

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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"ONLY WAIT!"

WHEN the spirit, worn and weary
With its daily load of care,
Finds the pathway long and dreary
And the burden hard to bear:
Tired with hoping, faint with fearing,
Sighs to reach the "golden gate,"
Then in accents soft and cheering,
Patience whispers, "Only wait!"
For a brighter day is dawning,
Sunshine beams at early morning
In the beauty of the morning,
Only wait!

Oh sad hearts, whose soundless sorrow
Dares not let one murmur fall,
Only wait until the morrow,
God's great love is o'er us all,
Only wait, O wounded spirit,
By life's heavy cross weighed down,—
Thou shalt surely Heaven inherit,
Bear the cross, and win the crown.
Win and wear it at the dawning
Of the everlasting morning,
In the glory of the morning!
Only wait!

Only wait! The cloud suspended—
Future ways of light between—
With the gold of heaven is blended,
Veils the glowing sun unseen.
Only wait! These measured losses
God's great mercies shall restore,
Only points these wayside crosses
To the fruitful lands before.
Wait and watch, the day is dawning
Over yonder breaks the morning,
Lovely light of heavenly morning!
Only wait.
—M. D. BRITTS, in *The Companion*.

MORALITY OF THE SABBATH AND ITS IMPORTANCE. No. 2.

IV. *Man's moral duty to love and obey God rests chiefly upon the fact that the Lord created all things, which fact the Sabbath was given to commemorate.*

God made me and all the blessings which surround me, hence it is my moral duty to love and serve him as the author and giver of them all. Those who do not believe that God created the world feel under no obligation to obey him, even if they believe that there is a God at all, which they seldom do. Hence it becomes of the greatest importance, morally, that the facts of creation be ever kept fresh in the memory of men. If these facts be disbelieved or forgotten, the Creator himself will also be forgotten.

Man is constantly prone to forget his Creator and to deny his existence. To have, to preserve, and to teach the knowledge of the true God is the very highest of all moral duties. Indeed, without this we could not serve God at all. How morally important, then, that God should give men something which would be a frequent and constant reminder of the Creator and of our obligation to him. For just this purpose God did give the Sabbath to man in the very beginning. Thus we read, "And God blessed the seventh day, and sanctified it; [why?] because that in it he had rested from all his work which God created and made." Gen. 2:3. A rest implies a work performed. God had just finished the wonderful work of creation for which the morning stars sang together, and all the sons of God shouted for joy. Job. 38:7. As a monument for a memorial of this great work, God there set apart the seventh day to a sacred rest. From that time on through all ages, the observance of the Creator's rest-day was to be a weekly reminder, or memorial, of God's work of cre-

ating the heavens and the earth. Every time a person intelligently keeps the Sabbath day it reminds him of God's work of creating the earth at the beginning in six days and resting upon the seventh day. Thus it is an appropriate memorial of creation.

When the Lord gives the reason for the observance of the Sabbath, he always points back to the facts of creation. Thus, when he gave the decalogue from Mount Sinai, the Lord said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, [why? for what reason?] * * * for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:7-11. Why was the Sabbath hallowed? Because God had rested upon it after his six days of labor at creation.

A sign and a memorial are the same thing. The 4th chapter of Joshua proves this, while at the same time it gives us a beautiful illustration of the use of a memorial or sign. When the children of Israel crossed over Jordan, the waters of the river were cut off and dried up. Then the Lord directed them to take twelve stones out of the bottom of Jordan and make a heap of them upon the bank of the river, "that this may be a sign among you, that when your children ask their fathers in time to come saying, What mean ye by these stones? Then shall ye answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off, and these stones shall be for a memorial unto the children of Israel forever." Josh. 4:6, 7. The Lord says that these stones shall be a sign among you; and then he says they shall be a memorial showing that sign and memorial are synonymous.

When the Lord explains the object of the sign, or memorial, he says that when their children in days to come ask their fathers what these stones mean, then the fathers shall tell them the story about how the waters of Jordan were cut off, &c., when their fathers passed over Jordan. Thus in all coming generations, whenever men looked upon this pile of stones it would constantly remind them of that wonderful miracle which God wrought for his people, and thus keep it fresh in their memory. So God declares that the Sabbath is a sign of creation. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; [how? and why?] for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17. Here the Lord directly says that the Sabbath is a sign. We have already shown that sign and memorial are synonymous. But why is it a sign? The reason is plainly stated. "For in six days the Lord made heaven and earth, and on the seventh day he rested." Thus the Sabbath is declared to be a divinely appointed memorial of God's great work of creation. Its importance cannot be overestimated. God instituted it for a great moral purpose, namely, to preserve in the memory of men a knowledge of God's work of creation.

Had the human family carefully observed this sacred memorial, they never would have forgotten the living God and have become atheists or the worshipers of false gods.

"Had all men properly kept the Sabbath, all would have known Jehovah and worshiped him from the creation of the world to the present time, and idolatry never would have been practiced on the earth."—*Justin Edwards*.

The Sabbath, therefore, does have for its object the greatest of all moral principles,

namely, the preservation in the earth of the knowledge of the true and living God, the Creator of the earth. The reader cannot fail to observe that, if this be so, the farther we come from creation the more important becomes the careful observance of the Sabbath. For the first few generations the facts of creation might have been handed down from father to son without any memorial. But now when all such traditional knowledge has been lost, and men are becoming skeptical with regard to God's existence and the miraculous work of creation, how morally important becomes the preservation of the ancient and divinely-instituted memorial of creation, God's holy rest-day!

V. *God has a moral right to claim a certain part of our time assacred to his worship. The Sabbath commandment is based upon this moral principle, which shows it to be a moral precept.*

Man was not created simply to please himself and study his own convenience; but he great object of his creation was to please and glorify his Creator. Thus the Revelator says: "Thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. And Paul says, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. The chief object of man's creation, then, is to serve God and glorify him. God has a perfect moral right to require us to give all our time wholly to his service. None will deny this.

But man must have food and raiment, houses and other necessities of life; hence God has given him six days out of every seven in which to provide for all these wants of his nature; but the seventh day God has reserved to himself. This he has never given to man to be used in secular, worldly affairs, but it is to be used wholly in religious services and the worship of our Creator. Who will say that this is unreasonable?

We affirm that God never made a requirement of men which was more reasonable, just, and morally right than the Sabbath commandment. Reason itself would teach us to expect that God would make just such a requirement. Man is naturally prone to forget his God, and his obligation to his Creator, and to become wholly absorbed in his worldly affairs. As he engages in his necessary business for a subsistence, the cares of life are apt to press upon him till there is great danger that he will give his time up wholly to this, and forget his duty to God. Hence the Lord has wisely interposed the Sabbath day to break up this tide of worldliness, and to remind man of his duty to his Creator.

Men are allowed to engage in their worldly pursuits for six days continuously. Then the Lord says, "Now stop, lay this all aside, shut up your shop, close your store, put up your tools, let your fields rest, lay aside your books, and take one day to meditate upon the works of God; to study his word, to go to the house of God, to offer praise and worship before the Lord." If there is a living God to whom we owe all things and whom it is our duty to remember and worship, then of all moral precepts the Sabbath is pre-eminently the most reasonable and morally important. We must bear in mind constantly that the first duty of man, his highest moral obligation, is to love God with all his heart. Nothing is designed to promote this so directly as the proper observance of the Sabbath.

D. M. CANRIGHT.

HE who prays as he ought will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love of, or reserve of, any sin.

Mr. Stephens' Pericardium.

"Now I am going to tell you just what my husband said to me this morning, doctor, word for word," said the invalid, Mrs Stephens, lying back on the sofa pillow, the very picture of misery. The family physician, who was called on an average, to the Stephens mansion, three hundred and sixty times a year, drew a chair close to the couch, and waited quietly for his patient to open her book of complaints.

"Last night, you see, doctor, I had an ill turn, and he wanted to come for you; but when I got so he dared to leave me, he concluded then we'd better let you sleep."

"Much obliged to him," said the doctor, with sarcastic emphasis on the personal pronoun. "Last night was the first undisturbed night's rest I enjoyed for a week."

Mrs. Stephens continued:—"This spell is the same as I had the last time you were sent for, doctor—

"A slight nervous attack," broke in the physician; "nothing more."

"Well it do n't make any difference what you call it, it was mighty hard to bear; but let me tell you what my husband said first, doctor, before we go into symptoms. When he was going down to breakfast, he says to me, 'Kate, what shall I send you up?'"

"Says I, 'I do n't want anything in the world but a good, strong cup of tea. Tell Bridget to send it up in the little teapot.' I saw, doctor, that he didn't move, after I said this, so I turned and looked up at him, and such a picture of rage and disgust I never saw in my life. Finally, says he, 'Tea! tea! tea! it's nothing but tea from morning till night, Kate,' says he; 'you are the color of a Chinaman now. Why do n't you order a good piece of beefsteak, and a slice of brown bread and a cup of chocolate? That would be a sensible breakfast.'

"'But, John,' says I, 'you forget that I am sick and have no appetite.' I was all ready to cry, but I was determined that he shouldn't have the satisfaction of seeing the tears fall.

"'Forget,' says he, 'forget!' I wish to heaven I could forget, it's nothing but grunt and groan from one year's end to the other. I have lost all patience with you,' says he. 'When we lived in a part of a house, and you did your own housework, we were as well and happy as anybody, and no man ever had a pleasanter little home than John Stephens; but what have I now to leave or come back to?' And this, doctor is what he ended up with:—

"'Kate,' says he, 'you are nothing more nor less than a drunkard, and in the sight of God, more culpable than most of the men who stagger through the streets, because the majority of those poor devils have some sort of excuse for their conduct, and you have n't the slightest. You have a luxurious home, a husband doing his level best to make you happy—everything under the light of the sun to please you, and yet you will persist in 'swilling' tea. Yes, doctor, swilling was the word he used—boo! hoo! hoo! O dear me! to think I should ever have lived to have heard such dreadful language out of my own husband's mouth: and then he says, 'and making me as miserable a wretch as walks the earth.'

"Pretty plain talk," interrupted the doctor, with a shrug of his broad shoulders.

"Oh, yes," sobbed the victim, "and so awfully coarse and unkind. If I had a spell and died before his very face, I do n't believe he would have cared a snap of his finger. I tell you, Dr. Ellis, there is such a thing as a man's getting hardened."

"Evidently," replied the physician, with a laconicism absolutely painful.

"But my husband has nothing in the world to trouble him but just my poor health; and I am sure I can't help that."

This remark was more in answer to her companion's tone and manner than the one single word that had escaped his lips, and this the doctor felt.

"Anybody would think by the way he goes on," continued the irate woman, "that I enjoyed myself with spasms and cramps and fainting fits. Anybody would think it was a pleasure to me to feel every time I see a funeral procession as if the hearse was going to stop at our door next. Oh, yes, such a life is very enviable, very, indeed."

Dr. Ellis took no notice of these last words; the man's eyes grew luminous, and his whole face declared that he considered himself master of the situation; and if Mrs. Stephens had not been so entirely taken up with her own ailments, mental and physical, that honest countenance would have betrayed him.

"You say," he began, settling himself in the large easy chair, and assuming a strictly professional air, "that your husband has nothing to trouble him but your health; how do you know that, Mrs. Stephens?"

"How? Why, how do you know anything? By the evidence of my senses. Don't I know that John Stephens has a splendid business that looks after itself, a magnificent income, and money enough to live on the bare interest, as well as a family need to live, if he never entered his office again while he has breath?"

"But money is n't everything, Mrs. Stephens," proceeded the physician with a calmness that was almost Mephistophelian. "How about health, madam?"

"Health?" repeated the lady with a smile she intended to be sarcastic, to the last degree. "Health! Dr. Ellis! Why there is not a healthier or sounder man than my husband in the United States. He eats more in one meal than I do in three months."

"There is nothing the matter with your husband's stomach, Mrs. Stephens," Dr. Ellis shaded his face with his hand and waited further developments. Mrs. Stephens mistook this attempt at forced concealment for emotion, and immediately assumed a sitting posture, brushed her eyes, and looked piercingly into her companion's face.

"Why do you accent the word 'stomach' so strongly, Dr. Ellis?" she inquired in anxious tones. Mrs. Stephens was forgetting herself, and this the doctor hailed as an excellent omen.

"Only that I might make you understand that a man's digestion could be the most unexceptionable, and yet be far from sound in other directions."

"Then you mean to tell me that my husband is sick."

"I do."

"Perhaps you will go still further and say dangerously."

"If you desire it."

"Oh, Dr. Ellis, how cold and unfeeling you are! I should think you ought to know by this time," and just there Mrs. Stephens broke down entirely and sobbed as if her heart would break.

"Ought to know what, Mrs. Stephens?" inquired the doctor, with uncalled for deliberation.

"You ought to know—to know—that my—my husband's health and life are of a good deal more consequence to me than my own."

"Ah, indeed," interrupted the physician, with an elevation of the bushy eyebrows immensely suggestive of a contrary opinion, as well as several very excellent reasons for said opinion.

"Dr. Ellis, will you be kind enough to tell me what's the matter with my husband?"

Mrs. Stephens was now on her feet—tears all wiped away, eyes flashing with resentful spirit, and only the little quiver of her lip to show how deep a wound the kind heart in her bosom had sustained. There she stood, reproachful, determined, womanly.

"Mrs, Stephens," said he, "you have no cause to be alarmed. If I can only get your co-operation in this business, I feel certain I shall be able to make a well man of your husband in a few months at the longest; but as true as I sit here before you I cannot do this alone."

"Why have I not been informed of this before?" broke in Mrs. Stephens imperiously.

"Who was there to inform you, madam? Your husband does not know his condition, and I should really like to be told when you have been sufficiently calm to hear all that was necessary for you to know."

"But, Dr. Ellis, I should think you ought to understand that my own health and comfort are nothing, compared to my husband's."

Mrs. Stephens was weeping again. "There is no sacrifice that I would not make for him."

"Curious creatures!" muttered the doctor; "delightful bundles of contradiction. How the mischief should I know, Mrs. Stephens, how much you care for your husband? I am sure you have spent the last hour complaining about him. Is that the way women generally testify their regard for their husbands?"

"Oh, don't, Dr. Ellis, please don't," pleaded the terrified woman. "I will never complain again—never—if you will only let me know what I can do for him. Do you know, doctor, I had begun to think lately that something must be amiss with him, he was growing so irritable. Poor dear, how wicked and thoughtless I have been."

"This, then, is the trouble. I shall take it for granted, madam, that you know something about physiology, and can follow me without difficulty?"

"O—yes, for mercy's sake, go on."

"Very well; I find that the pericardium—"

"The pericardium?" repeated Mrs. Stephens.

"You know what that is I suppose?"

Evidently Mrs. Stephens' anatomical knowledge was limited. She shook her head in despair. "Something about the heart, is it not?" she asked at last.

"Yes, the pericardium is the membranous sac that holds the heart. Well, sometimes the sac—it is no matter about particulars, Mrs. Stephens," and Dr. Ellis suddenly came to a standstill.

"It is enough, though, for me to say that we are both possibly anxious that his heart should remain where it belongs. Mr. Stephens must be amused. He wants the lecture, the social circle, entertaining books—a happy home—music. You play and sing, do you not, Mrs. Stephens?"

"Oh, yes—I used to," and Mrs. Stephens' tones were so pitiful now that big Dr. Ellis really and truly was obliged to wipe both his eyes and his nose. Before he was aware, the lachrymal duct had gotten the upper hand.

"Well, try it again; get a teacher and go to practicing."

"But how am I going to manage my spasms?" sobbed the lady.

"Well, perhaps, between us both—you using your will power, and thinking of your husband, and going out with him, and taking care of him, and I doing my way—we may be able to subdue them; but you must remember this, madam—do not let Mr. Stephens have the faintest suspicion that you think anything is the matter with him; and above all, do not treat him like an invalid. Just amuse him, and all that, you know, just as you used to when you were first married."

Another series of sobs from Mrs. Stephens. The doctor arose to go. His patient had entirely forgotten that he had left no prescription.

"About tea, doctor?" she asked, as he prepared to leave. Do you think it very hurtful?"

"As an occasional tonic, I have no objection to tea; but as a daily beverage, madam, it is an invention of the devil. Good morning."

John Stephens sought his home that evening with a heavy heart. His wife he believed a confirmed invalid, or hypochondriac—it mattered little which; one was as bad as the other. His remonstrances were of no avail, he was doubtful even whether his wife loved him. He opened the door softly with his latchkey. This had become habitual; seldom did the gentleman show himself to his beloved wife until after the dining-bell had summoned the family to the dining-room.

A strain of music met and transfixed him on the very threshold. Abt's beautiful song was being rendered, and his wife was the musician. He was just in time to hear:

"The eyes that cannot weep
Are the saddest eyes of all."

For full a year that charming voice had been as silent as the grave.

"Company, perhaps," he muttered. Curiosity overcame him. He opened the parlor door and peeped in. There was Mrs. John Stephens, becomingly attired, all alone, as enthusiastic over the fine rendition of a piece of music as he had ever seen her.

"What does this mean, Kate?" he asked with outstretched arms.

"That I have given up tea and am going to try hard to be well. I guess my voice will all come back, John."

"I guess so," he replied, folding her tight to his heart.

Three months after this the cure was so radical that Dr. Ellis made a clean breast of

the whole thing; and there is no word or set of words that can provoke so hearty a laugh in the happy home of the Stephenses as this physiologically scientific one—Pericardium.

UNSPOKEN PRAYER.

The subjoined lines, from the sweet Southern poet whose name they bear, were written by request. The occasion was this: "At the close of a delightful communion season, in the early part of the year, a lady in feeble health found herself at bed-time unable to kneel as usual or even to put together the words of prayer in a suitably connected form. She cast herself wearily upon her pillow, with clasped hands and prayerful spirit, uttering inaudibly the words, 'I lean my heart on Jesus,' and fell asleep, conscious that her act of worship had been accepted."—*Earnest Worker.*

Too tired—too worn to pray,
I can but fold my hands,
Entreating in a voiceless way,
Of Him who understands
How flesh and heart succumb—
How will sink, weary—weak,
"Dear Lord, my languid lips are dumb,
See what I cannot speak."

Just as the wearied child,
Through sobbing pain oppress,
Drops, hushing all its wailings wild,
Upon its mother's breast,
So, on thy bosom, I
Would cast my speechless prayer,
Nor doubt that thou wilt let me lie
In trustful weakness there.

And, though no conscious thought
Before me rises clear,
The prayer, of wordless language wrought,
Thou yet wilt deign to hear;
For when, at best, I plead,
What so my spirit saith,
I only am the bruised reed,
And thou the breathing breath.

—Margaret J. Preston.

Tithes and Offerings.

(Concluded from No. 10, page 74.)

SYSTEMATIC benevolence should not be made systematic compulsion. It is free-will offerings that are acceptable to God. True Christian benevolence springs from the principle of grateful love. Love to Christ cannot exist without corresponding love to those whom he came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all its emotions and directing all its energies. Redeeming love should awaken all that tender affection and self-sacrificing devotion that is possible to exist in the heart of man. When this is the case, no heart-stirring appeals will be needed to break through their selfishness and awaken their dormant sympathies, to call forth benevolent offerings for the precious cause of truth.

Jesus has purchased us at an infinite sacrifice. All our capabilities and all our influence are indeed our Saviour's, and should be dedicated to his service. By doing this, we show our gratitude that we have been ransomed from the slavery of sin by the precious blood of Christ. Our Saviour is ever working for us. He has ascended up on high and pleads in behalf of the purchase of his blood. He pleads before his Father the agonies of the crucifixion. He raises his wounded hands and intercedes for his church, that they may be kept from falling under temptation.

If our senses could be quickened to take in this wonderful work of our Saviour for our salvation, love, deep and ardent, would burn in our hearts. Our apathy and cold indifference would then alarm us. Entire devotion and benevolence, prompted by grateful love, will impart to the smallest offering and willing sacrifice a divine fragrance, making the gift of priceless value. But, after all that we can bestow is yielded willingly to our Redeemer, be it ever so valuable to us, if we view the debt of gratitude we owe to God as it really is, all we may offer will seem to us very insufficient and meager. But the angels take these offerings, which to us seem poor, and present them as a fragrant offering before the throne, and they are accepted.

We do not, as followers of Christ, realize our true position. We do not have correct views of our responsibilities as hired servants of Christ. He has advanced us the wages in his suffering life and his spilled blood, to bind us in willing servitude to himself. All the good things we have are a loan from our Saviour. He has made us stewards. Our smallest offerings, our humblest services, presented in faith and love, may be consecrated gifts to win souls to the service of the Master, to promote his glory. The interest and prosperity of Christ's kingdom should be paramount to every other consideration. Those who make their pleasure and selfish interest the chief objects of their lives are not faithful stewards.

Those who deny self to do others good, and devote themselves and all they have to Christ's service, will realize the happiness which the selfish man seeks for in vain. Said our Saviour, "Whosoever forsaketh not all that he hath can-

not be my disciple." "Charity seeketh not her own." This is the fruit of that disinterested love and benevolence which characterized the life of Christ. The law of God, in our hearts, will bring our own interests in subordination to high and eternal considerations. We are enjoined by Christ to seek first the kingdom of God and his righteousness. This is our first and highest duty. Our Master expressly warned his servants not to lay up treasures upon the earth, for in doing so their hearts would be upon earthly, rather than heavenly, things. Here is where many poor souls have made shipwreck of faith. They have gone directly contrary to the express injunction of our Lord, and have allowed the love of money to become the ruling passion of their lives. They are intemperate in their efforts to acquire means. They are as much intoxicated with their insane desire for riches as the inebriate for his liquor.

Christians forget that they are servants of the Master, that they themselves, their time, and all that they have, belong to him. Many are tempted, and the majority are overcome, by the delusive inducements which Satan presents to invest their money where it will yield them the greatest profit in dollars and cents. There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of his cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means. Many have fastened their money in property which they must sell before they can invest it in the cause of God, and thus put it to a practical use. They make this an excuse for doing but little in their Redeemer's cause. They have as effectually buried their money in the earth as the man in the parable. They rob God of the tenth which he claims as his own, and in robbing him they rob themselves of the heavenly treasure.

The plan of systematic benevolence does not press heavily upon any one man. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The poor are not excluded from the privilege of giving. They may act a part in this work, as well as the wealthy. The lesson Christ gave in regard to the widow's two mites shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich.

In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice. The promises of Jesus will as surely be realized by the liberal poor man, who has but little to offer, but who gives that little freely, as by the wealthy man who gives of his abundance. The poor man makes a sacrifice of his little which he really feels. He really denies himself of some things that he needs for his own comfort, while the wealthy man gives of his abundance, and feels no want, and denies himself nothing that he really needs. Therefore, there is a sacredness in the poor man's offering that is not found in the rich man's gift; for the rich give of their abundance. God's providence has arranged the entire plan of systematic benevolence for the benefit of man. His providence never stands still. If God's servants follow his opening providence all will be active workers.

Those who withhold from the treasury of God, and hoard their means for their children, endanger the spiritual interest of their children. They place their property, which is a stumbling-block to themselves, in the pathway of their children, that they may stumble over it to perdition. Many are making a great mistake in regard to the things of this life. They economize, withholding from themselves and others the good they might receive from a right use of the means which God has lent them, and become selfish, and avaricious. They neglect their spiritual interests, and become dwarfs in religious growth, all for the sake of accumulating wealth which they cannot use. They leave their property to their children, and nine times out of ten it is even a greater curse to their heirs than it has been to themselves. Children relying upon the property of their parents, often fail to make a success of this life, and generally utterly fail to secure the life to come. The very best legacy parents can leave their children is a knowledge of useful labor and the example of a life characterized by disinterested benevolence, showing by their works that the true value of money is only to be appreciated in the good that it will accomplish in relieving their own wants, the necessities of others, and in advancing the cause of God.

Some are willing to give according to what they have, and feel that God has no further claims upon them, because they have not a great amount of means. They have no income that they can spare from the necessities of their families. But there are many of this class who might ask themselves the question; am I giving according to what I might have had? God designed that their powers of body and mind should be put to use. Some have not improved to the best account the ability that God has given them. Labor is apportioned to man. It was connected with the curse, because made necessary by sin. The physical, mental, and moral well-being of man makes a life of useful labor necessary. "Be

not slothful in business," is the injunction of the inspired apostle.

No person, whether rich or poor, can glorify God by a life of indolence. All the capital that many poor men have is time and physical strength, and this is so frequently wasted in love of ease, and in careless indolence, that they have nothing to bring to their Lord in tithes and offerings. If Christian men lack wisdom to labor to the best account, and to make a judicious appropriation of their physical and mental powers, they should have meekness and lowliness of mind to receive advice and counsel of their brethren, that their better judgment may supply their own deficiencies. Many poor men who are now content to do nothing for the good of their fellow-men, and for the advancement of the cause of God, might do much if they would. They are as accountable to God for their capital of physical strength as is the rich man for his capital of money.

Some who ought to put means into the treasury of God will be receivers from it. There are those who are now poor who might improve their condition by a judicious use of their time, by avoiding patent rights, and restraining their inclination to engage in speculations in order to obtain means in some easier way than by patient, persevering labor.

If those who have not made life a success were willing to be instructed, they could train themselves to habits of self-denial and strict economy, and have the satisfaction of being distributors, rather than receivers, of charity. There are many slothful servants. If they would do what it is in their power to do, they would experience so great a blessing in helping others that they would indeed realize that it is "more blessed to give than to receive."

Rightly directed benevolence draws upon the mental and moral energies of men, and excites them to most healthful action in blessing the needy and in advancing the cause of God. If those who have means should realize that they are accountable to God for every dollar that they expend, their supposed wants would be much less. If conscience was alive, she would testify of needless appropriations in the gratification of the appetite, and in ministering to pride, to vanity, and to amusements, and report the squandering of their Lord's money, which should have been devoted to his cause. Those who waste their Lord's goods will have to give an account of it to the Master, by-and-by.

If professed Christians would use less of their wealth in the adorning of the body, and in beautifying their own houses, and would consume less in the extravagant, health-destroying luxuries upon their tables, they could place much larger sums into the treasury of God. They would thus imitate their Redeemer, who left Heaven, his riches, and his glory, and for our sakes became poor, that we might have eternal riches. If we are too poor to faithfully render to God in the tithes and offerings as he requires, we are certainly too poor to dress expensively; and to eat luxuriously; for we are wasting our Lord's money in hurtful indulgences to please and glorify ourselves. We should inquire diligently of ourselves, What treasure have we secured in the kingdom of God? Are we rich toward God?

Jesus gave his disciples a lesson upon covetousness. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

The length and happiness of life consist not in the amount of our earthly possessions. This foolish rich man in his supreme selfishness had laid up for himself treasures that he could not use. He had lived only for himself. He had overreached in trade, had made sharp bargains, and had not been exercised by mercy or the love of God. He had robbed the fatherless and widow, and defrauded his fellow-men to add to his increasing stock of worldly possessions. He might have laid up his treasure in Heaven in bags that wax not old. Through his covetousness he lost both worlds.

Those who humbly use to the glory of God the means that he has intrusted to them, will receive their treasure by-and-by from the Master's hand with the benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

When we consider the infinite sacrifice made for the salvation of men, we are lost in amazement. When selfishness clamors for the victory in the hearts of men, and they are tempted to withhold their due proportion in any good work, they should strengthen their principles of right by the thought that he who was rich in Heaven's priceless treasure turned away from it all, and became poor. He had not where to lay his head. And all this sacrifice was in our behalf, that we might have eternal riches.

Christ set his own feet in the path of self-denial and sacrifice, which all his disciples must

travel, if they would be exalted with him at last. He took to his own heart the sorrows which man must suffer. The minds of worldly men frequently become gross. They can only see earthly things, which eclipse the glory and value of the heavenly. Men will compass land and sea for earthly gain, and endure privation and suffering to obtain their object, yet will turn away from Heaven's attractions, and not regard eternal riches. Men who are in comparative poverty are usually the ones who do the most to sustain the cause of God. They are generous with their little. They have strengthened their generous impulses by continual liberalities. When their expenditures pressed close upon the income, their passion for earthly riches had no room or chance to strengthen. But many, when they begin to gather earthly riches, commence to calculate how long it will be before they can be in possession of a certain sum. In their anxiety to amass wealth for themselves, they fail to become rich toward God. Their benevolence does not keep pace with their accumulation. As their passion for riches increases, their affections are bound up with their treasure. The increase of their property strengthens the eager desire for more, until their giving to the Lord a tenth is considered by some a severe and unjust tax. Inspiration has said, "If riches increase, set not your heart upon them." Many have said, "If I were as rich as such an one, I would multiply my gifts in the treasury of God. I would do nothing else with my wealth but use it in the advancement of the cause of God." God has tested some of these by giving them riches; but with the riches came the fiercer temptation, and their benevolence was far less than in the days of their poverty. A grasping desire for greater riches absorbed their minds and hearts, and they committed idolatry.

He who presents to men infinite riches, and an eternal life of blessedness in his kingdom as the reward of faithful obedience, will not accept a divided heart. We are living amid the perils of the last days, where there is everything to divert the mind and allure the affections from God. Our duty will only be discerned, and appreciated when viewed in the light which shines from the life of Christ. As the sun rises in the east and passes toward the west, filling the world with light, so the true follower of Christ will be a light unto the world. He will go forth into the world as a bright and shining light, that those who are in darkness may be lightened and warmed by the rays shining forth from him. Christ says of his followers, "Ye are the light of the world. A city that is set on a hill cannot be hid."

Our great Exemplar was self-denying, and shall the course of his professed followers be in such marked contrast to his? The Saviour gave all for a perishing world, not withholding even himself. The church of God are asleep. They are enfeebled by inaction. Voices come to us from every part of the world, "Come over and help us;" but there is no answering movement. There is a feeble effort now and then; a few show that they would be co-workers with their Master; but such are frequently left to toil almost alone. There is but one missionary from our people in all the wide field in foreign countries.

The truth is mighty, but it is not carried into practice. Money alone is not sufficient to be laid upon the altar. God calls for men, volunteers, to carry the truth to other nations, and tongues, and people. It is not our numbers or our wealth that will give us a signal victory; but it is devotion to the work, moral courage, ardent love for souls, and untiring zeal, that never flags.

There are many who have looked upon the Jewish nation as a people to be pitied, because they were constantly taxed for the support of their religion; but God, who created man and provided him with all the blessings he enjoys, knew what was for his best good. And he has, through his blessing, made their nine-tenths worth more to them than the entire amount without his blessing. If any through their selfishness robbed God or brought to him an offering not perfect, disaster and loss were sure to follow them. God reads the motives of the heart. He is acquainted with the purposes of men, and will mete out to them in his own good time as they have merited.

The special system of tithing was founded upon a principle which was as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our Heavenly Father did not originate the plan of systematic benevolence to enrich himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed.

Those churches who are the most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master. In God's dealing with the Jews and his people to the end of time, he requires systematic benevolence proportionate to their income. The plan of salvation was laid by the infinite sacrifice of the Son of God. The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God, in his providence, is calling his people out

from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Worldliness and covetousness are eating out the vitals of God's people. They should understand that it is his mercy which multiplies the demands for their means. The angel of God places benevolent acts close beside prayer. He said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."

In the teachings of Christ, he said, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the life blood which must flow through the whole being, vitalizing every member of the body. It increases love for the souls of our fellow-men; for by self-denial and self-sacrifice we are brought into a closer relation to Jesus Christ, who for our sakes became poor.

The more we invest in the cause of God to aid in the salvation of souls, the closer to our hearts they will be brought. Were our numbers half as large, and all of these devoted workers, we should have a power that would make the world tremble. To the active workers, Christ has addressed these words, "Lo, I am with you alway, even unto the end of the world."

We shall meet opposition arising from selfish motives and from bigotry and prejudice, yet with undaunted courage and living faith, we should sow beside all waters. The agents of Satan are formidable; we shall meet them and must combat them. Our labors are not to be confined to our own country. The field is the world; the harvest is ripe. The command given the disciples just before he ascended was, "Go ye into all the world, and preach the gospel to every creature." We feel pained beyond measure to see some of our ministers hovering about the churches, apparently putting forth some little effort, but having next to nothing to show for their labors. The field is the world. Let them go out to the unbelieving world and labor to convert souls to the truth. We refer our brethren and sisters to the example of Abraham going up to Mount Moriah to offer his only son at the command of God. Here was obedience and sacrifice. Moses was in king's courts, and a prospective crown was before him. But he turned away from the tempting bribe and "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

The apostles counted not their lives dear unto themselves, rejoicing that they were counted worthy to suffer shame for the name of Christ. Paul and Silas suffered the loss of all things. They suffered scourging, and were in no gentle manner thrown upon the cold floor of a dungeon in a most painful position, their feet elevated and fastened in the stocks. Then did repinings and complaints reach the ear of the jailor? Oh! no. From the inner prison, voices broke the silence of midnight with songs of joy and praise to God. Deep and earnest love for the cause of their Redeemer, for which Paul and Silas suffered, cheered them.

And as the truth of God fills our hearts, absorbs our affections, and controls our lives, we also shall count it joy to suffer for the truth's sake. No prison walls, no martyr's stake, can then daunt or hinder us in the great work.

"Come, O my soul, to Calvary."

Mark the humble life of the Son of God. He was a "man of sorrow and acquainted with grief." Behold his ignominy, his agony in Gethsemane, and learn what self-denial is. Are we suffering want? so was Christ, the majesty of Heaven. But his poverty was for our sakes. Are we ranked among the rich? so was he. But he consented "for our sakes to become poor, that we through his poverty might be made rich." In Christ we have self-denial exemplified. The sacrifice of Christ consisted, not merely in leaving the royal courts of Heaven, and in being tried by wicked men as a criminal and pronounced guilty, and being delivered up to die as a malefactor, but in bearing the weight of the sins of the world. The life of Christ rebukes our indifference and coldness. We are near the close of time, when Satan has come down, having great wrath, knowing that his time is short. He is working with all deceivableness of unrighteousness in them which perish. The warfare has been left in our hands by our great Leader for us to carry forward with vigor. We are not doing a twentieth part of what we might do if we were awake. The work is retarded by love of ease and a lack of the self-denying spirit of which our Saviour has given us an example in his life.

Co-workers with Christ, men who feel the need of extended effort, are wanted. The work of our presses should not be lessened, but doubled. Schools should be established in different places to educate our youth preparatory to their laboring to advance the truth.

Already a great deal of time has been wasted, and angels bear to Heaven the record of our neglects. Our sleepy and unconsecrated condition has lost to us precious opportunities which God has sent to us in the persons of those who were qualified to help us in our present need. Oh!

how much we need our Hannah More to aid us at this time in reaching those of other nations. Her extensive knowledge of missionary fields would give us access to those of other tongues that now we cannot approach. God brought this gift among us to meet our present emergency; but we prized not the gift, and he took her from us. She is at rest from her labors, but her self-denying works follow her. It is to be deplored that our missionary work should be retarded for the want of knowledge how to gain access to the different nations and localities in the great harvest field.

We feel anguish of spirit because some gifts are lost to us that we might now have if we had only been awake. Laborers have been kept back from the whitening harvest. It becomes the people of God to humble their hearts before him, and in the deepest humiliation to pray the Lord to pardon our apathy and selfish indulgence, and to blot out the shameful record of duties neglected, and privileges unimproved. In contemplation of the cross of Calvary the true Christian will abandon the thought of restricting his offerings to that which costs him nothing, and will hear in trumpet tones,

"Go, labor in my vineyard,
There's resting by-and-by."

When Jesus was about to ascend on high, he pointed to the harvest fields, and said to his followers, "Go ye into all the world and preach the gospel." "Freely ye have received, freely give." Shall we deny self that the wasting harvest may be gathered?

God calls for talents of influence and of means. Shall we refuse to obey? Our Heavenly Father bestows gifts and solicits a portion back, that he may test us whether we are worthy to have the gift of everlasting life. E. G. W.

Absinthe.

A PARIS correspondent says: "The other day I saw a sad sight on the Champs Elysees, and which, with all my experiences of Parisian life, I never saw in this city before. It was a party of three persons, two men and a woman, all well—nay, even handsomely—dressed, and all three in a reeling, beastly state of intoxication. The men went staggering along, disputing and gesticulating after the manner of drunken men generally, now and then stopping to hail the passing unoccupied carriages, not one of which would consent to stop for them, while the woman reeled along in company, sometimes clutching wildly at the arm of one of her companions, and at other times stopping to address them in words of tippy remonstrance. She was handsomely dressed in a costume of black silk and cashmere, trimmed with jet, while her companions wore high hats, broadcloth suits, and kid gloves. Finally the party made up their minds to cross the street, a difficult feat for anybody to attempt to execute in the full possession of their senses, so dense is the throng of passing carriages, and so rapidly are they driven, but the drunken trio got across somehow, and disappeared among the crowd of promenaders. Such is a specimen of the changes wrought by the lapse of a few years in the manners and customs of this people. Before the introduction of absinthe, who ever saw a drunken person in the streets of Paris? Now who is it that does not see them? Not drunkenness in rags alone, but drunkenness with goodly apparel and mien of ought-to-be-respectability.

A Plain Talk.

AN old-fashioned woman, writing in the *Watchman and Reflector*, speaks thus of some of our young seminary girls: "I have found in the class-room that the girls with the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding a 'wider sphere for women,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and independence of character to free herself from the thralldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so sadly out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a 'career.' Let me tell you that what our sex most needs at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnestly doing her Master's work, however homely."—*The Christian*.

A QUIET mind, like other blessings, is more easily lost than gained.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 15, 1874.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

Our Work.

God has committed to the Seventh-day Adventists a work of immense magnitude and of vast importance. It is to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event. Never was a greater responsibility committed to a body of men than that which God has given to this people. The time for this work is short. It can only be accomplished by the direct help of the Spirit of God.

We have the clearest evidence from the prophetic portion of the Scriptures that the Son of God will shortly return to our earth. There can be no doubt that we are responsible before God for this great light, to make it known to our fellow-men. The world has the utmost need to understand that the advent of the Saviour is swiftly approaching, and that it will very soon be witnessed. When God caused this great truth to be brought to our knowledge, he made us debtors to our fellow-men, to make known to them what he had given to us. This vast indebtedness is upon us, and can only be discharged by faithful, self-sacrificing efforts. And unless we make these efforts without growing weary in our work, we shall find that the blood of souls is upon us in the final reckoning. Those who attempt to teach others must understand the reasons and the facts on which the doctrine rests. And it is their duty to study to show themselves approved of God as workmen that need not to be ashamed. We should labor to prepare our minds for this sacred work by as thorough an understanding of the subject as we can possibly gain; and we should seek the help of the Spirit of God as that without which we can do absolutely nothing. God requires our earnest efforts, and he will bless them if we put them forth in humble dependence on his help.

Our school at Battle Creek for the purpose of instructing those who wish to fit themselves for this sacred work, is a most important institution. It does not undertake to teach that which has no connection with the work to be done, but it does attempt to give the very instruction which is needed, and that in the most direct and practical manner. Our people in America cannot too highly prize this school, nor too heartily sustain it by their means and by their prayers. And those who have it in their hearts to work for God, and are willing to give themselves to his service will find this a most excellent place to receive instruction for that work, and, at the same time, to wait in prayer for the blessing from on high. If the spirit of consecration is maintained by those who teach, and possessed by those who go there for instruction, we shall witness great results from this school.

Others besides ourselves are teaching the near advent of Christ. But they do not teach the commandments of God, nor do they show the true nature of that preparation which we must make in order to stand in the Judgment. They do not understand the three messages of Rev. 14. They do not understand the work of Christ in the sanctuary, nor the relation between the law and the gospel. They have no just idea of the work of the investigative Judgment, nor of the strict examination of our lives in the light of God's holy law when he shall bring into the Judgment every work and every secret thing.

We are called of God to teach these great truths in connection with the doctrine of the near advent of the Saviour. We shall not find it an easy work to perform; for it does not please the natural heart to understand how God regards sin, nor to know that our lives must be in every respect fashioned after the pure principles of God's holy law. Men love the religion of convenience, and do not love that which insists upon self-denial, faithful obedience, and the crucifixion of ourselves to the world.

Our time to work is short. The day of God is hastening. Ruin is coming upon a world lying in sin. Upon us rests the responsibility of setting forth the truth of God in its purity, and of giving to our fellow-men the message of warning which God has committed to us. We cannot hope to find it a work in which our circumstances will be congenial to our natura-

hearts. We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor and not to faint. Let us respond to this call. It is thirty years this day since the memorable tenth day of the seventh month. Our time for labor will soon be past.

J. N. ANDREWS.
Neuchatel, Switzerland, Oct. 22, 1874.

Meetings at Locle, Switzerland.

I HAVE already reported our first general business meeting in this country. This meeting was somewhat informal, and was devoted to a free interchange of thought relative to the situation of the cause, and the work before us to be done. At its close the brethren decided to come together again in two weeks, and they fixed the place at Locle. Last Sabbath and first-day this meeting was held. Our meeting on the Sabbath was made up of the friends at Locle, of whom there is quite a company, and a few from other places. I spoke three times on the three messages of Rev. 14. On first-day we had a good attendance of brethren from their several places, and the day was given to business pertaining to the work before us.

Bro. Albert Vuilleumier was chosen chairman, and Bro. Jules E. Dietchy, secretary. A committee of three was chosen to take the oversight of the work for the ensuing year. The members of this committee are Albert Vuilleumier, Louis Shield, and J. N. Andrews.

The urgent necessity for publications was considered, and it was voted to raise 2000 francs to commence the work of publishing. Of this sum 1800 francs were raised at once, and others not present will more than make up the remainder. It is not expected at this time to print any tracts except such as have been already translated in America, or which may soon be translated there. The brethren decided also that when they have printed an edition of tracts, they will not claim them for distribution for what they now give, but will cheerfully pay a fair price for them in order to keep good their funds for publication. The fund was entrusted to the care of the committee.

At Basel there is a printer who carries on quite a large business who is somewhat interested in our work. We can probably get work done by him to good advantage.

It is the day of small things with us here at present, but we do not despise them. The providence of God is at work for us, and we mean to keep as near to it as possible. The brethren are of good courage, and ready to do all that is in their power.

J. N. ANDREWS.

Faith and Works.

THE apostle says that faith is manifested by works. It is a modern anomaly that works are a denial of faith. The world has for a long time been troubled about our works. They could get along very well with our faith, if we would only allow it to remain a dead faith unseconded by works, or if we would in some way deny it.

Nothing would suit them better than to have us deny our faith; for then they could set their consciences at rest. And they are so anxious for this that they seem to be blessed with more than a microscopic eyesight for discovering inconsistencies in our course, and even take our works to be a denial of that faith, of which the apostle says that they are the only valid evidence.

When the first small wooden building, with its three limited rooms, was erected in this place, for our printing office, it excited not much notice or comment.

When that was moved back, and upon its site was erected the first brick building with its seven capacious rooms, the cry began to be raised that we could not believe the end to be very near, or we should not put up such a building as that.

A substantial and comfortable church building was erected. Oh! you can't believe the end is very near. You are expecting to stay here some time yet.

A Health Institute was established. Certainly you would not undertake such enterprises as that if you believed what you preach.

Two more office buildings, of the same capacity as the first brick building, were completed. Surely, now you are making calculation to stay in this world a long time. This does not look much like the end coming very soon.

And now a large and thoroughly-built school building is erected. This puts the climax upon all our denials of faith. Certainly you are making

calculations for many years, and cannot believe that the end is anywhere near at hand.

These ideas seem to pass very current with the world as correct reasoning and sound conclusions; and even some of the brethren are troubled by them. It may be well therefore to inquire what our faith is, and what course of action would be in accordance therewith.

We profess to believe that the burden of the work of proclaiming to the world the last message of mercy is committed to our hands. How much is involved in this? This world, though small in comparison with other worlds, is nevertheless to human beings quite a large place. Though three-fourths of it are under water, there is still a vast expanse of territory left. Its inhabitants are numbered by the hundreds of millions. How much labor will it take to convey instruction on the present truth to all of these who are entitled to receive it? How many men will be wanted? What kind of men? The world's talent will be arrayed against the truth. Somebody must be prepared to meet it. How many books will be required? How many thousand tons of periodicals? How much means to carry on the work? Can it be done without concerted action? without organized effort? Can it be accomplished by individual or short-sighted labors that are calculated only for the day?

The demands for men and matter and means now everywhere arising and pressing upon us, begin to show a little of what will be needed. But let us suppose that no provision had been made sufficient for even the present demand. Suppose that for fear of denying our faith, we had been content to remain in the small wooden office, with only a hand press, capable of turning off, of both books and papers, five or six thousand impressions per week, instead of a hundred thousand as now, where should we have been? and what would have been the prospect before us? Then might the objector have had good grounds to accuse us of denying our faith; for if we believed we had a great work to accomplish, we should have made some provisions for it.

It has been often explained that the advantages of the school are not to be confined to a course of study of two, three, or four years before we begin to see the fruits. In three, six, nine months, or a year, its effects will begin to be cheerfully apparent, or we greatly misjudge. That this provision for good is so far accomplished is a matter of joy. This preparation of the needed facilities in education, in health reform, and in the work of publishing, are the most faith-inspiring features this cause has ever been able to show.

What more will be needed, we perhaps do not now clearly see. We only know that this work is the cause of God, and it will be accomplished. It cannot go back. The omnipotent hand of the God and Christ of our blessed hope is behind it. We know that that cause which represents in the earth the closing truths of the word of God, and the finishing of the work of salvation among men, is no sham and slipshod affair, and will not be done in a corner. There are thousands of localities to be lightened with its presence, which do not yet so much as know of its existence. There are thousands of men to be raised up for the work of the harvest. There are tons of books to be produced. There are hundreds of thousands of dollars to be expended. Perhaps our present facilities must be doubled or quadrupled. Of all the causes in all the earth, that which demands the best of first-class facilities, and the most thorough and well-appointed means, is the cause of God. And it must and will have them. Let us not suffer our hands to be crippled with the unnatural impression that we are denying our faith by adopting the only available means of carrying it out.

U. S.

Astounding Assertions.

IN THE REVIEW of Nov. 24, we offered a few brief comments upon some of the positions and admissions of Clark Braden, as set forth by him in the *Christian Standard* of Sept. 26, 1874. In the same article there are some further declarations too astounding to be passed over unnoticed.

He takes the ground, which a few before him have also been reckless enough to take, that the record of Gen. 2: 2, 3, is not, like that which precedes and follows, a record of what took place at creation, but is a record thrown in out of its chronological order, of what took place twenty-five hundred years afterward. What is the object of this forced and unnatural construction? Simply

to avoid the acknowledgment that the seventh day was set apart at creation. If the day was there set apart, it must be admitted that the language of Gen. 2: 2, 3, would be a consistent narrative of that fact, and the very language in which it would naturally be recorded. And have we any intimation either in the narrative itself, or in any subsequent portion of the Bible, that the narrative thus suddenly and abruptly changes from the events of creation week, to events which took place 2500 years afterward? Not a syllable.

But to admit the Sabbath instituted at creation, would be to admit that it is now binding in its original form; and that will never do. Hence this groundless assumption, this wicked perversion of the sacred record, to get around it.

Mr. B. says: "We have not one particle of evidence that Adam knew aught of the facts of creation, or that his descendants knew anything of them until revealed by the inspired Moses 2500 years after creation, when he wrote the book of Genesis."

What an ignorant set the first members of the human family must have been! So it seems God created man and set him adrift without a scrap of knowledge in his empty cranium! Braden would probably agree with Beecher that the antediluvians were great overgrown, overaged, slow-molded, ignorant boobies.

It makes no difference, we suppose, that God held personal converse with the pair he had created, and instructed them in regard to their position, their dominion, their future duty, and their means of sustenance. Adam didn't learn anything, probably, from having the beasts brought before him to name; didn't know where they came from, nor where he came from, and didn't know enough to care or inquire; didn't learn anything from the creation of Eve, although he called her bone of his bone, and flesh of his flesh; and they probably didn't learn anything, either of them, from what God told them, in the sad experience of the fall, when he reminded Adam that he was created from the dust of the earth, and told him that he should go back to dust again. Shame on such teaching that would make the crowning production of God's fair creation, a mere piece of animated stupidity!

And his descendants didn't know the facts of creation, says Mr. B. Yet Jude says that Enoch the seventh from Adam knew about the plan of salvation, and the coming of the Lord to Judgment at the end of the world; and he prophesied of these things: and yet, we are asked to believe that he didn't know anything of the facts of creation and the Sabbath! Oh, no!

Here is another assertion about equal to the one just noticed: "Then how does any one know that God sanctified the seventh day at creation? This is assumed; for the account in Genesis does not say so. God is now resting from creation; and we are living in God's seventh day, or rest, or Sabbath."

This view is not new; but it is none the less foolish because a learned man repeats it. Moses wrote that God, whether at creation, or 2500 years afterward, blessed and sanctified the seventh day because that in it he had rested. The day was ended and his rest was finished before he blessed it. But Mr. B. says that we are still "in God's seventh day;" so the seventh day is not yet finished, and of course not yet sanctified and blessed. So on Mr. B.'s own showing Moses in that record anticipated more than 2500 years, yes, even more than six thousand. Shall we believe the record? or shall we tell Moses to stand back; for Mr. Braden, with his superior wisdom, has the floor.

Once more we quote: "Again: God may have hallowed the seventh day at creation, and not have revealed to man that he had so hallowed it, nor have then commanded him to observe it, nor for a long time afterward."

To hallow or sanctify means to set apart to a sacred or religious use. And the Sabbath was thus set apart for man, not for God; for God does not require the Sabbath. And were it not for the irreverence of the expression, we might retort that perhaps Eld B. is right, and God, after setting apart the Sabbath for man's use, forgot to tell him for 2500 years anything about it. What exegetical depravity may we look for next?

Nehemiah 9: 12-15, is not passed over by Mr. B. On this passage he says: "Here it is explicitly declared that God made known to the Hebrews the Sabbath at Sinai, or that he gave it to them with the rest of the law of Moses, given during the journey in the wilderness."

The testimony of Nehemiah has respect to what was done at Sinai. But this does not mean first bringing the Sabbath to their knowledge;

for Ex. 16, says that they knew and observed it, a month at least, before they came to Sinai.

U. S.

John 6: 62.

"WHAT and if ye shall see the Son of man ascend up where he was before."

Light is wanted on this text. Evidently it refers to the ascension of Jesus—his return to the Father in Heaven. The word "ascend" is not elsewhere used to describe a resurrection. The difficulty is in referring it to Jesus as the Son of man. In all the Scripture this title denotes a human being, one born of woman, one of the order or race of mankind. So then we are there taught that the "Son of man" should return to Heaven, where he [the Son of man] was before, i. e., before he came down from Heaven! Was the Son of man (Mary's son) in Heaven before he was born? Was he a Son of man in his pre-existent state? Charles Beecher, in his "Redeemer and Redeemed," says he was. I cannot believe it. Had it read the "Son of God," &c., it would have been plain. But how can this be true of the Son of man?

C. P. WHITFORD.

ANS. We see no difficulty. Christ, after he appeared upon the earth in our nature, took the title of the Son of man in addition to the one he already had, of the Son of God. But he was the same being that he was before he came down from Heaven. And his using his latter title of Son of man, in connection with a reference to his position before he came down to earth, does not prove that he was the Son of man at that time.

To illustrate: If U. S. Grant was about to visit the spot where Lee surrendered, the announcement would doubtless, or at least might very properly, be put in some such form as this: "President Grant is about to visit the spot where he (President Grant) received the surrender of Lee." But this would not imply that he was then president. He has since become so; and now this title is used fully and properly even in referring to scenes that transpired in his life before he became president.

U. S.

The Work of Eld. Wm. M. Jones.

ELD. JONES is laboring earnestly to advance the cause of the Sabbath in Great Britain and Ireland. By the aid of friends in Scotland and Ireland he has advertised extensively in the papers to find those who are interested in the ancient Sabbath of the Bible. He has thus found Sabbath-keepers in several places, and a considerable number who do not observe it who are interested in the subject. He cannot however accomplish what he has undertaken without changing the form of his work. He therefore contemplates issuing a small sheet in behalf of the Bible Sabbath, as often as he shall be able.

I think there are Sabbath-keepers in America who would esteem it a privilege to aid Bro. Jones in this work. If he publishes such a sheet it will be worth the patronage of those who love the Sabbath of the Lord. But he cannot do what he would without aid. I call attention to his work. When the first number of his sheet is published I may wish to notice it again. The address of Eld. Jones is 15 Mill Yard, Goodman's Fields, London, Eng.

J. N. ANDREWS.

Neuchatel, Switzerland, Nov. 19.

The Gospel Preached in All the World.

As a sign of the end of the world, Christ foretold that the gospel would be preached in all the world to all nations, Matt. 24: 1-3, 14. This sign is now accomplished.

"All the principal heathen countries of the world are now penetrated by the missionaries of Christ, who have put into operation the highest and strongest kind of spiritual influences. At this moment, over China, Japan, Persia, Hindoostan, Turkey, East, South, West and North Africa, Madagascar, Greenland, and the hundreds of Pacific isles, are 31,000 Christian laborers, toiling diligently to represent unto sorrowful men the beauty of Christ's love. In these lands, schools, colleges, and theological seminaries, have been established, wherein Christian education is given to 600,000 youths of both sexes. Outside the bounds of Christendom there are now established 4,000 centers of Christian teaching and living; 2,500 Christian congregations have been established; 273,000 persons are now members of the Christian church; and populations numbering in all 1,350,000 have adopted the Christian name. In India and Burmah alone are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out-stations; 70,857 communicants. The Baptists have made the Karems of Burmah a Christian people; the American Board has done the same for the

Sandwich Islands; the Moravians for Greenland; the Wesleyans for the Feejee and Friendly Isles; and the English Independents for Madagascar." No direct religious results from missions? What mean those large and flourishing Christian churches, born out of the very abysses of heathenism, in Australia, British America, Siberia, the Sandwich Islands, Northern Turkey, Persia, China, Madagascar, South Africa, Liberia, Sierra Leone, and the Islands of the Pacific?"—*Christian Union*.

So the signs of the end are thickening around us. May we be ready. D. M. CANRIGHT.

Awake to Duty.

THE solemn truths which pertain to our times are enough, it would seem, to cause all who have the evidences of them, to cut loose from the present world and prepare for the future. Those who believe, cannot be satisfied unless they can feel assured that they are living for the world to come, and are in a state of acceptance before God through our Lord Jesus Christ. One cannot believe, and have a full realizing sense of the truth without feeling a strong desire to be right with God, and to do all in his power for the salvation of others. The inquiry of the heart will be, Lord, what wilt thou have me to do? Those who have no anxiety to help forward the cause and be instrumental in saving men, cannot have a true sense of the truth and duty. The great work of this last and most fearfully solemn message, and the little time in which it is to be done, furnish motives to stir the heart and arouse to action, if anything can. All should feel an ardent desire to do something; and all that will, may. The way is open for those who will, to take a part in the work of God. And may all who profess faith show it by their works.

It will not be regretted, a little in the future, that we labored and sacrificed in the cause; but the regrets will be that such opportunities of doing good to our fellow-men were not improved. Now we can do something in the cause of human salvation. In a little time from this we cannot. Let us be stirred to action, diligent and persevering, while it is called to-day.

R. F. COTTRELL.

"Profaned the Holiness of the Lord," Mal. 2: 11.

EVERY word of the Bible has a meaning; and as "whatsoever things were written aforetime were written for our learning," and "all Scripture is given by inspiration of God, and is profitable," we must believe the meaning of every text may be learned if we diligently, prayerfully, and humbly seek for it. All admit that one of the best methods of learning the sense of the Scripture is to compare one part with another. In this manner the Bible is its own interpreter. While it should be our endeavor to avoid unnecessary inferences and forced conclusions, we should consider it not merely a privilege, but a duty, to learn what is taught in the sacred word.

In reading the prophecy of Malachi recently, my attention was attracted to the expression at the head of this article, and my mind for some time was filled with thoughts of ascertaining what this can mean. First, we consider the connection. What is the nature of the reproof given in this chapter? It speaks much of their disregard of the law; thus, "The law of truth was in his mouth;" verse 6; "For the priest's lips should keep knowledge, and they should seek the law at his mouth;" verse 7; "Ye have caused many to stumble at the law;" verse 8; "Ye have been partial in the law." Verse 9.

From this connection, from our knowledge of the importance of the law of God as the instrument by which sin is known, as containing the whole duty of man, and being the rule of the final Judgment, we might reasonably conclude that this profaning the holiness of the Lord has a close relation to their stumbling at the law, or their being "partial in the law." We know the law itself is holy; it is a rule of holiness. But this does not seem to be sufficiently definite to answer to the text. Applied to the law the word *holy* is descriptive; but *holiness* is a substantive. Now it is true that there is something in the law which is called holiness; something, too, at which many are caused to stumble in the law, in regard to which many show themselves "partial in the law." For if men confess that the whole law is perpetually binding; that all is holy; that as a whole it is the great moral rule by which man shall be judged; and yet select a certain part and heap reproach upon it; say that it was only "Jewish" and not fitted for the service of Christians, we

must say they manifest wonderful partiality in the law. But this is exactly what is now done in respect to the law and to the fourth commandment.

It is also true that the Sabbath of the fourth commandment—the despised seventh-day Sabbath of the Lord, over which so many are caused to stumble—is, by the Lord himself, called holiness; not *holy*, merely, but *holiness*. In Ex. 31: 15, the words spoken to Moses by Jehovah are as follows: "Six days may work be done; but in the seventh is the Sabbath of rest, *holiness* to the Lord." The margin is literal according to the original.

Also Ex. 35: 2. "Six days shall work be done, but on the seventh day there shall be to you *holiness*, a Sabbath of rest to the Lord." The same idea is contained in Ex. 16: 23.

This seems to offer a solution of the text; one in harmony with the context, and not dependent on any forced conclusion, but based on the direct declaration of Jehovah.

As the Sabbath of the Lord is holiness, and God is dishonored by its profanation, how careful should we be in its observance. A strict observance of the Sabbath often brings the displeasure of formalists; laxity in this respect they prefer, because it is more in unison with their own spirit of disobedience. Our work, our pleasure, and our words, should be shut out from the Sabbath—"the holy of the Lord." Isa. 58: 13, 14. The words of our mouth and the meditation of our heart should be acceptable in the sight of Jehovah. Ps. 19: 14. Short of this our service is formal, and we are lukewarm. Zeal in the cause and worship of God is indispensable. Without this we shall be spewed out of the mouth of the faithful and true Witness.

J. H. WAGGONER.

Image of the Beast.

THE *Christian Union* makes these just reflections as to the tendency of the Constitutional Amendment party:—

"The writer in the *Christian Statesman* is himself in far closer affinity with Romish pretensions and dogmas than with Protestantism, and is far more likely to go over to the Catholic church, or enter into alliance, with it, than any rationalist, secularist, or skeptic in all the world. In truth, the scheme of government advocated by writers of his class harmonizes far more nearly with popery and its assumptions than with the liberty which is the essence of Protestantism."

This witness is true, and this fact indicates where the image to the beast will come from.

D. M. C.

Brain or Stomach; Which?

EVERY few weeks the announcement is made to the world that another great scholar or statesman has fallen a victim to overwork; and the occasion is improved by a certain class of phlegmatic, leisure-loving people, to declaim against the dangers of severe mental labor. The young men in college are solemnly warned against overstudy, if they are at all anxious to avoid premature death. The poor fellows, if at all susceptible of intimidation, are greatly terrified lest "conic sections" and "differential calculus" will "stretch" their bumps of calculation and so lead to softening of the brain.

It would seem to us much more sensible and opportune to give to these students, and to all mental workers, the warning, Do not overwork your stomach, than to be continually raising such an outcry against severe taxation of the mental organs. We more than suspect, and upon just grounds, that, if the whole truth were known, it would be found that a large majority of the so-called martyrs to overwork were, really, victims of a gluttonous appetite. But we would not wish to detract in the least degree from the honor justly bestowed upon such men. Indeed, we may say that in one sense they were killed by excessive mental labors, although this was an indirect cause, and need not have thus operated; for if a man keeps his stomach healthy, he need not entertain any apprehensions concerning the ability of his brain to safely perform all the labor it is capable of doing.

The brain receives one-fifth of the whole blood supply of the body; and its structure and vital activities are such that it is of all the organs of the body the least liable to be the seat of primary disease. It is only when it is not properly nourished that the brain manifests evidences of impairment of function. Men who are said to break down from excessive brain labor, find that their stomachs fail first.

In no class of persons are the evil conse-

quences of overeating, and other dietetic transgressions, more apparent than among people of literary or other intellectual pursuits. The reason of this is easily discerned. The mental worker and the man whose labor is wholly physical sit down together at the same table, partake of the same kinds of food, and consume equal quantities of nutriment. Both eat more than their absolute wants require, and both are obliged to spend the same amount of force in digesting that which is required to supply the waste of the tissues and disposing of the superfluous amount. This the laboring man can very readily do, for he has a reserve force sufficient to meet the exigency. But the mental worker is not so fortunate; he daily utilizes the full amount of his powers, and so he is obliged to suffer the damage arising from overloading his stomach.

It may be queried, Why has not the mental worker as much reserve force as the man whose labor is of a manual or physical character? The labor of the latter is far less exhausting than that of the former. Eminent physiologists tell us that three hours' severe, consecutive mental work is as exhausting to the system as ten hours of ordinary physical labor.

A mental worker who labors ten hours, then, has really done three times as much work as the man who has engaged in manual labor during the same period. In other words, mental labor exhausts the body, that is, wears out tissue, three times as fast as physical labor.

It must be apparent, from the foregoing, that a mental worker actually requires a larger quantity of food than an individual whose labor is purely physical. This is quite the opposite of the general opinion of people with reference to this point. It seems to be a very prevalent notion that people whose labor is mostly with their brains, require a very small amount of nourishment, and that they should not eat what is termed hearty food. This is another of the many popular fallacies which has not the slightest foundation in fact. It may be said, however, that a man whose labor is wholly of a mental character, although his actual wants are greater, cannot safely partake of so much food as a man whose labor is of an opposite character. The reasons of this have already been given.

The conclusion of the whole matter is that if a man will treat his stomach properly, he can use his brain to its utmost capacity without injury. When a person has an unusually severe mental task to perform, he should limit the quantity of food taken to the minimum amount sufficient to satisfy hunger. It is better to fall a little short of the amount requisite to maintain the full weight of the body than to exceed it.

We would not be considered as in any way recommending the old "starvation system" which figured quite largely in the writings of some of the earlier reformers. Abstinence is an excellent remedy in some cases; but it may be carried to an extreme, and sometimes has been. It is better, on the whole, to eat a trifle more than is absolutely required to supply the waste of the tissues than to fall short of that amount as a general habit. We imagine, however, that there are very few places, outside of boarding schools, where there is any need of the latter caution.

Brain work is healthy. Severe brain labor is salutary to the intellectual powers. It disciplines and strengthens them. When a man of necessity performs an excessive amount of intellectual labor, a few days of quiet and rest will restore him; but if, instead, he indulges in a midnight "clam bake," with stewed lobster and tripe, he does himself a tenfold greater injury. He has damaged the very fountain of his life forces, and thus entailed a certain amount of deterioration upon every vital organ of his body. Too much wine, too much ham and eggs, too much stuffed turkey, too much general dissipation, and too little muscular exercise are the agencies which kill so many students, and not too much study as we are so often told.—J. H. K. in *Health Reformer*.

Preparing for War.

ALL the European nations are wasting their strength, their wealth, and their manhood, in maintaining larger armies than they can afford without impairing their reproductive forces. Germany is sacrificing the future of the German nation to gratify Bismarck's inordinate military ambition.—*San Francisco Post*, Nov. 11.

"SNUFFING THE BATTLE."

It is evident from the complexion of yesterday's telegraphic dispatches that our planet is not in the pacific condition which would indicate the speedy advent of a millennium. From every quarter of the globe come rumors of wars, or of warlike preparation.—*San Francisco Chronicle*, Nov. 18.

Here we see a fulfillment of Joel 3: 9-15; Rev. 11: 18, the nations preparing for war.

D. M. C.

THE BLESSEDNESS OF TRUST.

YEA, welcome grief in every form,—
Of biting blast, of whelming storm;
The streams that would an ocean fill,
Or slow, continuous, wearing rill;
Or trouble's flail, or sorrows mill;
A thorny path up rocky hill;
Or desert sands to scorch the feet,
Where torrid suns in fervor beat;
Or barren, drear, and sunless plains,
Where gloomy winter monarch reigns.

Up rocky hills sweet arbors are,
And not a flaming sword to bar;
And shineth, still, though still afar,
Hope's blessed, bright, benignant star.
Hot deserts their oases have;
And, crossed, the pleasant splash of wave
And sound of brooks, and warbling grove,
Shall lift the pilgrim's heart above.

The true man saith, though die I must,
Till death I'll keep a beaming trust,
Though every plan should fall in dust,
And choicest treasures yield to rust.
Night brings the day, grief bringeth bliss;
And never that but cometh this.
Peace follows war, thorns speak the rose;
Fatigue foreruns a sweet repose;
And he who toils nor sighs for rest
With respite from his work is blest.
Or is this doctrine of true saints,
That he who hath but patient plaints,
And interludes his woe with songs,
To royal race and home belongs;
And crowned, shall come in little time
To thrones, and feast, and heavenly chime;
And gain within the earthly clime,
A joy above all hope and rhyme!

—Kennebec Journal.

Progress of the Cause.

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

Carson City, Mich.

SINCE our last report, the good work has been onward until the Sabbath-school and meetings number fifty or more, including all. Have obtained twenty-four subscribers for our periodicals, and sold over thirty dollars' worth of our publications. A class has been formed, and Systematic Benevolence organized.

We felt disappointed by not seeing Bro. Nelson among us to organize the T. & M. Society; yet we did the best we could to set the importance of this work before the church, after which all united, and now have received their publications, and are at work.

It has been very encouraging to us to see how the truth has affected this people, in causing them to leave the use of tobacco, tea, coffee, pork, &c. There are many good openings where we have been invited, some of which came from non-professors.

Nov. 7 and 8, was with the church in Ravenna. On first-day, Bro. Root being present, a T. M. Society was formed. Some here are growing in the truth. One brother, aged 72, who had used tobacco for 53 years, informed us that he was free from even a desire for it.

Dec. 6, being at home preparing for winter, had the pleasure of attending the T. & M. meeting, and it was pleasing to see with what readiness and liberality the brethren and sisters responded to the call for means to send out the *Reformer* and *The Voice of Truth*. The director called for \$600 as our sum, and the subscription immediately ran up to \$704.

As we look back over the past four months, we can see that the Lord has worked greatly for his truth.

A. O. BURRILL.

Berlin, Mich., Dec., 7, 1874.

Kentucky.

At my last report I was returning from the Ohio Camp-meeting, and on account of my wife's sickness I was detained at home about three weeks. Then I started to visit the brethren in Hardin Co., in this State. Met with the brethren at Springville on my way on the evening of Nov. 3. Found them strong in the Lord and encouraged to go on. Made arrangements to organize a T. & M. Society. I came by the way of Danville to take my children to the deaf and dumb asylum. At the request of the superintendent I hung up my prophetic chart and talked to those that could hear for about half an hour, and the superintendent, Mr. Jacobs, then explained it in sign language to the mutes. It was interesting to see the little fellows receive it.

Came to Locust Grove on the 8th inst. Found the brethren and sisters all in good spirits; but the Disciples were carrying on a protracted meeting, and we thought best to defer our meeting until theirs was over. Meanwhile I went to Glendale Station, and gave a few lectures. Prejudice is very strong there.

Sabbath and Sunday, Nov. 14 and 15, was a good time for the church at Locust Grove. I think we all felt that it was one of the best meetings we ever enjoyed. Oh! how good

the Lord is in giving us such showers of blessings. Praise his holy name.

Sunday afternoon we organized, or rather perfected the organization of, the T. & M. Society, raising funds to the amount of \$24.00, and also arranged s. b. amounting to \$35.00. This has been increased some since. Through tracts sent here by our brethren in Hardin Co., the way is opened for lectures. I have given five discourses with increasing interest, though the nights are dark and frequently rainy. There are brighter hopes for Kentucky. I feel like giving myself wholly to the cause of God.

My P. O. address for the present will be, Catalpha, Hart Co., Ky.

S. OSBORN.

Ohio.

DURING the month of November, I have been engaged in holding a series of meetings in the school-house in Colton, a small station on the R. R. in Henry County. Four ministers of different orders occupy the house regularly, two of them each Sunday, which, to some extent, abridged my opportunities to reach the people. But the Lord has blessed my feeble effort. About ten adults are trying to walk in the light of the last message. Among this number is the elder and deacon of the Winebrenarian church. This little company will meet regularly on the holy Sabbath for prayer and Bible-class.

H. A. ST. JOHN.

Dec. 7, 1874.

Learning the Truth.

BRO. D. P. STRANG, writes from Coos Co., Oregon: Some kind friend has sent me the REVIEW, and I have learned more of the true teachings of the Bible from that paper than ever I knew before. I have always been a reader of the Bible, but being brought up a Methodist, and taking their construction of the word of God, I have been led to doubt and despondency very often. And I bless God that I have ever heard of the Seventh-day Adventists. I have read several of your books and I am sure you have the truth. My wife and I are trying to keep holy the Sabbath of the Lord. Pray for us that we may be found among that number that will be counted worthy to enter in through the gates into the city.

There is but one more of like faith that I know of in the county. We live in hope that some of those who are preaching the truth will be sent to this county to preach. We will do all we can to help along the cause of present truth, for we love the Lord and we love his people.

Waiting for a Laborer.

DEAR BRETHREN: I write concerning a few who recently commenced to keep God's commandments in Texas County, Missouri. Last June I had occasion to pass that way. I stopped to keep the Sabbath with a Mr. Sappingfield, a Disciple. We conversed freely on religious subjects, he being very zealous in his belief.

When it came time for me to leave, he expressed a desire to read the REVIEW, which I sent him soon after. On the 14th of November last, I had the pleasure of spending another Sabbath with him, and by request of his wife a few others came in, to whom I read and explained as well as I was able the leading principles as taught by S. D. Adventists, showing some prophetic declarations, proving to their satisfaction the times in which we live. They seemed greatly interested. I wrote out a covenant as follows:

We, the undersigned, covenant ourselves together, agreeing to keep the commandments of God and the faith of Jesus. Five anxiously signed, and, on my way home, by request of Bro. S., I stopped to see a Mr. Shipman, who rode fourteen miles to get the REVIEW to read. I talked with him a short time. Himself and wife signed the covenant. One brother desires baptism.

Now I appeal to our little army of good men who are spending their time for the interest of perishing souls and the advancement of our world-wide mission, in behalf of those dear ones in Texas County, Mo. They need a course of lectures from some able man. I will take my team and convey any S. D. Adventist minister in good standing to the homes of our newly-made friends at any time they may call at my house, 3½ miles north of the little station of Dixon, Pulaski Co., Missouri, on the Atlantic and Pacific R. R. If any one can come, will he please confer with me by letter or through the REVIEW in regard to the time, that I may inform the little company when to look for us.

Hoping, dear brethren, this will not pass by unnoticed, I remain yours in the faith.

J. M. JONES.

Dixon, Pulaski Co., Mo.

OH! how sweet to work all day for God, and then lie down at night beneath his smile!

The Earth as a Worshiper of the Beast.

"AND he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13: 12.

It is said by the opposers of the truth that the earth, having no will of its own, and being an inanimate object, having no volition outside of its natural laws, cannot be a worshiper; therefore the language must be figurative, and our literal interpretation thereof incorrect. If asked to explain it, their answer generally is, that the earth must mean the people. But it is evident that there is a plain distinction in the reading between the earth as a worshiper and them which dwell therein; that is, the people. To read it according to their interpretation, it would read as follows: And he causeth the people, and them—that is the people—which dwell therein; that is, the people that dwell within the people; he causeth the people that dwell within the people to worship the beast, &c. Of course such reading and reasoning are nonsensical. They then say that it is not to be understood.

Now the Bible explains itself to a great extent, and we can easily prove that the earth is a Sabbath-keeper, or a Sabbath-breaker; and that it is made either a Sabbath-keeper or breaker, by the action, or labor, of those living upon it.

By turning to Leviticus, chapter 25, and the last part of the second verse, we find the following language: "Then shall the land keep [margin, rest] a sabbath unto the Lord." Verses 4 and 5 show how this was to be accomplished. "But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard." Verse 5. "That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land."

This language plainly shows that when the people ceased their labor, the land or the earth, enjoyed, or kept, a sabbath unto the Lord. So we can positively say that when the Sunday law is made, and the people obey it by resting on that day from their labor, the earth is thus made a Sunday-keeper, as much as they are, and consequently is caused to worship the beast.

For if the land kept a sabbath unto the Lord in the days of the Israelites, by cessation of labor on their part, it is certain that it would just as readily keep or break the Sabbath now as then according as the people should labor or rest upon that day, virtually becoming a worshiper with the inhabitants.

See also 2 Chron. 36: 21, which bears testimony to the same point. We fail to see any better explanation of this earth worship than is given by those who are proclaiming the third angel's message.

W. HARRIS.

Lovest Thou Me?

THEY had dined by the sea of Galilee with Him who "was risen from the dead." The ardent, impetuous Peter and loving John were there, and Jesus asked Peter this brief, but very comprehensive, question, "Lovest thou me?"

After receiving such proof of superior power and love, a less sanguine person might have answered as did he: "Yea, Lord; thou knowest that I love thee." Then comes the test of love: "He saith unto him, Feed my lambs." Again was the question repeated, eliciting the same reply, followed by the same injunction, "Feed my sheep." "He saith unto him the third time . . . Lovest thou me?" and Peter answered, "Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

After all these protestations of love we would naturally expect to see Peter trying to find out what was this work given by the Master, and the best method of performing it; but alas for the weakness of human nature! "Peter, turning about, seeth the disciple whom Jesus loved following; . . . saith to Jesus, Lord, and what shall this man do?" How pointed the rebuke, reminding him of his own duty. "What is that to thee? follow thou me."

Not only to ardent Peter, centuries ago, as he sat by the deep blue Galilee, comes the test of love, but you and I if attentive listeners may hear the Saviour's question, "Lovest thou me?" while to each is given work to do as proof of the love we profess to have.

"Feed my lambs." Along life's dusky pathway, where dark shadows fall, hidden in mountain gorges, panting with heat and thirst on the sandy plain, or shivering in the drenching autumn rain, scattered here and there, are the little lambs plaintively moaning. Who will come to the rescue? Where are the hearts and homes to welcome and receive them? See how they

tremble with fear. Rude hands have dealt out the scanty pittance, or with unfeeling hearts "passed by on the other side." Who for the sake of Him who "carried the lambs in his bosom" will invite the homeless and uncared-for to find shelter in their arms of love?

Across the tranquil waters and fertile plains, down through the long lapse of years, re-echo the Shepherd's words, "Feed my sheep." Wolves have been at work, and the sheep are scattered; many lying mangled and helpless, with their meek eyes upturned, asking for help. You who are strong of heart and hand, watching for golden opportunities, here find your life-work. He who "gave his life for the sheep" keenly feels their sufferings, and if they are neglected will one day say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

We have not mistaken the voice. It is surely His who "spake as never man spake"; and we see the blood-bought objects of his love and care, on dizzy heights, in slippery places, with danger and death around and beneath them. It may be only a little word that is needed by some, and for the bruised and bleeding, the tender ministrations that thoughtful, loving hearts and ready, willing hands might proffer. But the skies are sunny, and life in the valleys so pleasant, its surroundings so congenial to our taste, that the mantle of indifference is wrapped around us, or our sympathy being aroused we look around until we see some one else, and then inquire, as did Peter, "Lord, and what shall this man do?" Here is work just suited to their capacity, and we are anxious that they should be performing it. We are so fearful that some one will not make use of their ten talents that we carefully wrap our one talent in a napkin, lay it aside, and then spend the time allotted for its improvement in diligently searching for ways in which others may use their larger number.

Oh, how we need the mind which was in Christ to do his Father's will without hesitating and trying to find a substitute. Then should we eagerly listen for the Master's voice, and gladly do his bidding. If others have ten talents where we have only one, he knows it, and we need not fear he will make a mistake in assigning to each his labor, or leave any unemployed. While from every direction we hear the cry, "Come over and help us" we may rest assured there will be work suited to the capacity of each. We need not stand idle. Many are wanted but to carry cups of cold water, and the test of Peter's love will be the test of ours to the end of time—to prove by works the love we profess to have.

"Lovest thou me?" "Feed my lambs." "Feed my sheep:" that (though addressed particularly to the elders, it will be true of all who are faithful) "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

MARY MARTIN.

The Age of Coal.

"IN one of the old mines in the Upper Hartz—the Dorothea Mine, near Clausthal—some of the wood originally employed as timbering has become so far altered as to assume most of the characteristics of a true lignite, or brown coal. It appears that certain of the levels in the ancient workings of this mine are filled with refuse matter, consisting chiefly of fragments of clay-slate, more or less saturated with mine water, and containing here and there fragments of the old timbering. This wood, when in the mine, is wet, and of a leathery consistence, but exposure to the air it rapidly hardens to a solid substance, having most, if not all, the characteristics of a true lignite. It breaks with a well-marked conchoidal fracture, and the parts which are most altered present the black, lustrous appearance characteristic of the German "pitch coals." At the same time, chemical examination of the altered wood shows that it stands actually nearer to the true coal than do some of the tertiary lignites. This instance seems, therefore, to prove that pine wood, when placed under highly favorable conditions, may be converted into a genuine lignite within a period which, from what we know of the history of mining in the Hartz, cannot have extended beyond four centuries.—*London Athenaeum*."

The above was copied from the *N. Y. Witness*, and is interesting as a fact, strongly contrasting with the theories of some geologists, whose opinions are all set down as "scientific deductions." However interesting it may be to others, it will scarcely benefit them, for they are generally in the position of the man who readily declared it was "bad for the facts" that they should come in conflict with a theory so plausible as his!

J. H. W.

"OH, dear sir," says Brainerd, in writing to a friend, "do not think it enough to live at the rate of common-place Christianity."

An Exhortation.

WHILE we are busy with our daily cares, let us not forget the responsibilities that rest upon us as lightbearers, in this time when darkness covers the earth and gross darkness the minds of the people. Let us continually watch lest some chance for doing good slip by, and souls be lost forever through our carelessness. Oh! that we may be aroused to a sense of our true condition, and feel burden of soul for those perishing around us.

God's faithful servants are taxed to the utmost, bearing burdens, taking responsibilities, planning and leading out in this great work. Brethren and sisters, let us take home to each of our hearts the burden and weight of the third angel's message. Let us begin to work for ourselves, and for others; for ourselves, by heeding the counsel of the faithful and true Witness; for others, by warning them of the world's approaching doom, and telling them how to escape.

There is work for all; for the humblest church-member as well as the most able minister. Some have five talents, some only one, but God will as surely demand account with those who have only one as with the one with five. Let us sow the seed now, and the Judgment-day will show a rich harvest. And as the Sabbath succeeds the hours of toil and labor, so our rest in the kingdom of God will be more sweet for our having toiled and suffered to obtain it.

VESTA J. CADY.

Poy Sippi, Nov. 26, 1874.

God Reigns.

IN the darkness and uncertainty of the present time, this truth should cheer and encourage the Christian. That he has often permitted evil, we know to be a fact. The reason why he does so, is a problem we are not able to solve. But we do know that he has not only declared that he has power to restrain and control it, but he has often proved that he has this power. As volcanoes and hurricanes are often terrible in their effects, yet they are made to subserve important purposes in the arrangements of our earth; so God also causes the wrath of man to praise him, and at the same time proves to him that he has supreme control. For illustrations of this fact, we need look no further than Pharaoh, king of Egypt, to the accusers of Daniel, and to the murderers of Jesus Christ. And amid the storm now gathering, we should remember that God still rules. He holds the hearts of all men in his hand, and their acts are altogether under his control. He is not the author of evil; but he can overrule it for good. "The Lord Omnipotent reigneth," and we may and ought to exercise confidence in him.

The Coming of Christ.

THE world is astir with a grand and glorious, yet terrible, proclamation—unconsciously, it may be in many instances, but nevertheless, astir. It is a proclamation of the Coming One. He who was born amid poverty, cradled in a manger, condemned by rulers, rejected by his own nation, blasphemed by sinners, betrayed by his own disciple, condemned by a Roman governor, laughed at by mocking enemies, nailed to Calvary's cross; whose suffering was, if possible, co-equal with his purity; whose righteousness was commensurate with his worldly infamy; who, seeing his own church subject to death, himself took part in the same, that through death he might destroy him who had the power of death, that is, the devil, and thus ransom his own from the power of the grave; who rose for our justification, and ascended on high, and gave gifts unto men; this same Jesus is coming back to earth as he was seen to go away.

He will come to destroy death. Awake, O sleeper, and sing! Thy Deliverer cometh! He cometh to break the bands of thy captivity, shatter the marble tombs that have held thy dust, unturf the greenward graves of valley and hill, gather his jewels from river and sea, and awaken to life eternal or condemnation all who slumber in earth's domain.

He will come to destroy sin, to stop it, to clean out of this planet all its terribly abundant mischief-making and putrefaction, and raze it with a purging baptism of fire. Sin has been the curse of earth and an enemy of God. He will end it, and have a pure place for a pure people.

He will come to make the place of his feet glorious. He will girdle earth with robes of splendor, and strew it with carpets of fadeless green. He will touch it with the pulsing thrill of immortal vigor, and fill it forever with song and joy. Amen. We wait thy return. We wait for thy gladness presence. We will welcome thee back to thy blood-purchased possession.

"How long, dear Saviour, O how long
Shall that bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

That this devoutly wished and longed for consummation is hastening greatly, we think is proclaimed by the abounding wickedness of the world lying in the wicked one (2 Tim. 3); a luke-

warm church but half awake to the concerns of salvation (2 Tim. 4: 3, 5), and proclaiming the Lord delayeth his coming (2 Pet. 3: 4); the chronological prophecies indicating that we are treading the last segments of time; strange signs in heaven and earth (Joel 2: 2); tidal waves sweeping a quarter way round the globe—the terror of the seas (Luke 21: 11); earthquake shocks more frequent than ever before known (Luke 21: 11); the political world trembling on the brink of some mighty revolution, and men's hearts failing them for fear and for looking after those things which are coming on the earth (Luke 21: 26), infidelity and spiritualism, shaking the very foundation of the religious fabric of society (1 Tim. 4: 2); and above all, the cry of peace and safety indicating the coming of sudden destruction. (1 Thess. 5: 3.)

Awake, O sleeper! The pulse of time beats unsteady and spasmodic with the throes of coming death. The Judge cometh! Thy stewardship he will soon demand of thee. Bestir thee quickly! Lay hold on Christ by a living faith! Seek the shelter of the Rock that has been cleft for thee. Purify thy heart by the washing of his cleansing blood. Obey his voice. Trust his promise. And by a steadfast purpose and life of faith seek the only preparation that will stand the ordeal of coming judgment.

Christian! be strong. Thy warfare is almost ended. Thy struggles will soon be over. Thy tears will soon cease. The crown and harp and song will soon be thine. Be firm in duty. Be watchful unto prayer. *Be strong in thy faith.* Soon he who is thy life shall appear, and thou shalt appear with him in glory.—M. R. PHEEPLACE, in *Biblical Messenger*.

The Broad Gauge.

"ENTER ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

These words of our divine Lord have indeed a very significant meaning; and a person would naturally conclude from passing events that they are applicable to the present generation.

Our Saviour has left a record that the way to the celestial city, wherein every heart beats in unison with God's holy law, is a strait and narrow one, and "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my father which is in Heaven." Matt. 7: 21.

Notwithstanding all the admonitions and teachings of Jesus, as to the narrowness of the way to eternal life, our friends in and about Boston would have us understand that Jesus made a mistake in his assertions as to the straitness of the way. Having arrived at this conclusion, they make out a new timetable and run an independent train.

For instance, Mr. Inskipp, a noted revivalist, while holding a series of meetings in Boston, said, "We are no longer in the strait and narrow way, for the gospel-car is switched off upon the broad gauge, and a free pass issued to all who will get on board: So, Come on, come on, come up here," said he, with a tone which shook the very building and started the congregation from their seats toward the altar, there to obtain sanctification and present salvation through their prayers.

Amidst their shouting, praying, and singing, all at the same time (which was a scene of perfect confusion), hundreds were pressing forward for prayers, many of them laughing and tittering as they were urged onward. It seemed to me hardly less than a blasphemous affair for a religious gathering. And many people have since stated that it was equal to any theatrical performance they ever attended. Said a boy of twelve years, while witnessing this scene of excitement, Why not turn the meeting-house into a theater? I failed to notice the least manifestation of the Spirit of God. The still, small voice was excluded; and I thought more than once of the words of Paul to Timothy. 2 Tim. 3: 1-9.

M. WOOD.
Boston, Mass., Nov. 30, 1874.

"No Night."

DAY without a night would seem very strange to us. Yet it is well known that in extreme northern countries, during a portion of the year, the sun never sets. A writer in the *Bible Class Magazine*, tells its readers how strange this seemed to him, as he saw it in northern Sweden.

"We arrived at Orebro on the 23d of June, two days after the longest day, and on midsummer eve. The greatest peculiarity, and the one that was most difficult to understand, was the 'no night.' I was constantly reminded of the description given by John, in Patmos, of Heaven—'And there shall be no night there.' And this 'no night' became even more apparent the farther we traveled north. Hour after hour passed by, and no shades of evening came over us, day after day.

"It is true the sun just dipped below the horizon at ten, eleven, or twelve o'clock at night, according to where we were, but only to rise again in two or three hours' time. At midnight it was broad daylight, only mellowed down through the sun having disappeared for a short season. I would look at my watch to see if I had not mistaken the hour; but no, it was quite right, and it was difficult to know when it was time to retire. Indeed, it seemed absurd to go to bed in the broad daylight, but this I did night after night.

"It is impossible to describe the peculiar sensation that is caused by this constant daylight. It is the one source of astonishment every night. It banishes sleep; and at eleven o'clock at night, at midnight, at one o'clock in the morning, one wanders out into the garden or into the street, looking in vain even for twilight, as a slight indication that it is time for rest.

"This constant daylight in a country like Sweden, where the season is so short, is very useful; because the sun setting for so short a time never allows the air to grow cold, and the constant heat of the atmosphere, together with the constant daylight, enables vegetation to grow through the whole twenty-four hours; and thus the crops will spring up and ripen in a few weeks. Merchants in their offices, steamers on the rivers, laborers in the fields, even children I saw at work up to twelve o'clock at night. This certainly must require a constitution peculiarly adapted for such a state of things.

"Dr. Macmillan thus writes of it: 'The long daylight is very favorable to the growth of vegetation, plants growing in the night as well as in the day in the short but ardent summer. But it is peculiarly trying to persons not accustomed to it. It prevents proper repose, and banishes sleep. I never felt before how needful darkness is for the welfare of our bodies and minds. I longed for night; but the farther north we went, the farther we were fleeing from it, until at last, when we reached the most northern point of our tour, the sun set for one hour and a half. Consequently the heat of the day never cooled down, and accumulated until, at last it became almost unendurable. Truly, for a most wise and beneficent purpose did God make light and create darkness.'

A Burning Well.

IN Virginia, on the banks of the Ohio River, about fifty miles from Pittsburg, is a burning well. Passing up the river, you will see many places where coal is dug from the hills, and, occasionally, where wells have been bored or drilled for kerosene or coal oil. These wells are not like the wells we dig and stone up, using a bucket or pump to draw the water with, but they are wells no more than four or six, perhaps eight, inches across the top. They are drilled through the earth and rock, down many hundred feet, and an iron pipe the size of the well is thrust into them. In proper places such wells are made, and large quantities of kerosene oil are obtained from them.

This well was sunk for oil, but in the place of oil, gas (such as is used in cities) came out. An iron tube extending about eight feet above the surface of the ground was placed over the well, and, as the gas escaped the tube, it was set on fire. When there is no wind to disturb the blaze, it will shoot up so high that it will reflect on the clouds above, which can be seen at a distance of more than thirty miles. As it burns, it produces such a roaring as to be heard at a great distance. The blaze, as it leaves the tube, widens so that it is several feet across it, and looks like a burning tree. Day and night, rain or shine, it never ceases to burn; and the stronger the wind blows, the louder the flame roars.

The houses near are all lit with gas from it by means of iron pipes leading to them from the well; also their stoves are so constructed as to burn the gas for fuel. They do their cooking and warm their houses, all by gas. Would it not seem strange to see a fire continue burning in a stove, although you never put wood or coal in it?

But this is not the most interesting part of this story. A man discovered that, by bringing this blaze in contact with metal—as you have probably held a piece of tin against a lamp or candle blaze—it would collect a substance somewhat similar to lamp-black, and by preparation this would produce a superior kind of printer's ink. This man, securing his discovery by patent, has made a large fortune by supplying dealers with such ink. It is quite possible that, as you read this account, you see some of the production of this burning well; and as it gives light and heat to houses near it and has much to spare, may it give much intellectual light and warmth to your souls as you read the good instructions you receive from month to month in your dear paper, the *INSTRUCTOR*, made up of words which could not appear were it not for the ink which forms them.

The wonders of the earth are many, and we love to learn of them; but let us all learn to lead good and happy lives here, and finally we shall be saved in the better world to come.

—E. B. LANE, in *Youth's Instructor*.

The Last Days.

THE last days were to be marked by an inordinate desire for gain and worldly pleasure. Says the apostle, "In the last days . . . men shall be lovers of their own selves, covetous. . . lovers of pleasures more than lovers of God." 2 Tim. 3. The mad rush for the acquisition of property, and the many schemes employed at the present time to obtain the riches that perish, are truly wonderful. The numerous Bank Associations, Insurance Companies, Railroad Incorporations, and individuals who are heaping treasures together for the last days; and the unparalleled and extravagant investment of means for that which satisfies not, by men of this world, are very striking evidences of the nearness and certainty of the approaching end.

In speaking concerning the last days, the prophet Isaiah says: "Their land also is full of silver and of gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots." Chap. 2: 7. In attestation of which we give the following:—

PRICES PAID FOR AMERICAN HORSES.

"Kentucky, \$40,000; Norfolk, \$15,000; Lexington, \$15,000; Kingfisher, \$15,000; Gleneig, \$10,000; Smuggler, \$15,000; Blackwood, \$30,000; Jay Gould, \$30,000; Dexter, \$33,000; Lady Thorne, \$30,000; E. Irving, \$30,000; Goldsmith Maid, \$20,000; Startle, \$20,000; Prospero, \$20,000; Rosalind, \$20,000; Lula, 20,000; Happy Medium, \$25,000; Clara G., \$30,000; Pocahontas, \$35,000; Edward Everett, \$20,000; Auburn horse, \$13,000; Judge Fullerton, \$20,000; Mambrino Bertie, \$10,000; Socrates, \$20,000; Geo. Palmer, \$15,000; Mambrino Pilot, \$12,000; George P. Daniels, 8,000; J. G. Brown, 12,000; Flora Temple sold, when aged, for \$8,000, for brood mare; \$25,000 was offered and refused for Tom Bowling last summer; \$30,000 was offered and refused for Bassett in his three-year old form; \$25,000 will not to-day buy Baywood or Asteroid; \$40,000 was offered and refused for Woodford Mambrino, and \$20,000 for Thordale."

"Neither is there any end of their chariots." In one city, London, the *London City Press* says: "There are at least 150 railway stations." The "trains," on the Metropolitan and other intramural railways, "run every three or five minutes, and convey from twenty to fifty millions of passengers annually." Through one junction, Clapham, "700 trains pass every day," and "its platforms are so numerous, and its underground passages and overground bridges so perplexing, that to find the right train on changing, is one of those things that 'no fellow can understand.'"

After referring to those chariots propelled by steam, it speaks of those drawn by horses, and says: "Besides the railways there are some fourteen or fifteen thousand tram-cars, omnibuses, and cabs, traversing the streets." One company alone "has 563 omnibuses, which carry fifty millions of passengers annually."

The following shows that the church is also "waxing rich:—"

The salaries of twenty-eight prelates of the Established Church of England amount to £152,900 a year, or nearly \$800,000; but to this you must add £38,000 for as many deans. The annual patronage attached to these twenty-eight dioceses is valued at £901,165. The patronage includes canons resident, archdeacons, and other clerical snuggeries. The value of the real estate of the Established Church of England may be estimated from its revenue, which at its lowest rate is £7,000,000, \$35,000,000 annually. The sexton of Grace Church, New York, has made Christianity profitable, and saved \$250,000.

R. M. KILGORE.

Extent of the Liquor Trade.

IN England, there are consumed annually, on an average, 728,200,000 gallons of beer, and probably 60,000,000 gallons of spirits; in Germany, 146,000,000 gallons of beer and 121,500,000 gallons of wine; in France, 51,800,000 gallons of beer and 600,000,000 of wine, and probably 40,000,000 of spirits. In the United States the consumption of beer reaches 297,000,000 gallons, about 22,000,000 of wine, and 73,000,000 gallons of spirits. The value of liquor consumed annually in these four countries is not less than \$2,000,000,000, and, with the money invested in its production and manufacture, the money spent in it certainly exceeds \$4,000,000,000.—*Ex.*

Obituary Notices.

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

DIED, near Kingsville, Mo., Nov. 3, 1874, Sarah M. Hobbs, daughter of sister A. L. Hobbs, aged fifteen years and five days. She has been keeping the commandments of God and faith of Jesus. Was baptized a year and a half since by Bro. Rogers. We have every evidence that she died in full assurance of faith, and that when Christ who is the resurrection and the life shall appear, he will crown her with immortality. Words from John 11: 25.

A. J. O'B.

DIED, Nov. 19, 1874, my mother, Elizabeth Burbridge, aged 94 years and 10 months.

I. BURBRIDGE.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 15, 1874.

Notice.

The next number of the REVIEW will be issued one day later than usual.

The Cause in California.

We have cheering news from Eld. Loughborough, and later from Eld. Carnright, relative to the tent-meeting now being held in the city of San Francisco, Cal., and the condition of the cause at Oakland.

We have received an urgent call from the California Conference Committee, endorsed by Eld. Carnright, to return, to manage the publishing department of the work in that State.

To Correspondents.

Has Sunday always been considered the first day of the week? If so, why? By answering the above, you will set at rest the minds of several who contemplate adopting the seventh day as the Sabbath.

Ans. In replying to this query, we suggest that the idea of the question would be better expressed by transposing the terms of the proposition, thus: Has the first day of the week always been called Sunday? The question can be answered only in this form, because the numerical order of the days of the week was first established, even from the creation, and it was not till subsequent times that names or titles were applied to them.

Our Health Almanac.

We have now printed two editions of the Hygienic Family Almanac of 23,750 copies each, making in all 47,500 copies. Not less than 42,000 copies have been shipped from this Office at this early date.

The Health Reformer.

We need not say to the friends of health reform that the Health Reformer is in all respects worthy of their patronage and their influence.

1. The editor, Bro. J. H. Kellogg, M. D., has entered upon his work for the sake of Christ and humanity, and is evidently called of God to give light to the world through the press on the great question of how to live.

2. The mechanical execution of the Reformer is first-class, and the stock used is superior.

3. The price, at only one dollar a year, is lower than any other journal of the kind in our country, by one-third. And, then, in our anxiety to give it an extensive circulation, we are offering canvassers, who give their time to it, a cash premium of one-half.

In view of these facts, we believe it to be the duty of the friends of reform to unite in sustaining the publishers of the Health Reformer in their cheerful labors and sacrifices.

Each worthy reader of the REVIEW is urgently invited to subscribe for the Reformer for the year 1875. Send one dollar in a letter to our Office at our risk. Do not wait for some canvasser to come along who will claim one-half the small price you pay for his trouble.

The offer of one-half cash premium is to those

who go out into the outside world and make canvassing a business. We urge our ministers to call the attention of our friends everywhere to the Health Reformer and to collect as many full paying subscribers as possible.

Health Publications.

At present, we are offering one-half discount on all health publications issued at the Health Reformer Office. And yet these very health publications cost much more than our denominational works.

PUB. HEALTH REFORMER.

Canvassers Wanted.

We want five hundred men and women to enter the field as canvassers for the HEALTH REFORMER, Way of Life, Hygienic Family Physician, Hygienic Almanac, and other health works.

We offer one-half discount in quantities of not less than ten dollars' worth, by express; but cash must accompany all orders. No discount on small orders by mail.

Address, HEALTH REFORMER, Battle Creek, Mich.

Holiday Presents.

BOOKS! BOOKS!! BOOKS!!!

The following list of books we offer for sale for the especial benefit of those who wish to purchase holiday gifts for their friends. We offer none but what, on examination, have been found to be the best of this class of books, and comparatively free from popular theological errors.

Table listing various books and their prices, including 'The Great Reformation', 'Aeneas's History of the Reformation', 'Scripture Biography', 'Cruden's Concordance', 'Bible Dictionary', 'Cole's Concordance', 'Prince of the House of David', 'The Court and Camp of David', 'The Old Red House', 'Higher Christian Life', 'The Golden Heart', 'Anecdotes of the Wesleys', 'Pilgrim's Progress', 'Biography of George Whitefield', 'History of English Puritans', 'Story of a Pocket Bible', 'Captain Russell's Watchword', 'The Upward Path', 'Ellen Dacre', 'Little Nellie', 'Lenore's Trials', 'Tim the Scissors Grinder', 'Sequel to Tim', 'The Brother's Choice', 'Climbing the Mountain', 'The Two Books', 'Awakening of Italy', 'Life of Joseph Bates', 'White Foreigners', 'Lady Huntington', 'Young Man's Counselor', 'Young Lady's Counselor', 'Paul Venner', 'Among the Alps', 'Poems of Home Life', 'Edith Somers', 'Nuts for Boys to Crack', 'The Better Life', 'Anecdotes for the Family', 'Sabbath Readings', 'Pictorial Narratives', 'Bertie's Birthday Present', 'Songs for Little Ones', 'Memoir of Dr. Payson', 'Mirage of Life', 'Huguenots of France', 'Evelyn Percival', 'The Boy Patriot', 'Springtime of Life', 'May Coverly', 'Glen Cabin', 'The Old, Old Story, cloth, gilt', 'Poems by Rebekah Smith', 'Ethel Seymour', 'Horace Carlton's Essay', 'Oakfield Lodge', 'Frank Merton's Conquest', 'Dora Felton's Visit', 'Alice Maitland's Trial', 'Rachel White's Fault', 'Concert Programme', 'Charlotte Elizabeth', 'Save the Erring', 'Blanche Gamond', 'My Brother Ben', 'What Now?', 'Child at Home'.

Table listing names and amounts: Lizzie Blake .40, Hannab's Path .35, Star of Bethlehem .30, Father's Letters to a Daughter .30, Bible Stories .25, Christian Use of Money .20.

Appointments.

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

. Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

QUARTERLY meeting of the church at Patricksburg, Owen Co., Ind., Jan. 2 and 3, 1875; also the T. & M. Society will meet Jan. 3 in connection with the quarterly meeting.

N. CARAHOOF.

QUARTERLY meeting of T. & M. Society Dist. No. 1, of Kansas will be held in connection with the church quarterly meeting for north-western Kansas, January 9 and 10, 1875, at the school-house near Bro. Y. Swearingen's in Cloud Co., four miles South of Concordia.

O. O. BRIDGES, Director.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 19, 20. The Maine T. & M. Society will hold its next general quarterly meeting in connection with this meeting; also Dist. No. 1 will hold its quarterly meeting at this time.

J. B. GOODRICH.

THE next State T. & M. Society quarterly meeting for Ohio will be held at Clyde, Dec. 26, 27. The district directors will hold their district quarterly meetings at least two weeks previous to this meeting, and send their reports to the State secretary.

O. MEARS.

QUARTERLY meeting of the Ohio T. & M. Society, Dist. No. 3, at North Bloomfield, O., Dec. 19 and 20. Scattered members will please send in their reports.

R. A. UNDERWOOD, Director.

MEETING for Dist. No. 11, N. Y. and Pa. T. & M. Society, at Randolph, Cattaraugus Co., N. Y., Dec. 19 and 20, in connection with the general meeting. Let the librarians send their reports so that they may reach me as early as the 16th of Dec.

S. THURSTON, Director.

QUARTERLY meeting of the S. D. A. church of Greenbush, Dec. 26 and 27, at the house of D. Sevy, in Greenbush, Clinton, Co., Mich. Come, brethren and sisters, one and all, and help bear the burdens of the Lord, and also of one another.

O. B. SEVY, Clerk.

QUARTERLY meeting of Dist. No. 7 of T. & M. Society of Wisconsin, at Plainfield, Dec. 26 and 27, in connection with the quarterly meeting of Fish Lake and Plainfield churches. Eld. O. A. Olsen is invited. Eld. Cady is expected. We hope for a report from all the members in time for this meeting.

P. S. THURSTON, Director.

No providence preventing, I will meet with the churches in Maine, as follows:—

Table listing church meetings in Maine: North Jay, evenings, Dec. 22, 23; Somerset Mills, Dec. 26, 27; Hartland, quarterly meeting in the church, Jan. 2, 3, 1875; Woodstock, Me., Jan. 9, 10; Brunswick, evenings, 13, 14; Richmond, monthly meeting, 16, 17; Canaan, 23, 24; Cornville, 30, 31; West Athens, evening, Feb. 2; No postponement on account of weather.

J. B. GOODRICH.

QUARTERLY meeting for Civil Bend church, Daviess Co., Mo., first Sabbath in January, 1875. Cannot some minister meet with us?

FREEMAN RAMSEY, Clerk.

QUARTERLY meeting of All. church, will be held on Nile's Hill, N. Y., Jan. 2 and 3, 1875. All are invited to attend, and members that cannot, will please report.

JOSIAH WITTER, Clerk.

GENERAL quarterly meeting of the Wis. T. & M. Society at Oakland, Jefferson Co., Jan. 9, 10, 1875. We hope all the directors will be prompt in reference to the quarterly meetings in their several districts. These meetings should be held about the last Sabbath in December, and the report of them sent to the State secretary, Mattie Babcock, Monroe, Wis., so that we may have a full report at the general meeting.

O. A. OLSEN, Pres.

I WILL meet with the friends of the cause at Johnstown Center, Wis., Dec. 19, 1874; Little Prairie, Dec. 26, 1874; Raymond, Racine Co., Jan. 2, 1875. Hope for a good attendance at these places.

A. OLSEN, Director.

THE regular quarterly meeting of the church in Greenup, Cumberland Co., Ill., will be held the first Sabbath and Sunday in January, 1875. All the scattered brethren are invited. Let those who can, bring feed and provision, and thus be as little burden as possible to the brethren residing at the place of meeting. No postponement on account of weather.

C. H. BLISS.

QUARTERLY meeting for Sand Prairie church, Wis., Dec. 26, 27, 1874, commencing with the Sabbath. Preaching expected. The T. & M. Society will also hold their quarterly meeting in connection with the same. The members will please bring in their reports. Friends from abroad are invited.

THOMAS DEMMON, Clerk.

QUARTERLY meeting of T. & M. Society of District No. 7, of Missouri and Kansas, will be held with the church at Drywood, Vernon Co., near Bro. Kindall's, Sabbath and first-day, Jan. 2, 3, 1875. We would earnestly invite all the brethren to attend, and those who cannot come will please send in their reports in time for the meeting. Bro. J. H. Rogers is expected to be with us.

JOHN T. KLOSTERMYER, Director.

QUARTERLY meeting of the Norridgewock church at South Norridgewock, Me., Jan. 2, 1875. All members who cannot attend are requested to report by letter.

F. J. KILGORE, Clerk.

Business Department.

Not slothful in Business. Rom. 12:11.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

MY P. O. address for three weeks will be, REVIEW & HERALD, Battle Creek, Mich.

O. A. OLSEN.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. W W Bute 47-1, J Pierce Sen 47-15, H W Wilcox 46-17, John Stone 47-2, Elizabeth Parks 47-1, Geo Benton 46-20, Oliver C Spencer 47-1, Phebe L Cornell 47-1, Lucy Brown 46-24, A B Pearsall, 47-1, Daniel C Burdick 46-25, Mrs H M Zenor 47-1, Mrs Emma Gordon 46-17, Mrs N Dennison 47-1, Harrison Spears 47-1, Wm A Hicks 46-21, D B Welch 47-1, Mrs Alva H Orton 46-20, W H Eggleston 46-22, Samuel Winkley 46-25, Mrs M F Dibble 45-1, John H Green 47-1, Benjamin Sweet 46-17, B C Sherman 46-24, I V Wible 46-16, Wm P Healey 46-24, Brooks M Heald 47-1, H B Wetherell 46-24, Rebecca Ake 47-1, M N Cross 48-17, C S Fox 46-16, Henry Chilson 49-8, M Z Southwick 47-1, Noah W Vincent 46-22, Francis Greenman 47-8, Thomas Foster 47-26, John Carter 47-12, Ira W Green 46-24, H Thurber 47-1, L A Green 47-1.

\$1.00 EACH. Thomas Fisher 46-16, S Dana 46-1, E S Finch 45-24, Mrs M J Clark 45-24, Mrs C Graham 45-24, James Loudon 46-1, David Jay 45-24, O A Rihmond, 45-24, Edwin Judd 45-24, Mrs Clem Reed 46-23, L O Wardell 45-20, G W King 46-24, Aner Woodin 46-24, J N Smith 45-22, J J Abbot 46-24, Robert Ladlee 46-1, A Hopkins 46-1, W S Woodbury 46-18, A H Robinson 46-1, John Brown 45-24, Joseph Shields, 46-24, G W Pond 45-20, Mrs H Morgan 46-24, Robert Wetherly 46-24, Henry Rue 46-24, Asa Lockwood 46-1, M J Chapman 46-1, Sarah Spaulding 46-3, Wm Ashley 45-24, Richard Haven 46-24, Hattie F Howard 46-24, J A Davis 45-1, T Crouch 46-1, B Kuceland 46-1, J S Day 47-1, O O Bridges 46-23, Mary E Windecker 46-24.

MISCELLANEOUS. G P Dykes \$1.15 47-1, J H Shortridge 3.00 52-17, Reuben Jones 50c 45-24, Nancy E Young 2.25 47-1, Joseph Brown 50c 45-24, M A Higley 5.25 46-24, Ira Bell 50c 45-24, A R Hayden 3.00 47-24, Elizabeth Gallegar 50c 45-24, Mrs Susan Green 50c 45-10, Mrs M L K 50c 45-17.

Books Sent by Mail.

Edwin Judd \$1.10, Linda M Brinye 10c, James S Colvill 10c, Thomas Francis 25c, V Hamman 25c, Ada J Grabbis 1.00, J B Foster 10c, D P Strang 25c, Lama M Chandler 1.00, J C Hubbard 10c, A J Yeoman 1.35, H C Green 1.00, Lizzie D Alton 60c, Elizabeth Lander 5.00, S P Williams 50c, Daniel Dunn 10c, Ruth C Thompson 1.00, Addie Farrington 50c, Susan C Gere 10c, Michael Stevens 1.25, Jane D Hill 3.00, Wesley O Andrews 25c, Eveline Cole 1.00, Geo Benton 10c, Lydia Graybill 10c, H P Marks 1.00, H R Wayman 30c, Dr Young 10c, Mrs Joseph Decramer 10c, Mrs Eben Hawkins 10c, Wm A Hicks 10c, A Hopkins 20c, Matilda Larkee 10c, Hon M L Pierce 10c, Dr J C Lovejoy 10c, Mrs J Lovejoy 1.00, L W Van Meter 10c, Reuben Worick 1.00, H T Choate 10c, Stennie Larkee 50c, Alfred Chase 30c, Nels Berthelsen 25c, I Crane 50c, Geo A King 1.00, W L Geiger 1.50, L B Hoyt 1.35, M E Ballou 30c, Mrs Eleanor Eaton 1.00, Mrs T G Gray 1.00, F J Payne 1.00, Mrs J J Little 10c, O C Pease 20c, S W Bradley 10c, Samuel Dana 10c, James A Smith 1.50, R M I Vail 10c, A R Simpson 10c, James Loudon 10c, David Lonsford 25c, Adella A Thomas 10c, Mrs Samuel Dershem 30c, Mrs E Clark 1.00, O Brainard 20c, E Zytoske 10c, Otey James 50c, Sophronia Verplank 10c, Willis Babcock 10c, A Hume 20c, Lizzie Brown 10c, Harrison Spears 75c, A E Hall 1.00, Mrs Annie Strand 10c, Washington Morse 5.00, James B Follett 2.25, A Potter 10c, J Bartlett 2.00, M E Letts 10c, A C Tallman 10c, H C Fridley 10c, Mrs Lydia E Martin 2.00, Cyrus Cornish 4.23, Mrs N Dennison 10c, Hiram Thurber 20c, Eugene Ware 10c, James Hendry 2.00, Joseph Gould 35c, Emma J Smith 10c, H W Smith 10c, Mrs H Webster 35c, Josiah Dorcas 3.50, M A Dayton 1.50, James Holiday 50c, Daniel Miller 50c, Frank Rogers 5c, C C Wonders 1.50, Thomas Anderson 10c, H C Wycroff 50c, Rebecca Ake 50c, A F Ellsworth 45c, Hattie M Stiles 1.20, J J Griffith 10c, J S Doe 25c, Lucinda Stevenson 15c, Mrs R M L Mc Neil 1.00, Elbridge Green 1.00, Don Banta 10c, J N Loughborough 17.32, Lois J Calkin 10c, Mrs Celena Atwell 1.00, Daniel Howard 60c.

Books Sent by Express.

H C Winslow, Grand Rapids, Mich., \$17.28. John P Hunt, 399 Larabee St. Chicago Ill., 4.00. E O Hammond, Monroe Wis., 3.00. Washington Morse, Mankato, Minn., 5.00. J H Tuttle, Decatur, Mich., 1.63.

Michigan Conference Fund

Received from the church at Revana \$53.00.

Book Fund.

Julia A Winkly \$10.00, J U Cottrell and wife 5.00.

Cash Received on Account.

Wisconsin T & M Society \$210.00.

Share in the S. D. A. P. Association.

Mary J Luke, \$10.00.

Share in Health Institute.

Elbridge Green \$25.00.

S. D. A. Educational Society.

\$200.00. Harmon Lindsay. \$100.00. Each John Byington and wife, Charles W Lindsay, Susan A Brown. \$90.00. E R Gillett. \$15.00. Maryett Walworth. \$5.00. Harriet Nelson. \$2.00. Elizabeth Green.