

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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AUTUMN MUSINGS.

FATHER, thy presence in this great decay
Is felt and recognized. The dead-leaf scent,
The hectic streak, the golden autumn ray,
The wave hymn, with its summer joy half spent,
The lingering bird, whose summer friends have
flown,
The mottled foliage of the rustling tree,
The faded paths, with fallen leaves o'erstrawn,
All lead the heart by some strange link to Thee.

I trace thy footsteps in the silent wood,
And follow, wooed by many a mystic sign;
Feeling intensely that thy ways are good,
And that thy works are everywhere divine.
Change is thy minister, severe, but wise;
It works out life from death, and joy from grief;
Displaces summer's green by autumn dyes,
And, to revive the root, destroys the leaf.

Here lies a flower, its sweets forever lost,
Its texture blemished, and its hue grown dim;
How much from nature's hand that flower hath
cost!

What days of care to form each fragile limb!
And yet thy minister, with reckless hand,
Hath cast it idly on the sward away;
Over its matchless form hath swept his wand,
And sent through every vein a swift decay.

Yet from this waste the stores of life are fed,
And other days shall mark another change,
When what we now lament as crushed and dead
Shall have a brighter life, a form more strange.
And from these tokens, Father, I have learned
True lessons of the fate prepared for me—
That not for death my spirit's lamp hath burned—
It shall be lit again and shine for thee.
—Ladies' Repository.

DISCUSSION ON THE SABBATH QUESTION

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

THIRD PROPOSITION.

"Do the Scriptures teach that the seventh day Sabbath is to be observed by Christians throughout the gospel dispensation?"

ELDER WAGGONER, affirms; ELDER VOGEL, denies.

ELDER WAGGONER'S FIRST AFFIRMATIVE.

MUCH of the controversy in the world has arisen from misapprehension of terms. To secure the reader in this respect, I remark that when I use the words, "the Scriptures," I mean the Old and New Testaments. And I speak of this because it has become a custom with some in this "evil generation" to confine "the Scriptures," so far as *authority* is concerned, to the New Testament. This is very wrong, and leads to grievous errors. The word "Scriptures," in the Bible, without any limiting word, very often refers to the Old Testament exclusively, but *never* to the New, exclusive of the Old. While the custom to which I refer gives precedence to the New Testament, in the Bible itself, precedence is always given to the Old.

The reader will notice that all of our propositions are concerning what "the Scriptures teach." And as the first two rested almost entirely on the testimony of the Old Testament, they shut out that invidious distinction, and regard the two Testaments as of equal authority as witnesses in the case.

In the ministry of our Lord and of his apostles, "the Scriptures," referring in almost every instance to the Old Testament, were the *standard of all authority*, to which they always appealed. The idea which now somewhat prevails, that they superseded "the Scriptures;" that they set aside the authority of the Old Testament by the introduction of the New, finds no sanction in the words of Christ and his apostles. Thus Paul wrote to Timothy: "From a child thou hast known the Holy Scriptures"—the Old Testament, of course, for none of the New Testament was written when Timothy was a child; "which are able to make thee wise unto salvation,"—because they thoroughly furnish the man of God "unto all

good works." The law of God which "is perfect" (Ps. 19:7), is written therein. The commandments of God which contain "the whole duty of man" (Eccl. 12:13), are there made known. "The law," "the doers" of which "shall be justified," and by which men shall be judged (Rom. 1:12, 13, 16; see Eccl. 12:13, 14), is in those Scriptures. This is high indorsement. But, though the law of God is perfect, man has not perfected himself in obedience; he has not done his whole duty; there are no "doers of the law;" and therefore a remedy is needed; a system of restitution, of recovery, or of bringing back to God. And this is introduced by Paul in connection with "the Scriptures," thus: "through faith which is in Christ Jesus." Here is set forth a close relation, a complete harmony between the Old and New Testaments; between *the law and the gospel*; "the commandments of God, and the faith of Jesus." Rev. 14:12. But this remedial system, as I before said, is not elementary; it does not grow out of the will or action of God, as *does the law*; but it grows out of the rebellion of man. They who reject the law, and take the gospel as its successor, as some do, and then boast of "first principles," use language without any just regard to its relations. The truths here set down will be appreciated when we come to examine Eld. Vogel's theory of "general principles" as opposed to "direct enforcement."

Our text in the N. T. has been briefly noticed, and as it looks both to the past and future of our discussion, I will further notice it here. It is Mark 2:27. On this, I affirmed that "the Sabbath was made" at creation; which is proved by the truth that it was the rest day of God from the work of creation, and that "for this reason" he blessed and sanctified it. And this is decisive that it was "made for man," for the race; that it is a primary institution. But Eld. Vogel replied: "The universal term, *anthropos* (man) is limited by the known fact that the Gentiles had not the Sabbath." On this assertion his conclusion is based! But a statement to be the logical basis of a conclusion must be either self-evident, expressly stated, clearly and indisputably proved, or admitted. If it is claimed with neither of these, it is a clear case of "begging the question." But (1) his statement is not of the nature of self-evident truth. (2) It is not expressly stated; the text itself gives no countenance to such a view. (3) It is not clearly proved; his main line of argument is philosophically defective, as witness the following: "The Hebrew, concerning which Eld. W. maintains a respectful silence, has no such exceptions as he would force on the Greek text, and this places my position beyond all dispute." But I have shown that the Hebrew *has such exceptions*, and hold myself ready to show it further, if it becomes necessary; and this not only throws his position back on disputed ground, but robs it of all its force. For, as I remarked, a rule given to set aside the obvious meaning of a scripture must not admit of exceptions. My view of Gen. 2:3, is clearly the obvious one, sustained, too, by the word of the Lord in the fourth commandment; while his rebutting argument furnishes no ground for necessary dissent, being itself so defective. (Of his unjust and unscholarly accusation that I would force such exceptions on the Greek text, I shall have occasion to speak hereafter.) (4) It is not admitted; in sincerity I deny it. And I confidently say it is not known to me, nor to any one else by any scripture statement to that effect, nor by any just conclusion from any such statement. A clearer case of "begging the question"—of assuming as true what remains to be proved—is not often seen.

He refers to 2 Tim. 2:2, but it is inappropriate. There are limitations in that passage (though the limitation he claims is much disputed), and to give this as a parallel instance of the use of "the universal

term," surrounded as it is by limitations which forbid its use in a universal sense, is a great trespass on the limits of just reasoning. I might, in like manner, say that the twelve, in Acts 5, also used "the universal term men," limited only by the number seven, &c., &c. but if I quoted it thus to meet the evidence of a *passage without any limitation*, all must consider it an abuse rather than a proper use of language. There is no limitation in Mark 2:27, either expressed or implied. The truth that the sanctification (appointment) of the Sabbath was *always* referred to the facts of creation, is sufficient to make it certain that "the Sabbath was made for man"—for the race. And the title which the Saviour appropriates to himself in this passage,—"the Son of man"—is proof beyond possibility of contradiction that this view is correct. Related as are his words in the two verses, it is impossible to place a limitation on the word *man* in one sentence, and not carry that limitation over to the other. I ask the reader to note this.

Or, if Eld. Vogel is as tenacious for the article as his words indicate, he can retain it in this passage, as it is in the Greek, "The Sabbath was made for *the man*." This would direct our minds at once to the *man* who was present when the Sabbath was made; for, as shown by the history in Genesis, only *one man* existed at that time. But this makes its bearing equally comprehensive, for *that man* was the parent and representative of the race. The duties and the welfare of the race were committed to him. Any institution made for *him*, and at *that time*, was for his posterity without any limitation. The translation is unobjectionable as it stands; but if the article should be translated, it cannot be referred to any man but Adam, the parent of the race. In either case is proved the Edenic origin of the Sabbath.

As related to this, I will here notice the objection that man has not a Sabbath to observe "from the beginning." The objection itself is ambiguous; "from the beginning," marks no definite point of time. It cannot refer to "the beginning" as in Gen. 1:1, for that would be but a foolish cavil. But I affirm that the Sabbath is an institution of *original obligation*, dating from the original enforcement of moral obligation on man. I use the term, "original obligation," as embracing that, and that only, which grows out of *original relations*; that is, relations growing out of the independent action of the Creator, and not at all arising from the action or rebellion of the creature. (See my first article.) In reply to the objection, I say that *Adam, being himself a part of the original creation, existed before all of the relations existed on which moral obligation is based*. If this is true, it covers the whole ground of the objections, and effectually removes it. Now for the proof.

I affirm (who will deny?) that marriage is an *original* and *moral* institution. But there was no such institution from "the beginning," for Adam to regard; for, when he was created, no woman yet existed. We have the following order of events: 1. Adam was created—but there was no marriage. 2. Eve was made—but yet there was no marriage institution. 3. She was given to Adam to be his wife—and then marriage obligation first existed. And so of the Sabbath. 1. God created the heavens and the earth—but there was no Sabbath. 2. God rested the seventh day—but yet there was no institution of the Sabbath. 3. God blessed and sanctified (set apart to a sacred use) the rest day—and then Sabbath obligation existed. Marriage rested as much on the ordinance of God as did the Sabbath. To be consistent, Eld. Vogel must deny what I have stated in regard to marriage, or yield his objections to the Sabbath as an original institution. And here again I say, what I expect to show again and again, that *any argument which would overthrow the Sabbath, would destroy the*

foundation of all morality. Let the reader ponder this. The points I have herein examined have an important bearing on the argument which I shall now put forth.

The evidence required on this proposition is quite different from that required on the first two. The proof on those was in regard to the origin of an institution, and its appointment for observance. The present proposition does not call for evidence of that nature. In this consists the difference of proof concerning an old and a new institution. An old institution is only *recognized*; its recognition is all that is required to establish its existence. But a new institution must be proved by the act of instituting it, by its consecration or appointment, or by an express precept for its observance. If these be not produced, there is no evidence of an institution. And without these, an allusion or recognition is entirely out of the question.

We have never contended for the *origin* of any Sabbath institution or Sabbath obligation in the New Testament. Indeed, it is inadmissible under the circumstances. We plead directly against it; we plead for a Sabbath as old as the heavens and the earth; a Sabbath made for *man* when man was first made acquainted with his relations and duties to God; a Sabbath blessed and set apart as Jehovah's rest from the work of creation. If there were any act of instituting it found in the New Testament, that would be an argument against its antiquity. Right here, our opponents run into a grave error. They affect to think that we should produce as explicit an act of institution or precept for an *old institution* as they ought to produce for a *new one*. More than that; they generally refuse to accept the plain recognition of an institution well known to exist for ages, while they contend that we ought to acknowledge a few unnecessary influences as authority sufficient to establish an institution which is never once named in the Scriptures, of which no act of appointment can be produced, and which was never enforced by any precept. On no other subject in the whole range of theology is shown such an utter disregard of all the principles of just reasoning, as is shown in the opposition to the Sabbath of the Lord our God.

I propose to examine this question under three heads, namely:

I. Show that the Lord claims *a day* in this dispensation as he did in past ages.

II. Show that the Sabbath is recognized and familiarly spoken of in the New Testament, without such explanations as would be necessary to guard against misapprehension if it were abolished.

III. Show that the law of which the Sabbath commandment is a part, was not abolished, but is now binding on all mankind. And,

I. To show that the Lord claims *a day* in this dispensation, I quote Rev. 1:10. "I was in the Spirit on the Lord's day." In quoting this text, I wish to have distinctly understood what I claim, and what I do not claim, that it teaches. Knowing that unwarranted inferences are often drawn from this passage, I shall avoid such an error.

(1) I claim that this text *proves* that one day is "the Lord's day" in this dispensation; that his claim and right to that certain day is as clearly established by this scripture as was his right to *a day* established by Ex. 20:10, or by Isa. 58:13. And I insist that this text is decisive on this point.

(2) But I do not claim that this text furnishes any proof as to what day of the week is "the Lord's day." In that respect it defines nothing. That must be settled by other scriptures. But the settlement of this point will not be difficult if we allow the Lord to establish his own claim by his own word. The reader will remember that all of our propositions concern that which "the Scriptures teach;" not that which we would be pleased to have them

teach, or which we would unnecessarily infer from their teachings.

(3) While I do not claim that Rev. 1:10, gives any information as to which day of the week is there referred to, I do claim that it refers to the Sabbath, the seventh day, because *it is the only day that the Lord ever claimed as his, either in the Old or New Testament*; and I unhesitatingly challenge the disproof of this proposition by reference to a single text in all "the Scriptures," which proves, whether directly or indirectly, that the Lord ever claimed any day as his own but the seventh day. While "the Scriptures," our acknowledged standard, declare positively which day is "the Lord's day," we have square work before us. Mere inferences have no place in this question.

II. The inspired writers of the gospels and the book of Acts speak familiarly of the Sabbath as of a *known* and *observed* institution, without any of those explanations which would be necessary to guard against misapprehension, if it were abolished.

Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulcher."

Greenfield says of *opse*, "after, or at the end of." So this may be properly rendered "after the Sabbath," which is in harmony with Mark 16:1. This text contains all that Matthew says about these two days, at the time of the resurrection, the Sabbath and the first day of the week; the rest day and the first working day.

Mark 16:1, 2: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun."

This is exactly parallel with Matt. 28:1.

Verses 9-11: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not."

This is all that Mark says of that Sabbath and first-day at the time of the resurrection of the Lord.

Luke 23:54-56; 24:1: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. 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 sepulcher, bringing the spices which they had prepared, and certain others with them."

This is Luke's testimony concerning that interesting period of the crucifixion and resurrection. While it is silent, as is that of the others, in regard to any abrogation, it gives important evidence in regard to those holy women of whom it has been said, they were "last at the cross and first at the tomb." Their devotion to the Saviour was no more noteworthy than was their faithful obedience to God's commandment. They waited until "the first day of the week"—a working day—to do that which they would not do on the Sabbath, out of respect for the authority of the law of God. If Sabbath obligation had ceased, it will ever remain a marvel that this text is so particular to notice obedience to it, and so silent in regard to its cessation.

John 20:1, 19: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

I have quoted John also, though he does not mention the Sabbath, because I wish to get all the evidence at once before the reader concerning that time when it is claimed that obligation to God's commandment ceased, and some new obligation was to be introduced. Having passed through the gospels, I reserve the examination of the Acts of the Apostles for the next article.

ELD. VOGEL'S FIRST NEGATIVE.

The proposition now before us is of great importance. The first two were mere outposts, this is the enemy's main army; there, we did mere skirmishing, here, we shall have a pitched battle, fighting for existence. I could afford to yield the first two propositions, but here I can give no quarters.

Circumcision existed before the law of Moses (Gen. 17:9-14), was incorporated in it (Lev. 12:1-3), and was abolished with it. So if the Sabbath had existed before the law and was incorporated in it, it fell with it; provided, of course, that the latter, like the former, was a positive institution.

If any of our readers have never before heard or read a religious discussion, they might as well learn at once,

1st. That no passage of Scripture is so fortified but that an ingenious opponent can say something contrary to its most obvious sense, and even make his position seem plausible. Such men were not wanting even in the days of the apostles, and Peter complained that they "wrested all the Scriptures" (2 Pet. 3:16). God made no attempt to coerce the willfully perverse, but so spoke that the honest heart need not fail of his sense.

2d. I expect to present no argument to which no reply will be attempted, and to adduce no passage of Scripture for which my brother has no interpretation. Hence, the manifest duty of the reader is to judge, with honesty of purpose, which argument has the greater weight, and whose interpretation is the better and in harmony with God's word.

I have no wish to dissent from my brother's definition of the term "Scriptures;" for it is manifestly true that the term includes both the Old and the New Testament, and is as comprehensive as the word "Bible."

That "all Scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, and is able to make us wise unto salvation through faith which is in Jesus," I believe on the testimony of Paul; but on the same testimony I also believe that "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (Heb. 7:18). It is not my purpose just now to explain this paradox; but one thing is clear, that at least much, if not all, of the Old Testament Scriptures does not stand related to us as it did to the Jews. No doubt, "The law [marg. doctrine] of the Lord was perfect" (Ps. 19:7) in its adaptation to the times and circumstances of the Jews, and "holy, and just, and good" (Rom. 7:12), in its designs; and yet, "The law made nothing perfect" (Heb. 7:19), so that "the ministration of death" had to be "abolished" (2 Cor. 3). But how it is that "whatsoever things were written aforetime were written for our learning" (Rom. 15:4) shall appear as we proceed, so far it has a bearing on the investigation before us.

Bro. W.'s sly hint as to the use of the expression "first principles" is wholly lost on me. I hide behind Paul who uses its equivalent (Heb. 6:1, 2), in such a way as to relieve me from all embarrassment. I would suggest an interview with him; it might save a needless burning of powder.

And here I must pause to answer a question asked me by Eld. W. in his closing article on the second proposition. He is "at a loss to comprehend" and asks me to explain what I mean by "the Hebrew has no such exceptions as he tries to force on the Greek text." I simply mean what I say. I had quoted a general rule governing the Greek use of the article, and it was clear that it bore me out in my position on Ex. 16. He adduced a special rule, declaring there were certain exceptions to the general rule. And without showing (for that was his business) that it applied to the particular case in hand, he ASSUMED it (which he had no right to do, since it was not a general rule), and argued from the assumption. This I called *forcing* exceptions on the Greek (my brother will please pardon the obtuseness which fails to see in this anything, either "unjust" or "unscholarly"); and in connection with this, I said that the Hebrew has no rule of exceptions which will enable him to gain his point. I know, indeed, that there are exceptions even in Hebrew, but in prose not so many as in Greek. It was logically no part of my business to disprove his illicit assumption, but, as usual, I did the gratuitous task, and he has, thereupon, proceeded upon another illogical assumption, namely, that if

he could dispose of my gratuity, he would make good his first assumption!

Bro. Waggoner falls so frequently into this error that I cannot refrain from calling the reader's attention to another instance. In my opening article on the second proposition, I announced this universal rule: "When an institution is instituted or enacted, or mentioned for the first time, the definite article 'the' is always wanting." Instead of adducing a single exception, which, by the rule, he was challenged to do, he simply insisted that the examples which I had cited as illustrative of the rule were of such a class that they were not adapted to its illustration, since the article may be absent for another reason than that required by the rule! Suppose he had been successful in this, what possible bearing against the rule could it have? As a gratuity, it may have been well enough, and I shall not complain if he sees fit thus to waste paper and ink, only I was anxious to have my main position tested. I might help him to another fact, and say that Lev. 23, is an example of enumeration, and that this may, at least, in part account for the absence of the article; but of what avail would this be to him? If the article is absent for two reasons, how does that disprove the rule which finds there a condition in accordance with its requirements?

Eld. W. insists that he has shown "that the Hebrew has such exceptions" as his position on Ex. 16 requires. In this, he evidently alludes to the cases adduced in his last negative, which I had no previous opportunity to notice, and will, for this twofold reason, at once examine them with all possible brevity.

(a). Ps. 21:1, is sufficiently accounted for by Bro. W. himself. It is Hebrew poetry; and Green says (Gram. §247): "The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose."

(b). Gen. 1:1, "In (the) beginning" is not to the point, since the article is not needed in an English translation any more than in Hebrew. "At first" answers every purpose.

(c). Ex. 35:2, I have already accounted for, and is altogether in my favor. It is professedly a quotation of the original language used in giving the Sabbath to man, and, of course, indefinite. "These are the words which the Lord hath commanded," &c.

Here, by the way, I am reminded of my brother's comment on the term "words" in Deut. 5:22. If he insists on using it there in the sense of "commandments," he must grant me the same privilege here. And if you look in Ex. 35, for the "commandments" of the Lord, you will find things which are not written on the two tables of stone. And thus has he sharpened for me a knife which will eviscerate his comment yet to be made on "the commandments of God and the faith of Jesus." Beware of tools with two edges.

(d). Ex. 20:10, is not indefinite. True, the article is wanting, but it is one of those cases where it is not needed, being definite by construction. See Green's Gram. §§243-6, 255, and 257.

(e). Lev. 23:3, comes under the rule of enumeration in which the article may or may not be used according to the writers option, and has, therefore, no bearing on Ex. 16. Compare, for example, 1 Chron. 23:31, where the article is used, with Col. 2:16, where the article is not used, though the items enumerated are the same. Thus, every example relied on by Bro. W. most signally fails him. And to save him all further trouble over the absence of the article, in certain cases, from the term Sabbath, I would say that I know of passages, and knew it before I wrote a line on Ex. 16, where the article is wanting, but always for adequate reasons, in nowise affecting my position on that chapter.

I wish, moreover, to take occasion here to remark that, in so far as my arguments hinge on Greek and Hebrew criticisms, they are mainly designed for those who can know that they are just. The common reader will find enough not thus contingent to answer every purpose. I have often, also, another reason aside from thoroughness of discussion in going to the original. For example, those who hold my brother's views often lay such stress on a clearly mistranslated passage, as the presence of the article in the English version of Ex. 16, that the force of their reasoning cannot well be broken without showing that it has only the false basis of an untenable translation. And I am thankful to God

that he has given me the ability to reach such cases.

Eld. W. has a peculiar fondness for discussing over again propositions already disposed of. The first note we heard from him when the second proposition was before us was on the beginning of the first, and in his closing article on the second, he was still there; and both the first and the second pass again under review in his opening out on the third! An occasional going back might be borne without nausea, but so much of it—well, it shows that *he is not satisfied with the work he has done, else, why should he return?* If the surgeon repairs to the field when the battle is over, it is because he knows there are wounded ones there, and also dead ones who need embalming. "Peace to their ashes."

As it is now my business to follow Eld. W., he shall find in me "a friend that sticketh closer than a brother." And I will at once proceed to give a decent burial to his argument from Mark 2:27.

1. While I am fond of the article in its proper place, I cannot endure it in English before the word "man" in this passage. If "man" were here translated from *aner*, as in 1 Cor. 11:9, I could have no objections, but since it is from *anthropos*, a generic term, owing to a difference of idiom, the article is necessary in Greek, but has no business in English; and therefore Adam cannot here be referred to. See Crosby §470. 1.

2. That a generic term can be, and often is, limited by a known fact not expressed in connection with it, I have undeniably shown in my last article on the first proposition, and can be further proved by a thousand examples. But it is not necessary, since my brother admits it. The only question between him and myself is, Is there such a limiting fact? I affirm it, he denies it; let the reader judge between us. I shall make do attempt to prove over again what I have already established, but am content to refer to my work on the second proposition at length, and particularly to the arguments marked VI and VII, as stated and defended in my second and third affirmative. Dare Bro. W. content himself with this reference and abide the reader's verdict? or must he debate those points over again, and so confess defeat? We will see. He may even repeat the accusation of "begging the question," if he likes; I can afford to bear it all—my appeal is made.

3. "Related," says Eld. W., "as are Christ's words in the two verses [Mark 2:27, 28], it is impossible to place a limitation on the word *man* in one sentence and not carry that limitation over to the other. I ask the reader to note this." Let him note it, say I, and, whether true or false, when he has found anything in it, I am ready to hear his report.

4. What my brother says of Acts 5 (Acts 6, he means), about "men" being limited by the number "seven" (verses 3 and 5), as bearing against my use of 2 Tim. 2:2, is so wholly irrelevant that I cannot see how he so sadly blundered. For example, in his passage the original is *aner*, in mine it is *anthropos*; his term is specific, mine generic!

So far as the difference between my brother and myself is concerned, it may or may not be true that "marriage is an original and moral institution." I am not now concerned about that. It may also emphasize the alleged fact that Adam was himself "a part of the original creation," and "existed before all the relations existed on which moral obligation is based," it is still true that man had no Sabbath "from the beginning." That is, if the days of the creation week, as Eld. W. assumes, were twenty-four hour days, the second day of Adam and Eve's existence should have been a Sabbath in order to have a Sabbath "from the beginning." But he says that the Sabbath came because God had rested, and therefore after his rest. Now, if man's Sabbath came after God's rest, it did not begin with his rest, and therefore not with the first seventh day. That's all.

The confident and oft-repeated assertion "that any argument which would overthrow the Sabbath would destroy the foundation of all morality," thus making the Sabbath a moral institution, I wish now to put severely to the test. I affirm that

THE SABBATH IS A POSITIVE INSTITUTION.

1. In Matt. 12:1-5, Christ compares it with a positive law which David broke in eating the show-bread. Now, had the Sab-

bath been a moral law, his argument would have been fallacious, or what logicians call a *non sequitur*, for in that case it runs thus: David, your model saint, when hungry, broke a positive law, and you hold him guiltless; my disciples, when hungry, broke a moral law, and therefore you should also hold them guiltless! Where is the parity of reason? Have the moral and the positive the same predicates?

2. In Matt. 12:7 the Saviour evidently classes satisfying hunger with "mercy," a moral principle, and keeping the Sabbath he puts in the category of "sacrifice," a positive requirement, insisting that the moral takes the precedence, and so declares the Sabbath to be a positive institution. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."

3. In Mark 2:27, 28, the same principle is involved. Jesus declares man to be Lord of the Sabbath; but man is not and cannot be Lord of a moral principle, for moral principles are either eternal, or founded in the nature of things and the constitution of man. When Jesus says, "The Sabbath was made for man, and not man for the Sabbath," he asserts nothing as to when the Sabbath was made—that thought is wholly foreign to his purpose—but for what purpose it was made; he simply says that man has control of the Sabbath, and not the Sabbath of man. And since man is lord of the Sabbath, and Jesus is also a man, being the Son of man, he argues that he is also Lord of the Sabbath; that is, has a right to use or set aside the day to any extent that the higher law of mercy dictates, as in feeding the hungry, healing the sick, leading an ass to water, or drawing a sheep out of the pit. Or in the language of the great Alford, "Since the Sabbath was an ordinance instituted for the use and benefit of man—the Son of man, who has taken upon him full and complete manhood, the great representative and Head of humanity, has this institution under his own power." See Lange on Matt. 12:8. The Pharisees did not admit that Jesus was the Son of God and so had control of the Sabbath, yet somehow he silenced them. If Jesus did not establish his lordship over the Sabbath from the fact that man is lord of it, how was it that he silenced them? I repeat therefore again that man is lord of the Sabbath, and challenge my brother to produce an instance where man is said to be lord of a moral principle. Till then, let him stand in silent awe before this enunciation, and own the Sabbath a positive institution.

4. But there is still more in the above passage. It declares that "the Sabbath was made (egeneto)"; a moral principle is not made, but is (*esti*).

5. The Sabbath was a commemorative institution; says my brother admits; but a moral or eternal principle is never commemorative. This has stood in italics and challenged a refutation ever since our discussion began.

6. The Sabbath was a type; a moral principle is not and cannot be one. That the Sabbath was a type, I am willing to leave to the reader's decision upon the evidence presented in argument V, on the second proposition. Dare my brother place as much confidence in his reply then made? If not, let him try again, and he will find that the half has not been told.

7. If the Sabbath had been a moral institution it would have been of universal obligation, and the Gentiles would have had it as well as the Jews. For proof that the former did not have it, I appeal again to arguments VI and VII of the second proposition.

8. The Sabbath was a periodic institution, i. e., of periodic obligation, and is therefore positive in its nature, since no moral obligation is ever periodic, but unintermittingly binding.

9. There is no moral, i. e., necessary, connection between God's resting on the seventh day and man's resting, but the connection is only through positive commandment to that effect, and therefore the Sabbath is a positive institution. Or, to use my brother's own language, it is "in its appointment (that) we must find the duty of observance;" "the evidence of its appointment is found in the words sanctified and hallowed;" "the sanctification of a day consists in a precept for its observance for a special or sacred purpose." I submit, as I have from the beginning, that that which is born of a precept inherits its nature and is positive.

I could easily swell the preceding list, but think it will answer every purpose as it

is. If there is a weak point in it, I do not know it, and hope my brother will point it out. Of this, I am very confident, that so long as only one of these points stands unimpaired, the field is mine. And on his ability to overthrow these depends his ability to hold the present proposition. What more he says in his last paper as yet unnoticed shall receive due attention in my next.

THE BEST THAT I CAN.

"I CANNOT do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only part of God's great plan,
And I'll cheerfully do the best that I can!"

"What is the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold!
Yet am I a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy golden head;
"Mother said, 'Darling, do all you can,
For you are a part of God's great plan!'"

She knew no more than the glancing star,
Nor the cloud with its chalice full!
How, why, and for what, all strange things
were;
She was only a child at school!
But thought: "It is a part of God's great plan
That even I should do all that I can!"

So she helped a younger child along,
When the road was rough to the feet,
And she sang from the heart a little song
That we all thought passing sweet,
And her father, a weary, toil-worn man,
Said: "I too will do the best that I can."

Our best! ah! children, the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task, at the close of day,
But his strength from above—for the Master's plan—
We'll pray and we'll do the best that we can.

An Old Story.

MANY years ago a celebrated Italian artist was walking along the streets of his native city, perplexed and desponding in consequence of some irritating circumstance or misfortune, when he beheld a little boy of such surprising and surpassing beauty that he forgot his own trouble and gloom in looking upon the almost angel face before him.

"That face I must have," said the artist, "for my studio. Will you come to my room and sit for a picture, my little man?"

The little boy was glad to go and see the pictures, and pencils, and curious things in the artist's room; and he was still more pleased when he saw what seemed to be another boy looking just like himself smiling from the artist's canvass.

The artist took a great deal of pleasure in looking at that sweet, innocent face. When he was troubled, or irritated, or perplexed, he lifted his eyes to that lovely image on the wall, and its beautiful, hopeful features and expression, calmed his heart and made him happy again. Many a visitor to his studio wished to purchase that lovely face; but, though poor, and often in want of money to buy food and clothes, he would not sell his good angel, as he called this portrait.

So the years went on. Oftentimes as he looked up to the face on the glowing canvass, he wondered what had become of that boy.

"How I should like to see how he looks now! I wonder if I should know him? Is he a good man and true, or wicked and abandoned? Or has he died and gone to a better land?"

One day the artist was strolling down one of the fine walks of the city, when he beheld a young man, whose face and mien were so vicious, so depraved, so almost fiend-like, that he voluntarily stopped and gazed at him.

"What a spectacle! I should like to paint that figure, and hang it in my studio opposite the angel boy," said the artist to himself.

The young man asked the painter for money, for he was a beggar as well as a thief.

"Come to my room and let me paint your portrait, and I will give you all you ask," said the artist.

The young man followed the painter, and sat for a sketch. When it was finished, and he had received a few coins for his trouble, he turned to go; but his eye rested upon the picture of the boy; he looked at it, turned pale, and then burst into tears.

"What troubles you, man?" said the artist.

It was long before the young man could speak; he sobbed aloud, and seemed pierced with agony. At last he pointed up to the picture on the wall, and, in broken tones which seemed to come from a broken heart, said:

"Twenty years ago you asked me to come up here and sit for a picture, and that angel-face is the portrait. Behold me now, a ruined man; so bloated, so hideous, that women and children turn away their faces from me; so fiend-like that you wanted my picture to show how ugly a man could look. Ah! I see now what vice and crime have done for me."

The artist was amazed. He could scarcely believe his own eyes and ears. "How did this happen?" he asked.

The young man then told him his sad and dreadful history, how, being an only son and very beautiful, his parents petted and spoiled him; how he went with bad boys and learned all their bad habits and vices, and came to love them; how, having plenty of money, he was enticed to wicked places till all was lost, and then, unable to work and ashamed to beg, he began to steal, was caught and imprisoned with the worst criminals, came out still more depraved to commit worse crimes than before, how every bad deed he performed seemed to drive him to commit a worse one, till it seemed to him that he could not stop till brought to the gallows.

It was a fearful tale, and brought tears into the artist's eyes. He besought the young man to stop, offered to help him, and tried his best to save him. But alas! it was too late. Disease, contracted by dissipation, soon prostrated the young man, and he died before he could reform. The painter hung his portrait opposite that of the beautiful boy; and when visitors asked him why he allowed such a hideous looking face to be there, he told them the story, saying as he closed, "Between the angel and the demon, there is only twenty years of vice."

The lesson of this tale is in the tale itself. You who read it can tell what it is. Think of it often, and heed it always.

1873!

MY attention recently has been arrested by reading the "Evidences for the coming of the Lord in 1873," as presented by N. H. Barbour, in the *World's Crisis*, of Oct. 16 and 23. And while reading the many views advocated by the above named paper, I have been enabled to more fully realize the division and lack of unity existing, even among those who profess to be looking for the speedy return of their Lord and Master; and it has also occurred to my mind that it is not so strange a thing after all that the masses are disgusted with everything going under the name of Adventism.

I have also been led to feel a sense of gratitude to God that there is a people where peace, union, and harmony exist. A people who have at least tried to heed the exhortation of Paul to "all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

This exhortation of Paul was given in connection with the statement, "That ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." Hence we believe that right here comes in the operation of the gifts to unite and prepare the waiting ones for the coming of Jesus Christ.

The object of the gifts is stated in Eph. 4:11-14. They are having their designed effect in the remnant church. The saints of God are being perfected, the church edified, and there is unity of faith.

In looking over the past Advent movement, we can see the hand of the Lord leading his people. He has ever been mindful of them, warning them of dangers, and pointing out a way of escape for all who would listen to and heed his commands. Light has been steadily increasing, and there have ever been a few zealous ones, who were ready to embrace it and move forward in the work of the Lord.

Regardless of opposing influences, they have ever stood in defense of the truth. Their trust has been in the Lord and he has blessed them abundantly. And still he leads them on. The light of the third angel's message now shines upon our pathway. The last and crowning truth which will ever be proclaimed to sinful and rebellious man is steadily increasing in power. The Lord is now preparing a people for his coming

who will be found keeping all the commandments of God, and the faith of Jesus. Such will have a right to the tree of life. But they are to be purified by obeying the truth. The servants of the Lord are now proclaiming the last message of mercy to the world. Soon it will go with a loud voice. God's people are being fitted and prepared to stand the trying scenes which are but just in the future, and to reign with Jesus in his kingdom. Jesus will soon come and his people be saved. Oh! glorious day, soon may it dawn. Our trials will then be ended, our sorrows all over and past.

Dear reader, Jesus invites you to come to him. Come now while mercy lingers. Delay not. "Now is the accepted time, now is the day of salvation." Oh! may our hearts be filled with the love of God, we be more devoted to his cause, overcome every sin, and endure to the end, that we may receive a crown of glory reserved in Heaven for the faithful.

Let none be discouraged. The trials of life will soon be over. Look up! Lift up your head, for redemption is near. Yes, we are nearing home. Oh, blessed hope!

"Almost to the beautiful land!
Shall we lose courage, then? Never!
Lift up the faltering hand,
Strengthen the feeble endeavor.
Only a few more mornings
Allotted to laboring here,
Only a few more warnings
To fall on the sinners' ear.
Only a few more conflicts
To wage in the struggle of life,
Then the sweet victory cometh,
That endeth the toilsome strife."

C. P. WHITFORD.

Berkshire, Vt.

Help in Time of Need.

DID you ever live in a great city—a Babel of confusion—a place where you might be hungry and sickened and die, and your next neighbor would not know it till he saw them carry in your coffin, or carry out your corpse? a place where kind men get imposed upon by begging imposters till their hearts grow hard, and where shrinking, timid, honest people stay in garrets and starve, rather than endure the insults incident to beggary? a place where there are hosts of friends for the poor, but you do not know where they are, and where there is no difficulty in finding plenty of the vicious and the vile? Were you ever there, penniless and friendless? Perhaps you never were, and perhaps you never may be, but if you ever should be thus circumstanced, learn to trust in God.

About the year 1835, when fires, and cholera, and financial disaster had done their worst, and thrown the city into confusion, there resided in New York a poor laborer. He was out of work, and that simple sentence tells of multiplied horrors in such a place. He had hitherto lived honestly and independently, and free from debt. Consequently, he was unskilled in the arts of the dishonest, or the subterfuges of the poor. Unaccustomed to ask favors, he knew not where to obtain them; and as he had neither employment nor money, he was in great distress. Food was gone, and a wife and family depended on him for a breakfast, which he had no means of obtaining.

But he was a Christian. His hope and confidence were in that God whom he had endeavored faithfully to serve; and who ever trusted God in vain? He went to his chamber and laid the case before the Lord. He plead with earnestness the divine promises, and supplicated God for daily bread. For hours he continued there, until at length his wife came to the door, and said, "A gentleman wants to see you." He left the chamber and came into the room where he found a stranger, who said, "I have a contract for labor in the prison at —, and I wish to obtain an overseer for my hands. I want a steady, faithful, and reliable hand. I am informed that you are well fitted for the place. Now, name your terms, and if you wish money to settle up here, or to remove, there it is at your service." A bargain was quickly concluded, and with a salary of \$1000 per year, he entered upon his duties. He prospered. His wages were increased; he rose to stations of profit and honor; he became in after years mayor of the city in which he still resides; but in all his subsequent prosperity he never experienced a purer joy than on that day when he proved the faithfulness of God, the steadfastness of his promises, and the power of persevering prayer.

This account I had from my friend, Mr. B—, a relative of the gentleman referred to, and the statement may be relied upon as correct.—*The Christian*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 12, 1872.

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

The Death of Adam.

THE inquirer into the nature of man, and his condition in death, must ever turn with the deepest interest to the record left us concerning the father of our race. In Adam we have an account of the origin of the human family, at once so simple and consistent that the jeers of skepticism fall harmless at its feet, and science, in comparison, only makes itself ridiculous, in trying to account for it in any other manner. And in the sentence pronounced upon him when he fell under the fearful guilt of transgression, we are shown to what condition death was designed to reduce the human family. In the creation and death of Adam we have the account of the building up and the unbuilding of a human being; and this case being the first and most illustrious, must furnish the precedent, and establish the rule for the whole race.

Of the creation of Adam, and the elements of which he was composed, we have already spoken. The record brings to view a formation made wholly of the dust of the ground. "And the Lord God formed man of the dust of the ground." This body was endowed with a high and perfect organization, and was quickened into life by the breath which the Lord breathed into its nostrils. The body before it was made alive had no power to act; the breath which was breathed into it could not of itself act; but the body being quickened, the machinery set in motion, by this vital principle, all the phenomena of physical life and mental action at once resulted.

The Author of this noblest of creative works, who must of necessity, as the ruler over all, require the creatures of his hand to obey him, and toward whom an exercise of love, and a voluntary and willing submission, can alone constitute obedience, placed the man whom he had formed, as was meet, upon a state of probation, to test his loyalty to his Maker. The scene of his trial was the beautiful garden in which was everything that was pleasant to the sight and good for food; and over all that adorned or enriched his Eden home, with one exception, he had unlimited control. The condition upon which he was to be tested is thus definitely expressed:—

"And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Adam and Eve could not mistake the requirement of this law, nor fail to understand the intent of the penalty. And before Satan could cause his temptation to make any impression on the mind of Eve, he had to contradict this threatening, assuring her that they should not surely die. A question of veracity was thus raised between God and Satan; and strange to say, the theological world in interpreting the penalty, have virtually, with the exception of a small minority, sided with Satan. This is seen in the interpretation which is commonly put on this penalty, making it consist of three divisions: 1. Alienation of the soul from God, the love of sin and the hatred of holiness, called spiritual death. 2. The separation of soul and body, called temporal death. 3. Immediately after temporal death, the conscious torment of the soul in hell, which is to have no end, and is called eternal death. The Baptist Confession of Faith, Art. 5, says:—

"We believe that God made man upright; but he, sinning, involved himself and posterity in death, spiritual, temporal, and eternal; from all which there is no deliverance but by Christ."

Let us look at the different installments of this penalty, and see if they will harmonize with the language in which the original threatening is expressed: "Thou shalt surely die." Adam incurred the penalty by sinning. After he had sinned, he was a sinner. But a state of sin is that state of alienation from God which the orthodox school make to be a part of the penalty of his transgression. In this they take as the punishment of sin that which was simply its result; and they make the sentence read, virtually, in this profoundly sensible manner: "In the

day that thou sinnest, thou shalt surely be a sinner!"

Because he wickedly became a sinner, and brought himself into a state of alienation from God, the doom was pronounced upon him, "Thou shalt surely die." Could this mean eternal death? If so, Adam never could have been released therefrom. But he is to be released from it; for, "in Christ shall all be made alive."

These two installments, then, spiritual and eternal death, utterly fail us, when brought to the test of the language in which the sentence is expressed: one is nonsense, and the other an impossibility.

Temporal death alone remains to be considered; but the interpretation which is given to this, completely nullifies the penalty, and makes Satan to have been correct when he said, "Thou shalt not surely die." Temporal death is interpreted to mean the separation of the soul from the body, the body alone to die, but the soul, which is called the real responsible man, to enter upon an enlarged and higher life. In this case, there is no death; and the sentence should have read, In the day thou eatest thereof, thou shalt be freed from the clog of this mortal body, and enter upon a new and eternal life. So said Satan, "Ye shall be as gods;" and true to this assertion from the father of lies, the heathen have all along deified their dead men, and worshiped their departed heroes; and modern poets have sung, "There is no death; what seems so is transition." If ever the skill of a deceiver and the gullibility of a victim were manifested in an unaccountable degree, it is in this fact, that right in the face and eyes of the pale throng that daily passes down through the gate of death, the devil can make men believe that after all his first lie was true, and there is no such thing as death.

From these considerations, it is evident that nothing will meet the demands of the sentence but the cessation of the life of the whole man. But that, says one, cannot be; for he was to die in the very day he ate of the forbidden fruit; but he did not literally die for nine hundred and thirty years. If this is an objection against the view we advocate, it is equally such against every other. Take the threefold penalty above noticed. If death spiritual, death temporal, and death eternal, was the penalty, how much was fulfilled on the day he sinned? Not death eternal surely, and not death temporal, which did not take place for nine hundred and thirty years; but only death spiritual. But this was only the first installment of the penalty, and far less important than the other two. The most that the friends of this interpretation can say, therefore, is that the penalty begun on that very day to be fulfilled. But we can say as much with our view. "Dying, thou shalt die," reads the margin; that is, thou shalt inherit a mortal nature, and the process of decay shall commence. As soon as he sinned he came under the sentence of death, and the work commenced. He bore up against the encroachments of dissolution for nine hundred and thirty years, and then the work was fully accomplished.

An expression exactly parallel to this is found in Ex. 18:18, where it is recorded that Moses' father-in-law said to him, "Thou wilt surely wear away, both thou and this people." The margin reads, "Fading, thou shalt fade." This idiom, which is common in the Hebrew, evidently denotes the commencement and continuation of a process which ends in the complete destruction of the individual. With Adam, this process commenced on the very day he transgressed and the penalty threatened, which covered all this work from beginning to end, was executed in full when this process was fully completed in Adam's death nine hundred and thirty years thereafter.

When God proceeded to pronounce sentence upon Adam, he gave us an authoritative interpretation of the penalty from which there is no appeal. Gen. 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

The return to dust is here made a subsequent event to be preceded by a period of wearing toil. And being finally overcome by the labor and ills of life, the person addressed was to return again to the dust from which he was taken. We are very well aware of the method adopted to evade the conclusion which naturally follows from this language. This, it is claimed, was

spoken only of the body, not of the soul. The poetry of Longfellow,

"Dust thou art, to dust returnest,
Was not spoken of the soul,"

takes much better with most people than the plain language of inspiration itself.

To whom, then, or to what, was this sentence addressed, "Dust thou art and unto dust shalt thou return"? Admitting that there is such a creature of the imagination as the popular, independent, immortal soul, was the language addressed to that or to the body? If there is such a soul as this, what does it constitute, on the authority of the friends of that theory, themselves? It is the real, responsible, intelligent man. Watson says, "It is the soul only which perceives pain or pleasure, which suffers or enjoys;" and D. D. Whedon says, "It is the soul that hears, feels, tastes, and smells, through its sensorial organs." The sentence then would be addressed to that which could hear; the penalty would be pronounced upon that which could feel. The body, in the common view, is only an irresponsible instrument, the means by which the soul acts. It can, of itself, neither see, hear, feel, will, or act. Who then will have the hardihood to assert that God addressed his sentence to the irresponsible instrument, the body merely? This would be the same as for the judge in a criminal court to proceed deliberately to address the knife with which the murderer had taken the life of his victim, and pronounce sentence upon that, instead of the murderer himself. Away with a view which offers to the Majesty of Heaven the insult of representing that he acts in this way!

In the sentence the personal pronoun, *thy*, is once, and the personal pronoun, *thou*, is five times, applied to the Adam whom God addressed. "In the sweat of *thy* face, shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken: for dust *thou* art, and unto dust shalt *thou* return." When we address our fellowmen by the different personal pronouns of our language, what do we address? The conscious, intelligent, responsible man, that which sees, feels, hears, thinks, acts, and is morally accountable. But this, in popular parlance, is the soul; these pronouns must every time stand for the soul. The pronouns *thy* and *thou*, in Gen. 3:19, must then mean Adam's soul. If they do not mean it here, how does the same pronoun, *thou*, in Luke 23, 43, mean the thief's soul, when Christ said to him, "This day shalt *thou* be with me in paradise"? or the *I* and *my* in 2 Pet. 1:14, refer to Peter's soul, as we are told they do, when he says, "Knowing that shortly I must put off this my tabernacle." Our friends must be consistent and uniform in their interpretations. If in these instances the pronouns do not refer to the soul, then these strong proof-texts to which the immaterialist always appeals, are abandoned: if they do here refer to the soul, they must likewise in Gen. 3:19 refer to the soul. In that language, then, God addresses Adam's soul; and we have the authority of Jehovah himself, the Creator of man, against whose sentence, and the sunlight of whose word, it does not become puny mortals to oppose their shallow dictums, and the rushlight of human reason, that man's soul is wholly mortal, and that in the dissolution of death it goes back to dust again! There is no avoiding this conclusion; and it forever settles the question of man's condition in death. It shows that the intermediate state must be one in which the conscious man has lost his consciousness, the intelligent man his intelligence, the responsible man his responsibility, and in which all the powers of his being, mental, emotional, and physical, have ceased to act.

No further argument need be introduced to show that the Adamic penalty was literal death, and that it reduced the whole man to a condition of unconsciousness and decay. But a few additional considerations will show that the popular view is cumbered with absurdities on every hand so plain that they should have proved their own antidote, and saved the doctors of theology from the preposterous definitions they have attached to death.

We have the authority of Paul for stating that through Christ we are released from all the penalty which the race has incurred through Adam's transgression. "As in Adam all die, so in Christ shall all be made alive." If the death in which we are involved through Adam is death spiritual, temporal, and eternal, then all the race is redeemed from these through Christ, and universalism is the result.

Again, Christ tasted death for every man. He hath redeemed us from the curse of the law, being made a curse for us. That is, Christ died the same death for us which was introduced into the world by Adam's sin. Was this death eternal? If so, the Saviour is gone, and the plan of salvation can never be carried into effect.

In Rom. 5:12-14, occurs this remarkable passage: "Wherefore as by one man sin entered into the world and *death* by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come)."

In the first part of the verse Paul speaks of the death that came in by Adam's sin, and then says that it reigned from Adam to Moses over them that had not sinned. From this language, accepting the popular interpretation of the Adamic penalty, we must come to the intolerable conclusion that personally sinless beings from Adam to Moses were consigned to eternal misery! From such a sentiment, every fiber of our humanity recoils with horror. We cannot stifle the feeling that it is an outrage upon the character of God and therefore cannot be true. The death threatened Adam was literal death, not eternal life in misery.

To the view that the Adamic penalty was simply literal death, many eminent men have given their unqualified adhesion.

John Locke (*Reasonableness of Christianity* s. 1.) says:—

"By reason of Adam's transgression all men are mortal and come to die. . . . It seems a strange way of understanding a law which requires the plainest and directest words, that by death should be meant eternal life in misery. . . . I confess that by death, here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came upon Adam and all his posterity, by his first disobedience in paradise, under which death they should have lain forever had it not been for the redemption by Jesus Christ."

Isaac Watts (*Ruin and Recovery of Mankind* s. 3.), though he was a believer in the immortality of the soul, has the candor to say:—

"There is not one place of Scripture that occurs to me, where the word death as it was first threatened in the law of innocency, necessarily signifies a certain miserable immortality of the soul either to Adam, the actual sinner, or to his posterity."

Dr. Taylor says:—

"Death was to be the consequence of his [Adam's] disobedience, and the death here threatened can be opposed only to that life God gave Adam when he created him."

The Danish Mission.

NOT far from eight years since Eld. John Matteson, a Danish Baptist minister of Wisconsin, had his mind called to the Bible Sabbath, and other doctrines connected with the third angel's message. When he became fully established, and decided to do what he could in teaching the message to the Scandinavian people, he saw the great need of publications in the Danish language.

This people in our country, embracing the Danes, Swedes, and Norwegians, are numerous. They can read, and understand the word preached, in the Danish language. It is said that in the city of Chicago alone, at the time of the great fire, there were 40,000 Scandinavians. The great north-west is full of them, and we are told that they are numerous in the city of San Francisco, Cal. One of the little churches of S. D. Adventists in that city is a Swede.

Some six years since Eld. Matteson came to Battle Creek and asked the Trustees of the S. D. A. Publishing Association to print tracts and pamphlets in the Danish language, and hold them for sale, as they did works printed in the English language. But his request was not granted. In justice to ourselves, we would here state that at this time we were too feeble to act a part in the work, having had a serious shock of paralysis a few months before. Eld. Matteson, however, was not to be easily discouraged and hindered in the work the Spirit of God was pressing upon him.

There was a score or two of Norwegians and Danes in Wisconsin and Minnesota, who had from the heart received the third message. To these Eld. Matteson appealed to raise a Danish Book Fund. And, notwithstanding these were few, and generally poor, they raised nearly one thousand dollars. Then Eld. Matteson went to our Office of publication, learned to set the

types, wrote and translated, and set the types, until he had small editions of tracts and pamphlets amounting to about one thousand pages. With these he entered the lecturing field again, to suffer hardships and privations in toiling to present the truth before others. God crowned his labors with success.

And right here we wish to speak of what we know of the faithfulness and devotion of those of the Danish people who have embraced the third message. Judging from what we have seen and known of them, they are generally in advance of the American people. We give as an example the fact that those very Danes, who raised a book fund of their own, when their American brethren had refused to publish books in their language, have since donated quite largely to the American book fund, one brother as high as seventy-five dollars.

In justice to the present Board of Trustees of the Publishing Association we wish to say that Eld. Matteson has since been invited to prepare works for publication in the Danish language at the expense of the Association, to be circulated as liberally as our works in the English language. And his suggestions, nearly one year since, to issue a monthly journal in the Danish language were promptly acted upon, resulting in the regular publication of the magazine entitled, *The Advent Tidende*. Vigilant efforts have been made to redeem the past neglect to give our brethren from the Scandinavian people that help they needed, when they most needed it. And it is in the hearts of the American brethren to assist the Danish Mission, and manifest as deep an interest in the Scandinavian people as they do in the American people. And we are glad to know that our Danish, Norwegian, and Swedish brethren appreciate our efforts to assist them in the work of spreading the truth before their countrymen, and gladly co-operate with us in the great work. We recommend that they take a lively interest in the circulation of the REVIEW AND HERALD, the *Health Reformer*, and the *Youth's Instructor*, among all those of their people who can read the English language, and that all, both American and Scandinavian, do all they can to circulate the *Advent Tidende* to all who can, and who will with interest, read it.

We are very happy to learn from Eld. Matteson's report of recent labors in Minnesota, in number sixteen of current volume of REVIEW AND HERALD, that Eld. L. Jorgenson, formerly a Danish Baptist minister, and editor of the Danish Baptist paper, has finally taken his stand with us. From personal acquaintance with this brother, we have taken great interest in his case. We met him on the Minnesota Camp Ground in June of 1871. He came to that meeting thirty miles on horseback with some idea that he might receive help from us. He was in a desponding, doubting state of mind. The evidences of the divine authenticity of the Sacred Writings had grown dim, and with this came a feeling of despair. We loved his frankness, and admired the humble, yet intelligent, view he took of matters. We labored to encourage and help him. And while Eld. Ingraham was also laboring to help this brother, Mrs. White had brought to her mind very forcibly many things the Lord had shown her relative to this brother. She spoke freely to him of many things in his past experience, and present condition in a clear and touching manner, and in a most hopeful way exhorted him to trust in God and in his word. We then all bowed in prayer. We all prayed and wept together.

At the close of that good camp-meeting, we gave Bro. Jorgenson a good set of books from our book fund, shook his friendly hand, and said, Farewell. And, although we have often thought of him during the last eighteen months, we had not heard from him, until we read the joyful news that he had taken his stand for God and his truth. A wide field of usefulness is before our dear brother. We trust he will arm himself with a clear understanding of the truth for this time, with prayer, hope, and courage in the Lord, and enter the whitening harvest.

Bro. Matteson now asks that eight pages shall be added to *The Advent Tidende*, making the magazine thirty-two pages to each number, instead of twenty-four, which is its present size. The request is reasonable, and will be granted.

The expenses of printing volume one, which will close with the December number, will be \$1200. Of this sum not far from \$700, has been received on subscription. The next vol-

ume of thirty-two pages to each number will cost about \$1400. When we commenced the publication of this journal, we did not expect that the expenses would be one half met by regular subscribers. We have been happily disappointed in the enterprise, and propose that the deficiency be made up by donations. And while the friends are about it, we propose that the sum of \$1000 be raised to make up the deficiency of both 1872 and 1873. For this object we give twenty dollars. Let all those interested in the Danish Mission donate liberally and promptly. Should more be received than needed, the surplus can be applied to the Book Fund.

JAMES WHITE, Pres. S. D. A. P. A.

Publications in Other Languages.

MANY have felt deeply the want of publications in the German, French, and Danish languages. Our people are several years behind the opening providence of God in this matter. God has brought in among us intelligent and warm-hearted men and women from the Scandinavian people, from the German, and the French, who have been for several years calling for publications in their own languages to circulate among their countrymen. And there has not been, during the past two years, any lack of means to meet the expenses of writing, translating, and printing. Why then has this important work been thus delayed? The friends who feel so deep an interest in this matter, especially our brethren in Vermont and Canada East, who see an open door for the word to the French people, should have a correct answer. They should know the real facts in the case. We, therefore, give the following statement:

At the South Lancaster, Mass., Camp-meeting, in August, 1870, the brothers Bourdeau, of Northern Vermont, and Bro. James Ertzenberger of Switzerland, met. These, speaking French, had a special interest in each other. There was also at that meeting the S. D. A. Publishing Association's Committee on Publication. The brothers Bourdeau had brought several hundreds of pages in French treating on the several topics of present truth, and presented them to us, as President of the S. D. A. P. A. and chairman of the Board on Publications. In private session the Board decided—

1. That all manuscripts, before being published in other languages by the Seventh-day Adventist Publishing Association, must first be written in English, and examined by those appointed to that duty.

2. That if the brethren Bourdeau thought proper to urge their printing done, they were at liberty to do so, and call on their wealthy friends in Northern Vermont and Canada East to furnish them the means to meet the expenses. But the S. D. A. Publishing Association could not take the responsibility to print what its committee on publications could not read.

As it was our duty to report, we did so in the brethren Bourdeau's tent, Bro. J. Ertzenberger being present. And after repeating the above two propositions, we also, stated—

3. That twelve tracts, more or less, should be prepared by the Board, covering as far as possible the main features of our religious belief, the best possible translations should be obtained in German, French, and Danish, and when they had passed through the hands of scholars, and also, through the hands of those who were led by the Spirit of God and had the work at heart, then the S. D. A. Publishing Association would issue them, and send them out in America, and in Europe, on the same terms that it does its works in the English language.

The brethren Bourdeau, receiving encouragement that these tracts would be prepared in English very soon, decided to lay aside their manuscripts. This was a Christian act in them; but as the matter has turned, we very much regret that they did not do as Bro. Matteson did, and push ahead the cause among the French people as he did among the Scandinavian people. Their relatives and friends were able to raise ten thousand dollars easier than Bro. Matteson's few friends were to raise one thousand.

We stated our personal interest in the great work of furnishing the right matter, in the best manner, in these three languages, ready for the press to send forth edition after edition, and offered as our part of the expenses a donation of twenty-five dollars for each tract, or three hundred for the series. And we did expect the co-operation of the other members of the Board, and that the tracts would be made ready for

translation before the close of 1870. But from that time to the present, neither of the two members of the Board have done anything on these works; nor have they mentioned them to us by letter, or in any other way.

And it has been utterly impossible for us to do anything on this work until we commenced to do a little, as our strength would admit, in the Rocky Mountains. Let us take a glance at the past since the decision of the Board on the South Lancaster Camp Ground in August, 1870.

In consequence of Bro. Andrews' engagement to give a course of lectures at Oneida, N. Y., we urged Bro. Littlejohn to return with Bro. Andrews and assist him in the lectures at Oneida. We needed Bro. Littlejohn's help very much at the Vermont, Maine, and Michigan Camp meetings; but were willing to part with his most desirable society, and efficient help, that Bro. Andrews might have the best help and retain his strength to do much in the preparation of the series of tracts, and revise his Sabbath History. In this we loved our neighbor better than ourselves. And while the lectures at Oneida resulted in but little to the cause, and greatly discouraged Bro. Andrews, we suffered greatly for want of Bro. Littlejohn's help, and became so worn and hoarse that it was with great difficulty we could speak at all at our great Michigan Camp-meeting.

The next week we attended the Ohio camp-meeting. Mrs. W. fainted from fatigue on the way. Then we hastened to the Indiana Camp-meeting, and then hastened on our long, tedious journey to the Kansas Camp-meeting, which held the very next week. And learning of the sickness of the editor of the REVIEW, we decided to fill his pages each week, and wrote nearly every moment we were not in religious and business meetings, whether we were on the cars or in our tent. And thus we pushed matters till our return for the West, when we found things at the Office in a terrible condition.

The editor of the REVIEW was away, recovering from fever. The foreman was very sick with fever, from exposure, in recklessly leaving his post of duty. The secretary of the S. D. A. P. A. was down with fever, and the work had nearly stopped. The *Reformer* had been abandoned, and was nearly a month behind. The editor of the *Youth's Instructor* had, in our absence, left his post of duty, and was in a northern county. In this condition, we found matters on our return from the West. We were very much worn from great exertions during the camp-meeting season, and should have had several weeks rest. But, instead of this, we rushed to the rescue, and worked till the time of the General Conference, exerting every nerve for about sixteen hours out of each twenty-four.

We resolved to raise the *Health Reformer* from its sinking, dwindling condition, and by the grace of God we did it. We had long felt that the REVIEW should be enlarged, and improved in almost every particular, and God blessed our efforts. We took up the *Instructor* as a mother would a feeble child, and we hope some improvements have been made. And in this way, we took hold of every branch of the work, and labored to improve and lift it up, hoping that help would come at the time of the General Conference, and that we could do something, at least, in the preparation of the series of tracts.

We were so absorbed in the general interests of the cause, and had so many things crowding, that we were forced to neglect home duties. Our aged parents, then living in our family, could not receive a single hour of our personal attention, although our godly mother lay helpless with palsy. Then was a good opportunity for the numerous church to voluntarily offer their services, and to come in with a helping hand.

But we were not only left to bear the burdens alone, but some gave their influence to paralyze our efforts. Still we pressed forward, and were so far forgetful of personal interests, and our own domestic matters, that in nearly mid winter we were notified that the cellar had not been closed. We found open windows, walls crystallized by frost, and fruit and vegetables more or less ruined.

General Conference was appointed a month early in hopes that relief would then come. But these are always times of triple care. We were chairman at most business sessions, preached several times, had a house full of company, and were overwhelmed with cares in the interests of

General Conference, State Conference, Publishing Association, Health Institute, book matters, and the religious exercises of the occasion, of no small importance. And in this state of things, fearfully exhausted by labor, while walking sadly to our home alone, we found ourselves falling to the sidewalk, which was partially prevented by seizing the fence. This was opposite the house of Bro. Lockwood. When we had so far recovered as to understand the situation, with difficulty we reached Bro. Lockwood's door where we received the needed attention.

From that second shock of partial paralysis we have never recovered. It might have been saved, if strong men with whom we were then associated in office had borne the burdens of that meeting more fully with us, instead of enjoying seasons by themselves in the discussion of interesting topics, from which we were deprived by triple care and labor. And, although we have not, since that time, been able to accomplish a tithe what we could two years since, we have struggled on, hoping that faithful men would come to Battle Creek to our relief, and that we should recover.

During the past summer, notwithstanding our extreme feebleness, the time has passed with much pleasure and great profit. God has been with us, and sadness and gloom have been wearing off. And as we have fully decided to be joyful in God, and look upon the bright side, and stand from beneath the burdens which have crushed us, and bear a plain testimony, and roll the burdens where they belong, great peace and comfort have filled our mind. And so long as God blesses us on the Pacific Coast, and in the Rocky Mountains, we will thank him for an asylum here, until our labors shall be appreciated, the difficulties under which we have labored, and the causes of discouragement, can in some degree be realized.

We now design to make the best of the situation, and hope the sad past has taught us several important things:—

1. To be cheerful and hopeful in God, and to believe in him with all the heart.

2. To wait, and enjoy comparative rest, and rejoice in God, until health and strength shall improve, and we have unmistakable evidence that the way is fully prepared for us to labor where the unfaithfulness of others will not be liable to crush us.

3. Meantime, we refuse any position or office in the cause, where there is liability that the unfaithfulness of others might bring great burdens upon us.

4. In God, if it be his will, we design not to be responsible for the course of others, and ask none to be responsible for ours. We design to keep our pen dipped in the clearest and best ink, and keep a good lookout, and plainly warn the precious flock of threatening dangers.

We are happy to report that two of the tracts for other languages, are prepared, and fifteen thousand copies are printed in English. When examined by the other members of the Board, if accepted, they can be translated and printed in the several languages. And we feel just like pushing this work to the extent of our strength to its completion. We should be glad of help in this work, but can wait no longer. If it be said that the other members of the Board have been busy at other work, then we inquire, Has not their work of reviewing, &c., been almost infinitely of less importance than the preparation of these works?

Since we left Battle Creek, in May, we have experienced many of the most remarkable evidences of care, love, and especial leadings of our gracious God. Bible subjects are opening to our mind, with a harmony, completeness, and glory, as never before. And we are enjoying seasons of especial freedom and power in prayer for health, strength, and wisdom, to finish the work he has for us to do in the preparation of much needed works.

JAMES WHITE, Pres. S. D. A. P. A.

THERE is good sound sense in the remark made by "Howard Glyndon" in the *Evening Mail*, that "no dress should be worn habitually which prevents free egress into the street, or garden, or the forest. Quite enough time is taken up in changing the shoes, and putting on hat, mantle, and gloves. If exercise out-of-doors has to be preceded by elaborate preparation, it will gradually fall into disuse."

COMFORT is not everything; and it is better to be a wise man praying on a wooden chair, than an idiot asleep on swan's down.

IS THERE NO HELP?

SAY not, there is no help. Regrets are useless now. Move forward to amend, nor break again your vow. Left to ourselves we fall, then mourn, lament, and weep, That we should be o'ercome, and fail our vows to keep.

The motto I will try, this self will never kill. Again indulged we plunge in deeper misery still. Less strength then we possess for victories to be gained; 'Tis by denying self true freedom is obtained.

Instead of mourning o'er past sins and follies here, Be will and power aroused to keep the conscience clear. With this, through Heaven's aid, conquests will be achieved. 'Till we can say, We know in whom we have believed. [ed.]

Then will our souls rejoice and glory in the name Of Him who sees we're dust, and knows our feeble frame; Who says, Return to me, and I'll return to you, Heal every sin-made wound, and lead you safely through.

With contrite hearts we come; Lord, take us as we are. Be ours thy saving strength, keep us from every snare. Our hearts will ne'er be made more holy by delay; We fly to that dear Fount which takes our sins away.

REBEKAH SMITH.

West Wilton, N. H., Oct., 1872.

Progress of the Cause.

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

Minnesota.

I HAVE again a new reason to rejoice, on account of others among the Swedes that have taken hold of God's truth. In addition to the few in this place that came out last spring, enough have been added to make their number thirteen. They have formerly belonged to the Baptist church. Some of them suffer persecution, but they are all alive in God, and take it patiently. They desire to become organized into a church. May God bless them, and keep them from evil.

CHAS. LEE.

Cambridge, Minn., Oct. 30, 1872.

Iowa.

THE meetings in this place have now continued four weeks, and although the prejudice has been strong and the place a difficult one to awaken an interest, yet the Lord has kindly turned the hearts of some of the people, and they are becoming interested in the present truth. The interest is also widening. Last Sabbath twenty-five met together for worship. Several families have commenced keeping the Sabbath, and we still look for others.

JOHN MATTESON.

Walnut Station, Pottawattamie Co., Iowa, Oct. 28.

Rose, Mich.

SINCE last report, we have tried to be faithful in discharge of duty toward the people of this place, in presenting the truth publicly, and in laboring privately from house to house. There is a general, settled conviction that the seventh day is the Sabbath. The waters are troubled. One has taken a decided stand for the truth, having a bright experience.

I am pained, as I see the people, when convinced of the truth, hesitate, and magnify the difficulties in the way of obedience, likely to have condemnation only as the result of their listening to the truth. Truly, "Who is sufficient for these things?"

I have urgent calls from several places in this vicinity. Shall try to move in the path of duty. Cannot leave this place till the people are left without excuse.

Bro. Wm. Potter has joined me in labor, whose help is very acceptable. He has experienced the blessing of the Lord, and feels in the path of duty. Brethren, aid us by your prayers.

ALBERT WEEKS.

Illinois.

OUR meeting on the 19th and 20th was a good one, and the results will be good. The brethren were greatly encouraged by the words of good cheer, from Bro. B. F. Merritt and Whitham, they feeling that they must fill the break caused by the absence of Bro. Andrews. The Lord helped them to do the work well and faithfully. Also the remarks of sisters Merritt and Whitham on "dress reform," and "care of the sick," were timely.

After these exercises, Bro. Whitham in the chair, we proceeded to organize our Tract and Missionary Society. Bro. Wright was appointed Secretary, *pro tem*; Bro. A. J. Douglass, Treasurer; Bro. Reuben Green, Librarian; Mary Miller, Secretary. Adjourned to Wednesday evening.

Met according to adjournment. Appointed on mission work, care of sick, sisters Whitham and Green, Bro. Cecil and Rupert. On looking after the poor, Bro. Green, Reed, and others. On administering to the poor, sisters Cecil, Reed, and others. As agents to canvass for our publications and tracts, Bro. Wright, Whitham, Green and Mid-dough, and sisters Dryden, Douglass, Green, Whitham, and Hughs. Cash donated to

Tract Fund, twenty dollars. Cash and other articles for the poor, about forty dollars. We hope to be able to administer to the temporal as well as the spiritual wants of the poor in our midst.

MARY MILLER, Sec.

Missouri.

OUR tent-meeting in Gridley Co., closed under unfavorable circumstances. One man and his wife commenced to keep the Sabbath before we left, and I learn from Bro. Butler that two families have commenced since.

Sept. 30, I came to Civil Bend, and spent one day with Bro. Levi Long. Found him much interested in the truth, and ready to labor as the way opens. He and Bro. Rogers had arranged to commence lectures south of Hamilton, the week following; but Bro. Rogers being taken sick, their meetings are delayed.

Came to Wathena, Oct. 9. Found things in a discouraging condition. Out of four meeting-houses, and these occupied only a part of the time, they could not get one to hold meetings in, nor any other building, so that meetings had ceased when I visited them. They expressed a desire for meetings, and an interest in the truth. So after a week we obtained the Disciple house, and commenced meetings. Organized a church of six members; s. b. \$20 a year. These are all poor. Also organized a church west of Palermo of sixteen members; s. b. \$118.40.

Oct. 30, baptized old sister Saxton, a sister of Bro. Schellhous of Michigan. She was eighty years and eighteen days old. She has been many years a member of the church of England. She wanted to be baptized two years ago, but through the influence of some of her children she delayed it. She has one son and one daughter that keep the Sabbath.

Last summer she walked down the ravine, and finding a place where the water ran over a little fall into a basin below, she said she wanted to be baptized there. Her son and myself fixed the place, and on the above mentioned day, she and another sister fifty-five years old, who had been a member of the Methodist church for many years, were baptized in the presence of several of their friends. The good old sister expressed her joy that she had been enabled finally to perform a duty that had been resting upon her for sometime. She lives with her son that keeps the Sabbath.

I came to this place last Thursday. Expected to spend two weeks at Parallel, Riley Co.; then two or three weeks at Burr Oak, Jewell Co.; then to Bull City, Osborn Co., to stay as long as duty may demand.

There are brethren at all of these places that want meetings, and some of them want to be organized. This I think is necessary. I know of brethren that are qualified to preach this message, that cannot go out for want of means. Their families are dependent on their daily labor for a support. One month from home would leave their families to suffer. It is written, He that will not provide for his own has denied the faith, and is worse than an infidel. One tenth of the calls for labor cannot be filled for want of laborers; and the laborers cannot go out for want of means. So let the several bodies of Sabbath-keepers that should be organized, and the means brought together, so as to sustain those who can labor.

R. J. LAWRENCE.

Marysville, Mo., Nov. 3, 1872.

Wisconsin.

My last report closed with Sept. 11, at Poy Sippi. It was a very unfavorable time for meetings in this place, as the people were all gone cranberrying; yet our meetings, though small, were interesting, and I trust profitable. The church here, united with the Missionary and Tract Society.

The 17th, started for Neenah. The company of Sabbath-keepers here is small; but they are striving to be faithful. There are some that stand very near to us, who we hope will soon take hold of the truth in earnest. Our meetings were not very large; but we realized the blessing of God among us. The church here also united with the Missionary Society. May God help us to realize the importance of this work, and be wholly awake to this time.

The 25th, we came to Fort Howard, and in the evening met with the brethren at Ashwaubanon. This little company embraced the truth last spring, and we were happy to find them firm, and growing in the love of it. We continued with them until Oct. 8. Had sixteen meetings. Oct. 4, we were joined by Bro. J. C. Nielson. Three more commenced to keep the Sabbath, and three were baptized. They were also partially organized. The company numbers eight. Systematic Benevolence, \$12.55 per quarter. We are glad to realize their willingness to overcome their evil habits, so that tobacco, which was freely used, has been laid aside by most of them. A Tract and Missionary Society was also formed, and the friends seem to be earnest in this work.

Oct. 8, in company with Bro. J. C. Nielson, came to New Denmark. Had seven meetings. Two more started in the service of the Lord, and were baptized. The brethren here thought it best, as they were but few, to unite with the church formed at Ashwaubanon, as there were but few in this place also, and their union, it was thought, would be a source of encouragement and strength to them both. They now number sixteen. They also united in s. b., which raised their pledge to \$19.61 per quarter, \$74.44 per year.

Oct. 16 and 17, we visited what is called the Bay Settlement, twelve miles from Green Bay, settled by people from Belgium, speaking French and Belgian. Here we found many that are interested in the truth, but we only found one man that we could talk with, as they cannot understand English. They have lived in this country, some of them, upwards of twenty years, but the settlement is so large that they hardly ever come in contact with the American people. They are mostly Catholics. There is a Presbyterian church that have come out from the Catholics. This has of late become divided, and it was said that there are some twenty families that are interested to hear. If there was a French Missionary to go among them with the truth, there would be many that would obey. But where are the men? May the Lord raise them up and send them forth.

The one that could understand English has been reading our books, and is a firm believer in the truths of the third message. He went forward in the ordinance of baptism, and is now interested to labor for his countrymen, and we were glad to learn that they all have confidence in him.

Oct. 19 and 20, were with the brethren at Ashwaubanon. They feel strong to move forward in the work of the Lord. The 21st, arrived home. The 24th to 28th, met with the church at Raymond. Was glad to find the brethren more united, and striving to come up to the work of the Lord. The Lord met with us in these meetings, and we all felt encouraged to press forward.

As I look back upon this last tour, I can but feel thankful for what the Lord has done and is doing for us as a people. May God help us to appreciate his mercies, and become more zealous and devoted. May God help me to move in accordance with his will, become more imbued with the meek and lowly Spirit of the Master, and labor to the end, that God can bless, and his cause be advanced.

O. A. OLSON.

Bussysville, Wis., Oct. 31, 1872.

The Lonely Ones.

I FEEL like giving thanks to God the giver of every good and perfect gift, and also to Bro. Bourdeau for his kind sermon to the lonely ones. Any especial favor shown to the lonely ones touches a very tender chord in my heart. I hope we shall profit by it, and try to imitate the graces of those lonely worthies who have gone before us.

If we live out those precious truths that were set before us at our good camp-meeting by the faithful servants of God, we shall be ready to every good word and work. I trust we have not forgotten the deep solemnity that pervaded the congregation, while the searching Spirit of the Lord was there, setting before us in living characters our sins and shortcomings, and the pressing necessity of then and there commencing to lead a new life. Oh, yes! we felt it in such a manner that when requested to vacate the front seats, we felt that we were the ones that needed and must have, the prayers of God's people; that we must have the blessing ourselves; we must have help from God, to enable us to live nearer to him, more in accordance with his will and word.

I felt for one that I must watch and pray more. I must not let the enemy, and cares of this life, hinder me from praying when it is duty. I must seek first the kingdom of God and his righteousness, if I would ever inherit it.

We must pray much, not only for ourselves, but for the precious cause of God in every department of the work, that the guiding, sustaining hand of God may attend it, and those connected with it. How important that in this little waiting time, every move should be made in God's order. And how absolutely necessary that those who are just starting out to proclaim these solemn truths, should be well qualified for their work. And how is it going to be done in so short a time but in answer to fervent, agonizing prayer? May God help the weakest of us to "pray without ceasing, and in everything give thanks."

I. G. CAMP.

Josiah and Bible Work.

It was a wonder that Josiah had a spark of piety in him. Grandfather Manasseh had led the nation down the incline of iniquity at lightening speed, and plunged it into the filth of heathenism, and father Amon had helped it wallow there. And yet out of

all this comes an angel. At sixteen years of age he is radiant with the reflected light of Heaven.

We look for a cause. In Josiah's reign, two centuries before, it was good old Jehoiada, the centenarian. In Jehosaphat's, it was the faithful king Asa. But there are none of these helps for Josiah. We are utterly at a loss. We can only guess. "His mother's name was Jehidah, daughter of Adaiah, of Boscath." Eight years old when his wicked father was murdered in the palace, and he became king! Who else had charge of the boy but this Boscathite? She was Sultana Valide; she was queen mother, which is the very fountain of authority in the East. The light comes through her. Now we guess how the angel came. Josiah must have had faithful instruction in divine things, to come out such a full-blown saint at sixteen, and that, too, in a soil rank with the abominations of idolatry.

He was no milk and water believer. He was a hero. Nobody led him. He led everybody. The high-priest, chief priests, and Levites, simply followed in his grand wake. The young king, at twenty, went through the land with the broad sweep of reform, and its iniquities slunk away into caverns to hide from the lad.

Again, at twenty-six, when he had found the long-lost Bible, gathering new knowledge and strength from the holy book, he passes from limit to limit of his country, with the hammer of an iconoclast in his hand, wielding it right lavishly on Baal and Astarte, until every relic of idolatry is broken into ugly deformity. How the people must have cursed him! But he did not care for the curses of idolaters. Think how many priests and servitors of temples and chapels and shrines all through the land, must have been thrust out of office penniless into the cold! How many family and social arrangements, confirmed by the idolatrous customs of more than half a century, must have been turned topsy-turvy! The few who sympathized with the king, were what we call "a corporal's guard." But yet how sturdily he strikes! Beautiful statues! Oh, in the name of Art, spare them, good king! Down go the lovely nudities. The art-plea will not do. (Oh, for a Josiah to clear away the mixture of the beautiful and lascivious that, in the specious name of Art, seduces the modesty of the young among us!)

Solomon's fine-art galleries on Olivet, where Pinacotheks and Glyptotheks, in honor of Chemosh and Moloch, had been preserved four hundred years, must succumb. How the sentimental young ladies and the accomplished artists of Jerusalem must have howled! They can't see the sense of being so "awfully religious." It is sheer ugliness and Puritanism (whatever the Hebrew for that may be). Why be so illiberal and narrow as to crush out the mere name of the heathen deities, and that at the expense of real beauty, that has cost the skill and labor of ages?

Ah! poor, weak worldlings, Josiah has found the Bible! And when the Bible is found by the heart, the heart will have nothing to do with compromises. It plucks up root and fibre. It sees danger where the blinded soul feels secure. It guards against incipient evils. It crushes the eggs of the serpent. It is zealous for the Lord God, and no beauty will justify a rivalry with God in its sight.

Tophet was the choice suburb of Jerusalem. There were the king's gardens. Graveled walks, shady lanes, sweet-scented bowers, sparkling fountains, luxurious villas and kiosks—there they were, and amid them all the shrine of Amon's cruel god. All that luxury is identified in the public mind with the Amonitish idolatry, just as theatres now are identified in the public mind with fashion, carelessness, loose morals, and irreligion. The young hero of God does not spare these ancestral treasures. Tophet is defiled, and all its pride turned into disgrace. The place, made vile, is to be a symbol for all that is abominable, and its name shall be a synonym for hell.

Glorious King Josiah! It was written by the Lord himself, and read by the admiring hosts of Heaven, that "like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might." Let the model be imitated. O ye Christian compromisers with fashionable sin, look at Josiah, and learn his royal style of serving your God and Redeemer!—*American Messenger*.

A GOOD man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautiful at that time wherein we desire it, for everything is beautiful in its season. He

that did not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working.—*Charnock*.

THE OLD STORY.

Come and hear the grand old story,
Story of the ages past;
All earth's annals far surpassing,
Story that shall ever last.
Noblest, truest,
Oldest, newest,
Fairest, rarest,
Saddest, gladdest,
That this earth has ever known.

Christ, the Father's Son eternal,
Once was born, a Son of man;
He, who never knew beginning,
Here on earth a life began.

Here in David's lowly city,
Tenant of the manger-bed,
Child of everlasting ages,
Mary's infant, lays his head.

There he lies, in mighty weakness,
David's Lord and David's Son;
Creature and Creator meeting,
Heaven and earth conjoined in one.

Here at Nazareth he dwelleth,
'Mid the sin of sinful men;
Sorrowful, forlorn, and hated,
And yet hating none again.

Here in Galilee he wanders,
Through its teeming cities moves,
Climbs its mountains, walks its waters,
Blesses, comforts, saves and loves.

Words of truth and deeds of kindness,
Miracles of grace and might,
Scatter fragrance all around him,
Shine with Heaven's most glorious light.

In Gethsemane behold him,
In the agony of prayer;
Kneeling, pleading, groaning, bleeding,
Soul and body prostrate there.

All alone he wrestles yonder,
Close beside him stands the cup,
Bitterest cup that man e'er tasted;
Yet for us he drinks it up.

In the Roman hall behold him
Stand at Pilate's judgment-seat,
Mocked and beaten, crowned and wounded;
Jew and Gentile join in hate.

On to Golgotha he hastens;
Yonder stands his cross of woe;
From his hands, and feet, and forehead,
See the precious life-blood flow.

Sinless, he our sin is bearing,
All our sorrows on him lie,
And his stripes on our wounds are healing,
God, for man, consents to die.

It is finished! See his body
Laid alone in Joseph's tomb;
'Tis for us he lieth yonder,
Prince of Light enwrap'd in gloom.

But in vain the grave has bound him,
Death has barr'd its gate in vain;
See, for us the Saviour rises,
See, for us he bursts the chain.

Here we then the grand old story,
True as God's all-faithful word,
Best of tidings to the guilty,
Of a dead and risen Lord.

'Tis eternal life to know it,
Light and love are shining there,
While we look, and gaze, and listen,
All its joy and peace we share.

Here we then the grand old story,
And in listening learn the love,
Flowing through it to the guilty,
From our pardoning God above.

Men and Things.

GEOLOGY.

For years geology has been trying to upset the word of God by its speculations. When it has announced some grand discovery which proved the earth to be millions of years old, as it claims, infidels have shouted for joy, doubters have been settled in their unbelief, and many have thrown away the book of God, and rested their very souls on these vain speculations. But every year demonstrates the falsity of many conclusions drawn by geologists. Here is a little item from the *Christian Union* just to the point.

"Investigations near the Sandwich Islands have proved that coral aggregates at the rate of seventeen feet in a century, instead of a few inches in that time, according to accepted scientific estimates."

It was assumed that these coral reefs were formed at the rate of only a few inches in a century; then measuring their depth, of course, it followed as an inevitable conclusion that they must have been forming there for many ages, reaching back thousands of years longer than the Bible record of creation. This they thought was rock bottom; but now, lo! and behold, instead of a few inches it turns out to be seventeen feet in a century. And so we believe it will upset all their speculations which contradict the word of God.

HOW TO DECIDE PROPERLY.

There is a vast amount of sense in the following paragraph. We commend it to all who are investigating to ascertain the truth. "No man can be in a proper frame of mind for the discovery and reception of truth, who is not utterly regardless of the question whether his being in a majority or a minority will be the result of his investigations."

SPIRITUALISM GETTING INTO THE CHURCH.

Seventh-day Adventists have from the start believed and prophesied that spiritualism would yet obtain a stronghold in the churches; that its ministers and members would embrace it. That some of these ministers and members should embrace this doctrine of the devil, give up their faith, and leave the churches, is no marvel. But when we see ministers unequivocally committed to modern spiritualism, and yet retaining their places in the churches and in the pulpit, and in conference, preaching and teaching among the people, by the authority of the church, it certainly does become a sign of the times.

In the *Phrenological Journal* of October, 1872, I found the following, which speaks for itself:

"We have recently read a work by Rev. Samuel Watson (a new book), just published in this city, at \$1.25, entitled 'The Clock Struck One,' in which are presented the Bible proofs that the dead of earth have communicated and can communicate with men on earth, and we were surprised with the number and significance of the proofs cited. Mr. Watson, who has been a devoted Methodist minister for many years, and has been honored with the title D.D., and still holds his relations with that church, thinks that many eminent Christians, several of the ministers, and one of them a bishop, have talked with him from the other side of the river called death. He claims to be a Bible spiritualist, and to accept only that which finds its basis in the Bible. If the deceased prophet Samuel could be made visible to those living on the earth in ancient times, why could not the 'One Eyed Conductor' be able to do the same for a beneficent purpose?"

"We insert a few of Mr. Watson's quotations, but do not give his cogent comments: Heb. 1:14; Gen. 18:2; Judges 13:3; 1 Sam. 28:3; Eze. 9:2; Dan. 8:13; Dan. 9:21; Dan. 10:5; Dan. 7:13, 16; Dan. 12:5-7; Zech. 1:8; Mark 16:5; Luke 24:4, 5; John 20:12; Acts 1:9-11; Acts 16:9; Rev. 20:11."

Here we have a Rev. Dr. of Divinity, in the Methodist church, openly committing himself to spiritualism; writing a book in favor of it; and still retaining his place in the church. It is a strong indication that the time is drawing near for the fulfillment of Rev. 18:1, 2. "And after these things I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit; and a cage of every unclean and hateful bird."

Mr. Potter, a spiritualist, with whom I debated in this place, told me that he knew of several orthodox ministers who are spiritualists and yet retain their places and continue to preach as before. Every reader of the *Phrenological Journal* must notice that the editor of that journal is really a believer in spiritualism, though he does not directly say so. Yet all his comments, as in the above case, tend directly in that direction. This doctrine is manifestly gaining rapidly in the public mind.

D. M. CANRIGHT.

Boasters and Blasphemers.

We are taught that this class will arise in the last days. 2 Tim. 3:1, 2. Notice one of many instances which might be enumerated as a fulfillment of this prophecy. The quotation is from the *Land Owner*, a Chicago paper, of Oct., 1872. "There has been but one parallel to the mighty creation recorded in Genesis, and that is the rebuilding of Chicago in twelve months. That God made the world in six days by the exercise of divine power, is no greater a marvel than that man has erected three thousand brick and stone structures, a majority of them as costly and massive buildings as the world can boast, in three hundred working days."

It is true, that this is a great work; but to say that it is parallel to the creation of

the world, and that it is equally as great a marvel as the creation of the world in six days, is blasphemous. The divine record says of God, "Great and marvelous are thy works."

The works of man may be wonderful, but they are not wonderful to the same degree as the works of God. Mortal man should remember that he was a part of the work of God in the six days of creation. And shall the machine boast of an equality, or of a parallel work to that of its maker? It is blasphemy. Man can pile up the brick and stone into massive edifices, but he cannot make the materials.

"Is not this great Babylon that I have built . . . by the might of my power, and for the honor of my majesty?" There is too much of this spirit of boastfulness and self-exaltation among the would-be mighty men of this age; for is not this the substance of their language, "Is not this great Chicago that we have built by the might of our power, and for the honor of our majesty? Did not we show the world that we could get up a big fire, and have we not proved now, that if we could not build up our city as quickly as the fire burned it down, we have at least equaled the creation of the world in six days?" The writer may have written this to hear himself talk; but if he did not mean it, he should not have written it, as "what is written is written."

Speaking of the terrible fire, the same writer says: "But to counteract the dreadful memory will be the picture of the prosperous present, and the outlook for a most glorious future." The forcible language, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," is not much heeded in this boastful age. The peace-and-safety cry, the good time coming, the glorious future, are the themes which are lulling the church and the world to sleep. May God forbid that those who profess to be Adventists should partake of this spirit.

WM. PENNIMAN.

Are the Days of Noah and of Lot Returning?

WE have no hesitation in answering this question in the affirmative, for we believe the words of the Lord Jesus to be true: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:36-39; Luke 17:26-30). If we are not taught here that the earth is to be "filled with violence" as it was before the flood, we are at least taught that up to the day of the revelation of the Son of man the inhabitants of our world will, as a general thing, in spite of warnings and entreaties, go on in unbelief and worldliness so that the Judgment will come upon them unexpectedly; and other passages show that vice and crime will fearfully abound in the midst of knowledge and professed piety. No cities in the Union make a greater boast of progress and civilization than New York and Boston, and yet the abominations that are committed in them are astonishing. Take the following item from the New York correspondence of the *Boston Journal* of last week, and see if it will not do to go under the head of "fierce" in Paul's catalogue of evils which were to render "the last days perilous" (2 Tim. 3:1-5):

"MURDERERS IN THE TOMBS."

"If a man commits petty larceny in this city he is quite likely to be 'sent up'. If he steals a loaf of bread he will get into the Tombs. But if he robs a company of millions, or steals double-handed from the City Treasury, he stands a good chance to go scot free. The least dangerous pastime is murder. If a man dips his hands in blood, heaven and earth seem to be moved to save him from the gallows. We have in the Tombs to-day twenty-two murderers, and there is no prospect of either punishment or trial. This is understood perfectly well, and burglars go armed to take life on the slightest provocation. It is safer to kill than to rob. The chances of detection are lessened and the danger is less if the party is detected. In the disputes that occur on our ferry-boats, pistols are drawn on the slightest provocation, and on some of the lines of our cars a man who travels after ten o'clock takes his life in his hands. Roughs are especially protected now, as the election is near and every vote counts. A vigilance committee is talked of. We shall have it if the autumn elections do not give us some protection."

But we do not need to travel to New York to find criminals. "The assassination of Mr. Lane, and other crimes of less magnitude," says the *Church and Republic*, "leading us to a question as to whether we are tending as a city. We are not sensationalists, nor are we equal to the worse folly of closing our eyes to facts which stare us in the face. The most important is this: that the aggregate of crime has increased more rapidly the past year than at any time before for several years, and that its greatest increase has been during the last four months, as shown by the police records. During the month of September the number of commitments to the city prison were 1551, as against 1143 in 1871. The same increase is to be noted in other recent months. The other fact is that at least three-fourths of all the crime committed—the testimony of police and judges is unanimous on this point,—is due directly or indirectly to the use of intoxicating drinks. Disguise it as we will, we are engaged, as a city, in training up a criminal element which threatens terrible things against us, in revenge for our neglect of duty toward them. More than one ward of our city is unsafe for citizens to enter at night, though an armed police patrols the precincts constantly, watching its inhabitants as though they were beasts of prey."—*Advent Herald*.

Obituary Notices.

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

DIED, in Wright, Mich., of quick consumption, August 12, 1872, George A. Parmerter, aged twenty-four years. This dear brother was converted at the age of thirteen, and baptized by Bro. Bates. He was an example of piety, always steadfast in the truth, and left a good hope of a better resurrection. We spoke at the funeral from 2 Tim. 4:7, 8.

J. BYINGTON.

DIED, in Wright, Mich., of dysentery, Oct. 2, 1872, Nelson, son of widow Elizabeth Hastings, aged thirteen months. This dear sister but a few months since buried her dear husband, and now her little son. These are strong cords to draw her to Heaven. Remarks at the funeral from Jer. 31:15-17.

J. BYINGTON.

DIED, near Avilla, Jasper Co., Mo., Sept. 3, 1872, after a very distressing illness of nearly three weeks, of bilious remittent fever, and a complication of other diseases, my beloved wife, Sarah M. St. Clair, in the 38th year of her age. She embraced religion when she was quite young, and united with the Congregational church, and was a faithful member of that church until 1860; at that time, she embraced the third angel's message. Her devotion to the cause of truth is well known. She was zealous for the truth. We believe that her preparation for death was timely and thorough. She retained the use of her reason until death had nearly finished its work. She bore her suffering with much fortitude, and was resigned to her Heavenly Father's will, and was even anxious to sleep in the grave beside her mother, who died only 18 days before. She leaves a husband and two children to mourn her loss. We hope to meet her in the first resurrection.

C. H. T. ST. CLAIR.

DIED, in Georgetown, Mich., Sept. 21, 1872, of typhoid fever, my wife, Sarah A. Mountford, in the 33d year of her age. She embraced the truth in the fall of 1858, under the labors of Eld. I. Sanborn, at Twin Grove, Wis., and since that time has never expressed a doubt, to my knowledge, of the genuineness of our faith. She leaves a husband and three children to mourn her loss. Comforting words were spoken on the occasion by Bro. J. Byington.

S. MOUNTFORD.

DIED, in Oronoco, Olmstead Co., Oct. 17, 1872, in the thirty-third year of her age, sister Paulina, wife of Bro. John Emery. She leaves a companion and four little children, with a large circle of friends, to mourn her loss. But while we mourn, we have the consolation of believing that she sleeps in hope. Words by the writer to a large and attentive congregation from Job 14:10, 14.

H. F. PHELPS.

DIED, in Bath, N. Y., Sept. 26, 1872, of asthmatic consumption, our dear mother, Phebe Cooper, aged seventy-eight years. She had been a member of the Baptist church for over forty years; but when the third angel's message was preached by our people, she received the Sabbath, and from that time kept it. We mourn our loss, but not without hope; for she said she believed she should spend a glorious eternity with us, in the kingdom of God's dear Son.

F. H. & E. A. BRYANT.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 12, 1872.

General Conference.

For several important reasons, it seems necessary that General Conference, and the annual meeting of the Publishing Association, should be held at the earliest point of time.

1. The feebleness of the Secretary makes it necessary that another should be elected to that office as soon as possible.

2. The distance of the President from headquarters, which distance makes it impracticable for him to hold the office only to the nearest point that another can be elected to take his place, is a very good reason why another should be elected at the earliest possible point of time. Since we left Battle Creek, notwithstanding our feebleness, we have done much in running that institution by letters, which we refuse to do after a suitable length of time, to hold a legal meeting to elect officers. We have other work for our time and pen.

3. Immediate action in providing the proper men at Battle Creek, to institute and manage a denominational school, and to succor and guard our other institutions, is called for.

4. The interests of the Tract and Missionary work, the preparation, translation, and publication, of works in other languages, and the general interests of the cause, all seem to call for the General Conference at an early point of time. JAMES WHITE.

The Review on Trial.

WE now offer one volume of the REVIEW of twenty-six numbers, covering one-half of a year, to all those who wish to send it to their friends, for the small sum of fifty cents. This liberal proposition is made to only those who subscribe and pay for the REVIEW for their friends.

Those who subscribe for the REVIEW on trial for themselves can have it for the sum of seventy-five cents for one volume of twenty-six numbers. We no longer offer it one year on trial for \$1.50. One volume covering half a year is sufficient time for trial. The trial volume will commence December 17, when the first number of it will be issued. Relative to the trial volume we have to say—

1. It will cover the season of the year when the people have time to read, and investigate.

2. The greatest care will be taken to fill the trial volume of our excellent paper with the reasons of our faith and hope, covering, as far as possible, the entire ground, and with the best articles relative to the Christian life.

3. It is expected that the discussions now being conducted by the editor and Elder Griswold, and Elds. Waggoner and Vogel will come to an end before the trial volume shall commence.

4. The volume will reach to the middle of June, 1873, when the progress department will be crowded with the reports of tent labor. The volume just before that time can be devoted very largely, as before suggested, to stirring, burning truth relative to our faith and hope, and the preparation to meet the Lord. We design that the trial volume shall be a special repository of the light and fire of the truth of God's word for this time.

5. The terms are made so exceedingly easy that all our brethren and sisters can engage in the work of subscribing for the REVIEW for their friends. Just think of it! For the sum of ten dollars you can have such a paper as above described, sent to twenty of your friends for the period of half a year. To show you how this will go, we have seen a brother to-day who sent the REVIEW to his brother in Oregon, who has been opposed to the Advent doctrine, but who now reports that the REVIEW is the best religious paper he has seen. This brother wished to subscribe for another friend, and when told that he could send the REVIEW six months for fifty cents, he immediately subscribed for four instead of one.

6. We call for 20,000 trial subscribers. It will take just 1,000 benevolent persons, who love their friends, and wish to see them walking in the truth, to accomplish this work, by sending us twenty subscribers each accompanied with ten dollars. But all can take a part. Send in the names, all the way from two to two hundred.

7. When the time shall be up, we shall give due notice; urge all our trial subscribers to renew by paying the regular price in advance; and if they do not respond, their names will be dropped.

8. The friends should be in season. The members of the Tract and Missionary Society everywhere should be active. The names should be received as soon as possible, so that the printer may be able to form a tolerably correct idea of how many copies to print of the first number of the trial volume on December 15. Send in the names liberally, and by the tenth of December if possible.

JAMES WHITE, Pres. S. D. A. P. A.

Resignation.

TO THE TRUSTEES OF THE S. D. A. P. ASSOCIATION: I hereby, in the fear of the Lord, resign my position as Secretary of the Association, as the state of my health forbids my serving longer.

Respectfully,

ADELLA P. VAN HORN.

Battle Creek, Mich., Oct. 22, 1872.

Adella P. Van Horn.

THIS Christian woman has filled the office of Secretary of the Seventh-day Adventist Publishing Association for about three years, with great ability and unparalleled devotion. And we are sad to know that her health is failing, making it necessary that she should resign her office.

The relation we sustain to sister Van Horn may constitute a sufficient apology for speaking quite freely on her case, at this time. She was the first in her father's family to embrace the Sabbath, not far from twelve years since. She came into our family ten years since, and for several years had an excellent influence over our children. Her parents (Bro. and sister L. C. Patten) had trusted their daughter to our care, and when Eld. L. D. Van Horn asked her hand, we consented, and gave her to him with the interest parents feel for their daughters.

Before accepting the office of Secretary of the S. D. A. P. A., she had edited the *Youth's Instructor*, acted as Secretary at the Health Institute, and had shown superior ability in the REVIEW and HERALD counting-room. But to take the office of Secretary of the Association, at the time she entered upon its duties, when confusion and embarrassment seemed to be written upon everything in the counting-room, the result of unconsecration and incompetency, was accepting a double task.

During the year then just closed, when she entered upon the duties of Secretary, the invoice of the property showed a decrease in the capital stock of the Association from \$36,000 to \$32,000. The invoice of ten months since gave \$60,000. That of January, 1873, will not be much, if any, less than \$75,000. Then, after deducting the amount of new stock taken during the past three years, the figures will show that there has been saved at the Office of the Publishing Association, not less than \$32,000, equal to the entire capital stock, when A. P. Van Horn entered upon her duties.

And in justice to her, we further state that, in consequence of the absence of the President of the Association, a large share of his time, and his feebleness during almost the entire time he has been in Battle Creek, and from want of any other thorough business person connected with the Association, it has seemed necessary that her active, penetrating mind should reach beyond her duties as secretary, and enter largely into those of the President, in having, to a very great extent, the general supervision of the entire financial workings of the Association. In many cases, our most successful plans in the interests of the Association have been those of her own devising, which, when matured, she has submitted to the President for his opinion, and his acceptance. And, although she might decline accepting the credit of any share of the prosperity which has attended the Publishing Association, in doubling its capital stock in three years, yet without the interest, and care, and labor, which she has given it, all the efforts of the President to improve upon a former administration would have amounted to but very little.

And as she takes leave of her office, which she has filled with ability and faithfulness, under circumstances which insure the sympathy and prayers of all the friends of the cause, we are the more willing to let the simple facts in the case appear. Let the trustees do their duty by her as she resigns her office. A title of what she has earned the Association, above her wages, would be a handsome purse. We recommend the Rocky Mountains in summer, and California in winter, as the most favorable to those feeble from overwork. And, if it please God, we welcome Bro. and sister Van Horn, when she shall be able to journey, to our winter valley, and mountain summer, retreats. There are no better fields of labor than in the States of California and Oregon, and in Washington and Colorado Territories. And there are no warmer and more liberal hearts than in those who embrace the message here.

JAMES WHITE, Pres. S. D. A. P. A.

San Francisco, Cal., Nov. 1, 1872.

Facts for the Times.

THE SPIRIT AS OUR GUIDE.

THE following remarks, by L. R. Dunn, under the heading, "The Comforter as a leader and Guide," shows the folly of those who are guided only by impressions: it is from the *Advocate*.

There are but two spirits in the world which lead and control men's minds,—the Spirit of light and the spirit of darkness; the Spirit of truth and the spirit of error; the Spirit of God and the spirit of the Devil. These are in direct and eternal antagonism. They can never coalesce, nor co-exist. Satan, it is true, may appear as an "angel of light;" but he is no less a devil under this garb than in his own thunder-scattered deformity. Error may put on the garb of truth, but it is error still. When, therefore, the Spirit of God leads a man, he leads him to do right, to do good, to believe the truth and embrace it. The promise is emphatic, "He shall guide you into all the truth,"—not into error, not into folly, not into sin.

The spirit of God never leads a man to believe any thing contrary to the word of God, nor to do any thing contrary to its teachings. It is right here that we have an all-sufficient check against error and fanaticism. If any person thinks or feels that he is led by the Spirit of God, he is to test his impressions by the truths of God's word. If the convictions, impressions, or inclinations of his mind and heart are in accordance with the eternal truths of that word, then he may safely follow them, and properly conclude that the Spirit of the Lord is leading and guiding him aright. But if they are not in harmony with the word, then the sooner he gets rid of them the better it will be for himself and for all concerned;

God has given his intelligent creatures powers of reason, of judgment, of understanding, of analysis and synthesis.

These are to be brought into exercise in reading the word of God, in humble reliance in the promised aid of the divine Spirit. Given, then, the word of God in our hands, the Spirit of God in our hearts, and our God-given reason duly enthroned in our minds, and no man need to or will go far astray. But any one who relies upon mere impressions will go astray into the wildest fancies the grossest irregularities or the most mortifying blunders.

With these thoughts before us, what shall we think of those who disregard the fourth commandment on account of certain impressions? Are they not guided by the spirit of the Devil? "He will guide you into all truth" John. 16:13. "Thy law is the truth." Ps. 119, 142. C. H. BLISS.

News and Miscellany.

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

The Iron Horse.

THE Chicago Tribune closes an article on "The Iron Horse" with the following figures: "There are now on the roads leading to this city 1,899 engines, valued on an average of \$12,000 apiece. This would make their total value \$22,788,000. These engines are distributed as follows: Chicago and Northwestern, 270; Pittsburg, Fort Wayne and Chicago, 223; Chicago and St. Louis, 144; Illinois Central, 197; Chicago, Danville and Vincennes, 21; Michigan Central, 205; Chicago, Burlington and Quincy, 201; Lake Shore and Michigan Southern, 346; Rock Island and Pacific, 182. The number of regular daily trains the "Iron Horse" pulls out of the city is 178, and the number in, 169, making a total of 347 regular trains. If we add to these the average number of irregular trains we have a grand total of 370 daily trains. The following will show at a glance something of the work the "Iron Horse in Chicago" performs in a year: He takes out, and brings in, 135,050 trains a year. He earns about \$83,000,000. He brings in a profit of \$29,175,119. He transports over the various roads he travels upward of 6,000,000 passengers. He represents \$400,000,000 of capital.

Police Rascality in New York.

THE astounding disclosures of witnesses in the Jersey bank robbery case, go to confirm the suspicions which we have often had of the rottenness of the police and detective system of American cities. Here are a chief of police and a "crack" detective, alleged to have been setting on professional burglars to rob a bank. They originated the scheme; they incited the burglars to attempt it, with the understanding that they (the guilty officials) were to receive a large share of the plunder; and, when the minor rascals were caught and put in jail, the police chief and his right hand man connived at their escape by false keys, and but for the discovery of the plot, ten millions would have been let loose again to rob and kill. Such is the explicit sworn statement of one of the gang, who turns State's evidence. If Chief of Police McWilliams, and Detective Doyle, are guilty of these monstrous offenses, they must dread the unadulterated article of Jersey justice which will be dosed out to them. When police chiefs and detectives give up efforts to track out and arrest notorious bank robbers, people are divided in opinion, whether the officials are incompetent, or in collusion with the thieves. The former hypothesis is the charitable one, and we prefer to adopt it, in the absence of proof that policemen do really share with the plunderers of banks and other rich and successful criminals, and hence can never find those persons when they are wanted. After the revelations in the Jersey City affair, district attorneys and grand juries might properly take a careful look at the police detective systems in other cities.

THE PO OVERFLOW.

TURIN, Oct. 28.—The damage caused by the inundations of the River Po, especially in the provinces of Montua and Ferrara, are immense. Several hundred kilometres of the most fertile land in Italy are covered with water, and whole towns and villages are submerged. Many houses have been undermined and have fallen. In some places the water reaches the roof of the highest buildings. Thousands of people are homeless and others are flying from their dwellings, which are threatened with destruction. The towns of Cassal, Maggiore and Ostiglia, on the River Po, are in great danger, and the inhabitants are panic stricken. The suffering is wide spread and intense, but relief is going from all parts of Italy.

THE INUNDATION.

TURIN, Nov. 1.—The River Po continues to rise, and the inundation is spreading. Families are flying, and those who cannot escape are starving on house-tops and in trees, where they have taken refuge. The streams are filled with carcasses of cattle, and wrecks of houses and barns. The town of Reggio, fourteen miles from Maderia, has almost entirely disappeared beneath the flood.

Death of D'Aubigne.

THE death of the Rev. Jean Henri Merle D'Aubigne, the well-known historian of the Protestant Reformation, accomplished by Martin Luther, is announced. He died at Geneva, Switzerland, Monday, Oct. 28. D'Aubigne's "History of the Reformation" has long been a standard work in this country as well as in Europe. The death of its celebrated author will be mourned by the entire Protestant world. D'Aubigne was born in Geneva, August 16, 1794. He was, therefore, at the time of his death, a little over seventy-eight years of age. He is chiefly known to the English-speaking race by his "History of the Reformation," and his "The English Republic in the Days of Cromwell," though he was the author of many other interesting historical books. As a clergyman he had filled a number of high church offices; and was an eloquent, as well as a very learned, preacher. For many years, most Protestant tourists who visited Geneva were wont to make it a point to call upon D'Aubigne.

Advice that is given arrogantly or sharply, can scarcely be expected to be received with humility or gratitude.

Appointments.

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

WASHINGTON, N. H., Sabbath and first-day, the 23d and 24th of November. Meetings to commence Friday evening. S. N. HASKELL.

PROVIDENCE permitting, I will hold meetings in the Illinois Conference as Bro. Brown and Ballenger may make arrangements, commencing Friday evening, November 22, and continuing over two Sabbaths. We hope general notice will be given. I will come with some of the brethren from Monroe.

I will also meet the church at Waterloo, Grant Co., Wis., at their house of worship, each evening of December 3, 4, 5. And on the evening of the 6th, myself or Bro. Downer will preach in the new meeting-house at Mount Hope. Will some one from Waterloo meet me at Cassville, Tuesday, Dec. 3? I. SANBORN.

QUARTERLY meeting at Rockton, Ill., Nov. 16 and 17. Bro. Steward will meet with us. Brethren from other churches are invited to attend. G. M. BOWERS.

QUARTERLY meeting for Vernon Co., Wis., at Liberty Pole, Nov. 29, 30. Can Bro. Downer attend this meeting? S. E. SUTHERLAND.

CLYDE, Ill., Nov. 23 and 24. Bro. Andrews, Whitham and Steward, are expected to meet with us. All the Directors of the Conference are invited to be with us. Would like to see Bro. Newton (State Secretary).

The friends of Erie and Shabbonas Grove are expected to unite with those of Clyde in a Tract and Missionary Society. W. O. DUNGAN, Director 4th Dist.

MONTHLY meeting for district No. 8, of Michigan, at Orleans, the first Sabbath and first-day of January, 1873. The churches will be visited as follows: Orange, Nov. 9, by Bro. King and Maynard. Bushnell, Nov. 16, by Bro. King and Rust. Greenville, Dec. 7, by Bro. F. Howe and S. Alchin. Montcalm, Dec. 14, by Bro. E. Van Deusen and Aldrich. Orleans, Dec. 21, by Bro. Warren and Cyphers. Vergennes, Dec. 28, by Bro. Fargo and Richmond. S. H. KING.

PROVIDENCE permitting, I will meet with the following districts in Tract and quarterly meeting: Dist. No. 9, at the Dart school-house, in Baraboo, Wis. Bro. Kelly will be at the depot, with a team, to carry to the meeting those coming on the cars. The meeting will be held Nov. 30, and Dec. 1. Dist. No. 11, Poy Sippi, Dec. 7 and 8. Dist. No. 7, at the brick school-house in Deerfield, Waukegan Co., Dec. 14 and 15. Dist. No. 8, Mackford, Dec. 21 and 22. We hope for a general attendance at these meetings. Come prepared to seek God, and labor in this good cause. These meetings will commence Sabbath evening, with a prayer-meeting. P. S. THURSTON, Pres. Wis. T. & M. Society.

PROVIDENCE permitting, I will meet with the following districts in New York in quarterly meeting:—Dist. No. 6, at North Creek, Warren Co., N. Y. Wednesday, Nov. 13, 1872. Dist. No. 5, at Keene, Essex Co., N. Y. Nov. 16 and 17. Dist. No. 4, at Buck's Bridge, St. Lawrence Co., N. Y., Nov. 23 and 24. P. Z. KINNE, Pres. N. Y. & Pa. T. & M. Society.

Business Department.

Not slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. C W Armstrong 42-22, E D Armstrong 42-1, E G Rust 42-1, C A Crater 40-23, Lewis Haskell 42-1, E Dow 42-9, Eveline Cole 42-22, S A Dunbar 42-22, Sarah Hatch 42-20, Niels Hanson 43-17, M Carpenter 41-20, John Mears 43-13, Amanda Shumway 42-14, J N Smith 42-1, Lucy Royce 41-1, H E Martin 42-24, M A Graham 42-1, G W Chilson 42-15, O Larsen 42-14, H Flower 43-1, Levi Huber 42-7, O P Rice 41-9, M E Bartlett 42-21, L M Freeto 42-1, J Loudon 42-1, A G Green 42-1, H W Masner 42-12, L C Slawson 40-1, John Gates 38-8, Lathrop Drew 42-19, G W Holt 42-1, M N Cross 42-17. \$1.50 EACH. Polly D Lawrence 42-22, J Butler 42-22, M A Whitney 42-22, E L Lane 41-14. \$1.00 EACH. O Davis, D Kellogg 40-1, A J Scott 41-13, J W G Wolfe 41-9, W S Hamaker 41-19, F D Christensen 40-22, Emma S Smith 41-22, Wm E Price 41-19, John Goodman 41-22, J W Blake 41-17, R Hutchins 41-11. MISCELLANEOUS. A H Hilliard 75c 41-20, Edward Harding 50c 41-13, E Lewis \$1.55, 40-15, Nelson Hens 60c, W W Sharp 50c 41-8, R L Rhodes 5 00 44-1, A P Covey 2 50 42-4, Alex Ferryall 2 25 41-6, Phebe Cash 1,65 42-7.

Books Sent by Mail.

E G Rust \$2.37, Samuel J Twing 1 25, A Temple 25c, N Lousiein 52c, John Valentine 25c, Mrs Kate Cameron 20c, Lucy Olds 35c, H R Perine 20c, C A Osgood 1 00, C A Mitchell 2 75, M Caldwell 20c, S S Simmons 3 20, H A Steinbaker 40c, R S Dorchester 30c, M I Paul 25c, Stephen Rider 25c, R Atkins 85c, J Roberge 10c, Jesse Dorcas 25c, M Kittle 1 00, A Rowley 10c, E Boise 1 00, S R Morrison 20c, M E Morrison 2 92, O A Garriard 1 00, A Kellogg 25c, H Bingham 1 00, S V Gerard 20c, S S Rizer 20c, N H Richardson 1 00, R Worick 1 00, H W Pierce 50c, Mrs Moser Willis 1 00, J Young 50c, W Barker 50c.

Michigan Conference Fund.

Church at Greenville \$75.00.

General Conference Fund.

W W Steere (s n), \$1.00, Joseph Shields 5 00.

The Review and Herald.

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