says—Thou shalt kill.

Religion—Blessed are the peace-makers.

War—Blessed are the war-makers.

Religion—Love your enemies.

War—Hate your enemies.

Religion—Forgive men their trespasses.

War—Forgive them not.

Religion—Resist not evil.

War—Resist to the death.

Religion—If a man smite thee on one cheek, turn the other.

War—If a man smite thee on one cheek, knock him down.

Religion—Bless those who curse you.

War—Curse those who curse you.

Religion—Pray for those who despitefully use you.

War—Destroy those who thus use you.

Religion—Overcome evil with good

War—Overcome evil with evil.

Do they speak the same language? If there is any such matter as one thing being antagonistic to another, do we not find it here? Let us seek for the things that make peace.—*Christian Era.*

How to Fish for Men.

1. *Improve your time.* All being ready, put out your line at once, and keep it out every moment possible, as you cannot tell the minute when you may take a big fish. Hold forth continually, in season and out of season. Only yesterday, a young lady just converted wrote to me, "Do you remember in your letter to my brother, urging him to a Christian life, that you added, 'I think your oldest sister is a Christian?' That troubled me. I knew I was not a Christian, and I knew that I ought to be one." Keep out your line.

2. *Be sure to keep your float whirling lively and bright.* Make the truth fresh and attractive. Turn its bright sides to men's hearts. If you can add a bright feather from the wing of fancy, it will be all the better.

3. *Row often over the same ground.* The fish that is not quite ready to take hold this time round may spring for it the next. No matter if other more expert fisherman than you have been over the ground before you. God may give to those hitherto indifferent an eye to your hook. Be careful about saying, "There are no fish to be caught there."

4. *Be prepared for some disappointments.* Now and then your hopes will be greatly raised only to be greatly dashed. You may reel a splendid fellow to the boat's side, and, just when you are sure of him, off he will slip from the hook, and you will lose him. You will sometimes be sure a man is stepping into the kingdom, and the next you know, he is in the deep water of worldliness or skepticism.

5. *Finally, be patient.* This is the supreme, indispensable quality in a good fisherman. A fisherman's patience is proverbial the world over. You must learn to fish the whole day without taking a single fish, or even having a bite, and yet consider that you have had a good time, and

go at it again, light and cheerful, the next day. Above all things, be not weary in well doing if you would catch souls.—*Rev. Dr. Ballard.*

Success Makes Enemies.

THEY who are eminently successful in business, who achieve greatness, notoriety in any pursuit, must expect to make enemies. So prone to petty jealousy and sordid envy is poor human nature, that whoever becomes distinguished is sure to become a mark for the malicious spite of those who, not deservng success themselves, are envious of the merited triumph of the more worthy. Moreover, the opposition which originates in such despicable motives is sure to be of the most unscrupulous character; hesitating at no iniquity, descending to the shabbiest littleness. Opposition, if it be honest and manly, is not in itself undesirable. The competitor in life's struggles, who is of true mettle, deprecates not opposition of an honorable character, but rather rejoices in it. It is only injustice or meanness which he deprecates; and it is this which the successful must meet, proportioned in bitterness, oftentimes, to the measure of success which excites it.

Martin Luther's Advice to Ministers.

MARTIN Luther gave some good advice to a preacher of the gospel, which is not altogether out of date: "Let all thy sermons be of the simplest. Look not to the princes; but to the simple, unwise, rude, and unlearned people; for the prince is made of the same stuff. If I in my sermons were to regard Philip Melancthon and the other doctors, I should do no good; but I preach in the simplest way to the unlearned, and that pleases all. (I keep the Hebrew and the Greek for the times when we learned men are alone to gether. Then we can talk such crabbed stuff they may well wonder at us in Heaven)." The profound disquisitions that are sometimes delivered in the pulpit, to promiscuous congregations, might better be reserved for the time when "we learned men are alone."—*N. Y. Observer.*

Making Wounds Worse.

A MAN strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame the mind. How much better were it to put a bandage over the wound, and never look at it again.—*Simeon's Life.*

PURE AIR IN CHURCHES.—Architects, building committees, trustees, and sextons, ought to have some one to remind them perpetually that fresh air is a vital necessity in churches. Better do without almost anything else. A living gospel ought never to be preached in a dead atmosphere. Give us plenty of pure air, and the preachers will preach better, the brethren will pray better, the people will sing better, and all our meetings will be better attended, and followed by better consequences. Give each one of us our forty cubic inches of fresh air for every inspiration, and, for every minute of the service, the eighteen pints to which we are each justly entitled, according to the doctors, and we shall complain less of languor, headaches, poor preaching, and dull meetings, and be in less danger of backsliding; for we devoutly believe that fresh air is a means of grace.—*Methodist.*

THE most ingenious, practical sarcasm ever made use of was that of the late Rev. Robert Hall, addressed to a clergyman who had obtained a lucrative living after a change of religious opinions. Mr. Hall had pressed him hard upon the question of Church Reform. The gentleman's constant answer to the arguments addressed to him was:

"I can't see it." "I don't see it." "I can't see that at all."

Mr. Hall took a letter from his pocket and wrote on the back of it with his pencil, in small letters, the word God.

"Do you see that?"

"Yes."

He then covered it with a piece of gold.

"Do you see it now?"

"No."

"I must wish you good morning, sir," said Mr. Hall, and left him to his meditations.

OUR future is always before us. The past is fixed. No tears can wash away its facts. Let us waste no vain regrets upon it; but from the wisdom its mistakes and sins have bequeathed us, start afresh on the race. Though yesterday we were weak, selfish, indolent, let us to-day—at this moment—begin to be strong, brave, hopeful, just, considerate, generous, tender, truthful, pure, patient and forgiving. "Now" is a glorious word. "Henceforth" is always within our grasp.

## CHOOSE YOU THIS DAY.

"Choose you this day whom ye will serve,"  
Time's passing hours no more delay;  
Oh! haste, decide before too late,  
Dare to be right; your God obey.

"Choose you this day whom ye will serve,"  
Mount Sinai's solemn thunders speak;  
Their echoes yet prolonged we hear,  
Dare to be true; God's precepts keep.

"Choose you this day whom ye will serve,"  
The living God, or, "man of sin,"  
Who thinks to change his times and laws;  
Make now your choice; to-day begin.

"Choose you this day whom ye will serve,"  
A few more days will mercy plead,  
Then the dread sentence shall go forth,  
Let them be lost, who would not heed.

"Choose you this day whom ye will serve,"  
Let Joshua's earnest words be ours,  
As for me now, and for my house,  
We'll serve the Lord with all our powers.

Then when our Saviour shall appear,  
He'll find us with the blood-washed throng,  
Enter with them the pearly gates,  
And join the new, triumphant song.

A. M. LINDSLEY.

## Progress of the Cause.

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

## Ohio Camp-Meeting.

ANOTHER important meeting has just closed with good results to the cause of present truth.

When we reached the ground, some three miles from the station, we found the brethren hard at work preparing it for the meeting. They had been disappointed in not getting the ground they occupied last year, and were therefore thrown behind a day or two, so that the meeting did not fairly commence till Thursday noon. We all made the best of the delay we could, some of us in rest and doing up some of our writing, and others in making preparation.

There was the largest attendance of Sabbath-keepers present that was ever assembled in the State; more, by considerable, than I expected to see. There were twenty tents well filled besides some who were obliged to stay elsewhere, and probably upwards of two hundred brethren and sisters. The weather was very favorable for our meeting though a little too cool. We had a pleasant grove away from all the noise and confusion of the town, and the opportunity was favorable for spiritual improvement.

The word preached seemed to profit those who heard, and there seemed to be a real disposition to work in the cause and reap the benefits to be gained on such an occasion. Sabbath day there was a general move to seek the Lord. When all who desired prayers were called forward, almost the whole congregation moved out. I think I never saw so large a proportion in any audience accept the invitation before. The brethren and sisters in Ohio seem heartily in union with the work in all parts of the field, and willing to do their part to help advance it; and this, in spite of the fact that they have had but little labor, having had no ordained minister belonging to the State for years in the past. This fact shows there is a vitality in this doctrine and work that does not exist generally in the religious world. Not many of the denominations of the present day could keep up an organization at all, did they not have a preacher stationed to keep watch over them all the time, while our people go for a year scarcely hearing a sermon, and then come fifty, one hundred, or even two hundred miles to our annual meetings ready to take hold in supporting the work. May God bless the dear struggling ones amidst the darkness around them.

The friends of the cause subscribed nearly three hundred dollars on the Hygienic Book fund. At the close of the meeting two were baptized. Bro. H. A. St. John was solemnly ordained to the work of the ministry by the laying on of hands. The Spirit of the Lord seemed to specially witness to the work as being according to the mind of the same.

In reference to men moving to Battle Creek, the Conference took emphatic action, and named Brn. Oliver Mears and Newell Grant as those whose duty it was to step forward to supply the need felt at that important post. We hope these brethren will feel that this action of their State Conference is of some importance, seeing it is the expressed judgment of those of experience in the cause. We hope they will not feel like taking the responsibility of refusing to come up to the help of the cause of God in a most trying hour, when great and important interests, such as our denominational school, and others, are hindered for the very reason of the lack existing at the heart of the work. They will be clear in heeding the voice of their brethren, we do not believe they will in neglecting it. We have delayed already too long as a people in supplying this great want. We are glad Ohio has set an ex-

ample of sacrifice, by being willing to give men in whom she has confidence and whose loss will be felt, for the benefit of the whole cause.

GEO. I. BUTLER.

Kokomo, Ind., Sept. 18, 1872.

## Hutchinson, Minn.

Two weeks more have passed in our work here, and the prospect looks still better than it did before. The interest in our meeting has kept up good, so that we had about as large a congregation yesterday as at all—some dropping off, of course, but others becoming interested. Farmers are exceedingly driven with their work yet, but still take time to come, evening after evening, for miles, to our meetings. We are obtaining a goodly number of subscribers for our periodicals, and selling a great many books.

Notwithstanding we have visited from house to house every day for the last three weeks, we have not been able to get around and fill the many urgent calls we have. Last Sabbath we had our first Sabbath meeting. Bro. Russell spoke on the importance of the Advent movement, after which a goodly number of testimonies were borne for the truth, that being the first Sabbath they had ever kept. About twenty-five voted to keep the Sabbath. We still have hopes of quite a number more, as the interest seems to be deep and wide; and what is the best, the people receive this as light from the Lord, not simply as a cross, but are very thankful for it. Last evening, before preaching, we had a sweet season of prayer and social worship. It did our souls good to hear strong men and women confess the truth and receive it with great joy and thankfulness.

Bro. Grant came in the afternoon with Bro. and sister Armstrong, who reports the little company there all holding on and growing strong in the work. We have seldom seen a better prospect for a good sound church than we have here. They are all families of good standing and intelligence, and have nearly all come in by whole families. The Methodist class-leader, a zealous and devoted man, was so prejudiced against us at first that he would not come to hear; but after venturing out once, he got caught with the truth, and has come out strong and firm in the whole truth, and rejoices in it, with his whole family, as one that has found a great pearl. And one of their licensed ministers has embraced the truth; also two men in the village who have for years been looked up to as the best informed in the Scriptures of any men in the whole section around, not even ministers excepted. This looks to us like the Lord's work, and indeed all have to confess that it is, and say that they have never seen such a deep moving among the people as in this place. The presiding elder in this district is very friendly. He comes to hear us and talk with us whenever he has an opportunity, and is reading and investigating.

We still keep up our meetings through the week in our tent. Bro. Russell leaves us this morning, to enter a new field to present the truth. We regret to lose his company and his labor. We hope and pray that the good blessing of God may go with him. Bro. Grant will remain in his place for the present.

To the numerous friends in all parts of the State who have now sent in requests for labor, we would say that their letters are all carefully preserved, and we shall follow these calls as fast as Providence shall open the way. We cannot consistently reply to all. Most urgent calls are being pressed upon us from adjoining towns, and we must first follow up these. If those who are owing me for the paper and for books could consistently pay up, I would be thankful for it. I do not like to write to them personally for it.

I design now to visit Iowa about the first of November, and to hold a large meeting at Osceola, Richland, Sigourney. This will be all the time I can spare in that State. We hope our friends will make arrangements to attend these meetings and make the most of them. I hope to have some good strong man with me. We are in good health and strength, and enjoy some of the blessing of the Lord. Pray for us.

D. M. CANRIGHT.

Sept. 9, 1872.

## Wisconsin and Chicago.

AUG. 20, left home to attend the quarterly meeting at Chicago. I was glad to meet these dear friends again and to realize that they were growing in the grace of God and the love of the truth. The meetings were not so largely attended as we could have wished; yet we felt that the Lord met with us, and especially when we gathered to celebrate the ordinances of the Lord's house. The Lord seemed very near to us, and we all felt stronger determinations and new courage to press toward the mark of our high calling.

Two were baptized and united with the church. We were glad for that degree of

harmony and love that prevailed among them. May the church ever walk in the light. Then God will be with them and add to their number such as shall be saved.

The 26th, came to Raymond. Commenced meetings the 27th. Since Bro. Matteson and I were here last March, the enemy has been hard at work in this place to destroy the work of God. We felt sad to see their condition. The Lord gave freedom in trying to speak his word, and it seemed to reach hearts. The brethren seemed to realize their condition. A degree of contrition was felt and they all covenanted to forgive one another the errors of the past and start anew together in the service of the Lord. Dear brethren, remember your covenant before the Lord, and with one another. Strive to cultivate the grace of love in your hearts. Do not watch for the failings and faults of others, but let each one watch closely his own heart. Let each one strive to adorn his profession with meekness, humility, forbearance, and love, and the God of peace will be with you. We were glad to have Brn. Olds and Bartholf meet with us. The missionary society which was organized here in March now united with the Conference. May God help us all to realize the importance of this branch of the work.

Sept. 5, commenced meetings at Oakland. These meetings were not so largely attended as usual on account of sickness among the brethren. On Sabbath, we were glad to meet a goodly number of brethren from Little Prairie. The blessing of God was with us, and we felt encouraged on our way.

Here, also, the Missionary and Tract Society, organized in the church, united with the Conference. Oh! that we could have a true sense of this time and the work before us. Everything tells that the third message is onward, and the end drawing near. Shall we keep pace with the work of the Lord, and be saved? or shall we be indifferent, be left behind, and lost? May God help us to be wise unto salvation.

O. A. OLSON.

Poy Sippi, Sept. 11.

## St. Lawrence Co., N. Y.

LEFT home Aug. 29, for the town of Pitcairn, St. Lawrence Co., some fifty miles distant. On reaching the place found a company of six keeping the Sabbath. They have stood alone for a number of years, but in the Providence of God the way has been opening to get the truth before the people. An appointment was immediately given out for a meeting the next evening. I have spoken, up to this date, fourteen times. The best of attention has been given to the word spoken. The interest and numbers have increased from the first. Three have commenced to keep the Sabbath. Some that never made a profession desire the prayers of the people of God. Many are deeply convicted. More, no doubt, will soon yield to keep all the commandments of God and the faith of Jesus. I feel greatly humbled under a sense of God's goodness to me. Pray for me, that I may so labor as to win souls, and not mar the work.

HENRY H. WILCOX.

## Poy Sippi, Wis.

THE brethren and sisters of this little church have reason to praise the Lord for the rich blessing he has so graciously bestowed.

We held a meeting, Sabbath and Sunday, July 20 and 21, at Scott's Grove. The Lord met with us and it was a precious season. At another meeting in Poygan, Aug. 31, after a solemn and interesting discourse by Bro. Cady, on the subject of baptism, we went to the lake where he baptized four, who we trust arose to walk in newness of life.

Our quarterly meeting, held Sept. 7 and 8, is just closed. Bro. Thurston met with us. The Lord blessed with his Holy Spirit, and we trust all are benefited. At this meeting, a Tract Society was formed. It is my prayer that the good work (just commenced) may go on, and that perishing souls may be rescued from death.

Your brother striving for the victory,

WALTER CASE.

## Wisconsin.

SEPTEMBER 1, I met according to appointment in REVIEW, No. 11, with Brn. Downer and Sutherland at Mount Hope, and was very glad to find the work progressing so finely. All seemed to be happy and enjoying a good degree of the Spirit of God. I was greatly encouraged while there, to see the interest manifested in the great truths of the third angel's message.

Tuesday morning, I hired a team and drove to Waterloo, a distance of twenty-five miles, over very rough roads. I was often reminded of the last call to the marriage supper, Luke 14:23, while traveling among the hills in this western part of Grant County.

I was sorry to find so much sickness there

among our brethren, I fear principally from a lack of living out the health reform. Study carefully Gal. 5, and the work entitled, "A Solemn Appeal." But we were made to rejoice on Wednesday evening as we saw the brethren and sisters coming in from the different neighborhoods to hear the words of life presented by our dear Bro. Sanborn. We all felt to praise the Lord for the straight testimony on the subject of Systematic Benevolence.

We hope to see a coming up in this respect. After meeting, we organized a Missionary and Tract Society of thirty-five or forty members. Received thirty dollars for membership. We were glad to see the interest manifested among our brethren here to take hold of this work. Earnestness is commendable in the sight of the Lord. Oh! that our people may see the necessity of taking hold of this work in earnest, that the way may be opened for the last great work of the third angel's message.

Friday morning, we returned back to Mt. Hope. Found the work still progressing. They had raised money and are going right on to build a house of worship 30x45. We believe God has a people here who are willing to work for him. May God bless them and also bless and strengthen brethren Downer and Sutherland to still labor on in this great work.

We received two subscribers for *Reformer* while traveling to and from home, both hotel keepers.

Arrived home Tuesday evening greatly strengthened in the work of the third angel's message.

I would say to those who join the Missionary and Tract Society at the camp-meeting that they can send in their money to Wm. Kerr, Monroe, Green Co., Wis., as soon as convenient.

OLIVER H. PRATT.

Monroe, Wis.

## Pine Island, Minn.

BRO. H. F. PHELPS writes that he has been a resident of this place for the past seven years, and the people, having their attention called to the subject of Sabbath-keeping by his example in this respect, have been calling on the ministry to defend the popular practice. In this, they have failed till about six weeks ago, when the Methodist minister gave a discourse against the Sabbath. Bro. Phelps reviewed him. On submitting the question, none voted for Sunday, but two new ones voted for the Sabbath.

## The True Light Shining.

THE following letter from Bro. Long to Bro. Butler, having been placed, by the consent of the writer, at our disposal, we take pleasure in laying it before the readers of the REVIEW. We are confident that all the honest in heart, if they will examine the truth as faithfully as Bro. L. has done, will come to the same conclusion.

ELD. GEO. I. BUTLER:

DEAR BRO.: This will inform you that I have returned from the Minnesota tent. Permit me to state that it has been a season of great benefit to me. It has greatly tended to confirm my previous impressions that S. D. Adventists are certainly engaged in a good work, and that their application of prophecy is a harmonious system, and the more I am permitted to compare it with other views the more am I convinced it is the truth of God's word.

I have found Eld. Canright a man whom God loves. He certainly is a chosen instrument of God for the defense and dissemination of the unpopular, yet blessed, truths, especially designed of God to call out and prepare a people for the second advent of our Lord. Bro. C.'s ministrations of the word are logical, tending to convince and convict the minds of the candid ones, and stirring deeply the minds of those who do not choose to be guided by the blessed truths of God's book. Such persons frequently stand confounded as they see their castles of error assailed and demolished by the strong Bible arguments brought to bear against them. This was especially the case, when the truth was boldly attacked by the powers of darkness in the Minnesota tent.

The gauntlet was thrown down by one Potter, a trance speaker of the spiritualists, a representative man. The contest was brief, but decisive. The people were reminded of the Appomattox victory. How beautiful the truth did appear in contrast with the marks of the counterfeit manifestations of the last days. We all felt that God was blessing his truth at this time, and we could but rejoice with the lovers of Bible truth that the powers of evil were so effectually restrained in that place.

These circumstances, together with others that have come under my personal observation, convince me that S. D. Adventists, as a church, are desirous of acting candidly in

laboring to disseminate what they believe to be Bible truth. I feel to rejoice in having the privilege of casting my lot with such a people.

For years I have been watching the efforts of this devoted people, their trials, and difficulties, and sacrifices of labor and means. I have also had the opportunity of knowing something of the labors of those who oppose this people, especially of the leaders of those in Iowa, and the spirit of their work, of the unity of their faith, which is mostly negative—a disbelief in that which is designed to produce unity and harmony, whose views appear to be as various as their numbers. I have had sufficient opportunities to understand, beyond a doubt, the primary object of their work, and must testify that it is to sow dissension and doubt in the minds of those who have already embraced the truths essential to salvation. They prefer this mode instead of laboring in new fields. So we could not expect that God would commit to such hands, with such influences, the important work of giving the last solemn warning to the world, and calling out a people separate and distinct from the world, to look for the coming of the Son of man.

I firmly believe that the last message of mercy is being proclaimed to the world, and I expect God's blessing to attend it. I desire to heed it, and be sanctified by it; not hinder it, but rather help to forward it.

I find the work of the Lord is deepening in Missouri. Calls are coming in for lectures in different parts of the northern portion of the State. We shall do what we can to cultivate more interest in these things. We crave the prayers of those who love God and his cause, for his blessing to attend us here as well as elsewhere. L. R. LONG.

*Davies Co., Mo.*

#### Stay up their Hands.

As I take up our dear paper from week to week, I turn with interest first to the pages containing the reports of the progress of the cause. It is evident that God is moving on the hearts of the people in a special manner, by means which he has ordained for the proclamation of the most solemn truths this world has ever heard. The burden of the work is beginning to rest heavily on his ministering servants. In almost every report their cry is, "Pray for us," "Brethren, don't forget us," "Are you holding us up in your prayers?"

Who can read these earnest appeals for help, without participating in the spirit of their labors, and crying earnestly to God that he will stand by them, uphold them by his free Spirit, and give them a fresh anointing, enabling them to stand at their post? Would not a day of fasting and prayer among the churches, for this special object, be appropriate, that all may feel the burden of this work?

The interest to hear is on the increase, and while God is so manifestly at work, let us all come up to the help of the Lord against the mighty. While our preachers stand in the forefront of the battle, let the reserve force be ready to turn the battle to the gate by prayer, and every way in which they can help. God will bless, and the cry will swell louder and still louder.

I feel unworthy to write, but my interest and feeling on the subject is intense. I cannot read these reports without tears, and my poor prayers go up in response, "Spare thy people, O Lord, and give not thy heritage to reproach."

A. M. L.

*Palermo, N. Y.*

#### A Lesson Learned.

I CANNOT feel sorry that it has turned out as it has in the labor of Bro. Carright the past summer. We know that he is an efficient and industrious laborer, yet, according to his report, he was for a long time unsuccessful, though he has not been urged nor invited to places where brethren have lived.

The reason why I feel as I do about this, is, that, too often in such cases, there has been a disposition on the part of laborers and others to find fault, and lay the want of success to the "unwholesome influence" of brethren and sisters in such places. I hope that we shall all learn to be less inclined to find fault.

We are glad that the good work is still onward, though slowly, in this part of the vineyard. Four good souls have come out here this summer, and we have regular meetings at Union Grove.

This good work has been accomplished, mainly, by reading, and the labors of our good sister Rousher. Others are investigating.

*Cedar Co., Iowa.*

#### A Good Change.

SISTER ELEN E. SMITH writes from Van Buren Co., Mich.:

Two months ago I would throw aside the REVIEW to read novels and other works of Satan. I now see my folly, and I hope it is not too late to repay to the Lord that which I have stolen from him. I have never kept any day of rest, have always been disobedient

to my God; but he has loved me still. Now I feel that it is time for me to cry, What shall I do to be saved? I keep the Sabbath, and hope with God's help to keep it to the end.

I have never attended any of your meetings. I would that the truth could be preached here.

I am trying to keep all the commandments, and hope I shall have faith to hold out. Pray for a sinner in the dark trying to find the light.

#### Sabbath Evening.

WITH what delight do I hail the approach of Sabbath evening. After six days' toil, how sweet to lay aside the world with its care, and devote one day to God.

"There's something in those hours  
Which end the weary week,  
That to the heart at peace with God  
Seems calm delight to speak."

I love the anticipation of this evening. I love the stillness. I think of the approaching day of sacred rest. My weary soul needs it, and desires it.

I love the appropriate duty of this evening, self-examination. Although it brings to mind many sins of the day and week that is past, yet it is profitable. It leads me to the throne of grace, to the Saviour of sinners, looking to God for a preparation of heart which I so much need, that God's holy day may be a blessing to my soul.

My heart needs to be emptied of worldliness and vanity. It needs to be brought into nearer communion with God and with holy things. It needs a deeper apprehension of sinfulness, and a livelier and stronger faith in Him who is my hope.

How can I profit by Sabbath days' mercies, unless my spiritual frame is in harmony with their sacredness? Yes, if I desire to be blessed by Sabbath privileges, I must go to the Saviour for the heart that can appropriate and improve them, having determined that the great object of my life is the glory of God, and that love be the foundation of all my efforts. Every hour of my life, every faculty of my mind, every member of my body, should be completely and wholly consecrated to God, seeking to have my whole life molded into an exact conformity to the will of God. I am resolved by the grace of God to make every thought, word, and action, pay tribute unto Him who is the way, the truth, and the life. This is a hard task to do, to bring my sinful heart into subjection, but I am sure that it is no more than my duty to God; for he says, Be ye holy, for I am holy. Why, therefore, should I think it too much to do for Him who has done so much for me, that I might have eternal life?

LYDIA J. SHAW.

*Strykersville, N. Y., Sept. 15, 1872.*

#### Is thy Heart Right?

WHAT answer can we give to this question? Are we fully given up to the will of God? And can we say of a truth that we are the Lord's, and that he is ours? Can we say in all things, Not my will, but thine be done? Are there not some sins that we are not willing to part with? If so, these are roots in the heart, which send up noxious weeds. We may cut off these weeds as often as they get grown so tall that we cannot help seeing them, but where is the victory that we have gained. We may feel very sorry that we have done wrong, and mourn, and resolve to do so no more; but soon, perhaps, we are again guilty of the same sin, and then our courage fails, and we feel to say, How can we forsake our sins so long as the roots remain in our hearts?

How often in our childhood days have we been sent to pull weeds in the garden, and instead of digging down and getting the roots, would pull the tops off, thinking it was just as well; but what was our surprise in a few days to find that the weeds were alive, and growing as fast as ever. But since we have come to years of understanding, we know that if we would kill weeds we must take the roots out.

Just so it is with the people of God who have departed from their first love. They need to go back and do their first works over, renew their consecration, and then in agonizing prayer ask help from on high to take not only the branches, but the roots, also, out of our hearts. Then we can say, Christ hath made us free. When the blood of Christ is applied to our hearts, then the fountain will be pure. Then let us watch unto the coming of the Lord, and have our hearts so filled with the love of Christ that there will be no room for Satan to again

sow bad seeds in our hearts. Then we can say, Through Christ we have got the victory.

S. THURSTON.

#### Preserve It.

FEW readers can be aware, until they have occasion to test the fact, how much labor is often saved by such a table as the following, the work of one who is now in his grave. If history is poetry, then here is poetry "personified":

1607, Virginia settled by the English.  
1614, New York settled by the Dutch.  
1620, Massachusetts settled by the Puritans.

1624, New Jersey settled by the Dutch.  
1627, Delaware settled by the Swedes and Finns.

1635, Maryland settled by Irish Catholics.  
1636, Connecticut settled by Puritans.  
1639, Rhode Island settled by Roger Williams.

1650, North Carolina settled by English.  
1670, South Carolina settled by Huguenots.

1682, Georgia settled by General Oglethorpe.

1791, Vermont admitted into Union.  
1791, Kentucky admitted into Union.

1796, Tennessee admitted into Union.  
1802, Ohio admitted into Union.

1811, Louisiana admitted into Union.  
1816, Indiana admitted into Union.

1818, Illinois admitted into Union.  
1819, Alabama admitted into Union.

1820, Maine admitted into Union.  
1821, Missouri admitted into Union.

1830, Michigan admitted into Union.  
1836, Arkansas admitted into Union.

1845, Florida admitted into Union.  
1846, Texas admitted into Union.

1847, Iowa admitted into Union.  
1848, Wisconsin admitted into Union.

1850, California admitted into Union.  
1859, Oregon admitted into Union.

#### God in Nature.

No one has a better opportunity of witnessing the wonderful workings of God in the wide field of nature than a farmer. His occupation brings him every day in full view of them. He is familiar with the progressive development of the young plant, and the matured beauty of its full growth. He is well acquainted with the sunshine and the shadow, the softly falling dew and the heavy rain, the gentle breeze and the rushing tempest. Some, from their very familiarity with these evidences of divine wisdom, lose all interest in them, and look on them with little more regard than the beasts that perish. Others, indeed, recognize the hand of God; look on its movements with awe and dread—but go no further. But it is only the Christian that can see in everything the hand of a father. Other men may wonder and admire; he can love and praise. Everywhere around he sees the finger of God, and he rejoices to know that that God is his friend; and when, in the tempest or thunderstorm, men's hearts are failing them for fear, he can be in peace, knowing that he is a son of Him whom the winds and the seas obey. Truly, the Christian farmer possesses greater pleasures and more exquisite joys than other men have any idea of, and if they have not experienced these, they have never met true happiness. Reader, have you?

#### The Bible.

As the oak, perfect and entire, is in the acorn that buries itself in the soil, and expands and extends an ever-perfect life, till it becomes the gigantic monarch of the forest; so the entire gospel of redemption was in that germinal promise concerning the "seed of the woman," which, buried in the clods of a wasted Eden, shot forth its life parallel with the growth of humanity. Now it appears as the tender twig of promise to Enoch and Noah; now the vigorous sapling of the faith of Abraham; now the refreshing shade-tree leafing out in the gorgeous ritual of Moses; now the well-known pilot's signal tree that guides the course of David and Isaiah; now putting forth its blossoms of plenteous promise in the gospel of John the Baptist; and now bearing the rich harvest of ripe fruit, in the preaching of the apostles under the ministration of the Spirit. Thus, through all the ages, and in all the "divers manners" of its communication, it is one and the same gospel, embodying the same great truths in its various stages of development. —Stuart Robinson.

#### Trust Children.

NEVER accuse a child of a fault unless you are certain he committed it.

Children should not be treated with suspicion. We should act toward them in this matter as we feel we ought to act toward others, only with greater tenderness—not less, as is usually done. We should always put the best construction possible upon their conduct; that is, unless you

are sure a child is telling a lie, and can prove it, do not show the smallest hesitation in believing what he says. Far better that you should be deceived than run the risk of showing a truthful child you do not trust him. Your simple trust makes a lying child truthful. Your doubt of his truthfulness may make a truthful child a liar. —Exchange.

#### He Prayeth.

WALKING one day recently along the seashore, I saw a number of people running to the water's edge, and a boat putting off in haste. It was after a youth who, in bathing, had got out of his depth and sunk. After remaining for a quarter of an hour under water, he was taken out, and restoratives promptly applied, to rekindle, if possible, the spark of life. I waited with many more at the door of the building to ascertain whether he was likely to recover. Several came out, but to tell of no hope. At last a person darted out of the house, the bearer of better tidings. "He has caught a breath." The crowd caught and quickly echoed the cry. I thought of the joy that is felt in Heaven when a penitent sinner is crying for mercy; for just as an infant begins to breathe when it enters the world, so does the sinner begin to pray when he is newly born of God. It is at that moment that he draws his first spiritual breath.—E. Cornwall.

#### The Irishman and the Priest.

NEVER was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man."

"Ah! very well, your reverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your reverence, I would rather keep the cow myself."—Herald and Presbyterian.

#### The Greater Joy.

THERE was joy in the breast of the mathematician of Syracuse when, in the hearing of the wondering people, he thundered out his glad "Eureka," and they deemed him mad; there was joy in the spirit of Columbus when the timid land birds sat upon the shrouds of his vessel, bearing upon their timid wings the welcome news of a new world; there is joy for the gold-finder when the rich ore glitters in the cradle; there is joy for the emigrant when he glimpses the home of his childhood again; there is joy for the child when he goes his wondering way into another and yet another secret of existence; there is joy for the poet when he sends a glad thought careering across the minds of men; but there is no joy so pure, so free, so unremorseful, so satisfying, as when the glad disciple clasps his brother's hand, and says: "We have found the Messiah, which is, being interpreted, the Christ."

Brethren, do you know that joy? Do you remember when it first coursed through your veins? You remember how it made all creation become invested with a richer beauty; you remember how the music of the woods and of the waters was tuneful because the new song had been put into our own lips, even of praise and thanksgiving to God. But if there be any of you that know nothing about it, come to Jesus now. He waits to bestow it upon you; there is not one of you who need be away from it; there is no one of you who need live below this great inheritance.—W. M. Punshon.

THE CADI'S DECISION.—A poor Turkish slater of Constantinople, being at work upon the roof of a house, lost his footing, and fell into the narrow street upon a man who chanced to be passing at the time. The pedestrian was killed by the concussion, while the slater escaped without material injury. A son of the deceased caused the slater to be arrested and taken before the cadi, where he made the most grave charge, and claimed ample redress. The cadi listened attentively, and in the end asked the slater what he had to say in his defense. "Dispenser of justice," answered the accused, in humble mood, "it is even as this man says; but God forbid that there should be evil in my heart. I am a poor man and know not how I can make amends." The son of the man who had been killed thereupon demanded that condign punishment should be inflicted upon the accused. The cadi meditated a few moments, and finally said: "It shall be so." Then to the slater he continued: "Thou shalt stand in the place where the father of this man stood when thou didst fall upon him." And to the accuser he added: "And thou shalt, if it so please thee, go upon the roof, and fall upon the culprit, even as he did fall upon thy father. Allah is great." —Our Young Folk's Budget.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 24, 1872.

Personal.

At our visit to the late S. D. Baptist Conference, we were happy to receive the cordial greeting of Eld. N. Wardner, pastor of the church with which the Conference was this year held, and who was delegate to our last General Conference, Dec. 29, 1871, and to form the acquaintance of many others of that people. Among these we may mention Eld. A. H. Lewis, of Berlin, Wis., Eld. G. B. Utter, of Westerly, R. I., Eld. J. Bailey, of Milton, Wis., Eld. N. V. Hull, editor of the Sabbath Recorder, Alfred, N. Y., Eld. D. E. Maxson, Plainfield, N. J., Eld. L. Crandall, N. Y. city, Prof. Williams of Alfred University, Alfred, N. Y., W. C. Whitford, Pres. of Milton College, Milton, Wis., A. R. Cornwall, A. M., Principal of the Albion (Wis) Academy, Eld. L. C. Rogers, Milton, Wis., and many other ministers of that denomination. What we saw convinced us that the cultivation of the intellect is no necessary barrier to consecration of heart; for these brethren seemed to have a love for the Sabbath cause, and the salvation of men which was good to behold. Our association with these and other members of the Conference, during which time we shared the generous hospitality of different members of the church at West Hallock, was very pleasant. And we hope to meet them when the blessing pronounced upon those who faithfully observe and teach the commandments of God is bestowed, and such enter in through the gates into the city. Matt. 5:19; Rev. 22:14.

Rumors of War.

HENRY DUNAT is the originator of a society formed in Europe for the alleviation of the sufferings of the sick and wounded in war. As such, he is not only well known in Europe, but he understands very fully the state of things there. In relation to the future prospects of war on the continent, he says:—"I believe I know the continent, and my conviction is that we are on the eve of the grandest events of this century, whether viewed from a political or social point of view. A great war is imminent, and within a few years the continent will be overturned by a general conflict of nations."

What War Costs.

DUDLEY BAXTER, an accurate statistician in Europe, makes up the war debts of Christendom to the day of Sedan. And this is the instructive tabulation of figures he gives us:— Great Britain.....\$3,840,000,000. Continent of Europe.....10,394,064,000. America.....3,673,536,000. Asia.....502,636,000. Africa.....190,344,000. Australasia.....171,571,200. Now this vast amount does not include the £200,000,000 which France is to pay to Germany, nor the debt she has contracted in carrying on the war against that power. To be within the mark, or this side of the actual fact, let us assume that the latter debt will not exceed £100,000,000, and that the whole aggregate debt of France for this war will be £300,000,000; and also that what she pays Germany will reimburse that power for all its increased expenses on account of the conflict. This is a very moderate estimate, and yet it adds to the total we had at the beginning of the war £300,000,000, raising it to £4,210,865,000, or \$20,212,152,000.

The Health Reformer.

SUBSCRIBERS on the trial trip (four numbers for 25 cents) are coming in at the rate of one hundred each day. Most of this, however, is done by individual effort. Comparatively little is being done by Tract Societies. It has been decided to continue this offer through October. As the September number is now exhausted, names that are sent after this will commence with the October number, and continue through November, December, and January. Let the Tract Societies take hold with a will, as October will doubtless wind up the trial trip. PUBLISHERS.

Sabbath-School Lessons.

In all our Sabbath-schools the want of proper lessons for youth and children of different ages has been deeply felt. We are happy to announce that the first volume of "Progressive Bible Lessons for Children, to be used in Sabbath-schools and families—by G. H. Bell," has been prepared, and is just what is needed. It contains 208 lessons of the greatest interest and importance. It has a full table of contents, and valuable suggestions to superintendents, parents, and teachers. One copy, or more, should be in every family. Price, post-paid, bound, 35 cents; paper covers, 25 cents.

Bro. John W. Price, of Patterson Station, eight miles east of Winterset, Iowa, would be glad to have brethren passing that way call on him.

It is often charged that too large a proportion of the receipts of our great religious benevolent societies are squandered in the expenses of collection and management, and that worldly people do their business much more economically. We have a case in point. The Brooklyn Daily Union, of April 18, affirms that the Commissioners of Charities and Corrections for the county of Kings, New York, sets this example: "That, making all allowances, it has

cost \$245,487 of the people's gifts to distribute \$266,961, including temporary as well as institutional relief, and that in our county institutions alone it has cost \$190,415 to distribute \$178,927, of which costs, nearly \$90,000 was for official salaries."

The Glory of Drudgery.

PERSISTENT plodding is one of the fixed conditions of permanent success. Neither genius nor any other advantage can supplant it. For the "lucky" man is not he into whose lap drops a fortune or a windfall of what his fellows call glory, but rather he whom God leads step by step, through darkness to light, from rough places to smooth, up the long hill of discipline to the heights of peace. Christian work is eminently of the sort which tests and toughens the soul by drafts upon its endurance. To persevere in the face of delays, discouragements, and reverses, is one of God's foremost requirements. To be contented with his promise; to find in that sufficient return to sustain us in long watching and diligent working; to feel that dignity and preciousness are conferred upon the meanest details by the consecration of all to him—this is the glory of drudgery, and it is a real and lasting one.—Christian at Work.

Thought.

In educating the mind, our first duty should be to teach it to think, so that all its powers can be concentrated upon a single point without painful effort. When Sir Isaac Newton was asked how he made such vast discoveries in the various departments of science, he replied, "By thinking." The world, in looking at the results he effected, forgot the weary days and nights spent in patient thought, by which those magnificent theories, the wonder of the present day, were brought forth. In early years he learned to think, and as thought generates thought, and the mind of man is capable of almost infinite expansion, he went on step by step in the labyrinths of science till death put an end to his labors. The want of earnest thought receives a daily illustration in the institutions of learning all over our land. The brains of the students are crammed with an immense mass of rubbish collected from other minds, and with this insubstantial repast they are compelled to be satisfied. Not once are they taught to descend into the caverns of thought, and gather bright jewels for themselves. There are, however, notable exceptions in this general laxity of discipline, and the light they shed forth shines with a double brilliancy.

ADVICE TO THOSE WHO NEED IT.—Pay your debts as soon as you get any money in your pockets. Do without what you don't need. Speak your mind when necessary. Hold your tongue when prudent. Speak to a friend in a seedy coat. If you can't lend a man money tell him why. If you don't want to, do the same. Cut any acquaintance who lacks principle. Bear with infirmities, but not vices. Respect honesty; despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashion. Acknowledge your ignorance, and don't pretend to knowledge you have not. Entertain your friends, but never beyond your means.

FIFTEEN GREAT MISTAKES.—It is a great mistake to set up our own standard of right and wrong and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what can not be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible which we can not perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.—Trade List.

News and Miscellany.

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

A Meteoric Shower.

A CURIOUS AND BRILLIANT CELESTIAL SCENE. A PUZZLE FOR THE SAVANTS. Special dispatch to the St. Paul Pioneer. LOUISVILLE, Aug. 31.—A wondrous celestial phenomenon was witnessed here about yesterday noon. While the sky was perfectly clear a faint halo gathered about the sun. It soon assumed a yellowish cast, and in the course of half an hour five circles, tinted with all the colors of the rainbow, made their appearance, one after another, around the sun. Then for nearly two hours, brilliant globes, apparently between one and five inches in diameter, were emitted from the various circles. Some made their appearance very slowly, like bubbles rising to the surface of the water; while others burst apart like the fire balls from Roman candles. Myriads of them were in motion at once. Most of them took a straight line in direction of the earth, while others shot off at a tangent. At first they had a brilliant, white light, which became less intense as they approached the earth. The globules increased in size as they came near, and finally entirely disappeared before reaching the earth. The weather was very cool, although the sun was shining brightly. The wondrous scene was witnessed by nearly every person in the city, and created no little alarm among the ignorant and superstitious. The local savants are puzzled, and can give no explanation of the phenomenon. The popular belief is that it was the long expected meteoric shower.

THE coming Chinaman is at hand. Yung Wing, the agent of the Chinese Government, has just arrived, bringing about thirty boys, of the average age of twelve years. They are to be placed in families of respectability and culture in different parts of Massachusetts and Connecticut; never more than two in a family, and usually but two in the same town. They are just beginning the study of English, and provision will be made for their instruction in the rudiments of our language and our sciences. This is the first detachment of one hundred and twenty boys

who are to be sent by the Chinese Government to this country, to remain fifteen years, giving them ample time for a complete course of study—academic, collegiate, and professional. Mr. B. G. Northrup is assisting Yung Wing in securing places for these boys, and we unite with him in the hope that these boys will find a welcome "in the homes which illustrate the best phase of American society." The experiment which the Chinese Government has been induced to enter upon is one which promises great results; and no well-wisher of his kind can ever hope for a better opportunity of doing a service to Christian civilization than that which he would have in taking into his home two of these future mandarins of China.—N. Y. Independent.

CRIME IN NEW YORK.—The report of the New York Board of Police Commissioners for the year ending April 5, 1872, states that during that period the number of arrests amounted to 84,514, being an excess of 9,000 above the previous year. The most noticeable increase was among the higher grades of crime, there being 63 cases of homicide against 24 in the previous year, and 57 in the year ending April 5, 1870. The number of burglaries, grand larcenies, and robberies, had diminished in the year 1871-72; but it is a poor consolation to the people of New York to know that, while property is better protected, human life is in greater danger than ever. The character of offenses against the person has also changed, and instead of deadly attacks in the thoroughfares of New York, we now hear continually of unprovoked assaults on respectable passengers in the street cars.

THE assistant postmaster-general, in reply to an inquiry, says that "all articles of merchandise, not exceeding twelve ounces in weight, which are not from their form or nature liable to destroy, deface, or otherwise injure the contents of the mail bag, when put up in such manner that the contents can be examined without destroying the wrappers, may be mailed at a prepaid postage of two cents for each two ounces or fraction thereof."

THE CHICAGO GIANT.—Mr. Lars Tollefson, the Norwegian giant, died in Chicago lately, after an illness of three days. The deceased was remarkable for his stature, and was probably the tallest man on record of the present day. He was seven feet and nine inches in height, and weighed three hundred and seventy-five pounds. He was born in Hollingsdale, Norway, in 1834, and emigrated to America some three years ago. Being of such an extraordinary altitude, he received many tempting offers from speculating showmen to travel and exhibit himself. Mr. Tollefson refused all such generous inducements. He had a constitutional aversion to anything like making a parade of himself before the curious public. During his residence in Chicago he had become a noted and remarkable local celebrity. His appearance on the streets always attracted a host of gazers.

A VAST TERRITORY.—Once there was a man—so goes the story—who drove a yoke of oxen from Maine to California. It is asserted that he is the only person who has a correct idea of the size of the United States. Be that as it may, few people realize the vastness of our territorial area. Colorado, for example, is thirteen times as large as Massachusetts, and Dakota is as large again as Colorado. The eleven Territories, as accurately as can at present be ascertained, contain over one billion and a quarter of acres (1,360,385,919), exceeding by nearly two hundred thousand square miles the aggregate territory of all the present admitted States of the Union. The Territory of Alaska, containing 368,529,600 acres, is included in the number of acres stated.

Appointments.

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

Quarterly Meetings in California.

San Francisco, Oct. 5 " 6. Green Valley, " 12 " 13. Petaluma, " 19 " 20. Healdsburg, " 26 " 27. Preaching each day at 11 A. M.; other services and meetings notified by letters.

COMMITTEE OF CAL. STATE MEETING.

QUARTERLY meeting at Memphis, Mich., Oct. 5 and 6. A general invitation is extended. Let all our scattered members report in person, or by letter. Bro. Lamson and Kenyon are expected. H. S. GURNEY.

With the church at Alameda, Oct. 5, and remain over the second Sabbath. Brethren there will arrange for meetings as they think best. H. S. GURNEY, CHAS. JONES.

Memphis, Oct. 5, " 6. Greenwood, " 12, " 13. D. H. LAMSON.

QUARTERLY meeting at Sevens, October 5 and 6. Come prepared to seek the Lord. Bro. Marsh is expected. GEORGE FOREMAN.

QUARTERLY meeting of the church at Hundred-Mile Grove, Wis., Oct. 5 and 6, at which time all who wish will have an opportunity to join the Tract and Missionary Society. We hope to see a general gathering. N. M. JORDON.

PROVIDENCE permitting, I will meet with the churches in Tract Society and quarterly meeting as follows:— East half District No. 4, Oct. 6, where Bro. E. P. Giles may appoint. E. H. ROOT.

By request of the Iowa Conference, I will meet with the friends of the cause in Otranto, Mitchell Co., Iowa, Oct. 12 and 13, 1872. C. A. WASHBURN.

QUARTERLY Meeting of the Allegany church, at Nile Hill, N. Y., October 5 and 6. By order of the church, D. OVIATT.

QUARTERLY meeting of the Kickapoo, Wis., church, on the first Sabbath and first-day in October 1872. We would be glad to see Bro. I. Sanborn present. ELI OSBORN, Clerk.

QUARTERLY meeting of the church at Waterloo, Grant Co., Wis., Oct. 19, commencing at ten o'clock and hold over first-day. Bro. Sutherland is expected to be present to preach the word. We cordially invite the brethren and sisters at Mount Hope and Bloomington to meet with us. Let us draw near to God that he may draw near to us and pour us out a blessing. JEHIEL GANIARD.

QUARTERLY meeting for Oakland, Johnstown, Raymond, and Little Prairie, at Little Prairie, Oct. 5 and 6. Meeting to commence Sabbath evening. C. W. OLDS.

MONTHLY meeting for Tuscola, Vassar and Watrousville, churches at Watrousville, Mich., Sabbath and first-day, Oct. 12 and 13. Bro. Corlies will be present. J. L. MILLER.

We have just pitched the tent at Batch Grove, six miles north-west of Webster City. Our P. O. address, till further notice, will be Webster City, Hamilton Co., Iowa. R. M. KILGORE.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

I wish to find a place among Sabbath-keepers for two of my boys to live, one 16 the other 14 years of age. Would rather find a place for them in New England. Would like to get a place for them this winter, and have them attend school. Do not expect they would receive much, but their board. My object in securing a place for them, is that I can be at liberty to go out and labor in the cause of present truth. If any see this notice, who would like to take such a boy as either of these, will they correspond with me immediately. J. CRANDALL. Athol, Mass.

A SABBATH-KEEPER wishing to work on a farm, can correspond with Paul Sullivan, Mindoro, La Crosse Co., Wis.

JOHN WILLIAMS, of Mt. Hope, Grant Co., Wis., wishes some good S. D. Adventist as partner in the mercantile business.

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.

\$2.00 EACH. O S Lanpher 42-1, Peter Dun 42-15, W J Garner 42-15, B G Robb 42-1, F A Elwell 41-13, Wm Brown 37-13, J T Athey 42-15, J L Wright 42-15, Wm P Longmate 42-13, Eben Metcalf 41-19, E A Walter 41-1, R Worrick 41-17, Mrs Wm Daniels 42-1, Mrs M E Jackson 41-6, D D Haines 42-1, J M Leonard 41-1, S W Randall 43-1, W H Ball 42-7, M P Shaw 42-1, A Chase 42-1, Mary Foster 46-1 D Reak 42-12, L Bolton 42-1, H M Sargent 42-1, J P Ayer 42-1, L G King 42-9, Mrs D A Furman 42-15, C H Bailey 42-13, C Belden 42-11, W Sanborn 43-1, J N Brendle 42-12, M D Brewer 40-9, W Cheever 42-4, M Lamphere 42-15, H Hodgson 41-10, Rachel Cole 42-1, Wm Proctor 42-15, Wm Moor 42-15, Geo Thomas 42-15, Thomas Webb 42-15, Sarah Rands 42-15, M A Thomas 42-15, J F Hovey 42-9.

\$1.50 EACH. C Houser 41-14, Anna M Edwards 42-15, J M Kelley 42-15, A B Griggs 42-15, Daniel Farnham 42-15, Jeremiah O Keefe 42-15, H U Ogburn 42-15, J A Redden 42-15, C B Church 42-15, R Fritz 42-15, Samuel Kirkham 42-15, J W Staterburg 42-15, J E Fowler 42-15, Jos Saunders 42-15, Lydia M Weeks 41-7, Jane Redington 42-1, H Morse 42-15, Julia A Zerks 42-15, H Devo 42-15, A Bates 42-15, J B Wetherill 40-13, Jane Goodwin 42-15, Lucia Marden 42-15, Prather and Plornieux 42-15, "The Democrat" 42-15, Wm W Smith 42-15, J Deming Jr 41-7.

\$1.00 EACH. Mrs Hyde 41-14, Geo Rhodes 41-10, Alice H Stone 41-15, Sophia Johnson 42-15, Peter Owens 41-6, Lewis Hackett 41-10, Mrs P Vaughn 40-14, S L Hallock 41-15, Calvin Prince 42-1, M H C 41-1, G L Ashley 40-19, H S Priest 41-13, L J Shaw 41-14, Lizzie White 41-15, W Parsons 40-1, H Smith 41-6, H Barr 41-6, Mrs L Sweet 41-15, L Manley 41-1.

Miscellaneous. D Clark 400 42-10, J B Parker 50c 40-20, Sarah Stalker 75c 42-1, Wm E Everett 5.00 44-1, I Anderson 50c 41-2, V Fairbank 3 00 42-1, Mrs L Hobley 4 74 42-1, Mrs A Emerson 2.25 42-1, A Munson 3 00 42-1, Sarah Phelps 1.87 43-16, Polly Frink 3 00 42-1, S M Rose 2 40 42-1, S V B Cobb 8.25 42-1, Mrs A Smith 3 00 42-1, H Dalgrien 2.25 43-1, A Briggs 1.60 40-1, J W Birdlebow 3.75 40-15, A Keller 1.87 40-15, L Haskins 2.25 40-15, T Butler 4 83 40-15, Rev J S Bacon 75c 41-15, J A Eeler 75c 41-15, O S Eddy 75c 41-15, Mrs S Myers 75c 41-15, Mrs L C Foster 75c 41-15, Eld D T Taylor 75c 41-15, Julia A Swan 75c 41-15, J E Longley 75c 41-15, Eld E Goodrich 75c 41-15, R Berdsley 75c 41-15, Wm Gatchel 75c 41-15, Maria Bates 1.85 40-15, H B Stratton 2 25 42-1, Mrs M A More 2 25 42-13, Joseph Smith 50c 41-1, L A Sargent 3 00 46-1, J M Hall 2 50 42-1, I S Lawrence 1.12 40-1, S M Holly 41c 41-21.

Books Sent by Mail.

J F Frauenfelder 50c, J T Coville 25c, W E Chesbro 50c, L Manley 75c, J Deming Jr 50c, N N Wheeler 25c, E C Van Vlack 25c, J B Goodrich \$5.97, H Gardner 2 10, Peter Vogel 50c, John Heligass 3.00, G W Fish 10c, M E Van Deusen 30c, C Belden 50c.

Books Sent by Express.

David Downer, Bloomington, Via Bridgeport, Wis., \$4.27, R. F. Cottrell, Medina, N. Y. 3.85.

Cash Received on Account.

R. F. Andrews \$2.75, I Sanborn 65cts.

Shares in Health Institute.

Stephen Alchin, \$25.00, Mrs. R. D. Day, 25.00.

Book Fund,—\$10,000 Wanted.

Amount previously acknowledged, \$5297.88. Five Dollars Each. P Martin, M Thompson.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends on trial, \$1.50 year. Address REVIEW AND HERALD, BATTLE CREEK, MICH.