

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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"IF NEED BE." 1 PET. 1:6.

THREE gracious words. Not all for naught
Is sorrow, grief, and pain.
The heavy burdens that we bear
Will not be borne in vain.
Our heavenly Father knows our frame,
He knows how weak we are,
And every sigh and every tear
He seeth from afar.

If daily cares oppress our heart,
And earthly comforts flee;
Does aught disturb our peace of mind,
He knows it needs to be.
And when the "need be" has fulfilled
The end marked out by God,
And we are brought to trust him more,
He will remove the rod.

Oh, blessed thought! there's not a drop
In all the cup of woe,
That is not measured by his hand,
And will not overflow.
Then may we ever trust his love,
And though severely tried,
Remember that it needs to be,
And in his strength abide. —Sel.

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

BY ELDER J. N. ANDREWS.

CHAPTER THIRD.

WHAT KIND OF A SABBATH GOD MADE AT CREATION.

WE have studied Elder P.'s book to learn the origin of the Sabbath. We have found in it several truths of great importance. 1. God made the Sabbath at the close of his creative work. 2. He made it to commemorate that work. 3. It was made by his act of sanctifying the seventh day. 4. It was observed by the people of God for four thousand years. 5. The seventh day thus sanctified was the seventh day of the week.

But lest this array of facts should establish the authority of the seventh day upon too firm a basis, Eld. P. makes the following modifying statements in the form of questions. He frames "seven questions," which he advances "to the reader." These he evidently regards as unanswerable, except in the manner that himself would answer them; and in these questions he gives us very fully to understand his views of the Sabbath institution. His questions are numbered, and we will consider them in the order of their numbering. We answer his questions with the greater pleasure because we shall often have occasion to examine his book by means of questions, and perhaps shall sometime have occasion to address them directly to himself.

ELD. PREBLE'S FIRST QUESTION.

"Is there a passage in all the Bible to prove that the seventh day of the week is to be observed as the Sabbath? If so, where is it to be found? Understand us: The question is not whether the 'seventh day' following 'six days shalt thou labor' is to be observed; but the seventh day of the WEEK." p. 6.

Answer. 1. It is evident that Eld. P. holds that no testimony exists in the Bible to show that the seventh day of the week was ever to be observed as the Sabbath. 2. It is also evident that he holds the seventh day of the commandment to bear that title not because it is the seventh day of the week, but as being the seventh day after six days of labor, no matter what day of the week constituted the first of the series. 3. And thus we get the exact question at issue between Eld. P. and ourselves concerning the nature of the Sabbath institution. He teaches that it is any day of the seven preceded by six days of labor. But we hold that it is the last day of a divinely appointed cycle of seven days. In other words, Eld. P. holds that God ordained one day in ev-

ery seven as the Sabbath, but did not designate as such the last of the seven; whereas we hold that he appointed the seventh day of each week and no other day as his sacred memorial.

So much by way of defining the two positions. Now for a direct answer to the question, "Is there a passage in all the Bible to prove that the seventh day of the week is to be observed as the Sabbath?" We offer the following as our answer:

Gen. 2:3: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

1. The day on which God rested was certainly the definite seventh day, for only six days of time had preceded it.

2. God sanctified the seventh day BECAUSE that in it he had rested, whence it follows that the sanctification of the seventh day did not take place till the first seventh day of time had expired.

3. The act of sanctifying the seventh day is that of setting it apart, or appointing it to a holy use.

4. But that appointment could not relate to the day then past, but must relate to the seventh day for time to come, in memory of what he had done upon that first seventh day of time.

5. And now we come to two facts which are absolutely decisive in answering the question of Eld. P. (1.) The appointment of the seventh day to a holy use was the act whereby God gave existence to the Sabbath institution. (2.) It was also this very enactment of the Almighty which gave existence to the week itself as a measurement of time. God said, in substance, "Let the seventh day be devoted to holy rest in memory of my rest on that day from the work of creation." The seventh day from that appointment was the first day thus set apart. That day was the seventh day of the week, and the second seventh day of time. And we conclude the argument from this text by the statement that the same appointment of the seventh day to a holy use which gave existence to the Sabbath, did also give existence to the cycle of seven days, known in the Bible as the week; and did by that very fact fix that institution upon the last day of that cycle.

Ex. 20:11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

1. This text is identical in meaning with Gen. 2:3, which has just been considered.

2. The day on which the Creator rested, was the seventh day of the first cycle of seven.

3. The day hallowed or sanctified is the seventh day of each recurring cycle of seven.

4. The sanctification of the seventh day gave existence to the cycle of seven days, by appointing the last day of that cycle to be hallowed in memory of the Creator's rest upon that day.

5. Whoever therefore denies the definite appointment of the seventh day of the week, does also deny the actual existence of definite weeks, for they exist only by virtue of the appointment of the seventh day to a holy use.

6. The day hallowed is the rest day of the Creator. This does not come at random upon any day of the seven, but must come upon the last day of each weekly cycle.

Ex. 16:22, 23: "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord."

1. The Sabbath was not appointed to commemorate the fall of the manna for six days, and its cessation on the seventh; but on the contrary the manna ceased to fall on

the seventh day, because that day was the Sabbath.

2. It therefore follows that the numbering of the days in this chapter has reference to God's original appointment of the seventh day to a holy use, to which arrangement of the days, the fall of the manna was made to correspond.

3. The sixth day of this chapter is therefore the sixth day of the divinely appointed week; and the morrow, which was "the rest of the holy Sabbath unto the Lord," was not merely an indefinite seventh day after six days of toil, but was the definite seventh day of the week.

4. But we can here test Eld. P.'s doctrine that the seventh day to be observed as the Sabbath, is not the seventh day of the week, but a seventh day preceded by six days of labor. They could not gather the manna on any six days they pleased, for there was one day on which no manna fell. Nor could they, after attempting to fix their own six days for gathering manna, select the following as their seventh day, and hallow it as the Sabbath. For though the manna would keep over the seventh day of the week, it would putrefy if kept over any other day!

5. Observe further: the manna fell on six days; on the sixth day a double portion; on the seventh day there was none; the manna gathered on the sixth day was fit for use on the seventh day, though never thus preserved over any other day. Here were at least three wonderful miracles every week to point out the definite seventh day as the Sabbath. In one year there were 156, and in the forty years of the fall of the manna there were 6240!

6. Finally Gen. 2:3 sets apart to a holy use that day of the seven on which the Creator rested; Ex. 20:8-11, on the authority of that original appointment solemnly enjoins the observance of that rest day, still calling it the seventh day; while Ex. 16 shows beyond all dispute (1.) what day the true seventh day is; (2.) That God would have that day and no other.

Matt. 28:1. "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc.

Mark 16:1, 2: "And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week," etc.

1. There are seven days in a week.

2. The Sabbath is the last or seventh day of the New-Testament week; for the first day of the week is the day which comes next after the Sabbath.

Luke 23:56; 24:1: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre bringing the spices," etc.

1. The persons who "kept the Sabbath day according to the commandment," observed the very day ordained in the commandment.

2. The day enjoined in the commandment is there designated by two marks. (1.) It is the seventh day. (2.) It is the rest day of the Creator.

3. This seventh day on which the Creator rested, which was kept by those holy women in obedience to the fourth commandment, was the day next before the first day of the week.

4. As there are just seven days in each week, it is certain that the Sabbath of the fourth commandment is the seventh day of the New-Testament week; and the facts above cited show that the New-Testament week is identical with that week which God instituted when he set apart the seventh day to a holy use.

ELD. P.'S SECOND QUESTION.

"Is there a place in all the Bible but what shows clearly that the seventh day to be observed as the Sabbath, was always the seventh day following six

days shalt thou labor—the day of the week not particularly specified? If such a passage is to be found, where is it?"

Answer. This question is a mere repetition of the question already answered. Both questions are directed to a single point, which is to create the impression that the seventh day which God sanctified to be observed by mankind as his Sabbath, is any day of the week which has been preceded by six days of labor. It is true that the law of God assigns six days for man's labor, but it is not true that it leaves the Sabbath as being merely one day in seven after six days of toil. 1. There is not one text which gives such an idea. 2. We have proved positively by several witnesses that this doctrine is absolutely false. This second question, which is merely the first question asked over, is only worthy of notice for its singular error of construction; its language implies that every verse of the entire Bible teaches that the Sabbath is simply any seventh day after six days of labor.

ELD. P.'S THIRD QUESTION.

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

Answer. Here is a question that has a remarkable bearing upon those which go before it, and those which follow after it. Let us carefully consider it.

1. This question directly acknowledges that the day sanctified in Gen. 2:3 is the seventh day of the week.

2. In words, quoted from S. Bliss, and endorsed by himself, on page 143, he makes this very act of sanctifying the seventh day the act whereby God instituted the Sabbath. Thus we there read:

"The institution of the Sabbath was coeval with the creation. Gen. 2:3. 'God blessed the seventh day and sanctified it; because that in it he had rested from all his work.' To sanctify in the sense of the word here used, is to separate, to set apart, or appoint to a holy, sacred, or religious use."

3. Thus we have the original institution of the Sabbath, and find that it consisted in the appointment of the definite seventh day of the week to a holy use.

4. But we must not flatter ourselves with the hope of getting pure truth from our friend P. He has also error designed to neutralize all this. And so we learn from this question that though the Lord did sanctify the seventh day of the week, that sanctification was confined to the first seventh day of time.

5. Now, however, this is not all to the advantage of Eld. P. It is a fine thing indeed to kill the definite seventh day Sabbath at the moment when its existence began; but as God never made but one weekly Sabbath, and the act whereby he did this was that of sanctifying the seventh day of the week, it follows that the one-day-in-seven Sabbath never was instituted at all!

6. There is but one way that we can help our friend P. out of this difficulty. God made the Sabbath for mankind at the creation when he sanctified the seventh day of the week. That sanctification must have been two-fold. (1.) It related to one definite seventh day: the first seventh day of time. (2.) Thenceforward it related to one day in seven after six days of toil.

7. Though this is too absurd to merit serious refutation, yet some such idea as we have suggested is a necessity to the theory of Eld. P. (1.) He cannot deny that God did make the seventh day of the week the subject of his action when he instituted the Sabbath. (2.) But now unless he limits this action to the first seventh day of time, he has, sorely against his will, the weekly Sabbath established upon the definite seventh day of the week. (3.) In order, therefore, to get in his one-day-in-seven Sabbath, he confines the act of sanctification to the first week of time, unless, as we conjecture, this sanctification after the first seventh day of the week, rested upon any day of the seven

which should be preceded by six days of labor!

ELD. P.'S FOURTH QUESTION.

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

Answer. 1. The third question did acknowledge that God sanctified the seventh day of the week, in the act recorded in Gen. 2:3. But with that acknowledgment was the statement that only one seventh day of the week was included in the act. This was intended to kill the seventh-day Sabbath; but how it would give life to the one-day-in-seven Sabbath was only conjectural.

2. But the present question gives us new light. Come to think, God never did sanctify the seventh day. It is always the case that it is the Sabbath which was sanctified; the particular day of the week not specified.

3. To this statement two facts are opposed. (1.) There is no place in the Bible which represents God's act of sanctification as bestowed upon the Sabbath. (2.) We have shown in the answer to the first question that God did set apart a holy use the seventh day of the week.

4. There are just two places which record the act of sanctification which gave existence to the Sabbath institution.

Gen. 2:3: "God blessed the seventh day and sanctified it."

Ex. 20:11: "Wherefore the Lord blessed the Sabbath day and hallowed it."

Eld. P. confesses that the first of these texts relates to the definite seventh day. The second text is identical in meaning with the first; for the term Sabbath day is literally rest day; and the rest day of the Lord is the seventh day; for he rested on that day and no other. The truth is, it is always the case that it is the seventh day of the week which was sanctified. And it seems very strange that Eld. P. should say that it is the Sabbath, and never the seventh day, and this, too, when he had just admitted that the first of the two texts did relate to the definite seventh day, and no one can deny that the second one is exactly identical with the first.

Observe, it is the Sabbath day which Ex. 20:11 says God hallowed. The word Sabbath signifies rest. God did not sanctify the rest, but the rest day. And no term could so positively identify the seventh day of the week as that one which brings to view the day of the Creator's rest, and which excludes all the six days employed by him in the work of creation.

ELD. P.'S FIFTH QUESTION.

"Does Christ ever say that the seventh day of the week was made for man? If so, where?"

Answer. Christ did say, "The Sabbath was made for man." Mark 2:27. And God the Father said, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. But to come a little closer, we mention two facts: 1. On page 143, Eld. P. teaches that the Sabbath was made by God's act of sanctifying the seventh day. (See the quotation in the answer to question third.) 2. And Eld. P. acknowledges in question third that the seventh day thus sanctified was the seventh day of the week. We have shown by positive testimony that the seventh day which God set apart to a holy use is the seventh day of the week. And we conclude our answer to the present question by saying that God made the Sabbath for man by setting apart to a holy use the seventh day of each week.

ELD. P.'S SIXTH QUESTION.

"If, then, it is the Sabbath that was made for man, and not the seventh day of the week, are not Christians observing the Sabbath when they rest on the first day of the week, it being really 'the seventh day' following six days of labor?"

Answer. Now we discover the reason why Eld. P. has labored so hard to dispose of the seventh day of the week. He has a seventh day of his own to bring forward. All these questions which we have been considering were framed for the purpose of giving the title of seventh day to the first day of the week. But we have shown that his entire chain of reasoning is false.

1. We have proved that the Sabbath which God made for man was made by the act of consecrating to a holy use the seventh day of each week.

2. The first day of the week is therefore not the "seventh day" of the commandment.

3. Eld. P.'s statement that it is "really the seventh day following six days of labor," is

capable of being urged in behalf of the Mohammedan Sabbath, which comes on the sixth day of the week, and is as true of the sixth day as of the first.

4. It is not the six days which men give to labor, but the six days which God thus employed, that we should count in determining the seventh day of the commandment.

ELD. P.'S SEVENTH QUESTION.

"If the Sabbath was made for man—all mankind—how can it be true that all mankind could keep the particular seventh day of the week, on which the Lord rested?"

Answer. This question is very blindly expressed. There is no difficulty in observing the very day of the week on which the Creator rested, which is the seventh or last day.

But the meaning probably is, "How can mankind keep the seventh day of the first week of time?" This question, thus taken, accords well with the statement in his third question that the Lord never "sanctified but one seventh day of the week, and that the day on which he rested." If this be true, no man can keep the Sabbath unless he keeps the seventh day of the first week of time. And Eld. P. asks how mankind can keep that particular day. The reason why we cannot keep that seventh day is that it has gone out of existence. And this was the fact at the moment when God sanctified the seventh day. He sanctified it because that he had rested upon it. The sanctification did not take place till the rest was past. And when the rest was past the day was ended. If Eld. P. can tell how God can set apart to a holy use the seventh day of the first week of time, after that day had expired, then we can also tell how men can now devote that first seventh day to sacred purposes. The whole thing is an absurdity, as Eld. P. presents it. God's truth is reasonable and consistent.

1. The Sabbath is the memorial of the Creator's rest.

2. The seventh day is the Sabbath.

3. God ordained the Sabbath by setting apart the seventh day to a holy use because that he had used the first seventh day in resting from his work.

4. That appointment gave existence to the weekly Sabbath, as the fourth commandment testifies:

5. What God ordained, therefore, is that we hallow the seventh day of each week in memory of the fact that he rested from creation on the first seventh day of time.

It is not difficult to keep, each week, the day of the Creator's rest; for though that first rest day expired with his rest, his appointment of the seventh day to a holy use divided time into weeks, and each week brings as its last day the day of the Creator's rest.

These questions present a pitiable spectacle. Not one of them can be specified which does not plainly indicate a design to cast dust in the eyes of the reader. The judgment of the heart belongs to God. Yet we cannot be mistaken in the conclusion that these seven questions were framed for the purpose of dethroning the seventh day of the week, and of establishing in its place an indefinite one-day-in-seven Sabbath, under the mantle of which the first day of the week can become possessed of supreme power.

We conclude this article with the following statement of facts:

1. We have given each question a candid, truthful answer.

2. We have shown that there is no foundation in truth for the doctrine that the Sabbath is simply the seventh day after any six days of labor.

3. We have proved that the same act which ordained the Sabbath, gave existence also to the week as a measurement of time, and that the seventh or last day of each week is the divinely appointed Sabbath.

4. It remains for Eld. P. to explain how the sanctification of the definite seventh day of the week could give existence to his indefinite, one-day-in-seven Sabbath.

P. S. Correction. In the last paragraph of my second article in reply to Eld. P. in REVIEW No. 11, which reads, "But that all this sacred truth may be observed," etc., instead of "observed" read *observed*.

THE influence of a good man is an everlasting blessing. The deeds of his kindness fall upon the heart imperceptibly, like the gentle dews of a summer night; but fruit and flowers spring up in waste places, to show us that the celestial visitant has passed that away.

How to Trust Him.

"BUT I don't know how to trust Christ for my Saviour," said a young girl. "I hear what is said, but I don't understand how it is: I do not see the way." "Do you feel," said one who had addressed her, "that you are a sinner and in danger of being lost?"

I do feel; I feel I am condemned for dreadful sins."

"And what can you do for yourself in the case?"

"Oh! I cannot do anything. I have tried, and tried; but I get no better."

"Jesus says to such as you, 'believe in me; trust me; cast your sins upon me.'"

"I would if I could; but when I try, it does not seem as if he received me: I am always afraid he does not. Oh! I do not know how to believe and trust."

"Let me illustrate faith to you: The other day a little boy climbed a ladder to the roof of a house. It was an unsafe place, and his mother hastened to call him down.

The roof was slippery, and his little feet slid in the descent; so he crept to the edge, where his friends stood anxious for his safety. Mr. O. reached up his arms, 'Now, Willie, jump, and I will catch you.' Willie looked at the stoned pavement below, and drew back. But Mr. O. tried to persuade him, but the child was afraid to trust.

"Willie," said the mother, Mr. O. says he will certainly catch you; does he not always tell the truth?"

"Oh, yes! he says true," Willie answered.

"Now obey, Willie," said the mother, "don't make him wait; he is all ready."

The boy trembled; but there was no other way, and he leaped from the roof. His trust in Mr. O. was faith; and when he was clasped in a pair of strong arms, he did not doubt that he was there; he was not afraid to rest. Christ tells us to cast ourselves upon him just so, and believe that he receives us."

"Is that the way?" asked the young girl, "do you trust Christ so?"

"Yes, just in that way; simply and wholly as Willie threw himself into Mr. O.'s arms. Cannot you do so, believing that he does his part as fully as you trust me?"

"I never saw the way so clearly before. Yes, I can trust him; I do believe him. I will cast myself upon him, sin and all. O, I am so glad!"

And the face that had been shadowed with doubt and discouragement lighted up with a new-born joy.—*Christian Banner*.

Coronation Day.

OH, what a day! long foretold, now at hand! "Lo he comes," Jesus comes, and is crowned "Lord of all." Are we ready, all ready, for that day? Our hands, our heart, let us look at them and see if they are clean. Hands stained, not washed in the Saviour's blood, cannot touch a crown of his nor do him honor. No, none but holy souls can enter those pure, celestial gates, the palace of the skies.

At the coronation of Alexander, emperor of Russia, at Moscow, 1801, Prince Paul Esterhazy was present and represented Charles V, emperor of Austria. His four Hungarian costumes were embroidered and covered with brilliants and costly pearls, valued at a million of dollars! And his carriages and liveries were not less rich.

The dress of "poor" Esterhazy (I dare not call him rich), may do for the coronation of earth's proud, haughty princes, but not for the "meek and lowly Jesus." No, all such dresses must be stripped off and hurled to the moles and to the bats, and men must be clad in robes prepared by Christ for the occasion, and washed in his most precious blood.

Brethren, have we been long looking for that day, and are we now looking sharper than ever? And do we see it at the door? Let us look at our hearts, our hands, again and again, and see how they look with the lamp of God, the Bible, shining upon them. Are they certainly clean, clean in the sight of God? This is it: not as seen by others, blind perhaps to their own, blind to the subtle nature and the amazing evil of sin; blind to the standard of God's holiness, his terms of salvation. How dangerous trusting such eyes, as many do! The Son being one with the Father, is also of purer eyes than to behold evil, or to look on iniquity, is keen to detect sin, and hates it. No polluted hand can touch a crown of his, nor have a welcome there.

For my part, such is the view I have of

sin that I deeply regret the commission of one sin that goes like a spear to his precious side; and how much more the sins of a lifetime! Let us then take up arms at once against every sin if, as yet, we have not so done, and be ripe and ready. Were it evidence of fitness for that day, I could say to men, It is a day of days, of all others the sweetest, best; when I can so well show my love and gratitude, in concert, to crown him Lord of all. This privilege, this beatitude, I expect soon, with all the saints to realize.

But, oh! poor sinner, what will become of you who have no lot or portion there? It grieves us sore to leave you here to perish in your sins. The thought is too shocking to support. "Oh! turn ye, for why will ye die?" Damnation is dreadful! Salvation is glorious, and worthy a last desperate struggle to obtain; and will you make it, and make it now? "The time is short," and what we do, any of us, must be done quickly.

Brethren, let us awake and put on the coronation garment, and be ready, all ready, when our returning Lord shall come, to hail him with transports of joy unspeakable; to join the heavenly hosts and "crown him Lord of all." C. MONROE.

Imitate Christ.

LET Christians, when they are tempted to be proud, or to act contrary to the example of the Lord Jesus, suppose him once more addressing them, individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy master was meek and lowly, and so much debased himself? Was he so poor? Blush, then, to think that thou art ashamed of poverty, or so anxious to avoid it. Did I not condescend to wash the feet of my apostles? and can you reckon the meanest office for charity, self-denial, or condescension, beneath you? Did I affect state or grandeur, and can you be vain of costly furniture and apparel? When you hear me, in my word, ascribing all the glory to God, will you seek and delight in the applause of mortals? If I pleased not myself, do you deserve the name of my disciple, when seeking to please yourself? Did the most outrageous insults and injustices only excite my pity, and not provoke me to anger; and shall disrespect, affronts, or even injuries, blow up my servants to sinful passion, resentment and revenge? Did I drink of my cup of unmingled bitterness without repining? And shall a small drop of gall, in affliction or disappointment, cause thee to murmur or complain? Why, oh! why, has the example of your Master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified, to self and the world.—H. Hunter.

How to Break Down a Church.

I. *Discourage the Pastor.*—(1) By attending only one Sabbath service. (2) By neglecting prayer (and other) meetings. (3) Criticise your minister freely, praise him sparingly, censure him plentifully, pray for him little or none. (4) Withhold your co-operation generally.

II. *Discourage your Fellow-members.* (1) By observing the foregoing directions. (2) Complain about every thing they do or leave undone. (3) Place yourself at the head of a clique, and by their aid keep the church constantly in hot water. (4) Meanwhile complain of the bad treatment you are receiving. (5) Be as much like Diotrephes, and as little like Paul as you can. (6) Encourage suspicion, and study the whole art of scheming.

III. *Destroy the confidence of the community.* (1) Observe the foregoing directions, and (2) Tell people you are in the church by force of circumstances, and have no respect for the way in which business is conducted. (3) Publish the faults of your brethren, taking care to magnify them. (4) Make no effort to induce people to attend the church. (5) Take no part in any Christian work. Publish your want of faith in the church; and prophesy that it will fail, go down, blow up, never can succeed.

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfillment of your predictions.

Not the least of God's mercies is the apparent decay of the faculties by age, as a provision for death; it is the ripening of the apple, that it may fall without violence.

STAND FOR THE RIGHT.

Do right, whate'er betide thee,
Nor swerve from Truth's behest;
No power should ever drive thee
From what thou deemest best.

Hast thou a mind? Stand firmly
By thy convictions pure;
From these let none e'er turn thee,
Nor flatter hopes allure.

No war'ring minds are wanted
In contests with the wrong;
The heart too easily daunted,
Can wage no warfare long.

The world's best men and leaders
Are always firm and true;
The advocates and pleaders
For right when right seems new.

Then are all firm men righteous?
No; stubborn ones there are!
Men obstinate and captious,
Who mean themselves or war.

From such take no example,
But shun their fatal course;
This kind but bringeth evil
That groweth worse and worse.

First seek to know the right way,
Nor in thy haste decide,
But once upon Truth's pathway
Dare not to step aside.

The righteous never faileth,
When battle-clouds are o'er,
To rank among the bravest;
They'll shine forevermore.

—Sel.

The Liquor Traffic.

OF all the evils that curse this earth, the use of intoxicating drinks is one of the worst. And there are few persons who have more than the faintest idea of the terrible magnitude of this rapidly increasing scourge. Many of the following startling facts were embodied in an article in the *N. Y. Examiner & Chronicle* for April 16, 1868; and others are compiled from sources believed to be substantially correct. They are worthy of the candid attention of every thinking man and woman in the land.

"The latest statistics concerning the increasing production of alcoholic liquors in the United States, are positively frightful. In 1850, the total value of the spirituous and malt liquors manufactured in this country, was about twenty-one and a-half millions of dollars. Ten years later, in 1860, the production had increased to forty-one and a-half millions.

The increase since 1850 is terrible. About two hundred and forty millions of gallons of intoxicating liquors were produced in 1867, or more than six gallons for each man, woman, and child, in the United States. And as the consumption of alcohol for illuminating, industrial, and medicinal purposes, has largely decreased since the imposition of heavy taxes upon it, the demand for drinking purposes must exceed anything ever known before. Distilleries have increased from 1,193 in 1860, to 3,000 in 1867.

About one hundred and thirty thousand liquor dealing establishments pay government license; 9,820 being in the wholesale and 120,000 in the retail trade. If each establishment occupied a separate house, they would require every building in the city and county of Philadelphia, and twenty thousand houses besides, or enough for another city of 100,000 people; giving one liquor shop to every fifty-three families in this country. These liquor shops, if a frontage of twenty feet were allowed to each of them, would form a solid row of buildings more than four hundred and ninety-two miles long—a distance greater than the railroad route from Boston to Washington by way of New York and Philadelphia. Allowing three attendants to each liquor shop, we have an army of three hundred and ninety thousand persons, a population greater than that of either of the States of Vermont or New Hampshire, or the cities of Boston, Brooklyn, or Baltimore, engaged in this destructive traffic.

The receipts for liquors sold at retail in the United States and territories during the year ending June 30, 1867, as calculated from official returns, by Hon. D. A. Wells, Special Commissioner of the Revenue, amount to one billion, four hundred and eighty-three millions, four hundred and ninety-one thousand, eight hundred and sixty-five dollars (\$1,483,491,865), or forty-three dollars for each man, woman, and child, in the country; or nearly one-eighth of the entire annual sales of merchandise of every kind, by dealers, auctioneers and brokers, during the same time; or more than all the gold produced west of the Rocky Mountains in the twenty years from 1848 to 1868; or more than ten times the

value of all the church property in the country in 1860; or more than the total value of all the railroads in the United States in 1867, those in Pennsylvania excepted; or more than one-half the entire national debt of the United States!

And these statistics by no means express the pecuniary damage caused by this over-running curse. These tell what is paid for the intoxicating draught, so far as honest returns are made; but who shall estimate the loss of time, health, property, life, peace, comfort, and salvation, which results from this infernal thing? Surely such facts as have been stated abundantly justify the words of Senator Wilson, who says "In this country, and, in this age of light, we have an army of five hundred thousand drunkards; fifty thousand of this army annually sink into a drunkard's grave. An army of half a million drunkards in Christian America! How fearful the thought! How appalling the spectacle!" And what a comment on the zeal of *Christian America*, is the fact that the entire church property in the nation would not pay the price of the liquor drank here in six weeks' time!

Carefully prepared statistics for the State of New York in 1863 and 1866, show in that State 21,242 licensed liquor shops, 6,750 churches, and 11,552 school-houses. With 18,302 school-houses and churches, many of them closed the greater portion of the time, and 21,242 liquor shops running day and night, and often Sundays; with thirty-three thousand ministers and educators, and sixty-three thousand drunkard-makers to oppose them; what wonder that the world rolls on to ruin?—what wonder that the drunken are careless of danger and fearless of doom?—what wonder if there are few saved, in a land where a million of souls die every year, and many millions more are living carelessly, and unprepared for the Great Day?

And more than this: sixty evangelical clergymen, headed by the Rev. Albert Barnes, have in a recent pamphlet, testified that the conversion of the world to Christ was far more rapid during the first three centuries than it is to-day—that the average gain of orthodox churches in the United States for twenty-five years past is only one and a-half members per year—that for eight years past, and probably for thirty years past, since 1837, the gain by conversion and profession is but one member each year (the churches of all the other evangelical orders being no more than this also); that many churches, in cities especially, lose more by death from year to year than they add by profession, and are sustained chiefly by additions by letter—that sixty-one churches in the nine principal cities of New England in one year, 1864, lost more by death than they gained upon profession—that the body of orthodox churches in Connecticut lost in five years, ending 1864, four hundred and eighty by death more than they gained by new converts to Christ—and finally, that in all churches where the ordinary means are relied on, without special effort, and revival, they "barely hold their own from year to year." And if we survey the world in the aggregate, if we count up the missionary operations of England, Holland, Switzerland, Prussia, and America, and inquire what they are doing to evangelize the world, and what evil men, led on by Satan, are doing to be-devilize it, how stands the record? The amount heretofore annually contributed and appropriated in England to send the light of life to the benighted, is but two and a-half or three millions—a sum only equal to the expenses of the Queen and royal family; a sum not exceeding the annual gifts of idolaters at Kale's Temple in Calcutta; the donations of one heathen temple equal to those of Christian England! And to the god Tabacum, and the king Alcohol, England pays a hundred-fold more tribute than to Christ.—From "*Few Saved, or, The Awful Condition of the World.*"

Bismark and the Roman Catholic Church.

THE German government is rapidly following up its hostile policy toward the Catholic church. That policy, it is now quite evident, has not been adopted in consequence merely of the zeal of the ultramontane bishops in dealing with the German Catholics opposed to the infallibility dogma, but is undoubtedly the result of far-sighted and comprehensive statesmanship. The undisguised hostility which the proceedings of the Ecumenical Council excited in Germany, and the strenuous opposition with which the efforts of the ultramontane bishops

met in the most intelligent districts of Germany, must have satisfied the Chancellor that a separation of the ultramontane and the liberal Catholics had become inevitable, and that, when it should occur, the interests of Germany required it to take sides with the liberals and to oppose to the best of its powers the schemes of the ultramontanes.

Prince Bismark has often been called the political Luther of the nineteenth century. The enthusiasm which his new policy in regard to the ultramontane movements of the German bishops has excited in all parts of Germany, and the haste with which the South-German governments have imitated the example he has set them in throwing down the gauntlet to the Roman Catholic church, shows very plainly that he fully comprehends the tendency of the German mind in regard to the great religious question which now agitates the country, and that he may add to the fame of having restored the unity of Germany that of establishing a German church, independent of the holy see at Rome, and repudiating the recent dogmas which the Vatican has grafted upon the Catholic creed.—*Sel.*

Get out of the Ruts.

GET out of them, if you wish to live long, if you wish to avoid the lunatic asylum, if you wish to escape suicide or a miser's death. Men and women must have recreation, must have amusement, must have diversion. It is wholesome for the mind to break away from its daily vocation or employment every night. The man who goes from his counting-house or his workshop at the close of the day and does not leave it behind him, but sits at the family table in moodiness, brooding over past occurrences, weighing probabilities, casting conjectures, laying plans, and when the meal is over, sits thinking, thinking, thinking by the hour, and goes to bed to toss and tumble and worry, cannot live long; the brain or the heart must give way, and he will drop dead in the street, as many a business New Yorker has done within a few years past.

In the Island of Cuba, the wagon roads lead over hills made of limestone; the wheels have run in the same track for generations, and have so worn into the solid stone that the hubs scrape the surface, and there is no getting out of the rut until the bottom of the hill is reached. So in the lives of many, the mind, under the influence of worldly care, gets to run in a particular track; in other cases, the occupations are of such an insufferable sameness from one year's end to another, that its workings become mechanical, and out of these lines they cannot work at all; hence the stupidity of such a large portion of the farming population of all countries—the peasants of England, and Ireland, and France, and Germany, and Russia, as well.

More farmers' wives and daughters go crazy, out of one thousand, than of any other class, simply because of the one same routine of drudgery—of cooking, washing, cleaning, from morning till night, from one year's end to another; even Sunday making but little change, and that change only the result of the extra drudge of Saturday.

And our wives, in large towns and cities, sweep and dust and arrange, and wash and sew and provide, in one incessant round, summer and winter. No wonder they grow thin and careworn, and weak and nervous. Get out of the ruts, all of you; pay a neighborly visit three nights in the week; or for two afternoons let there be a "let up" in the way of a drive to the Central Park, a visit to the "village," an excursion on the river or in the cars, a picnic, a celebration, but best of all, in city or country, a horse-back ride of an hour or two, "there and back;" what an appetite it gives; and the weariness, what a delicious sleep follows!

Get out of the rut, reader, two or three hours a week, and there will be no time lost by it in the long run; for it gives activity to the moral nature; it cultivates the affections; it wakes up observation; it exercises comparison; it gives breadth of view on all subjects; it makes a man more manly; it makes a woman more womanly; and in countless cases it would save from the mad-house!—*Hall's Journal.*

It was formerly the custom at Rheims, on Christmas morning, in the cathedral of that city, to loose birds out of a cage, as emblems of what Christ does for the soul, in freeing its hopes and aspirations from imprisonment by despair and sin.

Great Readers.

"LAVINY'S a great reader," said my neighbor, Mrs. Peters, with an air of pride. "There ain't nothin' hardly that she do n't read. I never had no education, and I work so hard that if I take up a paper just before I go to bed—and that's all the time I get—I drop right off to sleep; but Laviny, she makes up for it. She sets up half the night porin' over her books, till I tell her 'twill kill her. Hard? Well, yes, 'tis rather hard for me to do all the work for eight of us, and I sort of hoped that Laviny would take to housework after she come from the seminary, but she do n't care for nothin' but her readin'."

I waited with some curiosity the entrance of the young lady, whom I hoped to interest in a great subject that lay near my heart. I felt more curious than hopeful, for I had seen too many of these great readers, and yet, if I could have one well-read, sensible woman-friend at Bumbleville my exile would be more tolerable. Miss Peters entered the room, and my faint hope fell to zero. I had known her all my life, only she was not always called Miss Peters. I had heard her called Miss Brown, Miss Smith—any name you like, but always the same inane body, with sometimes a Grecian nose and sometimes a snub, just so many braids, so many curls and so many crimps, with huge panniers, a trailing dress, and much cheap jewelry. We entered into conversation.

"Did she often climb the mountains that commanded a grand and extensive view?"

"No; she did n't care for scenery; her passion was reading."

"Indeed! Had she read Buckle and Froude and Lecky and Ruskin?"

"Never heard of such people. What queer names! She took all the magazines for ladies, and six story papers! and, had I read the 'Maid of Coheco Mountain' and wasn't the 'Wolfman of the Haunted Forest, or the Hero of the Bloody Butcher Knife,' a sweet thing?"

It was the old story. A mother toiling early and late that her daughter may be better educated than herself; a superficial training; a smattering of philosophy, mathematics and history, with a little French and music, and the girl goes home, not to help bear the family burdens, but to dawdle about, tating a little, crotcheting a little, and reading sensational novels without limit; novels whose interest hinges on the love of a pure girl for a dissipated villain, who offers at the shrine of the heroine's innocence and beauty the remains of the vice eaten muscle he terms his heart. Laviny reads, weeps, sighs and—mildews. By-and-by her prince arrives, with his waxed moustache, his white hands, his empty head, his cigars, his drunken sprees. He tells Laviny that he has been "rather too wild," but she can save him, and if she won't his ruin will lay at her door. Laviny's friends remonstrate, but she says firmly that she will marry the idol of her soul if she has to carry him home drunk every night.

They marry, and soon the husband returns to his old fashions, and there is little of him but blasphemy, tobacco smoke, and the fumes of liquor. Children are born feeble and wretched, some to escape happily into eternity after a short, wailing life, others to live, inheriting their father's base nature, and crushing slowly the weak woman's heart by their misconduct, and people say, "Strange that some people are born to trouble! Laviny was pretty, and she had good advantages, and was a great reader, but she has had a sad life."

Strange? There is nothing strange about it. The strange thing would be a happy and fortunate life after sowing and watering such trouble-bearing seeds.

Dear girls, the best novels ever written will harm you if you read nothing else. You will grow sentimental, morbid, and self-seeking. Common duties will become distasteful, common pleasures insipid, your brain will be flaccid, your mental tone destroyed. I believe that half the wretched marriages spring from the romantic, rapid reading of our girls. She who can talk sensibly of the current topics of the day, who can tell whether San Domingo is one of the Orkney Islands or not, and whether, on the whole, she wants it annexed; who reads Spencer and Ruskin and Stuart Mill, does n't throw her life into the care of the first booby of a *roue* who asks her to do so, because it is romantic to be engaged. She considers well what marriage means for herself, her husband and her children, and would one million times rather live unwed than be mated to a fool or a knave.—*Woman's Journal.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 10, 1871.

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

Systematic Benevolence.

WE have only words of the highest commendation to write relative to our system of raising means for the support of the cause of God among us. Once Systematic Benevolence was an experiment with us; now it is a demonstration. Twelve years of practical evidences have done more to settle the question with our people, than fifty years of discussion could have done. This system has worked so well with our people that not a few of the younger and smaller denomination are admiring it, and express wishes that it could be introduced with them. We might speak of its equity and efficiency thus:

1. It draws upon the poor man very lightly. As arranged upon our S. B. blank books, the amount of property is set down at the value at which the owner estimates it, and then each brother or sister generally assesses himself or herself two cents per week for each one hundred dollars. This amounts annually to \$1.04 on each one hundred dollars, or \$10.40 on one thousand dollars. The poor man who owns less than one thousand dollars, by this plan pays less than ten dollars a year.

2. The aged, and the feeble, and widows in humble circumstances, pay one cent a week on each one hundred dollars, if they choose to depart from the general custom. And if they feel clear before God to excuse themselves fully, they are not asked to enter into the arrangement at all, unless the more wealthy and liberal pay into the treasury for them, to be put to their account on the Systematic Benevolence book. This is often done to show respect to the unfortunate, and to cultivate a spirit of tenderness and love among brethren.

3. But while these are excused, the deficiency is made up tenfold by the young who possess real worth in their strength and ability to acquire means. These who have but little, if any, property around them, and yet have real wealth in their physical and mental powers, both male and female, pay from five to fifty cents per week, as a personal, free-will offering, into the treasury of the Lord.

4. The wealthy are the very last class to object to this system. While it does not touch the principal of the rich, neither does it touch nine-tenths of his increase; it calls for only one-tenth of his large increase for the cause of God. We know of no plan to raise means so well calculated to test the covetousness of the wealthy, and leave such without a shadow of an excuse, as the one adopted by Seventh-day Adventists.

5. The moral influence of the system has an important bearing upon the subject. The very name Systematic Benevolence, conveys the idea that what is put into the treasury is a free-will offering. It is not, like legal taxation, a compulsory system. It really is, or should be in every case, systematic benevolence. Those who introduce the subject into a new place, should first, by patiently teaching the people, and appealing to their consciences, bring them up to the point where they will cheerfully enter upon it from choice. What they may give under these circumstances will then be free-will offerings.

The system, properly introduced, and taken hold of in the right spirit, and faithfully carried out, is a perpetual appeal to the consciences of the people of God. It is calculated, not only to encourage true benevolence, but also to secure to the church the spirit of unity, and the simplicity of the pure religion of Jesus Christ.

In contrast with this, we notice the corrupting influence of church festivals to raise means to advance the interests of the church. The unsanctified crowd is generally attracted to these festivals, either to gratify morbid taste, in the use of those things which are a violation of the laws of life, or to gratify a still more corrupted moral taste for the fun and frolic of such occasions. And all this physical and moral wrong to advance the cause of Jesus Christ!

The two leading passions of the people of the present age are appetite, and an uncontrollable delight in the pleasure of sport and fun. These two strong passions are seized upon by the popular church, and are carried to almost any length

to advance the popular interests. And the results, the terrible results, are so apparent, that many leading men among the popular ministry, are becoming frightened.

The baneful influence of these things upon the piety, and even the morals of the youthful members of the church, no pen can portray. Christian liberality for the benefit of the Lord's poor in particular, and suffering humanity in general, and hearty and conscientious free-will offerings cast into the treasury to advance the cause of Jesus Christ, are matters of grave importance. They are designed, not only for the benefit that may arise from such liberalities themselves, but for the sanctifying influence these very gifts may have upon the consciences and hearts and lives of the givers.

But in the popular festivals, all this is lost upon the donors. These gatherings, prompted by the gratifications of appetite, or from love of the entertaining sports of religious dissipation, are calculated to blunt all moral sense of duty to the needy, or to support the cause of Christianity. And if these things are continued, it will be seen that the larger portion of the members of the churches will give only when led to do so by unsanctified love for morbid appetite, and unholy delights.

It is evident that these abominations have been carried on in the several churches to that excess, that some are becoming frightened, and the tide is beginning to turn. Should any succeed, however, in getting back to old positions and practices, they will find themselves morally weakened, and then will see what they have lost in departing from the simplicity of the gospel. The *National Baptist* says:—

"A Baptist church in Massachusetts has recently erected a new house of worship, and in accordance with a custom somewhat prevalent in that section, at least, has held a three-days' fair, to aid in paying the bills. Among other attractions of the fair, the published programme presents the following:

"On the afternoon of Wednesday there will be an EXHIBITION OF BABIES in one of the ante-rooms of the vestry. Admission 15c.

"Babies utilized for the advancement of Christ's kingdom, and the salvation of the world! Verily, this is an age of progress! Perhaps we should rather say it is a return to the primitive things. 'Children crying in the temple!' 'Praise out of the mouths of babes and sucklings!' It is foretold that 'the gold of Sheba,' the wealth of the heathen, shall be given to Christ. To accomplish this, to secure the riches of the unbelieving, is the great object of all church fairs. It is foretold, moreover, that the church 'shall suck the milk of the Gentiles.' How appropriate that babies should be employed for this! Is there not, moreover, in this incident, an important doctrinal bearing? Is it not in part, at least, answering that question which Dr. Robinson, at the recent anniversaries in Boston, declared is now agitating all Pedo-Baptists—'What shall we do with the baby?' Will not Pedo-Baptists be indebted to us for solving their perplexing problem, What is the position of the children of church-members in the church? Nay, if new-born infants can do so much for the church and the cause of the gospel, ought we not, as Baptists, to review our position on original sin, and perhaps look with more favor upon infant baptism?

"How these fairs are developing the resources of the church! Our fathers, poor, simple souls, little dreamed that so many means might be devised for the extension of the truth and the regeneration of men. Auctions, ring-cakes, guess-cakes, post-offices, grab-bags, fishing-ponds, lotteries, and who knows what beside, are now part of the machinery of the gospel. At a church fair, not long since, a prize was offered for the best shot with bow and arrow. The pastor of the church hit the bull's-eye and took the prize. A daily paper chronicled the event, adding the pious wish that 'his arrows of truth may always go as straight to the hearts of his hearers.' Several times we have known a church at its fair to offer a silver service, or some other valuable prize, to the most popular clergyman of the city—popularity being decided by vote. Hundreds of dollars were thus brought into the Lord's treasury.

"Not long since, at a church fair in a rural city, where there were rival manufacturing corporations, employing several thousand hands, a prize was offered to the most popular employer. Intense excitement was aroused. Fresh bulletins at the door of the hall each half hour announced how the vote stood. Almost at the last moment, one corporation took a hundred dollars' worth of votes, and thus carried the day. And now, as the latest improvement, we have a baby-show for the advancement of the cause of Christ! How beautifully we are learning to obey the apostle's command, 'Let all things be done unto edifying—edifying, that is, in the literal sense of house-building.

"Perhaps, however, we have not yet done all that might be done in this line with advantage. At a recent fair in Lubeck, Germany, it is said

that placards announced that the young ladies in charge of the tables would sell kisses at so much a piece. Gentlemen who proposed to invest were offered sheets of tinted paper, on each of which the damsel to whom they applied informed them that she had left a kiss. Why may not the plan be adopted in the church fairs of this country, the kisses being received, not at second hand, but directly? Perhaps our young ladies would not object to it, or if they should, might readily overcome their scruples with the thought that it would be a sacrifice in the cause of the gospel. Might not 'lip service' thus become real devotion? At another fair, not long since, there were *tableaux*, in which it is said that some of the female figures seemed to be crawling out of their dresses, *outstripping* even the fashionable evening costume. Might not this be more extensively introduced with profit? We have heard what success has attended such exhibitions in the White Fawn, and the Black Crook. Of course, there it was immoral—so are lotteries, as a general thing—but in a church fair, we all know it is different. It would be a display of female grace; and for a church to exhibit grace must be always appropriate. Other similar plans for raising money to spread the gospel might be, and doubtless will be, discovered.

"But perhaps we have jested too much already. In truth, this is a matter not so much for jesting as for serious thoughts and words. In such schemes to raise money for the cause of Christ, we may have shown the wisdom of the serpent, but have we shown the harmlessness of the dove? Is it harmless that a church of Christ should support his cause, in part, by the tricks of auctioneers, showmen, and by shrewd business speculation, saying practically that Christ's kingdom is of this world? Is it harmless that she should pander to the abuse of the appetite, inviting men to late suppers, over-eating, unlimited indulgence in turkey, oysters, ice creams, and every luxury, for Christ's sake? Is it harmless that, having taught the children not to spend their pennies for candy, but save them for the missionaries, she should then open a candy shop and urge them to gorge themselves with sweetmeats, for the good of the church of Christ? Is it harmless that she should spread the gospel by rivaling Barnum in his baby-shows? Is it harmless that she should call by the sacred names of charity and benevolence that which is extorted from men by artifice or expended by them in self-gratification? Is it harmless that she should raise money for the cause of religion by lotteries and similar operations, which have all the essentials of gambling, and in many sections, at least, are so recognized by civil law? Is it harmless that she should act upon the Jesuitical principle that the end justifies the means, and give men occasion to say, not slanderously, as in Paul's time, but truly, that Christians 'do evil that good may come?' Is it harmless that she should set a trap and catch the devil, and persuade him to lend a hand in drawing forward the ark of God? We have been told that a confirmed and well-known gambler has often said that he took his first lesson in gambling at a Church fair. We can well believe it.

"Let the church of Christ be sustained by the free-will offerings of his people, given from love to him. All else will do more harm than good. Better that a church worship under the open sky, than in a house built or furnished by means which the gospel condemns. If a church cannot live without resort to artifice, chicanery, and speculation, let it glorify God by dying as soon as possible. 'Thou shalt not bring the price of a dog into the house of the Lord thy God.'

The *Detroit Tribune* gives the proceedings of a convention held in the First Baptist church in East Saginaw, Mich., Jan., 1871, in which this subject was warmly treated by Mr. Bangs and others as reported under the following captions:—

"THE EFFECT UPON CHRISTIAN BENEVOLENCE OF THE MODERN EXPEDIENTS FOR RAISING MONEY.

"I cannot better present the subject, said Mr. Bangs, than by a contrast of the scriptural plan with the modern church expedients. Man is God's steward; he can claim nothing as his right. Tithes and sacrifices were rendered to God in the patriarchal age. The firstlings of the flocks and the first fruit of the field, with one-tenth of all the increase belonged to the service of God, and his approval is recorded for our instruction. Traces of this divine arrangement have been found among all heathen nations in every period of the world's history. Perverted by their mythology, they still continue their tithing. According to the Mosaic law the least asked was one-tenth, while the wealthy were required to give according to the wants and necessities of the church.

"True, this law was proclaimed under the Jewish dispensation; yet it is still in force. The proper rule of Christian benevolence is, 'Upon the first day of the week let every one of you lay by him in store as God has prospered him.' This simple plan secures the object designed by God, secures an abundance of money for all the purposes of Christ's cause, and develops the benevolence of the church, while it subdues the selfishness of human nature. The plan fixes a definite time, the first day of the week. The tendency of the plan is to secure an honest cal-

culation of the amount, an important consideration when we remember the power of human selfishness to pervert the judgment. Next, the apostolic rule requires that every one give something; the rich from their abundance, the poor, their mites. The example of the church at Macedonia, sanctioned as it was, amounts to a command. It shows what can be done, and how it can be done, as well as what ought to be done.

"Other expedients assume multitudinous forms, such as festivals, oyster suppers, ice cream, strawberry, and neck-tie socials, etc., *ad infinitum*. I do not object to the rich feeding the poor, but this modern plan makes the whole thing irregular: some are compelled to pay too much, while many others pay nothing. These plans ignore the idea of rendering to God what is his due. Every one expects a compensation for what he gives, and grumbles if he does not get it. A few do the work and pay the expenses. This creates more selfishness than benevolence. Another effect of these affairs is to cut off the aged members from contributing. The infirmities of age, and loss of love for such gatherings, produce the result that they do nothing. We plead against them another and more fearful charge. Each does not give as God has prospered him. The poor must give as much as the rich, or be excluded from the privilege of giving at all, or from the enjoyment of the gathering. There can be no difference in the prices of suppers or neck-ties. No one gives, each expects an equivalent. This renders the money supply of the church scanty and uncertain. Is it wise to continue a system which produces such poor results? What can be done to remedy the evil? The answer is, to educate the people according to the Scriptures on the subject of benevolence. Distinguish properly between self-interest, personal or community profit, and pure benevolence. Thus, and thus only, shall we give a right direction to legitimate efforts.

DISCUSSION OF THE TOPIC.

"Rev. Geo. Jachan, of Washtenaw county, thought that all grab-bag socials, etc., were no better than gambling.

"Rev. J. H. McCarty, of Adrian, thought that it was doubtful whether the State could be brought up to that high standard. He presented for the edification and instruction of the convention, some figures. Fifty members giving 50 cents a week, and 100 members giving 25 cents a week, and 50 members giving 10 cents a week for a year, would make \$3,120 from a church of 200 members. A church of 300 members giving 50 cents a week, would raise 7,800, in a year. He said that the experience of church socials had, in East Saginaw, been the almost total destruction of theatrical and minstrel shows. The young would rather go to these socials than to the public halls. He was not sure it would be good policy to give up these socials.

"Rev. Geo. Duffield, of Saginaw city, said that they should ask twice; first of God and second of man, in Christ's name. While we have church socials, how is it with the social prayer-meeting? When the church social empties the theater by taking its place, he must protest against it in God's name. The stumbling-block in the way of many sinners is the fact that professing Christians are not willing to use their money for God."

The Boston Herald—The Sabbath.

SINCE the correspondence given under this head, in the REVIEW of Oct 3, I have learned that my last communication to the *Boston Herald*, has been published and replied to by Mr. O'Leary in the *Herald* supplement, Sept. 16, as follows:—

SUNDAY THE CHRISTIAN SABBATH.

"Editor of the *Herald*: Your correspondent U. Smith disentitles himself to a place in your 'People's Column,' for he violates one of its essential conditions, which is courtesy. When I answered his first letter I thought I was arguing with a gentleman, but in his second letter he has dispelled that idea by indulging in vulgar nicknames and slang phrases unbecoming a gentleman and a scholar. I am glad however, that he has taken my advice to make himself better acquainted with ecclesiastical history; for though in his first letter he confidently asserts that Constantine, before he became a Christian, was the first to appoint Sunday a religious festival, and Pope Sylvester the next, yet in his second letter he admits that Tertullian, in the second century, bears testimony that in his time Sunday was called the Lord's day, and that the Christians rested thereon from their labors. Now, Tertullian, who flourished about 150 years after the apostles, must have been a better judge of what was their practice than U. Smith can possibly be at the present day.

"I ask if the apostles did not make the change in the Sabbath from Saturday to Sunday, who made it, and when was it made? It is evident that the apostles made the change, as there is no account of its being made at a later period. We have positive scripture proof that the apostles and their immediate successors held their religious assemblies on the first day of the week, in-

stead of the seventh. We read in the Acts, 20: 7, "And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow; and he continued his speech until midnight." Here we have the disciples, with St. Paul, assembled for solemn religious service; for celebrating the Holy Eucharist; for preaching, and for communicating, and we have St. Paul deferring his journey till the following day, in respect to the Sabbath. In Cor. 16: 2, St. Paul orders that the collections be made on the first day of the week for the distressed saints in Jerusalem, so that the collections would not have to be made when he came, which would be on a secular day. All this conclusively shows that Sunday was the day set apart by the apostles as the Christian Sabbath, in order to be a standing memorial of Christ's birth and resurrection and the descent of the Holy Ghost, which three stupendous miracles happened on this day. And in this all Christian nations have followed their example.

"I have now sufficiently shown, from reason, from scripture, and from tradition, that Sunday is the Christian Sabbath.

"DENNIS V. O'Leary."

In answer to the foregoing I forwarded to the *Herald*, Oct 4, the following:—

SUNDAY NOT THE CHRISTIAN SABBATH.

Editor of the Herald: Your correspondent, D. V. O'Leary seems to think me guilty of discourtesy. It is probably in my use, in a single instance, of the term "Papists" that he beholds "vulgar nicknames" and "slang phrases," sufficient to destroy my claim to the title of gentleman. But I can assure him that I used that term in no invidious sense, but only with the design of employing language which was very explicit in its meaning. I have made no change in my views of ecclesiastical history as he seems to intimate. I said that the first law made in behalf of Sunday observance was the edict of Constantine A. D. 321 which was made while yet Constantine was a heathen, and in behalf of the day as a heathen festival. See Milman's Hist. of Christianity, b. 3. c. 1. See also the Latin text of Constantine's decree in the library of Harvard College. If your correspondent knows of any law for Sunday-keeping earlier than this, either in the Bible or out, will he point it out to us.

My reference to Tertullian was to show, on the authority of Kitto, that the first day of the week was never called the Lord's day, previous to the beginning of the third century, and that not the slightest traces of resting from labor on that day can be found in the church up to that time. Mr. O'Leary says the apostles must have made the change in the Sabbath from Saturday to Sunday, as there is no account of its being made at a later period. I say that the apostles could not have made it; for we find that as late as the year 200, no such change had been introduced. If the apostles had made the change, it should have been from the beginning universal in the Christian church; but instead of this it is not till 200 years after the Christian era commenced that we find the slightest traces of it; and from that point the introduction of Sunday as a sacred day was accomplished only by strong efforts and by slow degrees. Says Neander (Rose's Neander, p. 186), "The festival of Sunday like all other festivals was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday a sin." In support of this last statement, he cites, in a marginal note, the language of Tertullian, to which I have already referred. And this he considers a "false" application.

Mr. O'Leary seems not to apprehend the points I have already made on Acts 20: 7, and 1 Cor. 16: 2. He still refers to these as "positive scripture proof that the apostles and their immediate successors held their religious assemblies on the first day of the week instead of the seventh." But I have shown that the meeting mentioned in Acts 20, was held on what would now be called Saturday night, and that Paul resumed his journey on Sunday morning. This appears from the following facts: (1.) The meeting was an evening meeting as is proved by the "many lights in the upper chamber." Verse 8. (2.) As time was then reckoned, the evening was the first part of the day, the day beginning at sunset. See Gen 1: 5; Lev. 23: 32; Mark 1: 32; Conybeare and Howson, Cruden, Robinson, Greenfield, and any authority competent to

speak on this point. The first day of the week, therefore, in Paul's method of computing time, commenced at sunset on Saturday night, and ended at sunset on Sunday; and hence, the only part of that day in which an evening meeting could be held, was the first part, corresponding to our Saturday night. (3.) How long did Paul continue his meeting? Only till "break of day," verse 11, which would be Sunday morning. And then Paul resumed his journey toward Jerusalem, his brethren taking the ship around the promontory from Troas to Assos, and Paul going across to the same place on foot. And having met at Assos, Paul went aboard the ship, and the whole company proceeded to Mitylene. Thus the apostle traveled from day-break on Sunday, on foot and by ship, all the remainder of the day. These facts cannot be covered up; and so long as they remain facts, it is utterly useless for any man to talk about Paul's regarding Sunday as a sacred day, to be devoted to rest and religious duties.

In regard to 1 Cor. 16: 2, I have shown from the original Greek, and from numerous translations, that the very terms in which Paul couched his injunction, show that the "laying by" was to be done by each one separately at home, not collectively in the public congregation. There is no intimation here of a religious gathering, and the work enjoined is such as would be proper only on a secular day.

Certain miracles are mentioned as having occurred on Sunday. In reference to which I have only to ask in all candor, What of it? Suppose 500 miracles occurred on the first day of the week, what would that prove respecting our duty which can rest on nothing less than a divine command explicitly stated? Absolutely nothing. And what would all these miracles show respecting the abrogation of the original Sabbath-law? Just as little. The original law still remains unless it has been repealed by the same power that enacted it, in as public a manner, and in as explicit terms. Where there is no law there is no sin. Rom. 4: 15. And not the first syllable of a law for Sunday observance can be found in all the Bible.

Your correspondent considers it sufficiently shown "from reason, from scripture, and from tradition, that Sunday is the Christian Sabbath." To which I would reply, (1.) This is not a question to be determined by reason, but by testimony from the word of God. (2.) His scripture proof I have shown to be simply unnecessary inferences, and a misapprehension of facts. And (3), as to tradition, I am very much of the opinion of Archibald Bower who in his History of the Popes, Vol. i, p. 1, speaks as follows: "To avoid being imposed upon we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date; and the greatest men, have, with a pious credulity, suffered themselves to be imposed upon by them." U. S.

Cleanliness.

THE great God, in his dealings with the Hebrews, not only restricted their diet to the simple manna, in the wilderness, hence their murmurings, but he also taught them cleanliness. Both these were for their health. Gluttony and physical and moral filth are base companions; while temperance and cleanliness are congenial friends.

The splendid maxim, "Cleanliness is next to godliness," is not found in the Sacred Scriptures, as many suppose; but is in the Jewish Talmud. And he who reads the books of Moses attentively will not fail to observe that in those moral lessons which were given the people through Moses, cleanliness holds a high rank among the preparatory acts for acceptance with God.

When the Hebrews were about to assemble at the base of Sinai, to witness the grandeur of Jehovah as he should descend upon the mount, wrapped in a cloud of glory, to speak in the audience of all the people the ten precepts of his holy law, among the specified preparations for the occasion, we read: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19: 10. "And they washed their clothes." Verse 14.

This act of cleanliness, entering so fully into the sacred record, makes it one of importance. This was not simply because our Heavenly Father was pleased to see his children dressed in cleanly apparel; but it was to impress them

with the purity of God, and that he cared for their physical and moral well-being.

Again, while the vast camp of the Hebrews were in the wilderness, it was necessary for their physical and moral good, that they should be particularly neat and cleanly in their common habits. See Deut. 23: 10-14.

The God of Israel has not changed. That particular and holy God of the Hebrews, who could not view moral or physical impurities with complacency, is the Christian's God. The death of his Son for the sins of men, and the world-wide proclamation of his glorious gospel, were never designed to give the idea that the Christian should be less particular and cleanly in common habits of life than the Hebrew. Then, these were necessary to physical and moral health. And, from the very nature of the case, the same necessity exists in our time.

It is the most degrading and miserable fanaticism to suppose that the freedom of the gospel consists in slovenly and filthy dress, in rough, clownish, and irreverent words and actions, or in careless and filthy habits of life. It is painful to state that there is much that passes with certain classes as plain, humble religion, that is a living disgrace to the Christian name. One reason of this state of things, and a very prominent one, is the mistaken idea that God has abolished his rules of cleanliness, goodness, justice, and righteousness, found in the books of Moses, and that the gospel frees us from their restraint.

God is the same, yesterday, to-day, and forever. The same practical instructions which he gave to the Hebrews through Moses, for their physical and moral benefit, he also impressed in substance upon the minds of the inspired writers of the New Testament. Paul exhorts to the point: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

Acceptance and heirship are the greatest blessings that God can offer on conditional promise to mortal men. Paul continues in the very next verse. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Chap. 7: 1.

In these impressive words, the purity, or impurity, of the physical and moral are connected. The one is dependent upon the other. The man whose habits are filthy, has a filthy spirit. And the man who obtains real purity of spirit, will be led to cleanly habits of life. Cleanliness, health, and purity of spirit, are all of the same piece, and are priceless adornments of the Christian's pathway to Heaven.

God pity the poor. These labor under disadvantages. But they can be cleanly, neat, and orderly. While it is admitted that poverty, in many cases, tends to make people slack, disorderly, and filthy, it is denied that this is necessarily the case. The log hovel, with its scanty, rude furniture, may show as many marks of tidiness as the mansion of the wealthy. And the scanty clothing may be clean. Though patch may be put upon patch, all may show the rough beauty and cleanliness of a hand and heart that is moved by the true spirit of reform.

Diseases are received into the system by improper food, bad water, and impure air. The food and water may be right, but if the air we breathe be corrupt, the system will become poisoned, and sooner or later, sickness must follow. In our frequent tours in New England, the middle and north-western States, we have visited many sick persons. When searching for the cause of their sickness, if we have failed to detect it as hereditary, or caused by improper diet, or by impure water, we have usually found it existing on the premises.

Whole families will be prostrated with fevers, and more or less deaths occur, and the good people will gravely and tearfully talk of the mysterious providence of God that has caused so much sickness, and removed valuable relatives and neighbors, when the chief cause of the suffering, and perhaps of premature death, was in their own yard.

We wish to arouse the people upon the subject of securing health, moral elevation, and happiness, by providing themselves with the most healthful food, good water, and pure air. If the people will secure these, and have their other habits temperate and well, they may give the

doctors' drugs to the dogs, save pain and money, and be well.

Personal cleanliness by proper bathing is not only a healthful luxury, but a virtue. Again we quote Paul where he connects physical and moral cleanliness. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 19-22.

The word rendered "washed," in the expression, "our bodies washed with pure water," is *lavo*, which is defined by Robinson thus: "To bathe, to wash, but only the person or the whole body; not merely the hands and face which is expressed by *nipo*."

Liddell and Scott give a similar definition: "To wash, especially to wash the body, *nipo* being used especially of the hands and feet, *plavo* of clothes. Most usually in mid. *to wash one's self, to bathe*." The derivatives of this word seem to have exclusive reference to bathing. Thus *loutroon* is defined, a bath, a bathing place; *loutroforeo*, to carry water for bathing; *loutrochoreo*, to pour water into the bath, &c.

The effort of immersionists to press this text into the service of their mode of baptism is an utter failure. There is abundance of the plainest testimony for immersion. But immersion, simply, does not wash the body. Another apostle says of Christian baptism, It is "not the putting away of the filth of the flesh." 1 Pet. 3: 19. This ends the matter. The expression of Paul, then, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," refers to moral and physical cleanliness. These words simply embrace the work of divine grace upon the mind and heart, and the bathing of the body in pure water. Dear reader, you see that our views of Bible Hygiene lead us to adopt the position that the blessing of personal cleanliness was not alone secured to the Hebrew, but that the glorious gospel of God's dear Son recognizes the bath tub as verily as it does the communion cups.

Between the tabernacle of the Hebrew congregation and the altar was the brazen laver containing water in which the Jewish priests were to wash themselves before putting on the pure linen garments, preparatory to entering the sanctuary to minister before God. And it is distinctly stated that they must do this, "that they die not." Here we are again impressed with the purity of God, and how particular he was to impress the Hebrews that cleanliness was, to say the least, closely connected with acceptable worship.

Has the change of dispensations changed the character and mind of God in this respect? Has the death of his Son given license to Christians to pollute their bodies and souls with filthy indulgences, which in the former dispensation would have been prohibited on pain of death? No! No!! God is the same in all dispensations. And those moral teachings found in the books of Moses, which contain rules to secure moral goodness, cleanliness, justice and the favor of God, are as changeless as the throne of Heaven.

God save us from that Christian (?) dissipation that suffers the professed minister of the holy Jesus to ascend the pulpit with his blood, and breath, and, perhaps, his lips, clothes, and flesh, tainted with the filth of tobacco. But we forbear, lest what we might add in truth should offend some whose moral sense and piety are still enslaved by morbid appetite.

"The Word of their Testimony."

WHAT is it? Is it the word of God and the testimony which he has given as our assurance? or is it that which we as individuals testify? I sometimes hear one say, "I expect to overcome by the blood of the Lamb, and the word of my testimony;" applying it to their individual testimony in the social meeting. I may be wrong; but I have understood it to be the same word and testimony for which the apostle was in the isle of Patmos, which was "the word of God," and "the testimony of Jesus Christ." It is by faith in the merits of the blood of the Lamb, and confidence in the word of that testimony which has been given for our assurance, that the saints get the victory over all their foes.

R. F. COTTRELL.

THE LABOREE.

Sow ye beside all waters,
Where the dew of heaven may fall.
Ye shall reap if ye be not weary,
For the spirit breathes o'er all.

Sow though the thorns may wound thee,
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.

Sow though the tempest lowers,
For calmer days will break;
The seed in darkness nourished
A goodly plant may make.

Sow though the rock repel thee,
In its cold and sterile pride,
Some cleft there may be given
Where the little seed may hide.

Work in the wild waste places,
Though none thy love may own,
God guides the down of thistles
The wandering wind hath sown.

Sow by the wayside gladly,
In the damp, dark caverns low,
Where the sunlight seldom reaches,
Nor healthful streamlets flow.

Where the withering air of poison
Is the young bud's earliest breath,
And the wild, unwholesome blossom
Bears in its beauty, death.

The ground impure, o'ertrudged
By life's disfiguring years,
Though blood and guilt have stained it,
May yet be soft from tears.

Watch not the clouds above thee,
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.

Room on the narrowest ridges
The ripening grain will find,
That the Lord of the harvest coming,
The harvest sheaves may bind.

—Sel.

Progress of the Cause.

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

New England.

THE 16th and 17th of September I met with the friends of Rhode Island at their quarterly meeting in Westerly. The Lord evidently met with us from the commencement, yet some lost a great blessing by returning at the close of the first day of the meeting. Sunday was a profitable day to the cause in Rhode Island, if the brethren retain the interest there manifested in the cause of God.

First-day morning, we tried to get before the brethren the nature of this work, the manner of its rise, and the different enterprises now connected with it, which were carrying out the true principle of Christianity.

The result of this meeting was encouraging from the fact that it led the brethren to take steps which, if carried out, will give success to the cause in that State. When the tract enterprise was spoken of, and reference was made to our periodicals, a cheerful response was made. Willing, active volunteers at once offered themselves to become agents to remind the subscribers when their subscription expired (as this is in most cases all that is necessary), and forward their remittance for the ensuing year to the Office; also to see that the worthy poor have the REVIEW, and obtain as many new subscribers as possible. There is no reason why the subscribers to our valuable periodicals may not be doubled in this State, and reading matter placed in the hands of hundreds who are now destitute of the knowledge of present truth, if the brethren retain their interest in, and devotion to, the work.

Tuesday evening, we met with the brethren at Curtis Corners, and Wednesday evening at the Washington school-house district. Although but a few were out at the last-named place, on account of the weather, yet the meetings, I trust, were profitable. Thursday evening, met with the friends at Lafayette, and continued with them over the Sabbath and first-day. On Sabbath, a good delegation from different parts of Rhode Island was present.

Monday I visited Bro. Leighton's family of New Haven, who have been passing through deep affliction. The entire family, consisting of five, have been, except one, quite sick at the same time, and during this time they buried a babe.

Sept. 30, Sabbath, I spent at South Lancaster. Here some feel the importance of seeking God with all the heart; some are inclined to theorize, which is rather dry when rending of hearts is called for.

Some are prone to dwell on the failings of others, which will always leave barrenness of soul. The language of the apostle is very much to the point: "Finally, brethren,

whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8. The important question now with us is, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer given is this: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation." Ps. 24: 3-5.

S. N. HASKELL.

S. Lancaster, Mass., Oct. 1, 1871.

To the Brethren in Illinois.

DEAR BRETHREN: There are some matters pertaining to the cause in our Conference that we wish you seriously to consider. You will see by the report of our Conference that we have become responsible for all due the Publishing Association on our periodicals. This, we believe, is as it should be. Now let us make an earnest effort, as individuals, to come up to the work, and pay for our papers, and not oblige the Conference to pay our just debts for us. We would recommend that elders and leaders, in the several churches, take this matter in hand, and see that tardy subscribers be invited to pay their indebtedness, and also one year in advance. This paper is No. 16, Vol. 38. Now look on the paper right by your name, and if it says anything less than 38-16, you are in debt, and should immediately remit. But we find that quite a number are two or three volumes behind, and some even six or seven. Now this is not as it should be. Let us awake to this matter, in good earnest, at once. If any have become tired of our periodicals, there is an upright and honorable way of getting rid of them, and that is, to pay up past indebtedness, and notify the Association to discontinue them.

As we look over the list, we are astonished to find some so far behind. We shall be under the necessity of writing to individuals or calling upon them personally for their indebtedness, unless they pay up at once. Please save us this unpleasant duty, and unnecessary trouble.

Now a word with reference to our financial standing. Our Conference has grown some within the last year, for which we thank the Lord. Still we are very weak financially, and must put forth a united effort if we meet the demands of the cause in all its branches. You will see by the REVIEW that the following resolution was unanimously adopted at our late Conference:

"Resolved, That the balance of the means raised to purchase the tent be applied for the use of the Conference." Now you will remember, that when the appeal was made through the REVIEW, for means to purchase the tent, it was stated, that should there be more means raised than necessary, it would be put into the "book fund." There were \$551.80 pledged for the tent. There has been paid of this \$521.80, leaving \$30.00, yet unpaid. Our tent cost \$420.80. This leaves \$101.00 after paying for the tent, besides the \$30.00 unpaid. As the greater part of the brethren that raised this means were present, and saw the want of means to meet the claims against the Conference, they expressed their wish unanimously to have it thus appropriated. This was also the judgment of Brn. Littlejohn and Canright. This enabled the Conference to pay nearly all its debts, but the treasury is entirely drained. There should be at least from one to two hundred dollars in the treasury, to meet the present wants of the cause. There are many brethren in our Conference, and some of them able, that do comparatively nothing in sustaining the cause financially. If all would take hold unitedly, it would be an easy matter to sustain the cause. Come, brethren, let us, while we render to Caesar the things that are Caesar's, be careful that we render to God the things that are God's. Soon the opportunity to use our means for the advancement of the precious cause of truth will be passed. Then the rich, selfish and covetous, and their hoarded means will perish together. May the Lord help us to realize it; and may we now, while we have opportunity, make to ourselves friends [out] of the mammon of unrighteousness, that when we fail [here] they may receive us into everlasting habitations.

One word to the friends of truth, that are outside of the limits of our churches: We hope that you will not be idle spectators in the cause. Your being isolated and alone

does not free you from responsibility. God has not given you the truth to put it under a bushel or bed, but that you may put it on a candlestick, that all around may see the light. It is your duty not only to exemplify the truth in your lives, but to do all in your power to assist in getting it before others. If the unfaithful minister will have his garment stained with the blood of souls, how will it be with the individual that has withheld from the Lord's treasury its due, and selfishly appropriated it for his own personal benefit or comfort, instead of using it to get the truth before those that are in darkness, and thus give them the opportunity to flee from the wrath to come? Oh! that we might see this just as it is, in its true light.

If ever we needed your help, brethren, it is now. The Publishing Association needs assistance in erecting its new building; the Health Institute also. At our Conference there were over \$700.00 pledged for these institutions. We should raise this sum to at least \$1000.00 immediately. We have all the time during the present year to pay these pledges. Come, brethren, send in your names to the REVIEW Office, with the amount you propose giving for these enterprises, or better still, send with your names the cash. Ten dollars secures a share in the Publishing Association; and twenty-five in the Health Institute.

If you have not adopted the plan of "Systematic Benevolence," we earnestly request you to do so at once. As a Conference we have done nothing for the cause outside of our own limits the past year. The General Conference has claims upon us as also the missionary cause. The \$50.00 donated to the General Conference by us this year, will do no more than meet the expenses of the help sent us by that Conference; so that we have not increased the funds of the General Conference in the least. Ivory Colcord, Coleta, Whiteside, Co., Ill., is our Conference Treasurer. Systematic Benevolence funds and donations to the Conference should be sent to him.

I will close this appeal with a quotation from James: "What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Show me thy faith without thy works, and I will show thee my faith by my works." May the Lord help us to show, by the assistance that we render the cause of our Redeemer, that we do truly love it.

R. F. ANDREWS.

Missouri.

FROM Missouri comes a call for help. M. C. M. writes from Elm Grove, Holt Co., that they have never had an Adventist preacher there, but that several have become acquainted with our views, and believe them, and are keeping the Sabbath. And he says that the people are very anxious to have a minister come there, as the subject is getting to be an interesting, or rather an exciting, one, in their minds.

Chicago, Ill.

TWO MONTHS have passed away in this place, since my last report, and still there is no prospect of leaving. The work goes on slowly, but steadily. In the beginning of March this year, there was no Sabbath-keeper here among the Norwegians. In April there were twelve, and eleven of them united into a church. Now twenty-five are keeping the Sabbath, twenty-two are members of the church. They are united and happy in the truth.

As a proof of their interest in the truth it may be worth mentioning that they are now busily engaged in building a meeting-house. They have bought a lot, well located, for \$840. The house is 23x50 feet and will cost above \$1000. Will probably be ready in the course of a month. I work every day on this house, except Sabbath, and hold meetings beside, Sunday and Friday evenings and Sabbath forenoon. We have an interesting Sabbath-school in the afternoon. We find it difficult to get English teachers. Would to God that some one had the burden of souls in this place and would labor among the Americans. We would be glad if some of our preachers could be with us when the house is to be dedicated.

This is truly a noble undertaking of a few men who sustain their families by day's labor. But they need a house. It costs immensely to rent a room in this place, and there are too many for a private house. So the work has been moved forward with

great energy, and without one dissenting voice, or any drawbacks. All pull one way. The Lord adds his blessing. That makes the work move. And an experience in the truth and a preparation for the coming of the Lord is the happy result.

JOHN MATTESON.

21 Elston R., Chicago, Ill., Oct. 2, 1871.

From Sister Lindsley.

DEAR BRETHREN AND SISTERS: Some may remember to have seen my signature in the paper years in the past. I loved the present truth, and it seemed that it was a part of my being. I thought that all the interest I had was identified with it. But alas for me, the trial of my faith came, and not understanding how to trust implicitly in my Heavenly Father, I made a misstep, which by little and little through my long sickness led me into doubts and fears, and finally despair. I felt that God was not just. Oh! the power of the enemy to distract and darken the mind, if we are not staid on God! I wanted to get out of his power, but could not. I felt that there was no hope for me. At times I called to mind David's words when he said, "I looked on my right hand and behold none to help. Refuge failed me, no man cared for my soul." He says further, "I cried unto thee, O Lord, I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry, for I am brought very low. Bring my soul out of prison that I may praise thy name." Ps. 142: 4, 7. Gradually strength of body and mind returned, and by a train of circumstances I was brought to seek the Lord if peradventure there might be mercy even for me. This was some two months since. He has promised that, "In the day we seek him with all the heart, he will be found of us." Blessed promise. I found mercy. The Lord helped, and I trusted in him. I am learning the way more perfectly than I ever have before. My confidence in God is again strong. I am trying to yield myself wholly to him without the least lingering reserve, for I realize that to be Christians will take all there is of us. How wonderful is God's love and compassion toward us! He is not willing that any should perish, but that we come to him and live; but only in his appointed way. It is enough. I yield, I yield. My poor heart is all I have to give. In return I have peace, joy unspeakable, and a hope that I may overcome and sit down with him on his throne.

To those who feel that the way to Heaven is hard and that God is a hard master, I would say, Obey God, give him the whole heart, let self with its affections and lusts all die, and be swallowed up in his will, and you will have such help, such holy joy, as it has not entered into your hearts to conceive of.

I see the message waxing louder and louder, and every one has something to do. It is for us to be ready, not merely to be saved ourselves, but to cast an influence on the side of truth, and come up to the help of the Lord in this fearful time. This is what the Lord wants. He will bless our feeble efforts if we labor in his strength. Some over whom we individually have influence may be reached, if we are faithful and humble, praying much for help from the Lord. And this is the confidence we have in him, that if we ask anything according to his will he heareth us. And if we know that he hears us, whatsoever we ask we know that we have the petition we desired of him. 1 John. 5: 14, 15. And Jesus says, If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John. 15: 7. here, then, is encouragement to pray for ourselves and for one another, doing, with our might, whatsoever our hands find to do for the Lord.

ABBY M. LINDSLEY.

Oscego Co., N. Y. Sept. 17, 1871.

SISTER E. ASHLEY writes from Richland Co., Wis.: I have enjoyed much of the love of God in striving to keep the Sabbath. I have tried to live a Christian for thirty years, but when I heard the third angel's message, I had to be converted anew. I am happy to be counted worthy to be one of the number who are keeping the commandments of God and have the faith of Jesus. I have passed through many sore trials in the last year, but I now can say that they have been for my spiritual good. They are preparing me to serve the Lord. The crucible will only take away the dross, and refine me for the Heavenly kingdom. None but the pure and the holy will ever enter there.

A Few Thoughts on the Pharisee of Luke 18: 9-14.

VERY many among Christians think very little and speak despitely of the Pharisee in the parable of this chapter. Generally it is thought that this man was bad without any good qualities. It is true that he did not humble himself, and therefore his sins were not forgiven. Verse 14. But I would like to ask, Was the Pharisee of this chapter as wicked as many think him? To find a true answer to this, let us look at the matter a little more carefully.

Webster defines the word Pharisee to mean, "One of a sect among the Jews, noted for a strict observance of rites and ceremonies, and of the traditions of the elders, and whose pretended holiness led them to separate themselves from the other Jews." According to this, he was a Jew and not a Gentile, consequently knowing the true and living God. That this is so, may be seen through the Scriptures. We read in the Acts 26: 5, that the sect of the Pharisees was the "most straitest" of the Jewish religion. According to this testimony of Scripture, we may believe that the Pharisees did not trifle with the word of God, as is the case with many of our time who bear the name of Christ.

In verse 10 we read that the Pharisee went up into the temple. For what purpose was that? It is stated by our Lord to pray. How many of our time habitually go to the meeting-house? And how many go for the special purpose of praying? Not seldom does it occur that church-members excuse themselves from going, and remain at home, or go after their worldly pleasures and gains. And among those who go up into the temple, how many do it from custom, or to meet others, to see and to speak to them; or to show their dress? How many young men go to see young ladies, and very often older ones to see this one and that one. Now let us listen to their conversation. Not only when going to the church, but even in the Lord's house, they speak profanely. The subjects of their conversation are their worldly gains and labors, their houses and fields, their horses and cattle, their worldly pleasures and how to pass the day. And did you never see sleeping ones?

After leaving the house of worship, how many know just as little about the word which was spoken by the minister as if they had not been. Their minds were occupied by other things, and controlled by the devil. Such are many of those who condemn the Pharisee. He went up into the temple to pray. Did they go up for the same purpose? It is true he prayed in a way and manner so that the Holy One could not hear and answer him. He went down in his sins. But do you think that he was doing as bad as most of the church-members of to-day? I think not. Please read Mark 7: 1-13; Col. 2: 18-23. But one point more in proof that the Pharisee of the parable was not a bad, but an honorable and moral man. Considering verses 11 and 12, we can conclude that he observed outwardly the requirements of the decalogue. After a careful examination of these two passages no one will say that he was a wicked man. No, we all must admit that he was a better one than many professing Christians. Here we learn that this Pharisee gave tithes of all he possessed. Did he rob God as it is written in Mal. 3: 8? By no means. But there are Christians who are behind this Pharisee in this respect. They have to give tithes, but are not faithful in doing it, without speaking of those who give nothing. What will be said of them? How will they stand in the sight of God?

True, this is a parable: but what a great lesson may be taken from it. I think at least that some mistake in the case of the Pharisee. And dear Christian friends, who will measure himself with this Pharisee? Are there not those among us who feel in examining this subject guilty of this sin or that one? If there is any one, and doubtless there will be, let me invite you to come to the Lord with humbling yourselves, confessing and forsaking your sins. And should there be one among us who has robbed men or God, then let me beseech of you to follow the example of a Zaccheus in Luke 19: 8, and surely also to you will it be said as to him: "This day is salvation come to this house, forasmuch as he is also a son of Abraham. For the Son of Man is come to seek and to save that which was lost. Luke 19: 9, 10. Read also prayerfully Mal. 3: 7-17. May the Lord help you to feel in reading it.

May the Lord bless these feeble words

of your unworthy brother. May we all make haste to get ready for our final account. JAMES ERTZENBERGER. Tramelan, Switzerland, July, 1871.

Cling to the Mighty One.

"Fear thou the Lord, and thou shalt then
Have nothing else to fear;
Make thou his service thy delight,
He'll make thy wants his care."

"If God is for us, he is more than all they that can be against us." Though dangers surround us on every hand, no harm can befall us without his permission. And though Satan and all his host combine against us, yet he in whom we trust is mightier far; and if we keep hold of his all-powerful arm, he will protect and keep us.

At a time when I was greatly discouraged, and almost in despair, I dreamed that I was sinking in deep, dark waters, whose waves washed over me. As far as my eye could reach, I could not see even a straw to cling to. I thought I must certainly perish, when close at my side there appeared a hand which I quickly grasped, and looking up, I saw a powerful arm, which seemed to be reached down from Heaven. With both hands I clung fast to that strong arm, and felt that I was safe.

Surely, thought I, as I awoke, if I cling fast to the arm of the Lord, it will be well with me; for his arm bringeth salvation; and I was encouraged to struggle on. Strong temptations come between us and God at times; and how often, instead of resisting them, we yield to them and bring upon ourselves darkness and anguish of spirit. But when we cry out, Lord, save or I perish, how quickly is his hand reached down for our aid. His loving-kindness changeth not. 'Tis sweet to trust in the God of the universe, to feel that we are safe because we dwell under the shadow of the Almighty.

If we will only cling fast to his arm, he will bring us safely over the rough seas, and through the fires, till we reach the home above. M. E. WILLIAMS.

Millgrove, N. Y.

Giving up for Christ.

A FRIEND requested me to name a few simple and practical rules for Christian self-denial. "It is not what a man takes up, but what he gives up, that makes him rich toward God." Now what ought a follower of Jesus to give up for his Master's sake?

1. Of course every man who would become a Christ's-man must renounce everything that God's word and a healthy conscience set down as wrong. All sins are "contraband" at the gateway of entrance to the Christian life. The sentinel at the gate challenges us with the command—"Lay down that sin!" "Cease to do evil" comes before "Learn to do well."

2. We must give up whatever by its direct influence tends to injure ourselves or others. Here comes in the law of brotherly love—the law of avoiding the appearance of evil, and of renouncing whatever causes our brother to stumble. This is the generally accepted basis for the duty of total abstinence from intoxicating drinks. They endanger my neighbor A—, and they are destroying my brother B—; therefore I ought to avoid setting the example of their use before A— and B—. Total abstinence then rests on the double ground of self-preservation, and of self-denial for the sake of others. We have a very poor opinion of the piety of any man who will not give up his bottle of wine or any other self-indulgence for the sake of taking a stumbling-block out of a fellow-creature's path.

This second principle of abandoning every practice which may mislead others is the one to be applied by a Christian whenever he is solicited to play whist, or to attend the opera, the circus, or the dancing-party. You may not become a gambler, but cards make gamblers of others. You may not be corrupted by the opera-stage, or the promiscuous dance; but their influence has damaged thousands of your fellow-Christians. The safe side of all questionable amusements is the outside.

3. Give up whatever tends to pamper the passions, or to kindle unholy desires. Paul's noble determination to "keep his body under," implies that there was something or other in Paul's fleshly nature which ought to be kept under. It is also true of about every Christian, that somewhere in his nature lies a weak point, a besetting tendency to sin; and right there must be applied the check-rein of self-denial. Even eminent Christians have had to wage constant battle with sexual passions. Others have had sore

conflict with irritable, violent tempers. Old Dr. Alexander used to say to us students, "Young brethren—envy is a besetting sin with the ministry; you must keep that abominable spirit under." When a servant of Christ is willing to take a back-seat, or to yield the pre-eminence to others, he is making a surrender which is well-pleasing to his meek and lowly Master. One of the hardest things to many a Christian is to serve his Saviour as a private when his pride tells him that he ought to wear a "shoulder-strap," in Christ's army.

4. Another very hard thing for most persons to give up, is to give up *having their own way*. But the very essence of true spiritual obedience lies just here. It is right here that self-sufficiency, and vanity, and waywardness, and obstinacy are to be met. Here they must be sacrificed to that demand of the Master, that he shall rule and not we. Only a truly self-denying, self-abnegating disciple can adopt those words which the holy-minded Dr. Skinner lined off to his brethren just before his death—

"My Jesus, as thou wilt!
Oh, may thy will be mine;
Into thy hand of love
I would my all resign!"

5. The last rule of giving up which we have room for in this brief article is, that time, ease, and money must all be held tributary to Christ. In these days of stylish equipage and social extravagance, how few Christians are willing to give up to Jesus the key to their purses and bank-safes! Too many go through the solemn farce of writing "Holiness to the Lord" on their property and then using it for their own gratification. Every servant of Christ should systematically bestow at least one tenth of his annual income in Christian charities, and as much more as he or she can afford without robbing others. What child of God was ever bankrupted by benevolence?

It is harder to give up ease than money. Personal exertion to save sinners, to do disagreeable duties, and to "keep at it" in up-hill work, is one of the severest tests of self-denying godliness. Blessed is that disciple who can say, "It is my meat to do my Master's will, and to finish the work which he gave me to do." He goes on giving up—and giving up for Christ until his dying hour; and then when he gets to Heaven he will find that what he lost for Christ's sake, has been saving up for him to be his everlasting treasure in glory.—Cuyler.

An Apostolic Injunction.

"LET love be without dissimulation," is a command given by Paul to the Romans; and it is especially applicable to us in this age of hypocrisy and selfishness. The world is full of vanity and dissimulation; nor are the churches exceptions. Where in all the land can be found the church that is joined together as one body, where the members walk in love, in honor preferring one another? where backbiting and boasting are not heard, and covetousness, impurity, and unthankfulness, are not seen in the acts of the professed followers of the meek and loving Saviour? Can we as a church stand up as an example? Let each one ask himself as a part of the church, am I blameless as regards my duty to my neighbor? Is there none that can accuse me of wronging him or of leaving him unaided when in trouble? Is there no feeling of malice or envy in my heart toward a brother or sister? When searching our hearts to find what is therein displeasing to God, if we ask ourselves these questions; who can plead "not guilty"?

The fault is not in our profession; for we profess that which is holy, just, and good; but the fault is in us—in our lukewarmness and the hardness of our hearts. It is time for those that would be the children of God to awake from this lethargy and be zealous, and repent. It is time for us to cultivate in our hearts a deep love for our brethren and sisters that the world may know that we are the children of God. And let us also love those who know and obey not the truth, that some may be led to see their danger by our affectionate concern for them, and seek, by obedience to God, an entrance into the heavenly city. Affectation and flattery cannot take the place of love. By these the vanity is sometimes pleased, but the heart cannot be won to Christ. When our hearts are filled with unfeigned love for God, his truth, and our neighbor, then we can accomplish much in the service of our Maker.

Think of the great Pattern, who was tempted in all points as we are, yet without

sin; who, when taken and with wicked hands crucified and slain, could still pray, Father, forgive them. What love he showed to all mankind; and when we hate or speak evil of any one, let us remember that our Saviour gave his life for that one as well as for us. If we would be accepted of him, we must hate the sins and evils of our own hearts and put them away from us; and if we see those who seem to be more sinful than ourselves, let us remember that their temptations may be greater than our own, and have charity and pray for them. Perhaps they may be brought to a saving knowledge of the truth by our godly conversation. But harshness will be ineffectual. The work must be done in love, and that without dissimulation.

S. A. SACHS.

Dixon, Mo.

Beloved of the Lord.

THERE is no joy like that which springs from knowing that we are beloved of the Lord. I sometimes try to comprehend the ecstasy that must have thrilled the heart of Daniel, when after three long weeks of mourning, fasting, and prayer, for wisdom to know and understand the vision, he heard the salutation of the angel, "O Daniel, a man greatly beloved!" Not only was wisdom and understanding granted, but he received the divine assurance that he was highly esteemed at the court of Heaven, greatly beloved by the divine Ruler of the universe. Let us think for a moment what a privilege it is to be thus honored. Men scheme and strive for years to win the favor of some poor mortal ruler of our earthly kingdom, and feel highly exalted to be the praised and petted favorites of an earthly court. But few are willing like Daniel to spend weeks praying and fasting to win favor of God and gain a place in the courts of Heaven.

So prone are mortals to look at the things that are seen and to be dazzled by the gilded splendor of earthly greatness, that they lose sight of the heavenly inheritance. But if like Daniel they had enjoyed but a foretaste of the divine favor, how vain and insipid would the flattery of a poor worm of earth seem, though swaying a kingly scepter, and ruling the leading kingdom of this world.

No doubt Daniel felt all this when he returned to fill his place in the Persian court. What was high earthly position? what was the favor and good will of even a Cyrus to one greatly esteemed at the court of Heaven? Was not Daniel in the lion's den as much a prince as when the third ruler in the kingdom?

And if we turn to the Lord as he did with fasting and prayer, and put away our sins by righteousness, and our iniquities by turning to the Lord, our mind will become so impressed with the glory and beauty of the heavenly inheritance that the glitter of the wealth and fashions of earth will have no power to draw us aside from the narrow way; for when compared with the city of God, how worthless and vain does all beneath the sun appear!

May the Lord in mercy grant that each and every one of us who have tasted the good word of the Lord and felt the power of a world to come, may seek like Daniel for wisdom to comprehend divine things, and like him receive the assurance that we are beloved of the Lord.

CATHRINE LINDSAY.

Hygeian Home, Florence, N. J.

GOOD NATURE AT HOME.—No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn-out by the toils of the day, and how soothing is a word dictated by a sweet disposition! It is sunshine shining on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you find kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks, characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper.

THE more grand and noble a man is in his actions, the more simple he ought to be in his conversation and manners.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 10, 1871.

Response to Liberal Propositions.

Our several State Conferences have, by unanimous vote, assumed the responsibility of the payment of all debts to this Office for the REVIEW AND HERALD, the Health Reformer, and the Youths' Instructor. This will be regarded by all as very liberal, and showing a general interest in the cause.

But the plan upon which our publishing work is conducted, makes such action on the part of our people simply appear reciprocal, rather than in the light of disinterested benevolence. If our publishing was carried on by one man, or by a firm, who should realize profits from it, any action on the part of our Conferences to be responsible for the payment of our periodicals would be regarded as misplaced benevolence. But the entire property of the Seventh-day Adventist Publishing Association belongs to our people, and not to one man, or any set of men. And those who labor at our publishing house, from the little girl who folds papers to the editors, receive moderate wages. No one connected with the work has received, during the past three years, more than twelve dollars per week. And as prices in general come down, the wages of those connected with the publishing work will also come down.

We have asked the brethren in the several States to take an interest in our periodicals in the following particulars:—

1. To see that they do not go to unworthy persons who neglect to pay for them.

2. To see that the worthy poor do receive them, and to take a general interest in a much wider circulation of them.

3. To see that those who are able to pay for them, do pay for them, or in case they do not pay, have them discontinued.

4. That each Conference become responsible for the payment of all sums due from subscribers within the limits of the Conference, the Association deducting one-fourth on all periodicals sent to the worthy poor, and on all sums due from unworthy persons, who may refuse to pay.

The Association proposes in turn to furnish to the President of each Conference, with proper restrictions, full lists of subscribers for our three periodicals, from time to time, as it may be necessary, and leave it to his judgment, and that of those associated with him in office, who, and how many, should have our periodicals free. It will be left to them to decide, and not the Trustees of the Publishing Association, what names shall be retained upon our lists, and what shall be stricken off. All appeals and requests that our periodicals may be sent free, or at part price, may be referred to the presidents of the several Conferences for their decision. It is, therefore, left to each Conference through its officers to say how many copies of our publications it will pay for, the Association deducting one fourth.

In behalf of the Trustees of the S. D. A. Publishing Association, we express sincere and grateful thanks to the several State Conferences for their liberal resolutions touching this important subject, and would here also express ardent desire that the united action of the people of all our Conferences, and the managers of our publishing interests, may very soon place all our periodicals on the strict and prompt pay-in-advance plan.

JAMES WHITE.

Pres't S. D. A. P. A.

To Correspondents.

We learn that the mail car bound east from Chicago, on the 6th inst., was destroyed by fire. If any of our correspondents sent us letters which would be due on that train, they will understand why they have not come to hand.

A Spasm of Virtue.

THE public mind is just now undergoing a violent spasmodic action in favor of certain aspects of common morality. The chain of circumstances which has led to the present earnest, excited state of public feeling is very remarkable.

First in order came the New York riot of the 12th of July, which opened the eyes of the people to the insolent assumptions of our Roman Catholic population, while its prompt and effectual suppression braced the public sentiment against the rising tide of popish influences as nothing for many years has been able to do.

Then came the Westfield disaster, with its two hundred killed and scalded victims, followed by the railway accident near Boston and the explosion in Mobile bay, which together added nearly one hundred killed to the list of the dead. These catastrophes threw a ghastly light upon the rapacity of corporations which imperil daily the lives of travelers to avoid the expense which would assure their safety.

Meanwhile the corruptions suddenly unearthed in the municipal government of New York startled the whole country. From the revelations made, it appeared that at least ten millions of dollars had been paid away in payment of bills fraudulent in amount, and that the debt of the city had been increased more than sixty-three millions of dollars without the knowledge of the public, since the time when the present mayor entered on his office. Abuses almost as flagrant were discovered in the Quarantine man-

agement, and in the city jail, the officials in both having employed their station as a means of extortion and plunder of which hitherto there has been no general knowledge, and for which the victims had no redress. Abuses in the School Board were found to have reduced the average number of pupils in attendance during 1869, more than three hundred below what it was the previous year, although at the same rate of increase, as had been shown for several years previous, and with the largely increased accommodations, the average attendance ought to have been, at least six thousand greater than before. These revelations have led to such an uprising of popular indignation as New York has not witnessed since the war, and to vigorous and determined measures of correction and redress.

The effect of these disclosures has been increased by the discovery of the embezzlement of funds of the State of Pennsylvania, a Republican administration in this instance being guilty.

While the public mind is exercised by these facts, suddenly the customary cloak of concealment is torn off from another class of evils that fester beneath the fair surface of society, more dangerous than any already mentioned and more difficult of correction. The body of a fair young woman is discovered packed in a trunk at a railway depot in New York, and checked to Chicago. By a series of steps which read like a chapter of romance, the body was identified and the guilt of the murder fastened on a known abortionist, while in the neighboring city the young man who had caused her ruin, shoots himself when he reads the developments in the morning papers. Swiftly after this horrible tale comes the report of another, and then a third, victim to these hellish arts, and the arrest of the disreputable practitioner brings to light evidence of the ample and lucrative business which the impurity and selfishness of society had been bringing to their doors.

It is no blind chance which has placed these fearful disclosures of two months in such startling conjunction. God has designs of deep and gracious wisdom in thus compelling the attention of the people of this land to the alarming evils that are working in our political and social life. It may be the means of quickening the moral sense of the Christian community and arousing them to a united, determined, and overwhelming movement for political and social purity. But we have little hope indeed for such immediately favorable result. The pending movement for political reform in New York will undoubtedly be temporarily successful, but it has not the element of a thorough and permanent reformation. It is we fear, a spasm, violent but transient, and in itself no symptom of cure. In all the discussions which it has provoked on the platform, in the papers, and even in the pulpit, hardly a word has been said of the responsibility of the city and its government to God. The prophets of the hour can see no higher than the responsibility of the officials to the tax payers. That which is the one truth of the history of Babylon and Nineveh, of Tyre and Siden, of Rome and of Paris, that cities are judged and punished or rewarded by the God of Heaven, seems to occur to few minds in our great metropolis, or elsewhere. The only thing which can save us is a movement of deep and genuine repentance toward God, and firm and steadfast determination to purify our private, social, and political life, according to the standard of his revealed will.—*Christian Statesman.*

Notice.

Will those brethren who have paid me money within the last two months, to be credited on the Health Institute or Publishing Association, please examine their receipts in this week's REVIEW, and if there be any mistakes, please notify me at once?

S. N. HASKELL.

So. Lancaster, Mass.

News and Miscellany.

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

Queen Victoria a Spiritualist.

WHATEVER may be the truth in regard to the report that Queen Victoria intends to abdicate the throne of England, it is known that she has been laboring for some years past under at least one phase of mental infirmity. She has a firm conviction that Prince Albert is always present with her, and that she can hold communication with him. Her private rooms are arranged as they were when he was alive. His chair is placed opposite to her own in the library, and the books which he delighted to read to her are arranged lovingly, in order, upon the table. In some of her moods she will converse with him for an hour together, conducting her share of the conversation aloud and with the vigor and interest of old times. He had taught her by his example, the success of his business enterprises—especially by his management of the Duchy of Cornwall—to superintend as much as possible all her private affairs herself; to reduce all unnecessary expenditures, and to forbid extravagance. Hence, the greatest simplicity is observed at the Queen's table, and she imagines that her husband looks on well pleased. At times, when she is more than ordinarily impressed with a sense of his presence, the poor, fond woman will order a knife and fork to be placed on the dinner-table for him, and cause the attendants to place every course before the empty chair as if the master still occupied it. Every morning a pair of boots are cleaned and set down against the door of the chamber which he once occupied; and at breakfast, when in Scotland, she will often sit a long time in silence, waiting for the prince.

The Queen's strong belief in the communion of the living with the spirits of the dead she received, no

doubt, from Prince Albert himself, who was a sort of theosophist—a something between Jacob Behmen, the mystic, and J. G. Fichte, the philosopher of transcendentalism. Whatever may be thought of it as a theory of philosophical or religious belief by sober, common sense people, it is to Victoria a source of great consolation, and she often talks with the prince concerning the state of the soul after death. She has been gradually withdrawing from public life for some years past, and lives in a world of her own. Her harp and her easel are both neglected, and she neither sings, plays, nor paints, except at rare intervals, when she will sweep her harp-strings for a few moments in memory of some sweet German air that her husband loved to sing or to hear sung.

BISMARCK's assertion that the social problem troubles him more than the political situation, shows that the upheaving and revolutionary movements among the laboring classes of Europe are exciting the attention of every keen observer. M. D. Conway writes from London, that socialism is at present the most prominent feature of European experiences. The laboring classes are tired of monopolizing the toll and hardship of life, while others have more than is required even for their luxury. Angry workmen are continually meeting and discussing the overthrow of society as it is now constituted, and the repudiation of Christianity. Both systems are in Europe identified in their minds with the oppression and misery they endure. Says Mr. Conway:

"I have again and again heard Christianity denounced amid vehement plaudits as one of the despots whose throne is to be overthrown. The reason is not far to seek. Every tyrant and every monarch of Europe is at the same time the official head of a Christian church. Political offenders have been for ages imprisoned or shot in the name of Christ. Now the mass of the people do not care at all what Christianity may have been in ancient times, they look only for what it means to-day. To them it means the monarchs who feast while their subjects starve, the bishops with fat livings, the intriguing priests; and this being the only Christianity accessible to them, they hate it. I believe there is not one Radical in Europe who will consent to be called a Christian."

THE arrest of Brigham Young without resistance, it is to be hoped, indicates the near approach of the end of polygamy and Mormonism in Utah. He was arrested for adultery. It is reported that he will be rearrested for being accessory to a murder. If convicted under either indictment, the Mormon prophet will be confined in prison for a term of years. This result will, almost necessarily, break up the Mormon establishment. And this result is probable, if the proof can be had, as the late ruling of Judge McKean will exclude Mormons from the jury. As to any rebellion, or armed resistance on the part of the Mormons, the General in command at Salt Lake City is taking ample precautions, by strengthening the regular army garrison, while the United States authorities have already disarmed the Mormon militia, and can rely upon the assistance of several thousand hardy miners who have gone into the silver mines from California, Nevada, and other States and Territories, and who most cordially hate the Mormons. Such an event as this arrest, a few years ago, would have been impossible, and the attempt would have produced an instant rebellion. It is, therefore, a conspicuous mark of progress, showing the declining power of Mormonism in Utah.

It now seems probable that the final settlement of the vexed problem of Mormonism and polygamy in Utah will constitute another of the great triumphs of President Grant's administration, and that it will be accomplished without a resort to military force, by the peaceful agency of the civil law.—*Det. Post.*

The Persian Famine.

LONDON, Oct. 3.—Mr. Savil Dickinson writes from Teheran, giving an account of the condition of affairs in the famine-stricken provinces of Schorassan. He says that during the month of July, 8,000 persons perished in the city of Meschid, and that 40,000 of the inhabitants had been carried off into slavery by the Afghans, who had taken advantage of the general disorganization to make incursions for plunder. Bakers demanded such exorbitant prices for bread that the authorities had to intervene, and a number of the extortioners have been executed. Mr. Dickinson says the country is disturbed by an insurrection. The pestilence still rages, and its horrors are increased by destructive inundation. Yet, notwithstanding the fearful situation of the country and people, the Persian government has refused to avail itself of the aid proffered by the governments of Great Britain and Russia.

OPIUM-EATING is not confined to the "Heathen Chinese." One of the Brooklyn papers says that there are individuals in that city who consume from \$75 to \$100 worth of this drug per year. A country physician says if he could have the exclusive sale of the opium consumed in the town where he resides, he could make a fortune without charging exorbitant prices. The habit of opium-eating is easier to conceal than that of liquor drinking, but is equally, if not more, destructive to both body and mind.

Appointments.

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

EMMETT, Mich., at the school-house near Bro. Luke's, Sabbath, Oct. 14. Probably baptism will be administered. J. BYINGTON.

CHESANING, Mich., Sabbath and Sunday, Oct. 14, 15; Tuscola, Sabbath and Sunday, Oct. 21, 22; Vassar, Tuesday and Wednesday, Oct. 24, 25; Watrousville, Sabbath and Sunday, Oct. 28, 29; Lapeer, Sabbath and Sunday, Nov. 4, 5.

I. D. VAN HORN.

WATERLOO, Grant Co., commencing Thursday evening, Oct. 19, and continuing every evening till the 30th. The 28th and 29th will be the quarterly meeting.

Victory, Vernon Co., Wis., Nov. 2-6, which will be a quarterly meeting also.

Liberty Pole, Vernon Co., Wis., Nov. 9-20. The 18th and 19th will be the quarterly meeting.

Kickapoo Center, Nov. 23-27, which will be the

quarterly meeting. We hope that there will be a general rally at all the above meetings, as it will be the last visit we shall be able to give that field of labor for some time.

I. SANBORN.
D. DOWNER.

BRIGHTON, Iowa, Sabbath and Sunday, Oct. 21 and 22. I desire a general attendance of the brethren and sisters of the surrounding churches, and hope our friends will make a special effort to be prepared to pay up all arrearages on our periodicals at this meeting.

Geo. I. BUTLER.

THE next quarterly meeting in the New England Conference will be held in New Ipswich, N. H., the 28th and 29th of October. As this is the annual meeting of the New England Tract Society, and as the subject of procuring homes for the homeless, such as widows and orphans, will be considered, we trust it will be a meeting of interest to every lover of present truth.

S. N. HASKELL.

NO PREVENTING Providence, we will meet with the churches in Iowa as follows: With the district comprising the churches of Brighton, Pilot Grove, Washington, Richland and Sigourney; at Brighton, Oct. 28 and 29; with the churches of Monroe, Sandyville, and Knoxville at Sandyville, Nov. 4 and 5; with the churches of Woodburn, Peru, Adel and Afton, near Woodburn, Nov. 11 and 12.

J. T. MITCHELL,
HENRY NICOLA.

English Bibles.

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

| | |
|-------------------------------------|--------|
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| Nonpareil, Ref. after verse, " | 2.75 |
| Marg. Ref., Circuit, | 3.25 |
| Minion, Ref. after verse, Morocco, | 3.00 |
| " Marg. Ref., Circuit, | 4.25 |

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

JOHN WAKELING: Spirit of Prophecy Vol. 2 not ready yet.

RECEIPTS

For Review and Herald.

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

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Shares in Publishing Association. George Brooks and wife \$10.00, Nathan Anise 10.00, C L Sweet 10.00, Elsiea Holly 10.00, Emma F Farnsworth 10.00, L & C P A Wardell 20.00, A J Richmond 10.00, R F Cottrell 10.00, Mrs R F Cottrell 10.00, T 10.00, Sands H Lane 10.00, Ann P Seaward 10.00, A W Cummings 10.00, J Claxton 10.00, Mrs Jane Claxton 10.00, L Bean 10.00, E A Stone 10.00, J B Goodrich 10.00, A B Atwood 10.00, Thomas Greer 50.00, Mrs Ann Reed 10.00.

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Donations to Health Institute. Hattie Haskell \$1.00, Mary Haskell 1.00, E Heald 1.00, D Webster 5.00, M Chapman 1.00, Ann M Johnson 10.00.

Cash Received on Account. S N Haskell \$165.00, John Matteson 12.93, Geo I Butler 5.00, J E Titus 2.00.

Books Sent by Mail. M P Allen \$4.00, Mrs C F Hurlburt 2.95, C E Shepard 50c, M A Clark 1.25, H S Richardson 10c, J Sutherland 1.00, E W Boynton 4.00, E A Prescott 50c, Hattie Chamber 3.00.

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Books Sent by Freight. Sands H Lane, Gosport, Owen Co., Ind., \$12.84.

General Conference Fund. New England Conference \$550.00, Church at Greenville 25.00.

Michigan Conference Fund. Church at Greenville \$50.00.

Book Fund—\$10,000 Wanted.

Amount received heretofore.—\$3955.90. Five dollars each.—R. F. Cottrell, A. L. Guilford. Miscellaneous.—Eunice P. Osgood \$1.00, Betsey M. Osgood 1.00, Henry S. Priest 1.00, Widow Locke 2.00, Peter Bates 1.10, "Gratitude" 1.00, M. M. Osgood (thank-offering) 2.00.

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