

# 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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#### SAVE, OR I PERISH.

O, bid me come to thee,  
Jesus, my Lord!  
Loud roars the angry sea,  
Darkness o'er shadows me,  
Rude winds shriek threateningly;  
O, speak that cheering word!

Extend thy powerful arm,  
And help afford;  
My heart sinks in alarm,  
So dark and wild the storm:  
Yet thou canst shield from harm;  
Save, or I perish, Lord.

I'm sinking in the deep,  
My cry regard;  
Higher the dark waves creep,  
Over my head they leap,  
But thou my soul canst keep;  
Save, or I perish, Lord.

Speak to the billows wild,  
Peace, be thou still.  
O God, be reconciled!  
Through Christ, the undefiled,  
To me, thy erring child,  
Who'd humbly meet thy will.

Let me upon thee rest,  
O Saviour, dear!  
Thus I the waves may breast,  
By thy sweet presence blest;  
Naught may my peace molest,  
Whilst thou dost soothe each fear.

—Sel.

#### THE STATESMAN ARTICLES.

ARTICLE TEN.

##### THE PRINCIPLE AS TO TIME IN SABBATH OBSERVANCE.

OUR readers will recollect that the chief difference between the second and third theories of the Christian Sabbath, as we stated them in our last issue, is in reference to the question of time. Seventh-day Sabbatharians, on the one hand, maintain that the last one of the seven days of the week is the sacred day, and that the observance of this very day is absolutely essential to the proper observance of the Sabbath of the Lord, and the keeping of the fourth commandment. On the other hand, we set forth what we believe to be the true theory of the Christian Sabbath, according to which the essential idea of the law of the Sabbath is the consecration to God of an appointed proportion of time—one day in seven, and not the essential holiness of any particular day.

We have already seen that the interpretation of the fourth commandment which insists on the essential holiness of the last day of the week would convict the risen Lord and his inspired apostles and the whole church of Christ, even in its purest days, of the violation of that precept of the divine law. But let us now examine a few practical points in connection with this second theory.

1. If the seventh day of the week is to be rigidly adhered to, as the law of the fourth commandment, it must be the seventh from the creation, in regular weekly succession. Will any seventh-day Sabbatharian venture to affirm that, through all the changes of our race, through all the breaks of history, through the bondage in Egypt and the repeated captivities of God's ancient people, to say nothing of the miracles in connection with Joshua's victory and Hezekiah's sickness, the unbroken succession of the weekly divisions of time has been maintained? Does the last day of our week answer in an exact numbering of days to the seventh day on which God rested after completing the work of creation? The interpretation which we are now considering demands this conformity to the fourth commandment in its letter. He would be a bold man indeed

who would affirm that his seventh day in this nineteenth century is the exact day which his own view of the law of the Sabbath would require him to keep holy. Our present first day may correspond to the original seventh day. Who knows?

2. But admit that these essentially holy twenty-four hours at the close of each week may be marked without doubt, how can all Christians in different parts of the world keep them? How can men in different longitudes and latitudes so mark off the week as to have it end with this intrinsically holy portion of time? The difference in local time in different parts of the earth is a fact familiar to every school-boy. The circumference of the earth, for the convenience of calculation, is divided into three hundred and sixty degrees. As the sun appears to make a circuit round the earth every time the earth rotates on its axis, that is, every twenty-four hours, the apparent motion of the sun from east to west will be fifteen degrees each hour. Let it be noon of the seventh day at any given point in our land, and it will be sunset ninety degrees east, and sunrise ninety degrees west. At what point of the earth's surface shall men claim the right to have the seventh or holy day begin with their sunset or their midnight, and demand that all others east and west shall measure their holy day from so many hours before or after their own midnight or sunset, as their portion may require?

Or again, in extreme northern and southern latitudes, where perpetual day and constant night alternate with the annual revolution of the earth, how shall the seventh day be marked? How shall this essentially holy day of twenty-four hours be known? As God in his infinite wisdom has seen fit to make our earth, and ordain the laws of its diurnal revolution on its axis, and its annual orbit round the sun, it is simply impossible for the inhabitants of the world to keep holy the same identical period of time. The interpretation of the law of the Sabbath at which we are looking is in conflict, therefore, with the laws of the solar system.

3. Our seventh-day friend, perhaps, retreats to his last refuge. There is no portion of absolute time essentially holy. That was never meant. Very well, then, what is meant? Why, that each one in his own longitude or latitude should observe the seventh day as it is measured by his own local time. We apprehend that in some latitudes the seventh day, measured by local time, running through some thousands of hours, would be a weariness to the strictest even of seventh-day Sabbatharians. But we will leave these extreme cases. They must keep holy the appointed proportion—one seventh of their time. That must be the law of the Sabbath to them. But in the belt of the earth nearer the equator, local time, measured by the natural division of days, must be followed.

Now, let it be said, we have no desire to treat a serious subject lightly. But our friends insist on an interpretation of the fourth commandment which can hardly be treated seriously. We can scarcely blame Dr. Geo. Junkin for employing this shaft of ridicule. He says, substantially, Suppose all our seventh-day Sabbatharians (and their number is not an insuperable objection to the experiment), having labored six days according to the commandment, come to the night of Friday. By an excusable artifice, sponges saturated with a powerful anæsthetic agent are held to their noses, and they are laid up, in perfect unconsciousness for a whole day beyond the close of their usual time of sleep. They awake, supposing it to be the seventh day of the week, as to them, as conscious intelligent beings, and subjects of law, it certainly would be to all intents and purposes. But in fact, by the actual measurement of time, it is the first day of the week. Might there not be in this way a practical solution of the whole difficulty?

But the actual rising and the setting of

the sun may be insisted on whether our seventh-day advocates are conscious or not. Suppose, then, that one of them takes the now rather popular trip of a tour round the world. Going west at the rate of say thirty degrees a week, starting from New York, he would lengthen each of his days from sunrise to sunrise,—supposing the sun to rise at six o'clock, local time, all along the belt of his course,—a little over seventeen minutes, and thus, keeping his own count of time, and observing every seventh solar day, on his return to New York at the end of twelve weeks, his seventh-day Sabbath would really be the first day of the week. Though he might not be *mentally* converted to the first-day theory of the Christian Sabbath, he would at least be *physically* converted, and would either be compelled to accept the change, or make a week of six solar days to harmonize in Sabbath observance with his seventh-day brethren at home, or take to his journeying again, and complete the circuit of the earth in the opposite direction, in order to maintain, unbroken, the succession of weeks of seven days each, and have his Sabbath fall on the one and only day which will suit his interpretation of the fourth commandment.

If, instead of going by the west, our traveler should go by the east, journeying at the same rate of thirty degrees each week, he would diminish the length of each of his days, a little over seventeen minutes, and on arriving once more at New York, at the end of twelve even weeks by the time of that city, but twelve weeks and one day by his own time, his seventh day Sabbath would fall on the sixth day of the week, and we would have a new order of Sabbatharians.

The reason of the diversity is obvious. The trip around the world, according to the supposed rate of travel, would occupy just twelve weeks, or eighty-four days of twenty-four hours each, measured by local time at New York. The total number of hours, reckoning each day twenty-four even hours, would be 2016. The traveler proceeding westward at the rate of thirty degrees a week, would add to each day's length just seventeen and one-seventh minutes—making each day from sunrise to sunrise, reckoning this always at 6 o'clock, local time, twenty-four hours, seventeen and one-seventh minutes long. He would, therefore, in the whole number of hours of his trip, 2016, see the sun rise only eighty-three instead of eighty-four times. Going east, he would shorten each day's length, reducing it, from sunrise to sunrise, twenty-three hours forty-two and six-seventh minutes. In this case the whole number of hours, 2016, would divide up into eighty-five solar days. To one remaining at New York there would be eighty-four solar days; to the one going west around the world the same absolute time would be summed up in eighty-three solar days; and to the one going east, it would extend itself to eighty-five solar days. Thus, at the close of every trip round the world, the Christian traveler or sailor must readjust the reckoning of his days, in order to observe the Lord's day with his brethren at home. When our Constitution shall have been amended, and a true Christian regard shall be shown to all citizens, if our seventh-day friends feel grievously oppressed by the Sabbath laws which will then be no dead letter, we shall do our utmost to have the national government provide a number of comfortable vessels, and give our friends a gratuitous trip round the world. We shall take care that the officers are instructed not to sail by the east, for our seventh-day Sabbatharians would then go away only to come home and be sixth-day Sabbatharians. Due care will be taken to have them proceed in the right direction, and to induce them on their return to stay at home, and government's oppression of them by Sabbath laws will then forevermore have ceased.

In all seriousness we ask, how can a thoughtful man, in view of the fact of the earth's revolution round the sun, and its

effect on the measurement of time, hold to the second theory of the Christian Sabbath? We have a matter of fact to record just here. In 1790, nine mutineers from the English vessel, the *Bounty*, along with six men and twelve women from Tahiti, landed on what is known as Pitcairn's island in the Pacific Ocean. John Adams, one of the mutineers, after the violent death of the other men, was converted by reading a copy of the Bible, and became a true Christian. Keeping his own count of the days, he observed the weekly Sabbath, with the community which was growing up, and which he was at great pains to instruct in the Christian religion. Some time after, an English vessel visited the islands, keeping their count of the days. The officers and crew of this vessel landed at the island on Saturday, but to their astonishment found a Christian community keeping the Christian Sabbath. The original settlers and the visitors had gone to the island in different directions. Did the sailors, who kept one day, not observe the Sabbath? Or did the islanders, who kept another day, violate the fourth precept of the decalogue?

Two colonies of seventh-day advocates might leave the same port, one going east and the other west, and might locate on islands, on the same parallel of longitude, but on different parallels of latitude. Each, keeping its own record of time, would be found on settling in their permanent home, to be observing a different day as the weekly Sabbath. Would either colony admit that it was in the wrong? If they were to live apart, each might properly observe its own day; if together, would it matter which day might be observed?

Thus the principle as to time in Sabbath observance insists not on the essential holiness of any twenty-four hours in themselves, but on the dedication to God, of one day in seven, one-seventh of the time as nearly as that proportion can be measured by the most convenient means available. This, the third theory does, while it accepts all the facts of history. With one more article, in favor of the third theory of the Christian Sabbath, we shall close this whole discussion.—*Christian Statesman*, Feb. 8, 1873.

#### "THE PRINCIPLE AS TO TIME IN SABBATH OBSERVANCE."

A REJOINDER.

WERE it not true that we had long since ceased to be surprised at anything which an individual could say when opposing the claims of the Lord's Sabbath, after having received the light concerning them, our astonishment at the position taken by the gentleman of the *Statesman*, in the foregoing article, would have no bounds.

To one who has followed him thus far in an elaborate argument, running through a series of nine communications, all for the purpose of establishing from both Scripture and history, the change of the Sabbath from the seventh to the first day of the week, and the obligation under which all men are now placed to observe the latter instead of the former, it will be extremely difficult to explain, on grounds honorable to himself, this sudden repudiation of all which he has said in the past, while endeavoring to defend the newly found theory of the observance of one day in seven, to the exclusion of any definite day whatever.

In his second article, he says, "We are concerned here and now simply with the transfer of the Sabbath from the seventh to the first day of the week." In the third article, when speaking of apostolic times, he remarks again, "It was also seen that while the observance of the seventh day was not continued, another day of the week, the first, took its place as the stated day for religious assemblies and services." Farther on, he writes again, as follows: "On the last seventh day on which the disciples rested, according to the commandment, the Lord himself is lying in the tomb. The glory of the seventh day dies out with the

fading light of that day, throughout the whole of which the grave claimed the body of the Redeemer. But the glory of the Sabbath of the Lord survives. It receives fresh luster from the added glories of the Lord of the Sabbath. 'The Stone which the builders refused has become the head of the corner.' It is very early in the morning, the first day of the week. Again, 'God said, Let there be light; and there was light.' The Sun of Righteousness has risen with healing in his wings. This is the day which the Lord has made; we will rejoice and be glad in it. The first day of the week has become the Lord's day."

But we must cease from our quotations, for there is no limit to expressions synonymous with the above. Not only so, but were additional proof necessary, by more ample extracts, it could be made to appear that the whole theory of his defense, as already declared, has rested entirely upon the change of the day from the seventh, which was observed till the death of Christ, to the first, which was honored especially by our Lord, by his personal appearance to the disciples on the first and second Sundays following the resurrection, and by the outpouring of the Holy Spirit on the day of Pentecost, with the especial view of teaching the disciples that it had become holy time; also, that they, grasping the moral of the lesson imparted by example, if not by positive precept, inculcated the doctrine of the change, and made it binding upon all.

If we are right in this, and the reader who has followed the debate thus far will unhesitatingly admit that such are the facts, then, of course, the gentleman is arrayed against himself in a manner most distasteful, no doubt, to his personal feelings, as well as disastrous to his polished logic; for to the mind of the merest school-boy it must be apparent that a change of Sabbath from one day of the week to another, involves the definiteness of the day thus honored; *i. e.*, if the first day of the week is now the Christian Sabbath because of the nature of events which transpired upon it in particular, then, of course, it occupies that position to the exclusion of all other days; but this utterly demolishes the seventh-part-of-time theory, which the gentleman has adopted, the very essence of which is, that there is now no superiority in days, and the individual is left free to choose any one which may best accord with his tastes or subserve his interests.

Here, then, we come to a dead halt. Which shall we believe, the nine articles of the gentleman, or the tenth, which is in direct conflict with their teachings? Should we go by the bulk of the testimony, then we must decide that there is a definite day, according to the conviction of our opponent. But if he still holds to that doctrine, then the whole force of what he has said against the seventh-day Sabbath, on the ground that the earth is round, and, therefore, that the Edenic Sabbath could not be kept in all portions of it, is deprived of all its force. For, assuredly, if he believes that God now requires all men to honor the first day of the week, the world over, then he must admit that it is possible for them to do so. But if it is possible for men both to find and to celebrate the first day of the week, on a round world, then, beyond all dispute, the same process which will enable them to do this, will also qualify them to locate and to observe the seventh-day Sabbath. For it is just as certain as mathematical demonstration can make it, that in a week consisting of seven days, having found the first of the number, in order to discover the last, you have but to take the one which preceded the known day, or, if you please, count forward six days from the one already established, and you have the last day of the week to which it belongs. So, too, with every objection urged in the communication.

The one in regard to the difficulties which would be experienced in an attempt to keep the Sabbath of the commandment at the poles, is just as fatal to the first day as it is to the seventh. All this talk, also, in regard to the impossibility of preserving a correct count, and of the lengthening and shortening of the days, as the traveler passes from the east to the west, if it has any force at all, or even the semblance of force, must be met and answered equally by the observers of the so-called Christian Sabbath, with those of the Sabbath of the Lord. This being true, we might pause right here, and roll the burden onto the opposition. Having raised the dust which is blinding the eyes of the ignorant, yet conscientious, it

would be but substantial justice for Sabbatarians to fall back and say to them, Take the field, gentleman, and wrest from the hand of the infidel and the atheist the weapons with which you have armed them to be employed against you in the very work in which you are engaged; for, be it remembered that the children of this world are wiser in their generation than the children of light, and they will readily perceive the advantage which they have gained by such doctrines and difficulties as those to which the gentleman has called their attention. This, however, we shall not do, but shall, ourselves, in due time, strike at the very root of the error, in the interest of a definite and universal day of holy rest. Before entering upon this work, nevertheless, there is a matter which concerns Sabbatarians most deeply, to which attention should be directed.

The gentleman and his friends are pressing upon the nation the necessity of the Constitutional Amendment—contrary to his former declaration, in which he said there was no necessary connection between the Sabbath and the amendment. He now justifies our strictures upon the disingenuousness of his argument, by deliberately stating, in the article before us, with an air of triumphant exultation, that, the amendment once secured, the Sabbath laws in this country will then cease to be a dead letter. By this, he means, of course, that they will be carried into operation. But what are those Sabbath laws? They are laws enforcing the first day of the week, in nearly every State in the Union. Now, we believe that what the gentleman says will be fulfilled; but right here is the proper place to offer a solemn protest. Will the gentleman fine and imprison my brethren and myself for disregarding the first day of the week, after having conscientiously kept the seventh? If so, we ask for the logic by which such a course could be justified, on the ground that the seventh-part-of-time theory is correct? Now, mark it, the object of the amendment is to make the Bible the fountain of national law. All the enactments of the Congress and all the decisions of the judiciary are to be in harmony with it. If, therefore, Sabbath laws are passed, they must be such as the Scriptures would warrant; for the Sabbath, be it remembered, which this movement seeks to enforce, is the one which the Bible teaches. But, according to the last theory, the day which God now requires to be observed is not any one in particular, but simply one in seven, the individual being left to make the selection of the one which he prefers thus to honor. Now, therefore, it is submitted that if God has given to man this prerogative of choice, then he has done so because this course was the one which commended itself to infinite wisdom, and no person or set of persons has a right to come between the creature and the Creator, depriving the former of rights which the latter has guaranteed to him. If the Bible Sabbath is indeed an indefinite one, we say to these gentlemen, Hands off; in the name of religion and the Bible you shall not perform a work which will do violence to a large class of conscientious citizens, and which, according to your own argument, is contrary to the doctrine of the Christian Sabbath, as laid down in the word of God. Be consistent with yourselves and your views of Scripture. If, indeed, you are sincere in believing that Sabbatarians violate no divine law in the keeping of the seventh day, then we say to you, in the name of charity, Why not allow them, so long as they are Christian men and women, and obedient citizens, to carry out their convictions of duty, without compelling them, by the appliances of persecuting legislation, to keep the particular first-day Sabbath which indeed you have chosen for yourselves, but for which you have now ceased to claim any special divine honor? To force them either to disregard their own convictions of duty, or to keep two days holy, would be an act of despotism but one remove from that terrible bigotry which, in the Inquisition, resorted to the rack and the thumbscrew; not, indeed, to make men better Christians, or better citizens, but to coerce them into the acceptance of institutions for which there was no divine authority.

But we must pass to the consideration of other points. To the objection that the seventh day may have been lost since creation, and that he is a bold man, who would affirm his ability to locate it now, it may be replied that, while Sabbatarians claim for themselves no unusual amount of courage, they do insist that it is an easy matter to

demonstrate the succession of weeks, and the proper place of the original seventh day in the septenary cycle at the present time. The way in which this may be done, is as follows: At the creation of the world, God blessed and sanctified the seventh day, because that on it he had rested. At the exodus from Egypt, he gave to the people a written law, enforcing the Sabbath observance of the day on which he had originally ceased from his labors. On the sixth, Moses said to the people, "To-morrow is the rest of the holy Sabbath unto the Lord." For forty years subsequent to this, God marked out this day from the others by causing that no manna should fall upon it whatever, whereas, it fell upon every other one of the seven. Thus we have the authority of God himself, who assuredly could not mistake, that the people of Israel, in the outset, had committed to them the original seventh day; since God not only gave them a Sabbath, but also, according to the reason of the commandment, the Sabbath of the Lord. Descending the line of history to the days of Christ, we find him declaring that he had kept his Father's commandments (John 15:10). But one of these commandments was that relating to the Sabbath; in order, therefore, to the proper observance of it, Christ must have been able to decide which day in the week it was. That this was the case, none will dispute. Thus the day is located in his time satisfactorily, since he kept the same one which the Jews regarded, and which preceded the day of his resurrection. From that time to this, we have the general agreement of Jews, Christians, and heathen, in regard to the precise place in the week of both the first and the seventh day. Surely, this is all which could be demanded in order to reach reasonable certainty.

The difficulty which the gentleman finds in harmonizing the will of God, as expressed in the law of nature and that of a definite Sabbath for the people living near the poles, is apparently possessed of some force. It is, however, not peculiar to him. These barren wastes of ice and snow, though far removed from our civilization, are apparently destined to figure as largely in the spiritual world as they do in that of scientific research; not only on the Sabbath question, but also in that of baptism, it has a part to act. Think, says the advocate of sprinkling, as a shudder runs through his whole system, think of an immersion administered in the regions of eternal ice. Then having suitably impressed his auditors with the physical difficulties in the way of Bible baptism, he concludes that God never could have ordained immersion as the only method, since it is impracticable in the extreme north, and God surely would have commanded a form of ordinance which could be carried out in all parts of the world. In harmony with this line of deduction is the difficulty stated by our friend. Chiming in with the theory that the laws of nature and the law of God must run harmoniously together, it is shown that at the poles the days and nights are six months long; therefore, that a twenty-four hour Sabbath, definitely located upon the last day of the week, is out of the question. The conclusion drawn is that, as the theory of the seventh-day Sabbatarians is in conflict with the ordinance of nature in these portions of the globe, it must be contrary to the original design of God. But pause a moment; suppose we should grant that in the region in question there are men who cannot keep the seventh-day Sabbath as originally ordained, does that prove of necessity that it ought not to be hallowed in those portions of the world where there is no difficulty in the way of its observance? We think not. To illustrate: Were a man to pass his life in a coal mine, hundreds of feet beneath the surface, laboring continually, and never seeing the sun at all, would he, therefore, be exempted from the definite Sabbath? You answer, No. But why is this reply returned? Manifestly, because the difficulty is not with God and his laws, or the sun, but with the individual who has voluntarily placed himself under abnormal circumstances. In other words, he has located himself where the God of nature never designed that he should, and in so doing he has himself created a difficulty which he himself can remove.

So, too, with the Northman. If he finds it impossible to keep a Sabbath which is most perfectly adapted to the wants of mankind, it is simply because he has placed himself in a region which God has declared waste and uninhabitable as emphatically as can be done by nature speaking through the

language of eternal ice and snow, and the disappearance for six months in a year of that great luminary whose light and heat are so indispensable to the comfort and advancement of the race. But if this is true, then the argument from the conflict between the law of the God of nature and that of revelation, concerning a definite day of rest, loses all of its force; for the whole trouble arises, not from any want of adaptation on the part of such a rest to the circumstances of those who are where God would have them located, but from a disregard, in the first place, on the part of the nations in question, of the manifest law of prohibition to the settlement of regions which were designed to remain unoccupied. Their relief can be found in one of two directions: They can, in the interest of their own progress, retrace their steps to localities where the more advanced portion of the race feel the genial influence of a diurnal sun; or, should they insist upon remaining in the bleak regions of their choice, it is possible for them, according to the accounts of travelers, to mark by the variations of the twilight, even in their six months' night, the boundaries of the Sabbath and the week days as they come and go to those residing in more temperate regions.

It is now time to grapple with the theory that it is impossible for those traveling around the world and those living in different portions of it to keep one and the same day. The first thing to be settled is the matter of what is meant by the expression, "the same day." Upon this point the gentleman has wasted many words. We have never insisted upon the identical hours. All that we demand is that the same day should be observed throughout the habitable globe, *i. e.*, each individual should celebrate in his own particular locality the seventh day of the week as it comes to him in its passage round the earth—to use the language of common parlance. Whether this can be done or not is a question which involves the wisdom of God; for granting that he gave the fourth commandment as a Sabbath law, and the regulations concerning the Sabbath as found in the books of Moses, there is no room for dispute that he understood the statute to enforce the keeping of a definite day, and not merely one-seventh part of time. In the sixteenth chapter of Exodus, where the Sabbath is first introduced, is found an excellent opportunity to test this matter. He there marks out the day which he had hallowed as the one which followed the sixth, and the only one on which no manna fell. For forty years, also, he continued this practice, thus separating the day of his rest by a weekly miracle from all others. But why should he have done this if there was no choice, and if the keeping of the seventh part of time was all that was necessary? Nay, more, why did he make it absolutely impossible for a man to celebrate any other day but the seventh day of the week? That he did so, we can prove in a few words. We will suppose that a person entertaining the sentiments of the gentleman should have attempted to carry them out in the forty years during which God led the people in the wilderness; also, that his first experiment was that of Sunday rest. In this he would have failed utterly. Do you ask, How? I answer that God had decreed that no manna should fall on the seventh day (Ex. 16:26), and that the manna which was to be eaten on the Sabbath should be gathered on the day before (Ex. 16:5). It would therefore have been impossible for the individual in question to provide food for his Sunday rest. But, disgusted with this kind of Sabbath-keeping, suppose he should have tried, in order, Monday, Tuesday, Wednesday, Thursday, and Friday, the result would not have varied materially. On Sunday, there was an utter absence of all food; on the other days, that which had been previously gathered, instead of being fit for use, would have been found corrupted and changed into loathsome worms, since God had told the people that only the manna which was gathered on the sixth day should be kept until the day following; and since some of them, having made the experiment of disobeying in the particular in question, found the result as cited above (Ex. 16:19, 20). On the other hand, should the same individual have decided finally to consecrate the seventh day of the week, he would have found no difficulty whatever. Gathering his double portion of the manna on the sixth day, by a miracle of God it would have been preserved pure and wholesome through the last day of the week.



But how can this be accounted for on the hypothesis that no particular day was chosen by the Lord? If, indeed, he had adopted the indefinite plan, and had left the people to choose for themselves, it is certain that he did this because it was the best method. But if it were the best method, and if it were in accordance with his view of the statute, then, assuredly, he would not have stultified himself and mocked the people by first granting them a privilege and then, by his providence, preventing them from carrying it out.

Should it be suggested that this law was confined to the land of Palestine and to the Jews in its operation, I answer; first, that at the time spoken of the people were in Arabia, not in Judea, and that even should that be granted, which is not true, viz., that the fourth commandment related simply to the Hebrews, this does not affect the question at all, for no one will insist that Jews were only obliged by it when in Judea. Wherever they might be, they were required to keep the Sabbath, whether in bondage in Assyria, or traversing the known world in quest of gain. From Spain to India, from Scythia to Africa, this law was designed to apply and did apply for hundreds of years before it will be even claimed that it was abolished. This being true, it is established beyond question that God himself imposed upon men, traversing the whole of the eastern continent, a uniform day of worship. Do you inquire when they commenced it? I answer, At sunset, agreeably to the direction in Lev. 23:32. Did they go eastward to the Pacific, or westward to the Atlantic, they were required to commence their rest at that hour. Was it impossible for them to do so? He that says so charges God with folly. Were they capable of carrying out the requirement? Then, at least, on the eastern continent, the definite day was a practicable thing. God knew how his people would be scattered; he gave them the institution of the Sabbath, adapted to whatever circumstances they might be placed in; he marked out that Sabbath from the rest of the week, and in the outset settled beyond controversy the question that it was not movable in its nature. Therefore, he who would accept the theory which we have been considering and repudiate the one which we indorse, must do it in the face of God's explanatory providence, in the teeth of his written law, and against the practice of his people Israel, who for centuries have had no difficulty in finding the Sabbath in every latitude.

So much for the law and its history, making clear, as it does, that our opponents do not understand the possibilities of the case as God looks upon them. We will now proceed to the consideration of the difficulties which they discover in the realization of our theory.

It is claimed that, in going around the world eastward, a day is lost; and in going around westward, a day is gained, to the traveler. From these premises, it is argued that a definite day cannot be kept. Has it ever occurred to the gentleman that his own theory would be somewhat disturbed by the same trip? Mark it, it is exactly one-seventh part of time which is to be kept. It will hardly be urged that all the old watches in the land are reliable enough to be trusted in a journey of this length, and, besides, suppose we had lived in a period when such time-pieces were not known, then what? Oh, says the objector, we would have gone by the sun! Then you agree with us, after all, that the sun presents the most available method of marking the day; but remember, now, that you are on your journey round the earth, westward; you travel six days, each one considerably lengthened out by the fact that you are going with the sun; you stop and rest on the seventh day, which you call the Sabbath. Unfortunately, however, as you have been lying still, it is considerably shorter than your six days of work; by this means you have cheated the Lord out of one-seventh of the whole time which all of the six days had in excess over the one on which you rested. Traveling eastward, the opposite would be true, and your days of rest would be longer than your days of labor, and would not, therefore, represent one-seventh part of time.

Again, we might show by argument the complete anarchy into which the community would be thrown by the realization of this doctrine, that men are at liberty to fix upon, each for himself, his weekly Sabbath. Nothing would be easier to prove than that it would seriously obstruct your courts of

justice; that it would render stated worship impossible; in fine, that it would bring confusion into every walk in life. Do you reply that you will obviate the difficulty by legislative enactment, and that you will make this whole nation, from New York to San Francisco, regard the Sunday for the sake of uniformity and good order? I answer; first, have you then improved upon God's great plan? Did he not know that a definite day would be the best, and would he not have been likely to give it to us? secondly, then you admit that it is, after all, possible to keep one and the same day across the whole of this continent; for were this not true, it would be idle for you to attempt to produce uniformity by legislation. But putting this concession of yours in regard to the western, alongside of God's enforcement of a definite day for centuries, on the whole of the eastern, continent, the circuit of the globe is made, and the possibility of keeping a definite Sabbath on both hemispheres is established.

Before me lies the draft of an electrical clock, which is styled, "The clock of all nations." The design is an ingenious one, and serves to show at a glance the difference in time between prominent cities in all parts of the globe. For this purpose, a central dial is drafted, representing the meridian of New York. The hands on this dial indicate the precise hour of noon. Around this central figure are arranged twenty additional dials, on each one of which is marked by the hands the time of day as it will exist in the cities named, commencing on the east of New York with Pekin and terminating to the west of it with San Francisco. By it, you perceive at a glance the precise variation of time in the different longitudes to which these cities belong. For example, while the clock of New York indicates twelve, noon, the one in Pekin indicates twenty minutes before one in the morning; the one in Rome, fifteen minutes to six P. M.; the one in London, five minutes of five P. M.; and so on until you reach New York, where it is twelve M. Then passing westward of that point, where the time is, of course, slower, the dial for Chicago marks seven minutes past eleven A. M.; that of St. Louis, five minutes of eleven A. M.; that in San Francisco, fifteen minutes before nine A. M. By this means, the variation between Pekin and San Francisco is shown to be about sixteen hours, or nearly two-thirds of one whole day. By the same method, the reader will at once discern that it is possible to locate the commencement of the day at any one of these points in its passage around the world. In order to do this, let it be supposed that the day begins when it did in Bible times, with the setting of the sun. It is, if you please, Sunday at Pekin, and those who keep that day commence to celebrate it at sunset. Now, if we would ascertain just when the citizens of Rome would enter upon a like service, it is only necessary to determine how long it would take the sunset to travel the distance separating these two cities. By consulting the draft in question, we find that the time at Rome is six hours and fifty-five minutes slower than that at Pekin. This being the case, the sunset would reach them and they would enter upon the first day of the week just six hours and fifty-five minutes after those dwelling on the meridian of Pekin have done so.

So we might go through the whole list. As the world revolves upon its axis, it would bring London to the same point where the people of Rome saw the sun sink in the west and entered upon the Sunday, just fifty minutes subsequent to that event. The citizens of New York would begin their Sunday, also, with the sunset, four hours and fifty-five minutes after those of London did so; and those of Chicago, fifty-five minutes later than those of New York; and those of San Francisco, two hours and twenty minutes subsequent to those of Chicago. All, however, would be hallowing the same day, though not, for a portion of the time, the same hours.\* Each in his own proper locality would commence to keep the day

\* By consulting the figures given above, the reader will be able to demonstrate, not only the fact that the inhabitants along the line from Pekin to San Francisco, can hallow the same day, but also that the day which they hallow will be identical in some of its hours. For example: It was shown that the people of Rome commence their day six hours and fifty-five minutes later than do those of Pekin. Deducting these six hours and fifty-five minutes from twenty-four hours, we have left seventeen hours and five minutes as the period of time during which the citizens of these two cities would be celebrating the Sabbath in common. Applying the same principle to other cities, we find that London and Pekin would worship together for sixteen hours and fifteen minutes; New York and Pekin, eleven hours and twenty minutes; Chicago and Pekin, ten hours and twenty-five minutes; San Francisco and Pekin, eight hours and five minutes.

when it reached him, and continue to keep it until by a complete revolution of the earth he is brought around to the commencement of another day, as indicated by another decline of the sun. This is as God would have it. In the passage from Egypt to Palestine there was a variation of some minutes; but there was no change in the time of commencing the Sabbath. From even to even shall you keep your Sabbaths, was the divine edict, and his people in going eastward or westward obeyed this injunction. In doing so they needed no time-piece; nor would the traveler at the present time. In every habitable region, according to God's plan, the great luminary of heaven visibly marks the boundaries of sacred time. The day began in the east, and travels to the west. A complete revolution of the earth brings it, with its complement of light and darkness, to the home of every man, no matter as to the meridian of longitude in which he lives. It is the same day, in the Bible sense, as that kept by the Christian, thousands of miles to the east of him, though it may not begin at exactly the same moment.

Practically, this question has no real significance whatever. Though it may puzzle the brain of one who has not before him the facts, it has been settled forever in a most remarkable manner by the usage of mankind. The fact is beyond cavil that from the extreme eastern boundary of the eastern continent to the extreme western verge of the western continent, there is such a perfect agreement upon this point that each day of the week, commencing on the western shore of the Pacific, continues its course across Asia, Europe, and America, until it arrives at the eastern shore of the same sea. So true is this that were there a line of churches surmounted with bells, in hearing distance of each other, they could ring in the commencement of any day; say at Yokohama in Japan, and its march could be made known along the whole line from that place to San Francisco by a like practice in each of the churches, without a solitary break until the last bell on the Pacific coast had announced its arrival there. Whether it be admitted that it can be done or not, it is a fact that the Christians from China to California do observe the same Sabbath or Sunday all along the line between the two points.

Should it be replied that, although there is a uniform reckoning of the days to those passing from San Francisco eastward to China, or from China westward to San Francisco, that, nevertheless, should they cross the Pacific Ocean from San Francisco westward to China, or from China eastward to San Francisco, it would be necessary for them in the first case to add a day, and in the last, to drop one, in order to make their time harmonize with that of the people in these two countries, the reply is that this is very true. It does not, however, prove that there is no definite day which can be kept alike by the inhabitants of the two continents; for in order to the keeping of the same day on a round world there must somewhere be a day-line, in other words, there must be a point where the day begins. In crossing that line the same result would ensue as that claimed in the passage from California to China *via* the Pacific, *i. e.*, a day must be either dropped or added in the reckoning of the individual making the transit. We have already seen that God's plan was to measure the days by the setting of the sun. This being the case, the fourth day, on which the sun was made, commenced at the precise point where at the time of its creation it would have appeared to a person to the east of it as sinking out of sight in the west. The day commencing at that point passed round the earth until every portion of it had in succession witnessed the setting of the sun on the fifth day. The only difficulty that remains in the case, consequently, is that of deciding where the day line should be located. As already discovered, the practice of nations has fixed it in the Pacific Ocean. It is not a little remarkable that sailors change their reckoning while crossing that ocean backward or forward, and circumnavigate the globe at will without the slightest confusion. The only instance which has been cited in which any trouble has occurred, or any confusion of date has arisen, is that of Pitcairn's Island, in which they failed to make the change under consideration.\* Had they done this, they would have found themselves

in harmony with the great mass of men living on the same meridian with their insignificant island.

The only matter of debate which remains is that concerning the proper location of the day line. Has there or has there not been a mistake made in fixing upon the place where it belongs? Certain it is that the providence of God seems to harmonize with the present arrangement. Man commenced his existence in the east. The progress of empire has been westward. Emigration has carried with it a harmonious system of counting the days by which they have been recognized as beginning on the eastern, and traveling to the western, continent. Especially is this true of the Christian world. But, again, is there not, aside from this providential arrangement and from the universal opinion that the day does begin in the east, as well as the fact that scientific men have established the point of changing the reckoning somewhere in the Pacific Ocean, some additional reason for supposing that God would choose this locality for the beginning of the day? We answer, There is. Should the day line run through any continent or large body of land it will be readily perceived that it would produce great confusion, since, on the one side of it, though imaginary in its character, individuals would be keeping the seventh day of the week, while on the other, their neighbors in close proximity to them would not yet have made their exit from the sixth. To avoid this difficulty, therefore, the only remedy which could be found would consist in the employment of some great natural boundary, such as a range of mountains, or an expanse of water, by which those on one side of the day line would be so separated as to prevent the disorder which must arise from constant and uninterrupted intercommunication. That there is any range of mountains stretching northward and southward from pole to pole which would answer the purpose in question, no one will insist. The only resource left, consequently, is that of those vast bodies of water called seas or oceans. Turning now to the one which is known as the Atlantic Ocean, it is found that the day line could not be run through it without intercepting some habitable portion of the globe. The only recourse which remains is found in the Pacific Ocean, which, as has been seen, has been selected by the mass of mankind as a suitable place in which to make those changes that would be necessary in case the day line was actually located therein. Happily, an examination of a large globe will prove that a line drawn from Behring's Straits southward across the latitudes which are available for the homes of mankind will not touch any portion of land whatever, at least if it strikes any they would be so insignificant in their character that they would not be worthy of mention.

With these remarks, the subject of the day line is dismissed with the conviction that the necessity of its existence, the fact that it must be found in the Pacific Ocean if anywhere, and the uniform recognition of practice, if not in theory, by all nations, of its location in that sea, unite in furnishing a combination of facts which render assurance justifiable in the mind of one who does not insist upon more testimony than he ought to demand.

There remain now but two matters in the article of the gentleman which need to be disposed of. These are found in the contemptuous sneer at the insignificance of the numbers of Sabbatarians, and the witticisms, if such they may be called, which are indulged in in the employment of the suggestion concerning the use of the sponges saturated with stupefying chemicals and the gratuitous trip around the world, which it is proposed to give them. To answer these sallies to the satisfaction of some would be impossible, while with others, possessing the power of logical discrimination and knowing that the office of mere wit is most frequently that of diverting the attention from a course of reasoning which it is felt cannot be met, such an effort would be uncalled for. The paucity in numbers is the same old, threadbare objection which every great reform has been compelled to meet since the world began. While the administration of narcotics and the trip round the world would be just as fatal to the exact observer of the seventh part of time as it would to one celebrating a definite day, even though it were admitted that the consequences of such a jour-

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\* The gentleman might have cited the case of Alaska, also, as a parallel to that of Pitcairn's Island. The inhabitants of this region, like those of the island mentioned, sailed eastward to this continent across the Pacific Ocean, and failed to drop the required day in their

reckoning. The result was, that when we purchased that territory they were found to be keeping Saturday instead of Sunday. We believe, however, that the mistake is now rectified.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 3, 1873.

ELD. JAMES WHITE, }  
" J. N. ANDREWS, } EDITORS.

### Cause at Battle Creek.

WE spoke to our people in this city last Sabbath, and enjoyed unusual freedom. The entire congregation seemed to enter into the same spirit, and the season was one of unusual interest and profit. Difficulties under which we have labored in this city in past years, are passing away, as we now enjoy the counsel and full co-operation of Brn. Lindsay, Gaskill, and Abbey, from New York, Comings, from New Hampshire, Merriam, from Ohio, and Ings, from Iowa. We hope that very soon all our State Conferences will be represented by valuable men who shall have charge of the general interests of our cause and our institutions at Battle Creek.

The above-named brethren have a chance to more fully learn the difficulties under which we have labored. We thank God that relief has come, even at this late day. We deeply regret that we have not better borne up under the discouragements which it has been our lot to suffer. We mourn that we have suffered them to drive us to sadness and despondency, cut off our faith, and separate us in a degree from God. In returning to him with full purpose of heart, in a covenant to serve him in hope, faith, and gladness of heart, even in tribulation, we find great peace and joy in the Holy Spirit. Our friends, everywhere, may depend upon it that the cause at headquarters is being established upon a permanent basis, that is sure to secure to the cause prosperity in all our operations. We hope that the appeals of Bro. Butler at all our camp-meetings, for substantial aid in behalf of our institutions located in this city, will meet with a liberal response from all the friends of the cause.

J. W.

### Testimony of the Fathers.

#### THE APOSTOLICAL CONSTITUTIONS.

"HAVE before thine eyes the fear of God, and always remember the ten commandments of God,—to love the one and only Lord God with all thy strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings or demons. Consider the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath, on account of Him who ceased from his work of creation, but ceased not from his work of providence: it is a rest for meditation of the law, not for idleness of the hands." Book ii. sect. 4, par. 36.

This is sound Sabbatarian doctrine. But apostasy had begun its work in the establishment of the so-called Lord's day, which was destined in time to drive out the Sabbath. The next mention of the Sabbath also introduces the festival called Lord's day, but the reader will remember that this was written, not in the first century, but the third:—

"Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contests one with another against the Lord's day." Book ii. sect. 6, par. 47.

By the term, Lord's day, the first day of the week is here intended. But the writer does not call the first day the Sabbath, that term being applied to the seventh day.

In section 7, paragraph 59, Christians are commanded to assemble for worship "every day, morning and evening, singing psalms and praying in the Lord's house: in the morning saying the sixty-second psalm, and in the evening, the hundred and fortieth, but principally on the Sabbath day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus and sent him to us." "Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice standing, in memory of him who arose in three days, in which is performed the reading of the prophets, the preaching of the gospel, the oblation of the sacrifice, the gift of the holy food?"

The writer of these "Constitutions" this time gives the first day great prominence, though still honoring the Sabbath, and by no means giving that title to Sunday. But in book v., section 2, paragraph 10, we have a singular testimony to

the manner in which Sunday was spent. Thus the writer says:—

"Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy, to speak or act anything unseemly."

From this it appears that the so-called Lord's day was a day of greater mirth than the other days of the week. In book v., section 3, paragraph 14, it is said:—

"But when the first day of the week dawned he arose from the dead, and fulfilled those things which before his passion he foretold to us, saying: 'The Son of man must continue in the heart of the earth three days and three nights.'"

In book v., section 3, paragraph 15, the writer names the days on which Christians should fast:—

"But he commanded us to fast on the fourth and sixth days of the week; the former on account of his being betrayed, and the latter on account of his passion. But he appointed us to break our fast on the seventh day at the cock-crowing, but to fast on the Sabbath day. Not that the Sabbath day is a day of fasting, being the rest from the creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth."

In paragraph 17, Christians are forbidden to "celebrate the day of the resurrection of our Lord on any other day than a Sunday." In paragraph 18, they are again charged to fast on that one Sabbath which comes in connection with the anniversary of our Lord's death. In paragraph 19, the first day of the week is four times called the Lord's day. The period of 40 days from his resurrection to his ascension is to be observed. The anniversary of Christ's resurrection is to be celebrated by the supper.

"And let this be an everlasting ordinance till the consummation of the world, until the Lord come. For to Jews the Lord is still dead, but to Christians he is risen: to the former, by their unbelief; to the latter, by their full assurance of faith. For the hope in him is immortal and eternal life. After eight days let there be another feast observed with honor, the eighth day itself, on which he gave me Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in his side by the spear. And again, from the first Lord's day count forty days, from the Lord's day till the fifth day of the week, and celebrate the feast of the ascension of the Lord, whereon he finished all his dispensation and constitution," etc.

The things here commanded can come only once in a year. These are the anniversary of Christ's resurrection, and of that day on which he appeared to Thomas, and these were to be celebrated by the supper. The people were also to observe the day of the ascension on the fifth day of the week, forty days from his resurrection, on which day he finished his work. In paragraph 20, they are commanded to celebrate the anniversary of the Pentecost.

"But after ten days from the ascension, which from the first Lord's day is the fiftieth day, do ye keep a great festival; for on that day, at the third hour, the Lord Jesus sent on us the gift of the Holy Ghost."

This was not a weekly, but a yearly, festival. Fasting is also set forth in this paragraph, but every Sabbath except the one Christ lay in the tomb is exempted from this fast, and every so-called Lord's day:—

"We enjoin you to fast every fourth day of the week, and every day of the preparation [the sixth day], and the surplage of your fast bestowed upon the needy; every Sabbath day excepting one, and every Lord's day, hold your solemn assemblies, and rejoice; for he will be guilty of sin who fasts on the Lord's day, being the day of the resurrection, or during the time of Pentecost, or, in general, who is sad on a festival day to the Lord. For on them we ought to rejoice, and not to mourn."

This writer asserts that it is a sin to fast or mourn on Sunday, but never intimates that it is a sin to labor on that day when not engaged in worship. We shall next learn that the decalogue is in agreement with the law of nature, and that it is of perpetual obligation:—

In book vi., section 4, paragraph 19, it is said: "He gave a plain law to assist the law of nature, such an one as is pure, saving, and holy, in which his own name was inscribed, perfect, which is never to fail, being complete in ten commands, unspotted, converting souls."

In paragraph 20 it is said: "Now the law is the decalogue, which the Lord promulgated to them with an audible voice."

In paragraph 22, he says: "You therefore are blessed who are delivered from the curse.

For Christ, the Son of God, by his coming, has confirmed and completed the law, but has taken away the additional precepts, although not all of them, yet at least the more grievous ones; having confirmed the former, and abolished the latter." And he further testifies as follows: "And besides, before his coming he refused the sacrifices of his people, while they frequently offered them, when they sinned against him, and thought he was to be appeased by sacrifices, but not by repentance."

For this reason the writer truthfully testifies that God refused to accept their burnt-offerings and sacrifices, their new moons and their Sabbaths.

In book vi., section 23, he says: He who had commanded to honor our parents, was himself subject to them. He who had commanded to keep the Sabbath, by resting thereon for the sake of meditating on the laws, has now commanded us to consider of the law of creation, and of providence every day, and to return thanks to God."

This savors somewhat of the doctrine that all days are alike. Yet this cannot be the meaning; for in book vii., section 2, paragraph 23, he enjoins the observance of the Sabbath, and also of the Lord's-day festival, but specifies one Sabbath in the year in which men should fast. Thus he says:—

"But keep the Sabbath, and the Lord's-day festival; because the former is the memorial of the creation, and the latter, of the resurrection. But there is one only Sabbath to be observed by you in the whole year, which is that of our Lord's burial, on which men ought to keep a fast, but not a festival. For inasmuch as the Creator was then under the earth, the sorrow for him is more forcible than the joy for the creation; for the Creator is more honorable by nature and dignity than his own creatures."

In book vii., section 2, paragraph 30, he says:

"On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God," etc.

In paragraph 36, the writer brings in the Sabbath again: "O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day thou hast made us rest from our works, for the meditation upon thy laws."

In the same paragraph, in speaking of the resurrection of Christ, the writer says:—

"On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day," etc. In the same paragraph he speaks again of the Sabbath: "Thou didst give them the law or decalogue, which was pronounced by thy voice and written with thy hand. Thou didst enjoin the observance of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, for their knowledge of thy power, and the prohibition of evils; having limited them as within an holy circuit for the sake of doctrine, for the rejoicing upon the seventh period."

In this paragraph he also states his views of the Sabbath, and of the day which he calls the Lord's day, giving the precedence to the latter:—

"On this account he permitted men every Sabbath to rest, that so no one might be willing to send one word out of his mouth in anger on the day of the Sabbath. For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings he has bestowed upon men. All which the Lord's day excels, and shows the Mediator himself, the Provider, the Law-giver, the Cause of the resurrection, the First-born of the whole creation," etc. And he adds: "So that the Lord's day commands us to offer unto thee, O Lord, thanksgiving for all. For this is the grace afforded by thee, which on account of its greatness has obscured all other blessings."

It is certainly noteworthy that the so-called Lord's day, for which no divine warrant is produced, is here exalted above the Sabbath of the Lord notwithstanding the Sabbath is acknowledged to be the divine memorial of the creation, and to be expressly enjoined in the decalogue, which the writer declares to be of perpetual obligation. Tested by his own principles, he had far advanced in apostasy; for he held a human festival more honorable than one which he acknowledged to be ordained of God; and only a single step remained; viz., to set aside the commandment of God for the ordinance of man.

In book viii., section 2, paragraph 4, it is said, when a bishop has been chosen and is to be ordained,—

"Let the people assemble, with the presbytery and bishops that are present, on the Lord's day, and let them give their consent."

In book viii., section 4, paragraph 33, occurs the final mention of these two days in the so-called Apostolical Constitutions:—

"Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day, of the resurrection."

To this may be added the 64th Canon of the Apostles, which is appended to the "Constitutions":—

"If any one of the clergy be found to fast on the Lord's day, or on the Sabbath day, excepting one only, let him be deprived; but if he be one of the laity, let him be suspended."

Every mention of the Sabbath and first-day in that ancient book called "Apostolical Constitutions" is now before the reader. This book comes down to us from the third century, and contains what was at that time very generally believed to be the doctrine of the apostles. It is therefore valuable to us, not as authority respecting the teaching of the apostles, but as giving us a knowledge of the views and practices which prevailed in the third century. At the time these "Constitutions" were put in writing, the ten commandments were revered as the immutable rule of right, and the Sabbath of the Lord was by many observed as an act of obedience to the fourth commandment, and as the divine memorial of the creation. But the first-day festival had already attained such strength and influence as to clearly indicate that ere long it would claim the entire ground. But observe that the Sabbath and the so-called Lord's day are treated as distinct institutions, and that no hint of the change of the Sabbath to the first day of the week is even once given. The Apostolical Constitutions are cited first, not because written by the apostles, but because of their title. For the same reason the so-called Epistle of Barnabas is quoted next, not because written by that apostle, for the proof is ample that it was not, but because it is often quoted by first-day writers as the words of the apostle Barnabas. It was in existence, however, as early as the middle of the second century, and, like the "Apostolical Constitutions," is of value to us in that it gives some clue to the opinions which prevailed in the region where the writer lived, or at least which were held by his party.

J. N. A.

### A Pleasant and Profitable Day.

THURSDAY, May 29, was a day which will be remembered by the church of Battle Creek. Baptism had been contemplated for several weeks, and it was decided to have it administered at Gogua Lake. The grove procured has a long, board shade with a table underneath it. Near this were pitched three camp-meeting tents. These, however, were not much used, as the pleasant shade of the trees was enjoyed by all, the weather being very favorable. All the hands in the REVIEW Office, a goodly number from the Health Institute, and a large part of the church, were there.

The exercises were opened by singing, "Shall we gather at the river?" followed by prayer; then singing, "The tempter to my soul hath said." After this, Bro. White made some excellent remarks on Baptism.

The dinner, at 12:30, deserves particular mention. It has been the custom, for several years, to resort to this lake for recreation and worship, and it is well known that on such occasions much time is usually spent in preparation, and some are deprived of the benefits of the meeting because they have to "serve tables" so diligently. But on this occasion nothing was taken onto the ground but graham bread and crackers and apples. The table was spread for the benefit of those who chose to occupy it, but most took their dinners in family groups scattered under the trees. We have seen many picnic dinners served, but never saw one which seemed to be enjoyed so highly as this. No cumbersome baggage was to be looked after, as a family can easily carry enough graham bread for a dinner in a common work-basket. The clear breeze coming over the lake, and the agreeable outdoor exercise, gave a good appetite—all ate with a relish, yet we doubt if there was one on the ground who overate, as is too often done when there is a variety of dishes, especially with cakes and pies. We commend this example to all excursionists.

At 1:30, religious exercises were resumed by singing, "Shall we know each other?" Prayer, and singing the hymn, "Baptized into the Saviour's death," followed by the examination of candidates, after which remarks were made by sister White; these were practical, and well fitted to the occasion.

The baptismal scene was one of the most pleasing and impressive we ever witnessed. The water is clear, with a smooth, sandy bottom, but so shallow at the shore that it would have involved too much walking on the part of the administrator, as usually performed. To obviate this, as Bro. White, who administered the rite,



started shoreward with the person just baptized, Bro. Kellogg left the shore with another, and they exchanged as they met, Bro. K. bringing the one baptized to the shore, as Bro. White returned to the deeper water. There was no crowding to see, as the bank was clear, and the rite administered so far from shore that it could be seen by all, in every direction.

Seventeen were baptized; among them a husband and wife, three daughters of Bro. Merriam, two daughters and a son of Bro. O. Davis, and two sons of Bro. Belden.

Another noticeable feature of the occasion was the absence of lightness and hilarity. We are often pained to see the young, especially during the recess and at dinner, on such occasions, indulge in unbecoming levity and trifling conversation. There seemed to be a singular and unusual exemption from all this; it was emphatically a season of solid Christian enjoyment. All felt that it was a day of both pleasure and profit, and all returned to their homes with cheerful, thankful hearts.

J. H. W.

### The Present Truth.

TEXT: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1: 12.

Why talk so much about the coming of the Lord? Can we know anything about when it is to occur? Does not the Bible say, "Of that day and hour knoweth no man"? and even if we could know when it was coming, what is the use of saying so much about it? If we are only prepared to die, are we not prepared for the coming of the Lord? Why make division, and stir the people on this point? Would it not be better to unite with others in converting souls to God by preaching Christ and repentance instead of making a separate party by talking about the coming of Christ? All believe that he will come sometime.

These are some of the most common objections that we, Adventists, meet wherever we go, and to answer them is the object of this article. No doubt they seem reasonable to those who make them. Yet we think we can show that they are entirely unscriptural. Our text speaks of "the present truth." Not that Peter is speaking of our times, but it shows this idea, that there was in his days, and, hence, that there may be at other times, what he denominates "present truth,"—that is, a truth which is applicable at one time, but is not at another. Some truths are always equally true and applicable; as, There is a God; we should love him; men should repent of their sins, &c. These truths should always be preached. But other truths have a more local and temporary application, but yet are equally important. Noah's case will illustrate this. God, at the proper time, gave him a message to warn the world with regard to the coming flood. This he did for about an hundred and twenty years, till it came. It was important that he should warn the world of that impending calamity. God blessed him in doing it. But suppose that, after the flood was over, Noah had continued to preach that the flood was coming, just as he had before it did come, would there have been any propriety in his action, or any force in his preaching? Would it have been true? Certainly not. The time had passed for that message to be proclaimed. It had been present truth to the generation that perished in the flood; but it was not present truth after the flood was passed; nor would it have been a thousand years before it came. Did not God send out Noah? Yes. Did he not have an important message? Was it not the truth? Certainly? Did not God bless him in preaching it? He did. Could he have neglected that message and been clear before God? If he had refused or neglected to give it, God would have rejected him and raised up somebody who would have given it.

Take another case. When God sent Jonah to Nineveh, the prophet cried, "Yet forty days and Nineveh shall be overthrown." Was it important that that warning should be given to Nineveh? We well know it was, from God's dealing with Jonah when he refused to give it, and when the prophet delivered his message, behold, how mightily it stirred that great city. It caused them to repent in dust and ashes. It was the means which God used for their salvation. It was present truth to them at that time, and if they had neglected it they would have perished. But suppose that Jonah, because God so greatly blessed that proclamation, had kept right on preaching the same thing for years afterward, "Yet forty days and Nineveh shall be overthrown," would that have been sensible? would it have been true? Certainly not; it had been "present truth," but could be no longer.

Take another case. At the first advent of Christ, God raised up John the Baptist and sent him with an especial message to prepare the people for the coming of the Messiah. John preached the baptism of repentance, telling them that they should believe on him who should come after him. That was an especial message, an especial warning. God was in it and greatly blessed it. While John was preaching, it was emphatically the present truth for that people. Those who heeded it were blessed of God, while those who did not heed it, rejected the counsel of God against themselves. Luke 7:29, 30. "And all the people that heard him, and the publicans,

justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." But after Christ had come and the gospel had been fully introduced, would it have been proper for the apostles, or any others, to preach the same message that John did a few years before? It would have been entirely out of order. It would not have been truth, and God would not have blessed it. See this fact illustrated in Acts 18:22-28; 19:1-7. Apollos, some fifteen years after the resurrection, did preach and baptize after the manner of John; yet, when Paul came there, he baptized these same individuals over again, into the then present truth of a risen Christ. These illustrations might be multiplied to any extent, but these are sufficient to show the meaning and import of "present truth."

All must agree with us that there are important, stirring truths which the people should hear at one time, which, if heard at any other, would not be true. People are continually asking us, If these things are true which you are preaching about the coming of Christ, why were they not found out and preached before? In the light of facts already stated, the answer is plain: The time had not come, and it would have been entirely out of place. For Noah, or Jonah, or John the Baptist, to have preached what they did a thousand years before the events came to pass, would have been out of place. So it would have been entirely out of place for the people to proclaim the immediate coming of Christ a thousand or even a hundred years ago, when it was not at hand. But when the fullness of time has come, and that event is just at hand, then it is present truth, and a mighty one too, to proclaim that event. Christ himself illustrates it in this manner. After stating the signs which should mark his second coming, and further stating that it should be at that time as it was in the days of Noah, he says, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Who then, that is, at that time, at the time of his second coming, is a wise servant, and will be found giving the household meat in due season? Look at the illustration. It is that of a man providing proper food for the household during the seasons. Here is a man keeping boarders. During the winter he provides bread, meat, potatoes, tea and coffee, and other food commonly used in winter. This is considered proper food for the household during the winter, and no one complains; but, by-and-by, spring draws near, and early vegetables come, but he provides none for his table. Strawberries and raspberries are ripe, but he buys none for his boarders; cherries and apples are in the market, but not any appear on his table. He provides for them exactly the same food that he did for the winter. Would there not be some complaining in that household? Yes, and justly too, for he does not provide for them food according to the seasons.

This parable of our Lord beautifully illustrates the idea of instructing the church of God with the proper truths which are due at different ages of the world. This, and this only, will keep the church alive. And here we may suggest that the grand failure which many learned theologians make, lies in this fact, that they do not keep up with the times, and preach living truths, which are due in their days. They go back and study the writings and theological systems of eminent men who lived ages before them. Those men were alive to the truths applicable in their days, and with these they stirred the world; and after those days were passed and circumstances are changed, these men now take up the same line of argument, fill their minds with these old, dead issues of the past, and dwell upon them, while other plain and living truths of their own times are neglected. Hence God cannot use them in his work. He has to choose some poor shepherd, fisherman, farmer, or mechanic, whose mind is open to receive the light of present truth. Such humble men, with the living, stirring truths which are applicable to their days, go forth with them and stir the world. Here is where the teachers of the people, the scribes and the Pharisees, erred in their days. Christ upbraided them for not being able to discern the signs of the times. Matt. 16:3. Jerusalem was overthrown because the people knew not the time of their visitation. Luke 19:41-44.

This brings us to consider another important truth: God always has and always will reveal his truths to his people as fast as they are due to the world. Thus Amos says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. This text states the great truth which we are trying to demonstrate, viz., That God never leaves his people in the dark concerning any important event which materially affects them. Before the event comes, those of his people who are walking with the Lord are always duly informed with regard to it. Notice a few examples: Noah was informed of the time of the flood, that it was to be after one hundred and twenty years. Gen. 6:3. A short time before it came, the Lord revealed to him the very time it should commence. Gen. 7:4: "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights."

The time of the sojourn of the children of Israel in Egypt was foretold to Abraham. Gen. 15:13, 14. "They shall afflict them four hun-

dred years," said the Lord, "afterward they shall go out with great substance." When the Lord proposed to destroy Sodom, he said, "Shall I hide from Abraham that thing which I do?" Gen. 18:17. Then he proceeded to inform Abraham concerning what he was about to do. Lot, also, was warned, and fled out of the city. Through Joseph, God revealed to Pharaoh the seven years of plenty and the seven years of famine which were to come on Egypt. Gen. 41:26-30. When the time of Israel's deliverance from Egypt drew near, God raised up Moses to deliver them. Moses knew that the time had come, and that he was to deliver them; for thus we read of him: "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Acts 7:25. Moses understood it, though some of the people did not. The number of years that they should wander in the wilderness was foretold. Num. 14:34. The seventy years' captivity in Babylon was revealed to his people: "And the whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years." Jer. 25:11. The very year that the Messiah should come was revealed. Dan. 9:25: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." The 1260 years of papal supremacy were foretold. Dan. 7:25.

At Christ's first advent it was revealed to holy men and women that they should see him before they died, which, also, they did. See Luke 2:25-30, 36-38. Indeed, they generally expected him at that time. God raised up John the Baptist to go before Christ and prepare the people for his coming. Did not John know that the advent of the Messiah was at hand? He did, and told them to believe on him who should come after him. John's mission was no mere guess work. He knew definitely what his message was and what prophecy he was fulfilling. Thus we read: "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:22, 23. Here was a prophecy given hundreds of years before. When the proper time came John was raised up to deliver that message, and he did it, knowing and claiming that he was fulfilling it.

Thus we might show that every great and important event connected with the work of God and God's people in every age of the world, has been revealed to his church just before these events came to pass. When the generation had come who was to witness them, God raised up men to warn the people of their coming. The true servants of God, who are in the light and are walking with the Lord, were always informed in regard to them, and were ready when they came. At the same time, there always was another class, and a large one, too, who were not only ignorant with regard to these events, but opposed those who proclaimed them.

Now we appeal to the reader, If those minor events, such as the flood, the fall of Sodom, coming out of Egypt, destruction of Nineveh, the first advent of Christ, &c., &c., were revealed to the people of God, and an especial message given with regard to them just before they came, is it reasonable to believe that the last great day will come and the people of God know nothing about it, no warning be given concerning it? Those events affected only the generation then living, sometimes only a small portion of that, and yet the Lord thought them of sufficient importance to reveal them to his people and instruct that generation with regard to them. But when the Judgment of the great day shall come, when Christ shall appear King of kings and Lord of lords, when the dead shall be raised, when the world shall end and all things earthly shall be closed up, how vastly more important will this event be than all others. In this grand event all will have an interest, both the living and the dead, from Adam to the last child born. Before this grand and awful event all others sink into insignificance. Shall, then, such an event as this come upon the people of God and upon the world, and God's servants know nothing about it, and the world be unwarned concerning it? Reason itself would teach us that it could not be so. The history of God's dealings with his people in the past show it will not be so, besides, which, we have abundance of direct testimony that God will do in the last days as he always has before, viz., instruct his people and warn the world. In proof of this, we now propose to offer a few very plain propositions.

D. M. CANRIGHT.

(To be Continued.)

### "Which Should Come."

"I believe that thou art the Christ, the Son of God, which should come into the world."

MARTHA believed present truth. She believed that the Christ that had been promised had come, and that Jesus was the person. The Jews of that time, whom we now call unbelievers, would have claimed to believe the promises of a Christ to come. They would have been offended, had they been charged with unbelief.

Their language would doubtless have been, "We believe in the promised Christ as much as any one; but we have some unanswerable objections to the claims of Jesus, the Nazarene. The Christ should come from Bethlehem, and not from Nazareth; and he should appear in a different way altogether."

Certain things have come in our own day, claiming to be the promised heralds of the second advent. They were promised, and they are here. To accept and embrace them is to believe present truth. But there are thousands bearing the Christian name who see no necessity of taking any position in regard to these things. They tell us they believe the prophecies as strongly as we do. They believe in the second coming of Christ, and some of them say it is near; yes, that it may come immediately. They do not see that such a faith is absurd. The warnings promised must come before the event. But while they have no faith in the warnings that are being given, still they say the event may be at hand. Is this faith in prophecy? Faith must have a position. The second advent is being heralded in the promised way, or it is not. If it is not, the advent is not so near. If it is, it is present truth and demands our belief. The want of a position denotes unbelief.

R. F. COTTRELL.

### Obedience.

ON Horeb, the grand and gloomy mount of God, the prophet Elijah found a hiding-place from the wrath of Israel's wicked queen. His past life and his present circumstances harmonized well with the wild and solemn beauty of the scene around him. He had been faithful to God as few are faithful, and, during his eventful, worldly life and by its triumphant close, he was highly honored of God. Now, he who had been the chosen champion of true religion, while the whole land of Israel seemed given up to idolatry, was called to "stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle," for he knew that God spake.

That still small voice, who shall describe it? or the nature of the message it bore? "Go," was the command, "return on thy way to the wilderness of Damascus." Not yet could the weary prophet lay his burdens down. By-and-by "the chariots of Israel and the horsemen thereof" should convey him to the gates of the golden city. By-and-by he should enjoy an eternity of rest on the banks of the beautiful river. But first there was work to do for the Master. He must honor God a little longer here upon earth. And how sweetly reproof was blended with encouragement. Sad, almost murmuring, Elijah, know thou art not alone in thy worship of the true God. "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

"And so he departed thence," says the sacred record. No hesitancy—no doubts—no lingering delay—God had spoken, and his servant obeyed. He knew that the wicked, cruel Jezebel, sought his life; but he could go on his way trusting in the mighty God of Israel. In a season of sore trial, David said: "I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me." Such faith had Elijah.

God speaks to us whose lot it is to live in the last days. He speaks to us by the Bible and the testimonies. He has given us conscience, too, to be the umpire of our daily acts. If this eye of the soul is enlightened by the truth, if it is kept ever clear and bright, undimmed by the mists of passion and sense, by worldly wisdom and the love of gain, it will be a safe guide, and we shall do well to heed its warnings. God demands zeal and earnestness of us, and we cannot plead ignorance as an excuse for the neglect of duty. If we fail of gaining eternal life, we shall merit the punishment of that servant who knew his lord's will, yet did it not.

Elijah set us an example. God said, "Go," and the prophet went forward. He did not wait to see just how God would deliver him from the hand of his enemies. He knew that God would sustain him while he walked in the path of duty, and he leaned on that mighty arm. "The arm of the Lord is not shortened that he cannot save," therefore we should imitate the ready obedience and child-like trust of Elijah. "If thine eye be single," says Christ, "thy whole body shall be full of light." Then let us have an eye single to the glory of God. Those who hope to escape death as Elijah escaped it—those who have the last message of mercy—should be faithful and self-denying in the cause of their Master. "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

ELIZA J. BURNHAM.

WHEN we pray, we speak to God; when we read the Scriptures, God speaks to us.

## MY MOTHER'S BIBLE.

My mother's Book!  
My Shepherd's crook,  
Volume with love replete;  
Its study yields,  
Like harvest fields,  
*The finest of the wheat!*

My mother's faith!  
Whate'er it saith  
Shall earth nor hell defeat;  
Its seed will keep;  
Who sows shall reap  
*The finest of the wheat!*

My mother's stay!  
Strength for each day,  
Links of a chain complete;  
No rust receives—  
All precious sheaves,  
*The finest of the wheat!*

My mother's hope!  
Faith's telescope—  
What visions so entreat?  
On every plain  
Waves golden grain,  
*The finest of the wheat!*

My mother's rest!  
Its pages prest  
By flowers rare and sweet;  
All seekers find,  
With joy they bind  
*The finest of the wheat!*

My mother's love!  
Angels above  
And saints below shall meet;  
Where Christ shall come  
To harvest home  
*The finest of the wheat!*

O matchless Book!  
Our Shepherd's crook—  
His throne, the mercy-seat;  
There gleam and laugh,  
Truth free from chaff,  
*The finest of the wheat!*

—D. A. Murphy.

## Progress of the Cause.

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

## Woodland, Cal.

THE interest in Woodland is still good. I have baptized ten more since last report, thirty in all, this spring. The social meetings, Bible class, and Sabbath-school, are starting off well. The cause here seems now to be established upon a firmer basis, and the prospect is bright.

One of the greatest drawbacks here has been the prevailing idea that women ought not to speak in social meetings. Many seem more than willing to have it so—to believe the sentiment. Being unused to speaking, they regard it as a great cross. But the Scriptures seem clear on the point. Not one word in the whole Bible is ever found with which to oppose it, except in the writings of the apostle Paul. And a careful comparison of all Paul's statements on the subject shows that he had reference only to unbecoming conduct of women in the public assembly, such as contradicting, altercation, and assuming authority over men in business meetings of the church. But in social and prayer meetings, Paul gives explicit direction in reference to how women shall dress and appear in a becoming manner in the congregation while engaged in prayer or speaking. See 1 Cor. 11: 1-18.

In another place the apostle exhorts that believers should not forsake the assembling of themselves together, but should exhort one another, and so much the more as they see the day approaching. Now if the duty to assemble together applies to the sisters, I see not how we can avoid the conclusion that the "exhorting one another," applies to them also. We must not wrest the words of Paul, for we read that some will do so to their own destruction. See 2 Pet. 3: 15, 16.

The evident meaning of the apostle is well expressed by Dr. Adam Clarke. He says:—

"It is evident from the context that the apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, altercation, attempt to refute, &c., in the synagogue; but this liberty was not allowed to any woman. St Paul confirms this in reference also to the Christian church; he orders them to keep silence; and if they wished to learn anything, let them inquire of their husbands at home; because it was perfectly indecorous for women to be contending with men, in public assemblies on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary, she was to obey it; and the apostle lays down directions in chap. 11, for regulating her personal appearance when thus employed. All that the apostle opposes here is their questioning, finding fault, disputing, &c., in the Christian church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the men, by setting up their judgment in op-

position to them; for the apostle has in view, especially, acts of disobedience, arrogance, &c., of which no woman would be guilty who was under the influence of the Spirit of God." On the words, "It is a shame for women to speak in the church," he says, "The apostle refers to irregular conduct, such conduct as proved that they were not under obedience."

Paul speaks of the "whole church," being assembled in one place and says, "Ye may all prophecy, one by one, &c." Now if the "whole church" embraces the sisters, then "Ye may all speak," means the sisters also. But they should all speak in a becoming way, one by one, not as had been the case in some places, three or four talking at the same time, in perfect confusion.

"They that feared the Lord spake often one to another; and the Lord hearkened and heard it." Mal. 3: 16. Do these timid, trembling sisters fear the Lord? Then may they speak often, and the Lord will hearken and bless them. Come right along, ye trembling souls; take up this cross also. Your feeble testimony may seem poor to you, but it will do good, however short and broken it may be. Even though you should feel that you cannot speak to edification, you can speak to mortification, and that will do you good. But I notice that those who speak so tremblingly often edify the most. Fear not, go forward, and not be found among the "fearful" at last. "With the mouth, confession is made unto salvation." God will strengthen and help you.

M. E. CORNELL.

## Illinois.

ALTHOUGH I have been silent for some time in the past, I have endeavored to labor on in this good cause. Some success has attended the efforts put forth for the spread of the truth in south-eastern Illinois. Besides scattered ones in Crawford, Richland, Coles, and other counties, we have two united bands of Sabbath-keepers in this part of the State; one, only partially organized, in Wayne Co.; the other, more fully, in Clark Co.

"Clark Center" was constituted a church in the spring of 1872, with a membership of sixteen; now it numbers more than thirty. Brethren and sisters here are engaged this summer in the good work of erecting a house for the public worship of God. May the Lord help them to make thorough work in their efforts to prepare for the soon-coming, solemn Judgment of God—passing its test! may they, may we all, be saved.

After an absence of twenty months, I returned home on the 14th of February last. Found Bro. Andrews sorely afflicted with granulated eyelids. Tried to aid him in the meetings held in our home neighborhood, in Erie, and Aledo, from Feb. 15 to March 9.

March 10 to May 6, labored in Macoupin and Madison Counties. Spoke forty-four times, besides attending other meetings. Two were funeral sermons, preached on two successive days; one, to mourning friends gathered, beneath a sunny sky, around the coffined remains of a wife and mother as she lay beside her open grave. Spoke one half-hour from 1 Thess. 4: 18.

Sold some publications, gave away others; received names of several subscribers for our periodicals; renewed acquaintance with old and young friends of the cause of God, and witnessed the declaration of their increased determination to go forward. Five were brought into church fellowship by baptism, one reclaimed; and for others we'll hope and pray.

Attended the T. and M. Society meeting at Aledo, May 10 and 11, where I received valuable information in reference to this important branch of the work.

Am again home for a few days, after which I expect to go out for a summer tour. Our once lively and comparatively strong church at Clyde, Ill., is now quite small and feeble, nevertheless, if the brethren and sisters who moved to Iowa, Missouri, and elsewhere, together with those who remain at this place, will be earnest and faithful, we may all at last meet in the city of God,

To live, but sorrow never;  
Thus live, and live forever—  
Yes, we who now have started,  
If there will ne'er be parted—  
All will be well.

G. W. COLCORD.

Coleta, Ill., May 21, 1873.

## Missouri.

IN company with J. H. Rogers, I have again visited the friends south of Hamilton, in Caldwell Co., Mo. We found those who took hold of the truth, during our labors last winter, who had determined to endure trials and difficulties, yet holding on, endeavoring to keep up their Sabbath meetings. Held two meetings with them. Had a pleasant baptism between two showers of rain, after which we had a free business meeting. Six covenanted together to live in harmony with

the light they have received. There are others who are keeping the Sabbath, who will no doubt soon sign the covenant accepted by the few there.

We had pleasant and solemn interviews with several persons there of good standing and influence, who are searching the word of truth. These kind friends we remember, and pray that they may soon see their way clear to take part with us in the proclamation of this glorious truth.

Bro. Wm. Evans was appointed leader of the little band there. We feel confident that this brother's good judgment and exemplary life, with the influence of our faithful sister Van Slyke will be the means, in the hand of God, of gathering other souls. We had strong invitations to return soon and labor more at length, which we promised to comply with as circumstances permitted.

L. R. LONG,  
J. H. ROGERS.

Winstonville, Mo., May 20, 1873.

## Thankfulness to God.

I WISH to express the gratitude of my heart for the privilege of attending the Conference of S. D. Adventists, held in Battle Creek, last March. I feel thankful to God for the kind counsels of older brethren; also much encouraged and cheered by the sympathy and help extended to us, and by the deep interest manifested by our American brethren in the Scandinavian Mission. My heart beats in union with theirs, desiring above all that God may be glorified and many dear souls out of every nation prepared to meet our Lord with joy.

It cheered my heart much to attend so many good meetings, and to hear so many good prayers and testimonies. It was indeed gratifying to see, and hear from, Bro. and sister White, J. N. Andrews, D. M. Canright, and many others. God bless them all, for his name's sake.

I feel in my heart stirred up to a candid and prayerful examination of the truths we present. God grant me energy and devotion to help bear the light to sinners. Truly, God is fitting up a people for translation into the everlasting kingdom of Jesus. Dear brethren, I ask your watchcare and prayers for the future. I desire to share with you in the trials by the way, as well as the blessings of God. May the Lord help me.

Your Danish brother,

AUGUST RASMUSSEN.

Gowen, Montcalm Co., Mich.

## A Thank-Offering.

ONE year ago to-day, being sixty-eight years of age, I commenced to read the Bible through with my second eyesight, without the aid of glasses, to which I had been confined for over twenty years. I praise the Lord that through his great goodness I have been enabled to read it through by course, the New Testament twice, besides REVIEW, weekly, Health Reformer, Youth's Instructor, and several of the Testimonies, all with my natural sight, and with only one eye. Now we are commanded to offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. This I would do, and know of no better way than to write a few lines to the REVIEW Office and send with it a thank-offering, to do a little good wherever it is the most needed.

Your unworthy sister,

NANCY KNIGHT.

Jackson, Mich., May 5, 1873.

## He Will Sustain Thee.

WHILE spending the Sabbath at home, which I am obliged to do most of the time, my heart is led out in strongest sympathy with the dear, lone ones throughout the land. And I feel many times that I want to say to each and every one of you, Be not discouraged; for "thy work shall be rewarded." It is a work, a life-work, and a work for life, even eternal life in the kingdom, compared with which this life is but a shadow, quickly passing. And, though we are led with weeping and supplication all along the way, yet the way is short. And we have the truth so plain that it must meet the approbation of candid, thinking minds, especially of those who are inquiring, Lord, what wilt thou have me to do? And may it be our own most earnest inquiry.

The field is ripening, and though many of us are confined to a small sphere, and that is called home, yet it wants attention and careful culture just as much as the larger field; and the garden of our hearts must have thorough cultivation, lest noxious weeds shall be found there.

When we feel the most assurance of forgiveness and acceptance with God, we may look for greater trials and temptations; for in this the adversary of all righteousness delights. It is a work of unceasing watchfulness and carefulness to pursue the narrow way; and, being narrow, how easily we step off, unless on our guard. I sometimes feel to say, Who is sufficient for these things? But we have

the promise of grace sufficient for our day, and we may cast all our burdens upon him who careth for the least of us. Like as a Father pitieth his children, so the Lord pitieth them that fear him, and, blessed be his name, this promise is to you, lone and tried ones, and to me. We are children of the same family, and heirs of the inheritance, if we abide in him, which is our duty and an exceeding precious privilege.

F. M. PALMITER.

Oneida Co., N. Y.

## A Confession.

I THINK it duty to make an acknowledgment to you through the REVIEW. I have been in a cold and backslidden state for some time, and on a careful self-examination, I find it in a great measure owing to my having neglected to live out the warnings and precious light given through the "Testimonies," especially on health reform. At our last camp-meeting, near Knoxville, Bro. White was pleased to present me with Testimonies 1-19, Life Incidents, How to Live, and other books highly prized, for which he and sister White have the warmest gratitude of my heart. I have been reading up, and trying to practice the heavenly truths they contain.

Bro. Nicola held a series of very searching meetings with us at Knoxville, in which I tried to confess my sins and repent of my backslidings, and I believe our Heavenly Father has given me evidence of his acceptance of my repentance. I have sought his forgiveness carefully with tears, and am determined to live humbly before him daily, re-double my diligence, let my light shine on health reform and kindred truths, and make preparation for the coming of our blessed Saviour, which I believe is near at hand, even at the doors. I also intend, the Lord helping me, to improve my gift in the great harvest field. I humbly ask an interest in the prayers of all God's faithful people.

JOHN A. LUKE.

## Tract and Missionary Department.

## Quarterly Meeting of the New England T. and M. Society.

AGREEABLY to appointment in REVIEW, the New England Tract and Missionary Society met at Amherst, N. H., April 27, 1873. The President being absent, the Vice President presided. The meeting was opened with prayer by Bro. C. K. Farnsworth. After a short session of the Tract and Missionary Society of District No. 4, the report of the last general quarterly meeting was read and accepted. A report of missionary labor for the past quarter was also read. The amount reported in the several districts is as follows:—

Dist. No. 1. Number of subscribers obtained for the REVIEW, 18; Instructor, 8; Reformer, 4. Distribution of publications, 15,151 pages.

Dist. No. 2. Subscribers obtained for the REVIEW, 19; Instructor, 9; Reformer, 18. Distribution of publications, 56,599 pages.

Dist. No. 3. Subscribers obtained for the REVIEW, 11; Instructor, 1; Reformer, 4. Distribution of publications, 6090 pages.

Dist. No. 4. Subscribers obtained for the REVIEW, 1; Instructor, 2; Reformer, 4. Distribution of publications, 3211 pages.

Total number of subscribers obtained for the REVIEW, 49; Instructor, 20; Reformer, 30. Total distribution of periodicals, 433. Total distribution of publications, including bound books, 86,224 pages. Number of letters written, 211; visits made, 186. Bound books presented to libraries and individuals, 27. Agreeably with what was recommended at the last quarterly meeting, J. W. Morton's work on the Sabbath and an "Address to the Baptists" have been presented to two hundred and fifty-eight ministers of other denominations, during this quarter.

The report of the Vigilant Missionary Society showed the number of letters written by the members of that society to be 100; members received, 65; subscribers obtained for periodicals, 63; number of periodicals distributed, 55; publications, 37,902 pages. Visits made, 17.

Financial standing of T. and M. Society:  
Cash on hand Feb. 2, \$220.29  
Received for membership, 3.00  
Received on donations, 232.45  
" " sale of books, 11.03

Total, \$466.77  
Paid for publications, \$ 39.00  
" on periodicals, 38.66  
" " W. and O. Fund 17.00  
Incidental expenses, 25.31  
Cash on hand, 346.80

Total, \$466.77

After some remarks, attention was called to the delinquency on periodicals within this Conference, and it was recommended that money be raised to pay what was due. Owing to the bad traveling, but few were able to attend this meeting, as has also been the case at the time of the district quarterly



meetings, several having walked nine and twelve miles over roads impassable with teams, thus showing the deep interest they felt in the work. Remarks were then made by Bro. Stratton and others, after which, the meeting adjourned for fifteen minutes.

## SECOND SESSION.

Meeting called to order by the Chair. Prayer by Bro. Stratton. This being the time appointed for a session of the Health Reform Association, the minutes of the last meeting were read and accepted. Several essays were then read and listened to with apparent interest. Subjects: Obedience, Diet, Importance of Learning to Cook Healthfully, Taste, &c. Many remarks were made evincing a deepening interest in the cause of reform, and also showing much gratitude to God for the light given on this subject. Some especially felt that it had been the means of lengthening their lives. A committee of three, sisters C. K. Farnsworth, F. W. Mace, and M. L. Huntley, was appointed to experiment in cooking hygienically. All the sisters were invited to unite in this work, and it is expected that they will report to one or more of the committee in season for them to report at the next quarterly meeting. Closed with prayer.

H. B. STRATTON, *Vice. Pres.*  
M. L. HUNTLEY, *Sec.*

## THE SABBATH.

"APART from vanity and sin,  
How calm the Sabbath stands,  
As if our Father held it in  
The hollow of his hands.

How calm! a vestibule before  
Of work-days and of care,—  
Oh! let us open its golden door  
Upon the hinge of prayer."

—Sel.

## The Youth's Instructor.

WELL do I remember how our childish hearts bounded at the thought that we were to have a paper of our own. Eagerly was it looked for, and my love for it has never grown cold.

One evening, as mother stood at the ironing table, father came from town, bringing our paper. We gathered round the table and read, "This Little Hand never Struck Me." At the close of the story, no comment was made—our hearts were too full for utterance. And never can I forget, while memory lasts, the story, "What One Lie Did." The sweet poetry of Annie R. Smith I committed to memory whenever it appeared. In looking back to those sunny days of childhood, the skies seem bluer, and the flowers brighter, than now. But, oh! the changes passing years have wrought. Long have summer grasses waved and snow wreaths formed above the sleeping forms of Anna White and Annie R. Smith, and while they await the dawning of "the last lovely morning," other hearts and hands labor for the dear children and youth.

And parents, what are you doing? It looks strange that professed Sabbath-keepers should think it necessary to have the REVIEW AND HERALD for their own perusal while they do not take the *Instructor* for their children who are old enough to read and understand it.

I remember hearing of a woman who, when her husband lay on a sick bed, tossed him a Bible, saying, as she did so, "If you die unprepared, I shall not be responsible." Are there none who read these lines who think that when the Sabbath comes, if they give their children each a Bible, and see that they sit as nearly immovable as possible, with grave faces, their duty as parents is done for the day? or, perhaps, without the sacred volume, they occupy the time as they please. Those little, active minds are hungry. The world invites them to partake of its trashy literature, which leads the mind from God to fashion and folly, and the probabilities are that the little ones will be subjects of mental starvation, or partake of such food as will poison their now pure, innocent minds.

In this time, when darkness is covering earth and people, and you, with years of experience, feel that all the light you can get to walk in, only keeps you from falling, how can you expect one, a child in years and experience, to thread life's dark, intricate mazes safely, with scarcely a tithe of the light requisite for you?

Would you take the atlas and, pointing to London or Liverpool, say, There is where you uncle lives in elegance, and wishes you to come, and then send your child of ten years from you to perform the journey alone? Yet, upon the ocean of life, how many frail barks, richly freighted, are engulfed, when a judicious guiding hand might have steered them safely past the whirlpool that carried them down.

Do you mention the cost of the *Youth's Instructor*? How long would your child be permitted to go with frost-bitten fingers for want of a pair of mittens? Would you not, even if in extreme poverty, try to find a piece of cloth which ingenuity might fashion for the comfort of your child? Were sickness to come, would you think of closing your eyes in sleep while the little form was tossing in agony? But were it not infinitely better that physical discomfort or suffering be experienced, or even your loved one be consigned to the silent grave with a mind pure and unsullied, than live, and for want of proper mental food and discipline, seek the pleasures of the world and lose eternal life? Should all your efforts prove unsuccessful, could you hope for reward in Heaven if your earthly duties had not been performed?

You may deem the matter of which I am writing a small one, but slender are the threads upon which all our life destinies hang. The performance or nonperformance of a small duty may lead us in the path to eternal life, or into darkness, where we cannot tell which path is the right one. Little things may make the religion of the Bible look beautiful and much to be desired, even by a child. Professing, as we do, that Jesus' coming is near, should we not heed the injunction, "Feed my lambs?" The storm will soon burst; then, while the fold-bells are ringing, let your voices blend with the Great Shepherd's, saying, "Suffer little children to come unto me . . . for of such is the kingdom of Heaven."

Let the *Instructor* visit every family of Sabbath-keepers, and as many more as wish it. To the worthy poor, it is free. Then let not pride or the love of *twenty five cents* deprive your children of this. There are many good books, if you can get them; but the paper, all can have. And while there is no danger of keeping the Sabbath too well, and conversation which would not be improper upon other days should be refrained from on this, God has given a world full of beauty, trees, mountains, and rivers, from which useful lessons may be gleaned. The unfolding leaves and flowers, snowflakes and dewdrops, tell many a story, delightful to age as well as youth. Our Saviour, with eloquence never possessed by man, yet simplicity that reached the children, often alluded to the works of nature to illustrate his teachings. Religion is "a thing of beauty" when rightly understood and practiced, and a "joy forever," for it yields present peace, and leads to "the rest that remaineth," where are "fullness of joy and pleasures forevermore." Y. N.

## The Statesman Articles.

(Continued from page 195.)

ney would be as claimed by the writer. But besides all this, it will be discovered that the basis of the whole transaction, both in the case of the sponge and the vessel, is fraud, deceit, and force. Stupefy a man with narcotics for twenty-four hours; or nail him down under the hatches of a circumnavigating vessel; break the compass; send him round the world; let the whole community conspire to falsify the facts in the case; do not let him know where he has been; falsify the truth regarding the day observed by first-day keepers; and then, forsooth, you have changed the practice, if not convinced the judgment, of a little handful of conscientious, definite Sabbath-day keepers. Wonderful, gentlemen! Wonderful in the extreme! What results for such prodigious efforts! Alas, for truth, when it must pass such an ordeal as this! We blush, but not for ourselves. We would almost be willing to inhale the anæsthetic or run the hazard of the voyage at sea, taking our chances respecting the proper preservation of the heaven-appointed day of rest, if, by so doing, we might prevent our brethren of the Amendment school, for whose welfare we have the most earnest desire, from making so sorry a show of the low estimate which they place upon the importance of employing in a controversy like this arguments which appeal only to the Christian's head and heart, instead of those which appeal to the baser faculties of the mind.

A summary of the ground traveled in this rejoinder would run somewhat as follows: 1. That in adopting the seventh-part-of-time theory, the gentleman has abandoned the definite first day which he sought to establish in the first nine of his articles. 2. That the seventh-part-of-time theory is just as fatal to the Sunday as it is to the Sabbath. 3. That it overturns the practicability of the Constitutional Amendment, since

it seeks to enforce a definite day, and since, according to it, Sabbatarians have a Bible right to observe the seventh day in the exercise of a divinely given choice of days. 4. That it is possible to establish the identity of the last day of the week at the present time with that upon which God rested at the completion of the creation; from the providential manner in which God pointed it out in the exodus from Egypt; the fact that Christ and his disciples kept the Sabbath according to the commandment; the general agreement among Jews, Christians and heathen concerning its place in the week from that time to this. 5. That the objection concerning the conflict between a definite Sabbath and the laws of nature at the poles does not array the God of nature against himself or our version of his commandment, since the trouble does not imply any want of foresight on the part of the Deity, but rather a disregard of the plainest teachings of both providence and nature on the part of those who have placed themselves where it was never designed that men should locate. 6. That if a definite day is impossible, then the wisdom of God is impeached, since, both by the letter of the commandment and by his providential interpretation of it for forty years, that is the very thing which it inculcates. 7. That a definite day can be kept on the eastern continent, since this had been done for hundreds of years before the change of the law will be even claimed. 8. That a definite day can be observed on the western continent, since this is the very object which the Constitutional Amendment is designed to secure. 9. That the trip around the world would render it as impossible to keep an exact seventh part of time as it would a definite seventh day. 10. That the seventh-part-of-time theory would introduce into society the direst confusion, defeating even the administration of justice. 11. That, practically, the whole world from the extreme east to the extreme west does keep a definite day. 12. That the loss and gain of time creates no disturbance except in the crossing of the Pacific Ocean. 13. That with a definite day, there must be a day line. 14. That that day line is, by the uniform practice of nations, and the providence of God, which renders it impossible that it should exist anywhere else, drawn through the Pacific Ocean. 15. That it only remains for us to do just what we are doing and have been doing for centuries in order to prove by actual demonstration that all the difficulties in the way of a definite Sabbath can be readily disposed of by those who are desirous of keeping the law of God as it reads.

W. H. LITTLEJOHN.

## The Scandinavian Element in Chicago.

[Extracts from Chicago Tribune, March 30, 1873.]

THE Scandinavian is, next to the German and Irish, the most important foreign element in this city. The country from which they hail, and which is generally known as Scandinavia, is composed of the three petty kingdoms of Norway, Sweden, and Denmark. Sweden and Norway are ruled by the same king, but have different Constitutions and Legislatures—the two sections speaking even different languages. Denmark has a potentate of its own, and its laws are considered more liberal, and its population better educated, than those of the former countries. Sweden covers about 8,000 square geographical miles; Norway, 5,000; and Denmark, only 700—300 square miles having been taken from it, a few years ago, by Germany; and, united, they have a population of nearly 6,000,000 of inhabitants.

## EMIGRATION NOTES.

The first Norwegian emigrants arrived in America about the year 1825, and in 1840, the first Norwegian emigrants settled in Chicago. Swedes and Danes did not make this city their home until the year 1850. Since that time, from 18,000 to 20,000 Scandinavian emigrants have arrived in this country yearly. Very few of them remain East—most of them going West, making this city their base of operations—and at the present day it is calculated that there are no less than 300,000 Scandinavians living in the States of Illinois, Wisconsin, Iowa, Minnesota, and Kansas. Of this number, about 45,000 Scandinavians have made this city their permanent home, and they are divided among the three nationalities as follows:—

Norwegians,	20,000
Swedes,	20,000
Danes,	5,000

As it will be observed by the above figures, there are very few Danes residing in this city, when compared with the Norwegians and Swedes. This is accounted for by the fact that Denmark is by far the smallest of the three North States, and, having a warmer climate and more fertile plains than its more northern sisters, so many of its sons are not induced to emigrate to another more fertile and favorably situated country. Swedish and Norwegian emigrants making this city their home are usually poor, but, being excellent mechanics and steady, strong-limbed workmen, soon save enough money to buy a home of their own. Some of our

## MOST SKILLFUL MECHANICS

and best laborers come from those countries, and Chicago owes them a debt of gratitude for their aid in rebuilding our noble phoenix city in so short a space of time. But where Scandinavians mostly excel is as navigators. Most of the sailors of our "Chicago Marine" belong to that nationality. The Scandinavians have been

## FAMOUS SEAMEN

as far back as 1000 years ago, when, under the name of Vikings, they commanded and swept both the Baltic and North Seas, penetrating into France and England, and conquering those countries. It is even said that a Scandinavian was the first to discover America. For over 300 years the Scandinavians, or Vikings as they were then called, continued to travel to and from this country, until at last they abandoned it, leaving it to Columbus to retrace the old paths and receive all the credit thereof.

## THE LANGUAGE

spoken by Scandinavians is not uniform. The dialect of Norway and Denmark is nearly identical, and is, therefore, called the Norwegian-Danish. The Swedes speak a language of their own, which somewhat resembles the Norwegian-Danish.

## CHARACTERISTICS.

Scandinavians are generally a very temperate and sober people, few of them being addicted to the use of intoxicating liquors, and very few saloons in this city are kept by members of that nationality. They, unlike the Germans, do not congregate in saloons, nor are they very fond of lager-beer, preferring to spend their evenings at home, surrounded by their offspring, smoking with great relish the worst kind of tobacco from a long-stemmed clay pipe. They are a law-and-order-loving people, and on the Sunday question are decidedly on the side of Mayor Medill, all their papers advocating the closing of saloons on Sundays.

## AS CITIZENS,

none of our foreign inhabitants make better American citizens than Scandinavians, most of whom come to this country thoroughly imbued with republican ideas and principles, fully determined to become true American citizens, and forever to renounce their mother country with its monarchical and aristocratic institutions, and its cold, rough, and icy climate.

## RELIGIOUS NOTES.

The prominent religion among the Scandinavians, is the Evangelical Lutheran, but there are also some Episcopalians, Methodists, Baptists, and Swedenborgians, but no, or very few, Catholics. Of Scandinavian Evangelical Lutheran churches, there are ten in this city, of which the Norwegians have five, the Swedes, four, and the Danes, one.

Of Scandinavian Methodist churches, there are three, Baptist, three, Episcopal, one.

There is also a Norwegian Congregational and a Norwegian Adventist congregation, and several other religious societies in this city.

## Obituary Notices.

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

DIED, in White House, Ohio, of inflammation of liver and diaphragm, Bro. Geo. Smith, in the seventy-second year of his age. He made a profession of religion in early life, and has ever been a consistent Christian, always ready to take hold of moral or religious reform. His brother, Charles Smith, of Pleasantville, Ill., gave him some information on present truth in the fall of 1871. He afterward married a Sabbath-keeper, the widow Calkins, of White House, for his second wife, when he embraced the Advent doctrine with all his heart. Funeral discourse was preached by a Methodist minister from the words of David: "Mark the perfect man," &c. We deeply mourn our loss, but not without the blessed hope.

M. SMITH.

# The Review and Herald.

Battle Creek, Mich., Third-day, June 3, 1873.

## Western Camp-Meetings.

Washington, Iowa, June 5-9, 1873.  
Milton Junction, Wis., " 19-23, "  
Medford, Minn., " 26-30, "

## Answers to Correspondents.

QUESTION. A seventh-day Sabbath-keeper sells fifty cords of wood to a man who does not keep the Sabbath, who opens the gates of the Sabbath-keeper and hauls wood from his premises on the Sabbath-day. Is the man who sold the wood responsible for violation of the Sabbath in such a case?

ANS. This is a practical question and demands an answer, and it appears that the answer is plain.

1. The terms of the fourth commandment make a person responsible for that which is done on his premises, provided he has power to control it. This must be the interpretation of the command that "thy stranger that is within thy gates" shall rest upon the Sabbath.

2. Although the wood belonged to another man that fact does not give the buyer the right to abuse the premises of the seller in taking away his property. If no reserve is made, however, and the buyer does not know that it is an infringement to labor on the premises on the seventh day, then the whole responsibility of the wrong rests on the professed Sabbath-keeper. The only safe course is to always have a clear understanding that the Sabbath shall not be violated in fulfilling contracts.

QUESTION. We are solicited to unite with a society known as Farmer's Grange. Can you inform us what is its object and is it right for us to join it?

ANS. The avowed object of these societies is opposition to railroad monopoly, especially as regards the high prices of freight transportation. They are increasing very fast, and it is impossible to judge in what they will result. Whether they will be able to accomplish their purpose, is by many considered very doubtful. It seems to be prudent to avoid connection with secular "societies," especially if their object is not fully understood. J. H. W.

## Advent Tidende, Number Five,

CONTAINS "The Heavenly Harbor," poetry, extract of "Sketches of the Life of Wm. Miller," 3 pp., "Seymour's Objections against the Sabbath," answered, 6 pp., one page on the Confirmation, a clear and pointed article showing the follies of this human institution, written by a learned man in Denmark, "Thoughts on Revelation," chapter 5, 3 pp., "The Angels of God," poetry, one page of reports, "Doings of the General Conference of S. D. A. for 1873," 1 p., "The 13th Annual Session of S. D. A., 1873," one column, items for the month, and one column on grammar—plain and brief directions and rules—of which our readers are in perishing need, 2½ pp., short articles from Review, "Wholesome Life in the Churches," editorial, treating on how to promote spirituality and harmony in the churches, avoiding strife, growing up in the truth and in love, 3½ pp., eight pages of interesting selections from Scandinavian papers. Of this, we generally have only from three to six pages.

Of original articles, we mention one from Nebraska, from Bro. Olson, "The Creed of the Baptists," one from Bro. Jensen, Texas, "Thoughts behind the Plow, and one from Bro. Rasmussen, Mich., "How to Separate the Chaff from the Wheat."

## EXTRACTS AND TRANSLATIONS.

### THE TRUTH PROGRESSES.

From a Norwegian lady, who taught school in Norway for many years, and is now teaching a large Norwegian school in Iowa.

I have for many years studied on the Sabbath question—how it was changed—and on the prophecies. How astonished and glad I was when I read Bro. Morton's treatise on the Sabbath in *Advent Tidende*, and thus obtained light on this subject. I have studied much on the prophecies, and often prayed to God for light. How wonderfully he can answer our prayers. Here I received instruction and comfort. When I formerly asked the priests and others about these things, I always received this reply: We cannot know the day nor the hour when the Saviour comes. This I knew very well, but it was no comfort for a longing heart. But when I was pointed to the signs of the times and the testimony of the prophetic word, which shows that our Lord and Master is near—yes, standeth at the door—this is meat in due season. There are several here who wish to take the paper. May the Lord strengthen all the dear friends who look for his glorious appearing.

### LABOR IN THE HARVEST.

Poy Sippi, Wis. I am very thankful to God who has opened my eyes for the precious truths which so long were hidden from me. Through ignorance, I fought them long and looked upon them as falsehood and deceit. Although I did this with the intention of defending that which I considered truth, yet this is no sufficient excuse for me. I therefore humbly ask forgiveness from those who read these lines if I have misjudged or injured them on account of the truth. I have a desire to spread these truths if God can use so poor an instrument. I realize that we need to exercise self-denial and obtain much of the love of Christ to be sufficient for these things. My prayer is that the will of the Lord may be done.

Time is short. Probation will soon end. We have no time to heap up earthly treasures, add field to field, or move to new places except for the purpose of helping forward the cause of God. It is not enough superficially to admit the possibility of the coming of Christ. Our actions must show that we believe from the heart what we teach. Noah preached to the

world, but he did also build the ark that he might be saved—all by faith. I admire the faith of Noah. He went into the ark before the rain commenced. I suppose the world mocked and pitied the old fanatic. To be prepared for the day of the Lord is the all-important work assigned to us. As all might hear and see that Noah prepared the ark, so our lives should also be so consistent that all can hear and see that our citizenship is in Heaven, from whence we look for the Lord Jesus.

God has done much for us and given us greater privileges than our countrymen of other denominations in America. We have many tracts in our own language, and a better paper than those denominations who are much older than we are. It is only a few years since the Lord raised up a man among us to preach the third angel's message, and now we number twelve churches that hold the same precious faith. Let this all encourage us and urge us on to renew our efforts.

I thought it would be well this year to send as many as possible to the Conference to partake with our American brethren in trying to advance the cause. Let us gather all our strength to promote the cause, and not feel that our American brethren should bear the burden alone. Let us with thankful hearts receive the help which they so kindly offer, and in turn do our duty toward them, uniting together as much as possible, that we may return their brotherly love.

Our paper has now commenced to advocate the Sabbath of the Lord, and spreads light on the law of God and the prophecies, not only in America, but also in Denmark and Norway. Fruit of this has already been seen in those who through reading the paper accept the truth; and other journals testify that they are hit in a weak spot as they turn and attack us. Yet every such attack is for the advancement of the truth. The fields are white for the harvest. Let us pray the Lord of the harvest to send forth laborers. J. C. NELSON.

Raymond, Wis. Dear brethren: I am glad to hear from you through *Advent Tidende*. I am also very thankful for the light and exhortations which we obtain through our dear paper. The work in this place is onward, and we realize that the Spirit of God is at work among us. We are building a meeting-house which we hope to finish this summer. Some have lately embraced the truth, and there is some prospect of spiritual prosperity. We are trying to fight the good fight, that we at last may obtain the crown. ANDERS SOREUSEN.

Nordisk Folkeblad says: A minister in Minnesota preached a funeral discourse over a very renowned skater. "He is now gone" said he, "where there is neither ice nor snow." The friends of the deceased looked inquiringly on each other. They could not understand what the minister meant. Probably he himself did not understand it.

## News Items.

KANSAS and Iowa have lately been visited with storms of terrible severity. In Kansas, the rivers have overflowed their banks and great damage has resulted to the farmers. And so also in Iowa, with the addition of a tornado in Keokuk and Washington Counties, May 22. By many it is thought to be the severest that has ever visited the Western country,—but this is probably not the case. More damage results from such storms now than years ago, as the country is more thickly settled.

The Chicago *Tribune* of May 25 contains a lengthy account of its ravages, referring to which the *Detroit Post* says:

"Unlike many first reports of disaster, that of the tornado in Iowa does not diminish on investigation. A correspondent of the Chicago *Tribune*, who has been over the ground, more than confirms the destruction which it caused and the terror it created. The amount of damage in money is estimated at seventy-five thousand dollars; but the loss of life cannot yet be accurately ascertained. So far as is known, fifteen were killed and thirty-three wounded, some of whom may yet die."

It arose near Lancaster, Keokuk County, nearly destroying the town, and passed in a north-east course about five miles north of Washington. It was accompanied with a deluge of water and large hail.

MARSHALL McMAHON has been elected President of the French Republic.

## A Heavy Fire in Boston?

A FIRE broke out on Washington St., on Friday, May 30, destroying both sides of the street from Essex St. northward. Loss estimated at a million and a quarter of dollars.

## Appointments.

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

\*Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

## Wisconsin Camp-Meeting.

As we understand that there will not be a camp-meeting in Illinois this year, it is thought best by the President of the General Conference and also by the Wisconsin Conference Committee to hold our camp-meeting this year at Clear Lake, where we held it two years ago. This is about one mile from Milton Junction, in Rock Co., Wis. The time of the meeting is June 19-23, 1873. We cordially invite all Sabbath-keepers in the vicinity to freely participate with us in the exercises of the meeting. We also cordially invite all our brethren and sisters from the Illinois Conference to join us in this meeting. Bring on your tents and let us all try in the fear of God to make it the best and most profitable meeting we have ever had.

We hope all who come to the camp-meeting will come in time to have their tents pitched Wednesday, without fail, and come to stay till the meeting is closed. Bring your interested friends with you. Let all bring empty ticks with plenty of bedding. Let none stay away because they have no tents, but come along and you will be provided for. Provisions, and feed for teams, can be had on the ground at reasonable rates.

I. SANDORN, } Wis.  
P. S. THURSTON, } Conf.  
H. W. DECKER, } Com.

## Minnesota State Conference.

THE Minnesota State Conference will hold its next annual session in connection with the camp-meeting to be held at Medford, Steele Co., commencing June 26, and continue to June 30.

Let all the churches in this Conference at once take the necessary steps to represent themselves fully in this meeting by delegates. We hope that all those who have recently embraced the truth in this State will make a special effort to attend. And let all come. Bring your families and interested neighbors with you. Be on the ground at the commencement of the meeting and stay until its close. Eld. Butler and other speakers will be with us.

HARRISON GRANT, { Minn.  
J. B. EDWARDS, { Conf.  
CALVIN KELSEY, { Com.

THE next quarterly meeting at Aladon will be held June 21 and 22. It is one week in advance of the regular time on account of Eld. Stoddard's appointment.

Come, brethren and sisters, attend this meeting prepared to work for the Lord.

D. V. WINNE, Clerk.

QUARTERLY meeting of the 3d Dist. of the Illinois T. and M. Society at Pontiac, June 7 and 8. Those wishing baptism should come prepared.

J. W. MARSH, Director.

QUARTERLY meeting of the church at Farmington, Pa., the second Sabbath and first-day in June, 1873. Will Bro. and sister Lindsey, and Bro. David Hunt meet with us? A cordial invitation is extended to all.

A. J. MARSH.

MEETINGS will commence in the tent at the village of Napoleon, Jackson Co., Mich., on Friday evening, May 30, 1873, and continue as long as the interest may demand.

I. D. VAN HORN,  
H. M. KENYON.

## Quarterly Meetings in Minnesota.

OTRONTA, June 7, 8.  
Medford, " 21, 22.  
Crystal Lake, " 14, 15.  
I expect to be at these meetings.

HARRISON GRANT.

## Business Department.

Not slothful in Business. Rom. 12:11.

TO FRANCIS EATON. We have \$5. to credit to you on REVIEW, but do not know your P. O. address.

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