

# The Advent Review

## AND SABBATH HERALD.

"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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### "A LITTLE WHILE"

"A little while!" Oh! precious words  
Of Jesus. Spoken just before  
The cross, the crown of thorns, the scourge,  
And mockings, that for me he bore.

"A little while!" What's that he saith?  
"A little while!" We cannot understand.  
Sense only comprehends the parting,  
And lonely wand'ring to a desert land.

"A little while!" Weeping and lonely,  
Hearts, nigh to bursting with the parting's pain,  
And peace and comfort in his promise only,  
"A little while" and "I will come again."

"A little while!" How oft the words  
Have cheered the heart that, nigh to breaking,  
Was clung unto the promise given,  
And found a balm for all its aching.

"A little while!" and night is over;  
Cease weeping, and with faith's glad smile,  
Fight the good fight, be valiant ever,  
For Jesus cometh in "a little while!"  
—D. T. CALL, in *Advent Christian Times*.

### The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ  
shall judge the quick and the dead at his appearing and his  
coming; PREACH THE WORD. 2 Tim. 4:1, 2.

### SYSTEMATIC BENEVOLENCE, OR THE BIBLE PLAN OF SUPPORTING THE MINISTRY.

BY ELD. D. M. CANRIGHT.

(Concluded.)

Will a man rob God? Yet ye have robbed  
him. But ye say, Wherein have we robbed thee? In  
tithes and offerings. Ye are cursed with a curse; for  
ye have robbed me, even this whole nation. Bring ye  
now the tithes into the storehouse, that there may be  
seed in mine house, and prove me now herewith,  
saith the Lord of hosts, if I will not open you the  
windows of Heaven, and pour you out a blessing, that  
ye shall not be room enough to receive it." Mal. 3:

**First-fruits.** Not only does the Lord  
require one-tenth of all our increase, but  
one-tenth must be the first-fruits of our  
increase; that is, the first of whatever the  
Lord gives us. Thus the Lord says: "Thou  
shalt not delay to offer the first of thy ripe  
fruits, and of thy liquors; the first-born of  
thy sons shalt thou give unto me. Like-  
wise shalt thou do with thine oxen, and  
with thy sheep." Ex. 22:29, 30. The  
Lord says, Thou shalt not delay to offer  
the first-fruits; that is, you shall not  
be putting it off, waiting and using it  
yourself; but we are to give the first of our  
fruits; the first of our oxen, sheep, &c.,  
the first of the first-fruits of thy land  
thou shalt bring into the house of the Lord  
thy God." Ex. 23:19. Again the Lord  
says, "Speak unto the children of Israel,  
and say unto them, When ye be come into  
the land which I give unto you, and shall  
reap the harvest thereof, then ye shall bring  
the sheaf of the first-fruits of your harvest  
unto the priest. . . . And ye shall eat nei-  
ther bread, nor parched corn, nor green  
ears, until the self-same day that ye have  
brought an offering unto your God." Lev.  
23:10, 14. Notice that they are forbidden  
to take their bread or parched corn, or  
green ears, or anything till they had first  
brought an offering to the Lord. So we  
shall again in Proverbs 3:9, 10. "Honor  
the Lord with thy substance, and with the  
first-fruits of all thine increase. So shall  
thine barns be filled with plenty, and thy  
kissers shall burst out with new wine."

Here we are required to honor the Lord  
with the first-fruits of all our increase.

Paul recognizes the same principle in  
his instruction to the Christian churches.  
Thus he says: "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." 1  
Cor. 16:2. Our God is a great God, he is  
a jealous God, jealous of his honor. Free-  
ly he bestows his blessings upon his crea-  
tures. But he must be honored for them,  
so he requires that of everything he gives  
us we shall first recognize his authority and  
his goodness by bringing an offering to  
him before we use any of it for ourselves.  
This is certainly just and reasonable. In  
doing this we honor God and bring his  
blessing upon us.

But here is just where our brethren are  
the most liable to let selfishness and covet-  
ousness come in and rob God of that  
which they should give to him. They  
pledge and intend to give so much during  
the year, but instead of making this the  
first-fruit they put it off and delay the mat-  
ter till the very last of the year. They first  
serve themselves, and then the Lord last of  
all, if at all. Their debts must come first,  
their food must be first, their clothing first,  
their wants and wishes first. After all  
these have been met, then, perhaps, at the  
very last hour they will manage grudgingly  
to squeeze out to the Lord just enough to  
save a guilty conscience. This is all and  
entirely wrong. If they would have a free  
spirit, confidence toward God, and his  
blessing upon what they have during the  
year, let them honor God first, just as the  
Bible says. Let them commence the very  
first day of January, the first day of the  
week, and the first day of the month, and  
lay apart to the Lord the first tenth of  
all they receive. When you receive a dol-  
lar, lay out the first ten cents for the Lord's  
treasury. If it is five dollars, take out half  
a dollar. If it is ten, lay out a dollar.  
Continue to do this strictly and conscien-  
tiously. This is God's plan; this is System-  
atic Benevolence; nothing less is. It is  
not Systematic Benevolence at all to let  
our pledges go unpaid month after month,  
while we are constantly receiving blessings  
and means in different ways, more or less,  
every week and month of the year.

Moreover, this is the only way to pay s.  
b. easily. All our brethren who have tried  
this plan thoroughly testify that such is  
the case. When we first receive five dol-  
lars it is easy to take out half a dollar and  
lay it by itself; or if one dollar is received,  
to lay aside ten cents. But when our s. b.  
has run behind, six, nine, or twelve months,  
it seems like a very hard thing to pay  
into the treasury at once the whole amount  
due. By taking this course, it makes it a  
great deal harder for ourselves, and we en-  
joy much less pleasure than we would if  
we gave it a little at a time as often as due.

Brethren, we earnestly exhort you to re-  
form in these matters. Commence now.  
Do not put it off. Have a place in your  
pocket-book, or a little box in your house  
in which to deposit your tithes as fast as  
they are received. Do this and God will  
bless you.

**6. Danger of covetousness.** If there is  
one sin above another, against which the  
Bible repeatedly and in every form warns  
us, it is the sin of covetousness. The very  
root of this sin is selfishness, a self-caring  
disposition. It is my house, my farm, my  
stock, my goods, my children, my debts,  
my wants,—everything must center around  
me. All wants outside of themselves are  
forgotten. If we receive a few dollars in  
money our first thoughts are about self,—  
to use it for ourselves. Other people are  
forgotten, our poor brethren are forgotten,  
the cause of God is forgotten, God's servants  
are forgotten, God himself is forgotten.  
So great is the danger upon this point  
that one of the ten commandments di-  
rectly relates to it, strongly condemning it.

Let us carefully read the word of the  
Lord upon this point; and, my brother or  
sister, do not pass these passages over light-  
ly. Meditate on them a little as you go  
along; see if they do not hit your case; do  
not get to sleep or become drowsy while  
you read them. They may be so familiar  
as to have lost their force with you.

"And having food and raiment let us be  
therewith content. But they that will be  
rich fall into temptation and a snare, and  
into many foolish and hurtful lusts, which  
drown men in destruction and perdition.  
For the love of money is the root of all  
evil; which while some coveted after, they  
have erred from the faith, and pierced  
themselves through with many sorrows."  
"Charge them that are rich in this world,  
that they be not highminded, nor trust in  
uncertain riches, but in the living God, who  
giveth us richly all things to enjoy; that  
they do good, that they be rich in good  
works, ready to distribute, willing to com-  
municate; laying up in store for themselves  
a good foundation against the time to come,  
that they may lay hold on eternal life."  
1 Tim. 6:8-10, 17-19. "Nor thieves, nor  
covetous, nor drunkards, nor revilers, nor  
extortioners, shall inherit the kingdom of  
God." 1 Cor. 6-10. "Moreover thou  
shalt provide out of all the people able  
men, such as fear God, men of truth, hat-  
ing covetousness; and place such over  
them, to be rulers of thousands, and rulers  
of hundreds, and rulers of fifties, and rulers  
of tens," etc. Ex. 18:21. "But he that  
hateth covetousness shall prolong his  
days." Prov. 28:16. "With their mouth  
they show much love, but their heart goeth  
after their covetousness." Ezek. 33:31.  
"For from within, out of the heart of men,  
proceed evil thoughts, adulteries, fornications,  
murders, thefts, covetousness," etc.  
Mark 7:21, 22. "And he said unto them,  
Take heed, and beware of covetousness;  
for a man's life consisteth not in the abun-  
dance of the things he possesseth." Luke  
12:15. "Mortify therefore your members  
which are upon the earth; fornication, un-  
cleanness, inordinate affection, evil con-  
cupiscence, and covetousness, which is  
idolatry." Col. 3:5.

This is what the Lord says to us, only it  
is not a hundredth part of the warnings  
which the Bible contains upon the subject.  
Every one of us is in danger upon this  
point. We may blind our eyes, and silence  
our conscience; we may apply all this to  
somebody else, as the most of men do, but  
we are the very men meant. It is not  
simply the rich men that are in danger of  
covetousness. The poor are often just as  
covetous as the rich. They are stingy with  
what little they might give; and because  
they have but little they make themselves  
believe that they need not give anything;  
but this is not the case. Paul says, "Let  
every one of you lay by him in store." And  
in the Old Testament the Lord said that  
the very poorest should give half a shekel,  
and that none should come empty-handed  
before him. See Deut. 16:16, 17.

**7. Liberality to be cultivated.** While  
the Bible repeatedly and everywhere warns  
against covetousness and stinginess, on the  
other hand it everywhere commends liberal-  
ity. Great and many promises are made  
to the liberal soul. I will quote a few pas-  
sages out of the many. Do not pass them  
over lightly, my brother or sister. They  
were given for our instruction. "The lib-  
eral soul shall be made fat; and he that  
watereth shall be watered also himself."  
Prov. 11:25. "But to do good and to  
communicate forget not; for with such  
sacrifices God is well pleased." Heb. 13:16.

"But whoso hath this world's good,  
and seeth his brother have need, and shut-  
teth up his bowels of compassion from him,  
how dwelleth the love of God in him?"  
John 3:17.

"He that hath a bountiful eye shall be  
blessed; for he giveth of his bread to the  
poor." Prov. 22:9. "He that giveth un-

to the poor shall not lack; but he that  
hideth his eyes shall have many a curse."  
Prov. 28:27. "Give, and it shall be given  
unto you; good measure, pressed down, and  
shaken together, and running over, shall  
men give into your bosom. For with the  
same measure that ye mete withal it shall  
be measured to you again." Luke 6:38.  
"For God is not unrighteous to forget your  
work and labour of love, which ye have  
showed toward his name, in that ye have  
ministered to the saints, and do minister."  
Heb. 6:10.

"And Jesus sat over against the treas-  
ury, and beheld how the people cast money  
into the treasury; and many that were rich  
cast in much. And there came a certain  
poor widow, and she threw in two mites,  
which make a farthing. And he called  
unto him his disciples, and saith unto them,  
Verily I say unto you, That this poor wid-  
ow hath cast more in, than all they which  
have cast into the treasury; for all they did  
cast in of their abundance; but she of her  
want did cast in all that she had, even all  
her living." Mark 12:41-44.

"There was a certain man in Caesarea  
called Cornelius, a centurion of the band  
called the Italian band, a devout man, and  
one that feared God with all his house,  
which gave much alms to the people, and  
prayed to God alway. He saw in a vision  
evidently about the ninth hour of the day  
an angel of God coming in to him, and saying  
unto him, Cornelius. And when he looked  
on him, he was afraid, and said, What is  
it, Lord? And he said unto him, Thy  
prayers and thine alms are come up for a  
memorial before God." Acts 10:1-4.

"For even in Thessalonica ye sent once  
and again unto my necessity. Not because  
I desire a gift; but I desire fruit that may  
abound to your account. But I have all,  
and abound; I am full, having received of  
Epaphroditus the things which were sent  
from you, an odor of a sweet smell, a sacri-  
fice acceptable, well-pleasing to God."  
Phil. 4:16-18.

If liberality is so highly commended by  
the Holy Spirit, it certainly must be a very  
important grace, one that should be well  
cultivated.

**8. A proof of our sincerity.** To his  
brethren whom Paul was exhorting to give  
liberally he said, You must do this "to prove  
the sincerity of your love." 2 Cor. 8:8.  
This I believe to be the principal object in  
giving; viz., to prove the sincerity of our  
love. Talk and profession are very cheap  
and easy; but when a man will give his  
money to support a cause, that is the very  
best proof that he loves it. Hence the  
Lord has ever required this test of our sin-  
cerity. The importance of this idea will be  
seen by the following facts: (1.) The Lord  
is not dependent upon our means to sup-  
port his cause. He could easily send  
down means from Heaven; he could multi-  
ply gold and silver in the treasury, and  
thus save the purses of his people, but he  
does not choose to do it. (2.) The little  
which the poor widow can give amounts  
to but a trifle in supporting the work. It  
would hardly be missed from the treasury;  
and yet even such are encouraged to give  
something. Evidently the design of this  
is not so much to fill the treasury as it is  
to prove their love. (3.) The Saviour him-  
self said that the poor widow who gave  
only two mites gave much more than the  
rich who cast in large sums. What she  
gave was valued, not according to the  
amount given, but by the amount of sacri-  
fice she made in giving. Hence, those who  
give stingily and grudgingly are marked  
by the Lord. So Paul distinctly says:  
"Every man according as he purposeth in  
his heart, so let him give; not grudgingly,  
or of necessity; for God loveth a cheerful  
giver." 2 Cor. 9:7.

In order, therefore, to attain the great  
object of giving, we must give cheerfully  
and liberally, according to our means. If

we do not, it shows our lack of love to God and to his cause. It proves our selfishness, and brings not the blessing of God, but his frown upon us. Every one, therefore, should give something, even if it costs him as much as it did the poor widow.

9. *By giving the first-fruits of our substance we place our property and family under the protection of God, and bring his blessing upon what we possess.* This also is a very important idea. It is plainly stated, and many times repeated in the Bible, that where men give nothing to the Lord they take their property into their own hands and from under the protection of God. They cannot ask God's blessing upon it; for if the Lord blesses their wheat, they keep it all themselves; if he blesses their cattle, they keep them all for themselves; if he blesses them with health, they use it in serving themselves. God will not be a partner to such selfishness. But if we strictly honor the Lord by giving him the first-fruits of all that he bestows upon us, then we can ask and expect the blessing of God upon the balance. No fact is more plainly stated in the Bible than this. Let us read a few passages.

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house." Hag. 1:6, 9. The Lord very distinctly states that he did blow upon what they had, and scattered it, and withheld the dews from watering their grain, and kept their fields from bearing because they did not devote their substance to his cause as he required. Read another passage.

"Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:9-11. Here the Lord distinctly states that he will bless their crops if they will pay their tithes.

Paul states the same doctrine in the New Testament. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10. No doctrine is more reasonable than that the great God will bless those who fear and honor him; and that his prospering hand will be withheld from those who do not. For seventeen years I have been connected with Seventh-day Adventists, and have traveled extensively through all our Conferences and churches, and have carefully observed upon this point, till I am thoroughly satisfied that the special blessing of God does attend those who are prompt and liberal in paying their s. b.; and that very frequently calamity and adversity come upon those who do not do it. If it were proper, I could here give a large number of very striking and interesting illustrations of this fact. Nearly every church furnishes illustrations of it. Many brethren have come to me and told their own experience confirming it, both those who had given liberally and those who had tried robbing the Lord till they were satisfied.

I once organized s. b. in a church where the following circumstance occurred. One brother lived near the church. He was a very liberal brother, always giving to every enterprise that came up. He had a large family, yet his house and barn were always filled at every monthly meeting. His neighbors said that the Adventists would soon eat him out of house and home; but he did not believe it.

When we came to organize s. b., he said that he believed in the plan. He was worth \$2,000, but he would put his property down at \$2,500, so that the Lord should not blow upon what he had. He owned a lot thickly covered with large stone so that it was worthless to him even for pasture. Soon a railroad was built right by this field. They had to have just such stone as this for bridges. He sold them for \$1,000. His land was much more valuable with them off than on. He came to me and said that he had trusted

the Lord and he had raised his property, \$1,000, and that I might put it down \$3,500 which I did.

Now, take another case: At the same time, and in the same church, a brother refused to pledge anything on s. b. He claimed to be very liberal but did not believe in the plan. After urging him a long time he finally told me to put down \$1,300 which I did. At the time, I thought this was liberal—all that he was worth. This was in November. The first of January his house was burned, and all that they had in it. They never saved a thing, not so much as their clothing. Their loss was a very severe one. Then the facts came out as to what he was worth. He still had his farm, hay, stock, &c. Taking out a few debts, himself and others said he was now worth about \$1,300, just the amount at which he had valued his property six weeks before. Was this an accident, or was it the hand of God upon him?

Another poor brother got behind in his s. b. about \$20. Seeing no way to raise it he set apart a piece of ground and planted it to strawberries, promising that the berries should be sold to pay the \$20. They grew and yielded largely. Enough were sold to raise the \$20, and they had some left besides. The money was sacredly laid aside for the Lord. Soon a peddler came along with a patent honey extractor. They were persuaded that this was a very fine thing, with which they could earn much money; but in order to buy it they had to use the \$20 laid aside for the Lord. They did use it, thinking soon to replace it with the money earned; but, as might be expected, the Lord did not bless the undertaking. The brother was sick, the extractor did not work well, and that winter the bees died, and the money was a total loss. They saw their mistake when it was too late.

There are many other cases more striking than these which have come under my observation, though I do not feel free to give them lest I might injure the feelings of some. But I have known so many that I cannot doubt the hand of God in them.

10. *It is astonishing how conversion affects some men.* Before they were converted they were liberal in handing out their means. If they joined an excursion party they were ready to meet their share of expenses. They thought nothing of spending five or ten dollars at a dance, show, or party. They could take their family to the circus, fair, &c., and give them money to spend. They could buy jewelry and fine clothes for their children. They boasted of being as liberal as other men. But as soon as they embrace the cause of Christ, their liberality has all dried up. They seem to think it a terrible thing to give a few cents for the gospel. They act as though every cent given in this way was lost. They are willing to belong to this church, to enjoy all its privileges, to attend meeting, to hear preaching, and to let others pay for it. A conversion that changes a man in this way I do not hesitate to pronounce spurious.

11. *Of all people, Seventh-day Adventists ought to be the most liberal.* (1.) Because they profess to believe and obey the Bible more strictly than any other people; and the Bible, as we have shown, is full and explicit on the point of liberality. (2.) Because we enjoy greater light, and greater blessings in the truth than any other people living. How common it is to hear our people thank God for the light and truth which they have received. Others around them have never seen this precious light. If we do really appreciate it we ought to show it by our works. If others can give to support error, how much more should we give to support the truth. (3.) But the greatest reason of all why we should be liberal is because we believe that the end of all things is right at hand. Our farms, our houses, and all our property is soon to be burned. We are in the closing part of the last generation and the last message to the world. Our numbers are few, and our means small, but the work is great, and the time is short.

Frequently the cause is left to suffer for the want of means which we have in our possession, but persistently withhold. Brethren, if we really believe this message, let us give some good, substantial proof of it. Some of you, as the end draws near, are getting more selfish, more covetous, more grasping; some of you are adding field to field, farm to farm, house to house, and are accumulating money to be burned up. God will mark these things. There are thousands of men in the nominal churches who give more liberally of their means than many of our own people think

of doing. Let us be careful that we do not deceive our souls upon this point.

12. *Seventh-day Adventists save many thousands of dollars every year where others spend it.* Let us suppose a case. Here is a family who used to pay from ten to fifteen dollars per year for tobacco. They pay nothing for this now. They used to pay as much more for tea and coffee. All this they save now. They used to go to circuses, dances, shows, donation parties, and many other places of amusement, all of which costs time and money. They attend none of these places now. Here they save many dollars. They used to wear jewelry and other costly articles. They wear none of these now. They lay out nothing for novel books, story papers, and the like. They take but little interest in the general holidays of the country. They dress plainly, and live plainly. They stay at home and work, work, work, six days in the week, twelve months in the year. If they attend one camp-meeting in the year they think they have made a great sacrifice of time. What is the consequence? Just what we might expect. Our people are improving financially faster than any other class of people of the same means. I fear that this is simply making a gain of godliness.

13. *How much ought I to give?* We now come directly to the question for which we have been preparing the way. Being convinced that it is our duty to do something, every reader will next ask the question, How much ought I to give? The answer is ready—God has written it—*one-tenth of all your income.* Well, what does that mean? It means just what it says,—one-tenth of all we make during the year with our means and our labor. That is, if I earn ten dollars, one dollar of it should be given to the Lord whether it is earned by working on the farm, at a trade, teaching school, or in any other manner. But if I have a team, farm, &c., and with them and my own labor I raise one hundred bushels of wheat, ten of those should be given to the Lord. If I raise ten sheep, one should be given to the Lord; or if I have money out at interest which brings me one hundred dollars a year, ten of that should be given to the Lord. This certainly is reasonable. The Lord gives us nine-tenths of all our income from every source during the year. This we are to use in meeting our own wants—our food, clothing, taxes, debts, etc. But the first tenth the Lord reserves to himself for the support of his servants.

Many argue that they cannot pay their tithes till they have first paid their debts; but this is a delusion of the devil. Our obligations to God are just as sacred as those to our fellow men. We have no right to rob God to pay our neighbor. What would we think of the man who would rent another man's farm, agreeing to give him one-third for the use of it, and then use that third in paying his debts? Would the fact that he owed debts justify him in taking that which belonged to another to pay them? Certainly not. Neither are we justified in withholding our tithes to pay debts which are contracted for our own personal wants. Then, many persons are always in debt and always will be. They use this as an excuse all through life to justify them in doing nothing for the Lord.

Others have claimed that the tithe which we are to give is simply one tenth of what we actually clear above all our expenses of living during the year. But this is wide of the mark. If this were the plan, a large proportion of our brethren and sisters would not be required to give a cent from one year to another; because, after taking out their living during the year, they find themselves worth no more than they were the year before; hence they would have nothing from which to give a tithe. No, this is not the Lord's plan. He requires us to give one-tenth of all our income. See Lev. 27:30-32; Matt. 23:23; Luke 18:12; 1 Cor. 16:2. Our own personal wants are to be supplied out of nine-tenths of our income. The other tenth is the Lord's. Of course allowance is to be made for very aged people, for the sick, &c.

Then again, we are not to pay a tithe on property which does not belong to us. That is, if I own property to the amount of \$2,000 and owe \$1,000 of it I am only to pay tithes upon that which I have clear of debt, that is, \$1,000. Or if a man should employ a large number of hands in doing a large business, he would not pay a tenth of all the proceeds of their labor. He must first take out enough to pay them for their work, and so pay a tenth only of what he actually clears from their labor. We should pay a tithe of whatever we make, either with our property or with the labor of our

hands. To illustrate: I have a thousand dollars. This, put at interest, brings me one hundred dollars per year, and one tenth of that is my tithe, which is ten dollars. But besides this I am laboring all the time myself for which I receive from \$8 to \$10 per week, or about \$500, per year. What should I not give a tenth of what I earn with my hands as well as a tenth of what my property earns? Certainly, I should. Hence while I can give ten dollars as income on my \$1,000 of property, I can give fifty dollars on my labor.

Or, take this illustration: A man owns a farm, farming implements, team, &c., which he rents for one-half the crops, while the other half as his share for his labor. Now the property itself brings one tenth of the produce, while the man's labor brings the other half. If, then, the owner of the farm should pay tithes on his property, what should not the other man pay tithes on his labor? Certainly he should. His hands are his capital. There are thousands among us who have little or no property, and they earn and receive scores and hundreds of dollars every year. These should pay a tithe of this, the same as the man who owns a tithe of the income of his farm. Then, of course, the man who both has property and earns means should pay tithes on both.

But suppose that a man's property is all in a house and lot which he occupies himself. It does not bring him a dollar's income. Should he pay tithes on it? Certainly; because he has the use of it, and saves him paying rent. The man who owns the same amount of property in money and interest would be expected to pay a tithe of his interest. But perhaps, the interest on his money would not meet the rent which he pays for the house in which he lives. Again, a man has a small farm which brings him but little cash income. He thinks he is excused from paying as much s. b. as the man who has the same amount of property in money at interest. But say he is not. This little farmer gets rent, his wood, his garden produce, meat of what he eats and many other benefits from the farm, for all of which the man must pay the cash out of his income.

The principle, then, upon which we range our s. b. is this: The usual and average income on money is ten per cent, that is, ten dollars on a hundred. One hundred dollars put at interest would bring ten dollars each year. One-tenth of this income or increase, is the Lord's, that is, one dollar. But if a man's means is invested in property instead of in money, we say that the property is worth to him the same as money at interest. If it is not, then he can sell it and put it at interest.

A farmer not only has his rent free, but he eats and uses, his wood and hay, and what he sells on his place, but he has no rise of his property, which in many cases is a good deal. All things considered, it is fair to reckon the use of it worth to him the same as so much money. Sometimes it is worth much more than that, and sometimes less, but that is a fair average. This offers a plain basis upon which to reckon our s. b. Each one hundred dollars is worth to its owner ten dollars a year; hence on each one hundred dollars he can give one dollar per year s. b. This is equivalent to a tithe of the income on his property. Of course he does not have to give one tenth of his grain and produce besides the one dollar on the hundred, but this one dollar on the one hundred answers for the one tenth of what his farm produces. But if a man works his farm with his own hands, then, besides the one dollar on one hundred, he should give a personal tithe equivalent to one-tenth of what his own labor is worth. Or if he works and earns money with his own labor, he should give one tenth of this.

14. *How the money is collected and what is done with it.* Each church elects annually one of its members as s. b. treasurer. He is provided with a book for the purpose in which is written the name of every person wishing to contribute anything for the support of the gospel. As the Bible says we should give weekly, 1 Cor. 16:2, we place beside each name just how much that person wishes to give each week. If he has property, he puts down the value of it. Two cents a week on each one hundred dollars will amount to one dollar per year as near as you can get at it by the week. Then if he wishes to give a personal tithe, this is added to that! A great many who have no property give a personal tithe, running all the way from one seventy-five cents per week. Two cents a week amounts to about one dollar per year in exact figures, \$1.04; hence, if a person

wishes to give \$5 per year, he puts down ten cents per week; if ten dollars, twenty cents, and so on. Each individual pays the treasurer what he has pledged as often as he chooses, though he should never let it run longer than three months, and it should all be paid within a year.

Then we have a State treasurer. The treasurer in each church sends to the State Treasurer at the end of every three months all the money that he receives. Thus all the funds raised in all the States is placed in one general fund. Out of this fund all the ministers in the State are paid.

When a minister needs means the president of the Conference orders the treasurer to pay him what he thinks he ought to have. At the end of each year at our State Conference, every minister has to lay before the Conference a written account of all his labors during the year, containing a statement also of every dollar he has received, and of all that he has paid out. This report is laid before an auditing committee of nine brethren, who decide whether he shall have more, whether he has had enough, or too much. Thus a careful and judicious use is made of every cent our brethren contribute. Also, the expenses of the General Conference is met out of the funds of the different State Conferences.

Legitimately every cent of the s. b. should be used for the support of the ministry; but all our churches have fallen into the habit of reserving a small share of their s. b. to pay their sexton, buy oil, &c. With the exception of a few dollars for this purpose, all the s. b. should be voted and paid to the State Conference.

OUR COUNTRY'S PROGRESS.

(Continued.)

THE mining interests of the United States have become an eminent part of the national wealth. The extraction of lead, iron, copper, and the precious metals, and coal from the bosom of the earth, is a business that has almost wholly grown up within the last hundred years. In 1754 a lead mine was worked in Southwestern Virginia; and in 1778, Dubuque, a French miner, worked lead ore deposits on the western bank of the Upper Mississippi. The Jesuit missionaries discovered copper in the Lake Superior region more than two hundred years ago, and that remains the chief source of our native copper ore. That metal is produced in smaller quantities in other States, chiefly in the West and Southwest.

A lust for gold, and the knowledge of its existence in America, was the chief incentive to emigration to these shores. But within the domain of our republic very little of it was found, until that domain was extended far toward the Pacific Ocean. It was unsuspected until long after the Revolution. Finally gold was discovered among the mountains of Virginia, North and South Carolina, and in Georgia. North Carolina was the first State in the Union to send gold to the mint in Philadelphia. Its first small contribution was in 1804. From that time until 1823 the average amount produced from North Carolina mines did exceed \$2,500 annually. Virginia's first contribution was in 1829, when that of North Carolina, for that year, was \$128,000. Georgia sent its first contribution in 1830. It amounted to \$212,000. The product so increased that branch mints were established in North Carolina and Georgia in 1837 and 1838, and another at New Orleans.

In 1848, gold was discovered on the American fork of the Sacramento river in California, and soon afterward elsewhere in that region. A gold fever seized the people of the United States, and thousands rushed to California in search of the precious metals. Within a year from the discovery, nearly 50,000 people were there. Less than five years afterward California, in one year, sent to the United States mint full \$40,000,000 in gold. Its entire gold product to this time is estimated at more than \$800,000,000. Over all the far western States and Territories the precious metals—gold and silver—seem to be scattered in profusion, and the amount of mineral wealth yet to be discovered there seems to be inexhaustible; and out of the bosom of the earth, in portions of our country, flow millions of barrels annually of petroleum or rock oil, affording the cheapest illuminating material in the world.

Mineral coal was first discovered and used in Pennsylvania at the period of the Revolution. A boat load was sent down the Susquehanna from Wilkes-Barre for

the use of the Continental works at Carlisle. But it was not much used before the war of 1812; and the regular business of mining this fuel did not become a part of the commerce of the country before the year 1820, when 367 tons were sent to Philadelphia. At the present time the amount of coal sent to market from the American mines of all kinds is equal to full 15,000,000 tons annually.

The commerce of the United States has had a wonderful growth. Its most active development was seen in New England. British legislation imposed heavy burdens upon it in Colonial times, and, like manufactures, it was greatly depressed. The New Englanders built many vessels for their own use, but more for others; and, just before the breaking out of the Revolution, there was quite a brisk trade carried on between the English-American Colonies and the West Indies, as well as with the mother country. The Colonists exported tobacco, lumber, shingles, staves, masts, turpentine, hemp, flax, pot and pearl ashes, salted fish in great quantities, some corn, live stock, pig-iron, and skins and furs procured by traffic with the Indians. Whale and cod fishing was an important branch of commerce. In the former, there were 160 vessels employed at the beginning of 1775, and sperm candles and whale oil were exported to Great Britain. In exchange for New England products, a large amount of molasses was brought from the West Indies and made into rum to sell to the Indians and fishermen, and to exchange for slaves on the coast of Africa. The entire exports of the Colonies in the year 1770 amounted in value to \$14,262,000.

At the close of the war, the British government refused to enter into commercial relations with the United States government, believing that the weak league of States would soon be dissolved; but when a vigorous national government was formed in 1789, Great Britain, for the first, sent a resident minister to our government, and entered into a commercial arrangement with us. Meanwhile a brisk trade had sprung up between the Colonies and Great Britain, as well as with other countries. From 1784 to 1790 the exports from the United States to Great Britain amounted to \$33,000,000, and the imports from Great Britain to \$87,000,000. At the same time several new and important branches of industry had appeared and flourished with great rapidity.

From that time the expansion of American commerce was marvelous, in spite of the checks it received from British jealousy, wars, piracies in the Mediterranean Sea and elsewhere, and the effects of embargoes. The tonnage of American ships, which, in 1789, was 201,562, was in 1870 more than 7,000,000. The exports from the United States in 1870 amounted to about \$464,000,000, and the imports to about \$395,000,000 in gold.

The domestic commerce of the United States is immense. A vast sea-coast line, great lakes, large rivers, and many canals, afford scope for interstate commerce and with adjoining countries, not equalled by those of any nation. The canal and railway systems in the United States are the product chiefly of the present century. So also is navigation by steam, on which river commerce chiefly relies for transportation. This was begun in the year 1807. The first canals made in this country were two short ones, for a water passage around the South Hadley and Montague Falls, in Massachusetts. These were constructed in 1792. At about the same time the Inland Lock Navigation Companies, in the State of New York, began their work. The Middlesex Canal, connecting Lowell with Boston harbor, was completed in 1808, and the great Erie Canal, 363 miles in length, was finished in 1825, at a cost of almost \$8,000,000. The aggregate length of canals built in the United States is 3,200 miles.

The first railway built in the United States was one three miles in length, that connected the granite quarries at Quincy, Massachusetts, with the Neponset River. It was completed in 1827; horse-power was used. The first use of a locomotive in this country was in 1829, when one was put upon a railway that connected the coal mines of the Delaware and Hudson Canal Company with Honesdale. Now railways form a thick network all over the United States east of the Mississippi, and are rapidly spreading over the States and Territories beyond, to the Pacific Ocean. To these facilities for commercial operations, must be added the Electro-Magnetic Telegraph, an American invention, as a method of transmitting intelligence, and giving warning signals to the shipping and agri-

cultural interests concerning the actual and probable state of the weather each day. The first line, forty miles in length, was constructed between Baltimore and Washington, in 1844. Now the lines are extended to every part of our Union, and all over the civilized world, traversing oceans and rivers, and bringing Persia and New York within one hour's space of intercommunication.

Banking institutions and insurance companies are intimately connected with commerce. The first bank in the United States was established in 1781, as a financial aid to the government. It was called the Bank of North America. The Bank of New York and Bank of Massachusetts were established soon afterward. On the recommendation of Hamilton in 1791, a national bank was established at Philadelphia, with a capital of \$10,000,000, of which sum the government subscribed \$2,000,000. Various banking systems, under State charters, have since been tried. During the civil war a system of national banking was established, by which there is a uniform paper currency throughout the Union. The number of national banks at the close of 1863 was 66; the number at the close of 1874 was not far from 1,700, involving capital to the amount of almost \$500,000,000.

Fire, marine, and life insurance companies have flourished greatly in the United States. The first incorporated company was established in 1792, in Philadelphia, and known as the "Fire Insurance Company of North America." Another was established in Providence, Rhode Island, in 1799, and another in New York, in 1806. The first life insurance company was chartered in Massachusetts in 1825, and the "New York Life Insurance and Trust Company" was established in 1829. All others are of recent organization. As a rule, the business of insurance of every kind is profitable to the insurers and the insured. The amount of capital engaged in it is enormous. The fire risks alone, at the close of 1874, amounted to about \$200,000,000.

Our growth in population has been steadily increased by immigration from Europe. It began very moderately after the Revolution. From 1784 to 1794 the average number of immigrants a year was 4,000. During the last ten years the number of persons who have emigrated to the United States from Europe is estimated at over 2,000,000, who brought with them, in the aggregate, \$200,000,000 in money. This capital and the productive labor of the immigrants, have added much to the wealth of our country. This emigration and wealth is less than during the ten years preceding the civil war, during which time there came to this country from Europe 2,814,554 persons, bringing with them an average of at least \$100, or an aggregate of over \$281,000,000.

(Concluded next week.)

THE DOCTOR'S DILEMMA.

DURING the summer of 187—, I met a friendly clergyman, Rev. A. W., on board the steamboat on lake C—, when the conversation, cordially opened between us, presently ran on to the discussion of the state of the dead by the Methodist ministers of New York city, in which Doctor True had openly advocated the doctrine of the sleep of the dead. My friend—an ardent Methodist and a presiding elder—strongly dissented from an unconscious death-sleep before entering upon a celestial life. He gave his reasons, running over and quoting the scriptures usually supposed to sustain the consciousness of man in death. He believed the pious dead were now with Christ in Heaven—it must be so, he affirmed. "Well," said I, when he was through, "whatever be the condition of the dead, we must concede that the Scriptures teach their detention in what is by the pen of inspiration denominated Hades; this abode, place, or state, being constantly referred to both in the Old and the New Testament as the abode of all the dead, both good and bad. Can't we agree here?" Eld. W. was a D. D., He paused to refresh his learning and memory, then immediately added, "Yes, that is true; it is the general receptacle of the dead." "Very well," I replied. "Then, doctor, will you please inform me how the pious dead can now be with Christ in Heaven? Are Hades and Heaven the same? Is Christ now in Hades?" My opponent in an instant dropped his head, turned on his heel, and, without saying a word, walked thoughtfully to the other end of the cabin. Our conversation was not resumed.

His dilemma was complete, and there was no way to extricate himself from it. Unquestionably all created things die in Hades. It is even deadlier than Thanatos. Only once the omnipotent Spirit is declared to be present in that dismal abode. Ps. 139: 6. I take this as asserting God's power over it, and as a pledge of the resurrection of its captives. Rev. 20: 13. "The gates of Hades shall not prevail against" the elect. Matt. 16: 18. God took his Son out of Hades. Acts 2: 27, 31, 32. God will take his church out of Hades. But as Christ went to Hades in death, but escaped from it as from a dungeon at his resurrection, and after, and not till after, went to his Father in Heaven, a whole solid acre of doctors of divinity could not tell how the dead can be in Hades and yet be with Christ in Heaven at the same time. The fact is, even the pious dead are yet held in the hadean prison, and will be until the Lord comes again.—D. T. T., in *Bible Banner*.

COURTESY AT HOME.

No pleasanter sight is there than a family of young folks who are quick to perform little acts of attention toward their elders. The placing of the big arm chair in a warm place for mamma, running for a footstool for aunty, hunting up papa's spectacles, and scores of little deeds, show unsuppressed and loving hearts. But if mamma never returns a smiling "thank you, dear;" if papa's "just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if when the mother's spool of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept, our children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate of the comfort of the family. The boys, with inward pride of their father's courteous demeanor, will be chivalrous and helpful to their own young sisters; the girls, imitating their mother, will be gentle and patient, even when big brothers are noisy and heedless. In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on entering. No angry voices are heard up stairs. No sullen children are sent from the room. No peremptory orders are given to cover the delinquencies of housekeeping or servants. A delightful atmosphere pervades the house—unmistakably yet undescribably.

THE UNIVERSITY OF HARD KNOCKS.

A GREAT deal of useless sympathy is in this day expended upon those who start life without social or monetary help. Those are most to be congratulated who have at the beginning a rough tussel with circumstances. John Ruskin sets it down as one of his calamities that in early life he had "nothing to endure." A petted and dandled childhood makes a weak and insipid man. You say that Ruskin, just quoted, disproves the theory. No. He is showing in a dejected, splenetic, and irritated old age the need of the early endgelling of adversity. He seems fretting himself to death. A little experience of the hardship of life would have helped to make him gratefully happy now.

There is no brawn of character without compulsory exertion. The men who sit strong in their social, financial, and political elevations are those who did their own climbing. Misfortune is a rough nurse, but she raises giants. Let our young people, instead of succumbing to the influences that would keep them back and down, take them as the paralled bars, and dumb-bells, and weights of a gymnasium, by which they are to get muscle for the strife. Consent not to beg your way to fortune, but achieve it. God is always on the side of the man who does his best. God helps the man who tries to overcome difficulties.—*Christian at Work*.

PEOPLE talk about the ten commandments as though they were ten laws. They are one law—the law of God. The minute you have broken one of them you have broken the law of God. Suppose I am hanging by a chain from the wall; if a single link in the chain breaks, I fall.—D. J. Moody.

## The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."  
BATTLE CREEK, MICH., FIFTH-DAY, MARCH 2, 1876.

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

### THE SANCTUARY.

#### Ninth Paper.—The Commandment to Restore and Build Jerusalem.

As noticed last week, we must look to one, or all, of the decrees issued by Cyrus, Darius, and Artaxerxes, for the commandment to restore and build Jerusalem. And the selection must be determined largely by a consideration of how much is embraced in the prophecy respecting the restoration of this city.

The promise embraced the restoration as well as the rebuilding of Jerusalem. To restore and build, is more than simply to build. The rebuilding of its demolished palaces, the re-opening of its deserted streets, the re-erection of its leveled walls, and the setting up again of its broken gates, would not alone meet the provisions of the prophecy. There must be the forms and privileges of religious worship, the regulations of society, judges to interpret, and officers to execute, the laws, and the re-establishment of that civil polity which made Jerusalem what she was before her fall.

The decree of Cyrus standing nearest to the prophecy respecting the commandment to restore and build Jerusalem, naturally first engages our attention.

Some have claimed that this decree of Cyrus must be the commandment in question, because God by the prophet Isaiah speaks of Cyrus as the one who should say to Jerusalem, "Thou shalt be built." Isa. 44:28. But there are three conclusive objections to this view: 1. It is not Cyrus who, in the prophecy of Isaiah, says to Jerusalem, "Thou shalt be built"; but the Lord is the one who says this. See verses 26 and 27. 2. The decree of Cyrus pertained simply to the temple at Jerusalem: See Ez. 1:2. It did not even make provision for the building of the city, much less for those other provisions, which, as we have seen, must have been included in the prophecy. 3. From the date of this decree, B. C. 536, the sixty-nine weeks, or 483 years which were to extend to the Messiah the Prince, fall 53 years short of reaching even to the birth of Christ. An effort has consequently been made by those who take the decree of Cyrus to be the commandment in question, to change the date of that decree, placing it at a point late enough to harmonize with the prophecy respecting the Messiah. But this cannot be done, as we shall hereafter see.

By these remarks we do not design in the least to rob the decree of Cyrus of any measure of its importance. It occupies a prominent place in connection with the history of Jerusalem's restoration. The work which Cyrus did was given him of the Lord to do. He was called by name over a hundred years before his birth, and his work in a measure at least pointed out. And that which his decree granted was one of the first steps, and a very necessary step in the work of restoration; but its provisions were too limited to meet the specifications of the prophecy. Some things, to be sure, would follow as a necessary consequence, such as the building of houses for the workmen, the opening of worship, and the carrying on of some necessary traffic. But the decree did not provide for them.

The decree of Darius stands next in order. It was occasioned by the following circumstances: The next year after the Jews had commenced the work under the decree of Cyrus, the enemies of the Jews made request that they be permitted to join them in the work. This the Jews refused, whereupon their enemies set themselves to work to trouble them in their building and to frustrate them in their purpose, "all the days of Cyrus, . . . even until the reign of Darius, king of Persia." Ez. 4.

Seven years after issuing his decree, Cyrus died, and was succeeded by Cambyses, called in Ez. 4:6, Ahasuerus, who reigned seven years and five months, and who was in turn succeeded by Smerdis the Magian, called in Ez. 4:7, Artaxerxes, from whom the enemies of the Jews obtained an edict prohibiting the further prosecution of the work at Jerusalem. Ez. 4:21-24. But the land being smitten with barrenness, the prophets Haggai and Zechariah, having made known to the Jews the cause of this calamity, exhorted them to resume the work of building the house of God, which they accordingly commenced again B. C. 520.

Again their enemies endeavored to hinder and stop them, and appealing to Darius who

had now come to the Persian throne, he caused search to be made among the chronicles of the kingdom, and finding the decree of Cyrus, reaffirmed it, with some provisions of his own; and thus the work went forward prosperously again.

Here was a second decree. It was however only seventeen years from the decree of Cyrus, and therefore does not meet the prophecy any better than the former, in the matter of dates. And further, it was but a reaffirmation of the decree of Cyrus, and was therefore too limited in its provisions to constitute the commandment to restore and build Jerusalem. But it was a second step in the work, and, adding somewhat to the decree of Cyrus, was some advancement toward the end in view.

Third and last stands the decree of Artaxerxes Longimanus, as recorded in Ez. 7. This Artaxerxes was the Ahasuerus of the book of Esther, which will account for the remarkable favor he showed to the Jewish people. The decree which he issued was given to Ezra at the earnest solicitation of that man of God; for it is said that the king granted Ezra "all his request."

A mere perusal of this decree shows its full and ample provisions. It is drawn up in a formal manner. It is expressly called "a decree." It is written, not in Hebrew, but in Chaldaic or Eastern Aramic. "Thus," says Prof. Whiting, "we are furnished with the original document, by virtue of which Ezra was authorized to 'restore and build Jerusalem;' or, in other words by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of his countrymen in general, to 'set magistrates and judges which may judge all the people beyond the river.' He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed with death, banishment, confiscation or imprisonment. See verses 23-27."

No such ample powers as this decree conferred upon Ezra can be found in any previous or subsequent act of this kind. This, in connection with those which had been given before, contained all the provision that could possibly be made for any people who were still to be held tributary to the Persian throne. And we have in Ez. 6:14, a remarkable declaration showing that all three of these decrees are taken as the commandment to restore and build Jerusalem: "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Here the decrees of these three several kings, are called "the commandment," singular number, according to which the work in Jerusalem was finished. When therefore this last decree went forth from Artaxerxes, enlarging and completing all the provisions that had been made before, then the work was finished; and with the provisions of that decree carried out, the commandment "went forth" in the sense of the prophecy.

We shall next show that this decree went forth B. C. 457, and then test its agreement with the remainder of the prophecy. U. S.

#### DO AS THEY SAY, NOT AS THEY DO.

"THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." Matt. 23:1-3.

It is safe to follow the teachings of the various Christian sects, in regard to the common practical duties of life. Even that church which all Protestants accuse of corruption teaches morals that none can object to. For example, on the commandment, "Thou shalt not steal," the Catholic church teaches as follows:—

"Q. What is forbidden by this commandment?"

"A. All unjust taking away or keeping what belongs to others.

"Q. What else?"

"A. All manner of cheating in buying or selling, or any other way of wronging our neighbors.

"Q. Must we restore ill-gotten goods?"

"A. Yes; if we are able, or else the sin will not be forgiven; we must also pay our debts."

This is but a sample of its doctrines on the ten commandments. Who teaches any purer doctrine? Yet Protestants inveigh against the corruptions of this church; and we do not object—we protest too. It is safe however to practice sound doctrine. We should do as they say, if it harmonizes with the teachings of God. The Jewish church were corrupt. The scribes and Pharisees taught right; but they did not prac-

tice so well as they taught. And is not this the case with the mass of Christian teachers of the present day? All of the most popular churches, calling themselves orthodox and evangelical, teach the perpetuity and obligation of the ten commandments as the moral law of God. But do they keep the Sabbath day pointed out and described in the fourth commandment? They do not. The commandment requires the observance of the seventh day, the day on which God rested from the work of creation. They keep another day, and for another reason. The word of God is set at naught, and a tradition of men is kept in its stead.

Still, it is right and safe to do as they say, and keep the commandments of God as they are. The rest-day and the resurrection day are two days—"the Sabbath day, according to the commandment," is followed by "the first-day of the week." Luke 23:56 and 24:1. The same commandment, without the least alteration, could not oblige the Jews to keep one day and Christians another; the one for the reason that the Creator rested on it, the other for the reason that Christ rose from the dead on it. And Jesus affirmed the unchangeableness of the entire code, in every jot and tittle—letter and mark. Matt. 5:17-19.

But we are told, by way of excuse and self-justification, that any one day of rest after six of labor fully answers the demand of the law. If this is so, it is certainly safe to keep that one day which is mentioned in the commandment and described as the Sabbath of the Lord, the day on which he rested from his work. This was not only one day in seven, but the seventh of the seven. Men may deceive themselves by their sophistry, but God is not deceived; neither is it safe to mock him. "Be not deceived; God is not mocked." Let those who would please God do as these teachers say, but not as they do.

R. F. COTTELL.

#### THE EASTERN QUESTION.

THE question of the action of the nations, and especially of Russia, in regard to Turkey, known as the Eastern Question, is exciting very general attention. Statesmen ponder over it, the newspapers make frequent mention of it, and students of prophecy look toward it with much interest. To all classes it is becoming a subject of great anxiety.

Turkey is one of the weakest of the nations. For thirty-five years her existence has been maintained by the united interference of the nations of Western Europe. These nations are professedly Christian, while Turkey persecutes Christians within her borders with unrelenting ferocity. There is not a feeling in common between Turkey and the nations which uphold her. She is far behind—and determinedly behind—the civilization of the nations by which she is surrounded, and on which she depends for her semblance of power.

The only importance which Turkey possesses in the eyes of the nations is this: She occupies one of the strongholds of the world, if not the stronghold itself. Constantinople, in the possession of a nation which could make use of the advantages of her position, would be invulnerable. It affords a complete protection to a fleet of any size in the Black Sea, which might be thrown out when the most favorable opportunity offered. Napoleon I. called Constantinople "the key of the world." Even in his day Russia had her eye on this point, and made its possession the condition of a treaty of friendship with him. Had he agreed to this, it would be impossible to conjecture where would be the lines of the map of Europe now.

Besides this, Turkey nominally holds a jewel which has long been coveted by the nations, namely, Jerusalem. This is only of a traditional or imaginary value; like any other jewel, it is for ornament rather than use.

The nations which uphold Turkey have no interest in her welfare, or her existence, only as they are jealous of each other. They are anxious that she should retain her stronghold, each fearing that if she should lose it, a stronger and a rival power might gain it.

At the close of the "Crimean war," a treaty was entered into by Russia, England, and France, by which Russia agreed not to create a war fleet in the Black Sea. This assured Turkey in the quiet possession of Constantinople; for the length and narrowness of the Straits and the swiftness of the currents, render it next to impossible to successfully attack it from below. A fleet for the conquest of Constantinople outside of these straits would be liable to attack at any time; but in the Black Sea it would be secure.

Taking advantage of the late war between

France and Prussia, Russia repudiated the treaty of 1855, and appealed to the judgment of the nations at large for the justness of her course. The powers at war could not resist, and England seemed fearful even to protest against it without being backed by other powers. And thus peaceably the treaty became a dead letter. The wonder was that Russia ever entered into a treaty which cut her off from her most available sea coast, and would not, only that a heavy pressure was laid upon her. But this repudiation was really the death knell of Turkey, and "the sick man," as Turkey has long been called, was virtually given up by her doctors.

Since that time Russia has been constantly extending her lines in Asia, not only threatening Turkey, but affecting the security of British possessions. But England has purchased the Suez canal, thus securing control of an important passage to the far East. This a matter of disappointment to all the world, for it was generally conceded that France had the first right to the Suez canal.

Thus now stands the Eastern Question. The nations it is constantly becoming more complicated and perplexing. It is safe to say much of the present effort of the great European powers to arm themselves beyond all precedent is in view of the possible developments of this question.

We think we have stated the importance bearing of the question in their strongest light, and while we would not under-estimate its importance as a source of contention, or even a cause for preparation of the nations for "the battle of the great day," we do not hesitate to say there is great danger of our viewing the matter in a wrong light, and making it a detriment to us, as a people, as students of prophecy.

We have several times been asked of late, we saw anything in the attitude of the nations to indicate that the end is very near. Our answer was, and is, that we are not looking in that direction for our evidence. Not that there is anything ominous in the attitude of the nations. There certainly is. But we feel assured that they who look in that direction for their principal evidence of the near coming of the end, will become bewildered, and probably discouraged. We cannot wonder if they who reject the present truth of the third angel's message take wrong views of our relation to the future of the nations. But it need not be so with us.

The light of present truth clearly outlines these things, and it alone gives the relation of the several events which precede the battle of the great day of the Lord. Without regarding the order and relation of these events, we must become confused.

Turning to Rev. 16:12, we read:—

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the king of the East might be prepared."

Looking at the connection, we learn that this will take place just before the last battle indeed it is the first movement in that great conflict. It is generally understood that "the great river Euphrates" represents that power which flourished in the country watered by this river, namely, the Mahometan power, of which the emperor of Turkey is the head. See Thoughts on Revelation, chapters 9 and 10. Therefore Rev. 16:12, above quoted, describes the drying up of the power of Turkey. This is the issue of the Eastern Question.

Now we are prepared to guard against erroneous views of this question. Many are looking to it as the deciding point of our message. They seem to think they must watch the progress of the nations, and that, when this question comes to a crisis, it will be time for us to arouse, for the close of our work will be approaching. But not so. It is under the sixth plague that this matter comes to a crisis; that is, after the work of probation is finished, and after five of the plagues of the unmixed wrath of God are poured out upon the world. They who reject the warning of the third angel's message cannot locate these plagues; they have never been able to explain their meaning or give their place. Hence they are liable to mistake the chronology of the culmination of the Eastern Question. But not so with us. We know that the wrath of God threatened in the third angel's message is that contained in the seven last plagues; and we know that these plagues are poured out after probation ends—after our High Priest has finished his work in the heavenly sanctuary, and the unjust must remain unjust still. Comp. 1 Kings 8:10, 11, Rev. 15:8, and 22:11, 12. Therefore to watch the Eastern Question as giving evidence

of the termination of our work, is to follow a false light, and, as a consequence, to be led into confusion and darkness.

Brethren, keep your eyes on the third angel's message. The Eastern Question is a question for the nations to work out when probation is ended and the restraining influence of the Spirit of God is withdrawn from them. The third angel's message is our work—the work of God for this time—to prepare us to stand in the battle of the day of the Lord. *The nations will soon fulfill their destined work when the servants of God are sealed for translation.* See Rev. 7. Let us see to it that we fulfill ours. This is the work in which Heaven is specially interested. On this work all other questions hinge. Do not lose sight of this for anything else.

We cannot refrain from expressing our gratitude to God who has given us a truth which so fully explains all these things. They who reject this light and watch the nations for the evidence of the coming of the end, will not know when probation is closing, and that day will come upon them as a thief. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." A light shines upon our pathway, guiding us in regard to the perplexities of the future, and its impending perils. Truly the word of prophecy is a light shining in a dark place. What so dark as the future, when we know not even what a day may bring forth. But the prophetic word, rightly read, lights up the future, and gives assurance as we tread the dangerous way. Only let us heed the admonition:—

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21 : 34.—J. H. WAGGONER, in *Signs*.

"I MAGNIFY MINE OFFICE."

"FOR I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Rom. 11 : 13. Thus wrote the great and good apostle Paul. From a Jewish stand-point, perhaps no more degrading position could be thought of than that of being a servant or minister to the Gentiles. But the apostle Paul, feeling that he was called of God to this office, could say from a full heart, "I magnify mine office."

Of late, while trying in great weakness to fill a very responsible place in the cause of God, and while endeavoring to impart instruction and encouragement to others called to fill official positions, I have been forcibly impressed with the above statement of the apostle. Without doubt, very many persons are puffed up with vanity, and spoiled, by being called to responsible places, and all are in danger. I am satisfied that the danger is not properly or wisely avoided by carelessness or negligence in the performance of duty. I would understand the apostle that the right way is to magnify the office we are called to fill, by exerting ourselves to the utmost to be diligent and faithful. Our duties and responsibilities should so fill our souls and hands that we should hardly think of ourselves. Mark, the apostle does not say that he magnified himself, but he magnified his office. Quite a difference, certainly.

As we look abroad in this world of sin and iniquity, we think we see many persons who magnify themselves in their office, with only occasionally one who magnifies his office. What a pitiful spectacle is that of a man so puffed up and swelled out with his office, that the real duties, and importance of the work belonging to him are almost entirely lost sight of in the man. But I will come to the cause and church of God. Here are offices of trust and labor, from the evangelist all the way down to the local church clerk and s. b. treasurer. But it is a sad fact that, with many, instead of their offices having looked large and important, they have grown small and insignificant. How many clerks and treasurers, and others, too, who, instead of learning and inquiring, and being exceedingly anxious to do their work well, and better, and still better, have let it go down, down, down, until it has dwindled to almost nothing. Such persons have not magnified their office, but just the contrary. That person that will let even a partial list of his duties pass by without noting them, can hardly be said to magnify his office.

Shall we awake to the importance of this matter? Do you say that your office is a small one? You should remember that it is small things that more especially require the magnifying glass, and that in little things there is the greatest danger of being negligent, and if we are careless in small matters, we are almost certain to

be in things of greater importance. It is only by little victories that we gain the great victory at last.

It is very gratifying to see a spirit of inquiry arising among church officers. "How shall I do this?" and "How shall I do that?" is beginning to be heard. To me, it is a very encouraging and hopeful omen, and I desire that it may become more general and more intense. One s. b. treasurer came to me after having made his first entry in his new book, to see what I thought of it, and when answered that it was well done, his very countenance told me that he was going to magnify his office. May the Lord richly bless both reader and writer, enabling us to be small in our own estimation while we greatly magnify our office.

H. A. ST. JOHN.

PEACE.

PEACE is a quality most excellent. God reveals himself as the God of peace. "The very God of peace sanctify you wholly." "The God of peace shall be with you." One of the titles of the Son of God is, "The Prince of Peace;" and when the angel announced his birth in the city of David, the heavenly choir responded in full chorus, "Glory to God in the highest, and on earth peace, good-will toward men." And an apostle says of Christ, "He is our peace." It was the object of his death to reconcile those that were divided, "so making peace." The disciples of Jesus should be like him; hence he says, "Blessed are the peacemakers." We are taught to "follow peace with all men;" that "God is not the author of confusion, but of peace;" and that "if any man seem to be contentious, we have no such custom, neither the churches of God." "If it be possible, as much as lieth in you, live peaceably with all men."

The gospel is called "the gospel of peace;" it is designed "to guide our feet into the way of peace." The fruit of the Spirit is "love, joy, peace;" and an apostle exhorts, "Let the peace of God rule in your hearts;" and, "Be at peace among yourselves." Those who follow these exhortations to peace have the promise, "The God of peace shall be with you."

Real Christians have the Spirit of Christ; and any two that have this spirit of peace can live in peace together. They will both endeavor "to keep the unity of the Spirit in the bond of peace;" and success will attend the efforts of both. If there be a failure at any time with one, the long-suffering of the other will be called into exercise. But where the peace of God is not present, "where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

R. F. COTTRELL.

TO THE T. & M. WORKERS OF DIST. NO. 1, VT.

DEAR BRETHREN : In view of the responsibility resting upon me as your chosen director, I wish to make such suggestions as it seems to me will, if carried out, tend to increase the interests of the T. & M. work in our midst. We all profess to believe that the Tract Society is an institution brought into existence by the will of God; that he designs to accomplish through it very much of the work of bringing the light of truth before "many people, nations, tongues and kings," and that it has been instituted so that you and I, with our one talent, may have some humble part to act in the soul-stirring work of scattering the light of present truth.

We have not realized what must be done to accomplish this work. If the world is to be warned, and the truth is to find its way to every State and territory in this union, and to every civilized nation on the globe, the question arises, How is this to be accomplished? We all answer, It must be done largely through the instrumentality of the press. God will not send an angel from Heaven to preach the truth, and, as for ministers, we all know that not one call in twenty for ministerial help can be supplied. The Tract Society has been brought into being, then, to accomplish that which could not well be done without it. And what an exalted privilege is this, to be chosen of God, and authorized by him to act as his agents in carrying forward his last work here upon earth.

And shall we complain of our burdens and wish them lighter? I fear that if we do this we shall be called by our Master unfaithful stewards, and that others will be chosen who

will have an unselfish interest in his work. The work in which we are engaged is one of great importance. It cannot be trifled with without terrible consequences ensuing.

I have a great desire that those who have enlisted in this work, and have their names enrolled as T. & M. workers, should not be unmindful of the fearful responsibility resting upon them. The times call for action. The Lord is soon coming. Do you believe it? You say, Yes. We call upon our T. & M. workers to show us their faith by their works. Every man and woman, and every child who has reached the years of understanding, should be at the post of duty in a time like this.

Our district has done well in the past. There are those among us, who, with commendable zeal and devotion, are laboring in this good cause, and who at the close of each quarter have a good report to bring in. One of our members during the last quarter wrote twenty missionary letters, and others did nobly in other branches of the work, but yet we are not satisfied. We want a report from every member belonging to the Society in our district, and we know no reason why we may not have our request granted unless it be for a lack of the true missionary spirit in our midst.

No one need plead inability. There are none among us so weak or feeble but they can do up a tract and send it to a friend. They can also write to that friend, and ask how the tract is liked, and in this way a reply may be obtained that will be of interest to read at our regular quarterly meetings. We also invite those who can to write essays to be read at our next quarterly meeting.

CHARLES P. WHITFORD, Director.  
Berkshire, Vt., Feb. 20, 1876.

WORK FOR HOME MEMBERS.

THOSE members of our T. & M. Societies that must necessarily stay at home most of the time need not be idlers in the vineyard of the Lord. There is a work for them to do aside from the missionary work needful in their own families. I refer particularly to writing letters. Almost every one can write, and we need never be at a loss for some lonely or discouraged one to write to, some relative, friend or acquaintance, who might be interested in present truth, if we would cautiously and kindly introduce the subject to them by letter. "To do good and to communicate forget not," says the great apostle; and the ability to communicate by letter is certainly one for which we must give account. Do you say, "I am such a poor scribe"? Well, you may improve by practice; and, besides, a very poorly written letter is the source of great good. Like broken, contrite testimonies in meeting, they may edify greatly.

Again, Bro Haskell suggests a plan for home workers that certainly will prove very effectual in doing good. It is for those who are able to take five or more copies of the SIGNS OF THE TIMES at Tract Society prices, and then mail them as fast as received, a single copy to some friend, acquaintance, or otherwise, accompanied with a brief letter introducing the paper, kindly inviting to investigate, and soliciting subscription. It appears to me that here is an excellent opportunity for many to obey the injunction and receive the blessing presented in 1 Tim. 6 : 17-19. Please turn and read. We hope the present quarter will develop a number of such workers in Ohio. Jesus is soon coming. Let the work of preparation go on.

H. A. ST. JOHN.

EXPERIENCE.

"NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." Rev. 2 : 4, 5.

The backslider is here directed to call to mind early experience, as if this were the speediest and surest means of returning to God. Those who have had no good experience are not here addressed. The persons addressed had passed through a marked and decided change of heart, and the experience connected with it was of the most ennobling, elevating, and purifying nature. When called to mind by the Spirit of God, it had a tendency to win back this priceless jewel, the love of God.

The apostle did not direct his brethren to make past experience a continual theme of contemplation, but to call it to mind. Like the seed by the wayside it had been gathered up by the fowls of the air, or smothered down by worldliness.

Paul says, in Philippians 3 : 13, "Forgetting those things which are behind;" Paul does not mean that he has forgotten his first experience;

for he often related it, and it was not tiresome, except to the enemies of Christ. By forgetting, he means that he labored to advance daily, step by step. Nevertheless he did relate the account of these successive steps in the boldest and most lucid manner, in public and private, as occasion required.

Caution may well be used in relating an old experience, even if it be good; but to call it often to mind, and thank God for it, and beg of him to restore that first love, is a good thing. David called to remembrance his song in the night. Paul exhorts Timothy (2 Tim. 1 : 5), to put him in remembrance that he should stir up the gift of God within him.

To relate an old experience before scoffers is like casting pearls before swine; but there are times when it is welcome; and, to the people of God, how inspiring it is to read of the experience of such persons as Luther, Wesley, Martin, and William Miller. But to relate an old experience to apologize for a wicked life is an intolerable offense.

JOS. CLARKE.

TO CORRESPONDENTS.

WM. COVERT : The expression "baptized for the dead," 1 Cor. 15 : 29, we understand to mean baptized in hope of the resurrection of the dead. The word translated "for" is *hyper*, which signifies primarily, "as to, respecting, concerning." Paul is arguing for the resurrection of the dead. It all depends on the resurrection of Christ. By baptism we show our faith in the resurrection of Christ, and so in the resurrection of all his people at last. But if the dead rise not, if there is no such thing, then why be baptized in reference to this faith, and thus expose ourselves to persecution, by thus showing ourselves to be Christians. A work on Baptism is much needed.

C. K. DRURY : The scene described in Isa. 66 : 24, pertains only to that time when the process of renewing the earth and clearing it of all things that offend is going forward. When this is completed, there will be nothing remaining in sight, sound, or feeling, for God's saints to abhor. John 20 : 19, is explained by the fact that two evenings were reckoned to the day, one commencing at about 3 p. m., the other at sunset. The time between these two points was called "between the two evenings." See Ex. 12 : 6, margin. Thus the day commenced with an evening, and closed with an evening.

A communication from "earnest-seekers after truth" contains the following queries:—

1. If there is no sorrow nor pain in Heaven, Rev. 21 : 4, how are the leaves of the tree to be for the healing of the nations? Rev. 22 : 2?"

Ans. The leaves are for the service of the nations. So the original word signifies. And this "service" is not necessarily relieving pain or healing disease.

2. Where can I find proof that the Saviour was born the 25th of December?"

Ans. Nowhere.

3. In what month was the Saviour crucified?"

Ans. In the first month of the Jewish ecclesiastical year, Nisan, corresponding to a portion of our March and April. The 15th of Nisan, on which our Lord was crucified, fell, according to Samuel J. Andrews in his "Life of our Lord," p. 485, on the 7th of April.

4. What is the difference between the ungodly and the sinner in 1 Pet. 4 : 18?"

Ans. There appears to be the same distinction that Paul recognizes in 2 Thess. 1 : 8, when he speaks of those who "know not God," and those who "obey not the gospel of our Lord Jesus Christ;" the one class being those who sin without light, as the heathen, and the other, those who sin against light, as sinners who live in Christian lands.

What became of those saints who came out of their graves after the resurrection of Christ? Matt. 27 : 52, 53.

R. M. LAMPARD.

Ans. While Christ remained here on earth, they went into the holy city, and appeared unto many. And when Christ ascended, we conclude they ascended with him; for Paul says that he led up a multitude of captives when he ascended up on high. Eph. 4 : 8, margin. These, with Enoch, Moses, and Elijah, must be exceptions to the rule of a coming general Judgment.

Does "one like unto the Son of man," Rev. 14 : 14, mean Jesus, or one like, yet not, him?"

J. D. LARKER.

Ans. We understand that the representation of verse 14, is a symbol of Christ, just as the angels of the previous verses are symbols of religious teachers here upon the earth. It means Christ coming in glory.

ANSWERED BY LETTER. A. Wike, C. K. Drury, L. W. Crandall, Chas. M. French, J. E. Morin, Edward Chadderdon, J. B. Beamish, H. Wren.

## THE BURDEN-BEARER.

"Cast thy burdens upon the Lord, and he will sustain thee."

CHRISTIAN, when thy way seems darkest,  
When thine eyes with tears are dim,  
Straight to God, thy Father, hastening,  
Tell thy troubles all to him.  
Not to human ear confiding  
Thy sad tale of grief and care,  
But before thy Father, kneeling,  
Pour out all thy sorrow there.

Sympathy of friends may cheer thee  
When the fierce, wild storm has burst,  
But God only can console thee  
When it breaks upon thee first;  
Go with words, or tears, or silence,  
Only lay thee at his feet,  
Thou shalt prove how great his pity,  
And his tenderness how sweet.

Think, too, thy divine Redeemer  
Knew, as thou canst never know,  
All the deepest depths of suffering,  
All the weight of human woe.  
And though now in glory seated,  
He can hear thy feeblest cry,  
Even hear the stifled sighing,  
Of thy dumb heart's agony.

All thy griefs by him are ordered,  
Needful is each one for thee;  
Every tear by him is counted,  
One too much there cannot be;  
And if while they fall so thickly,  
Thou canst own his way is right,  
Then each bitter tear of anguish  
Precious is in Jesus' sight.

Far too well thy Saviour loves thee  
To allow thy life to be  
One long, calm, unbroken slumber,  
One unruffled, stormless sea;  
He would have thee fondly nestling  
Closer to his loving breast,  
He would have that world seem brighter  
Where alone is perfect rest.

Though his wise and loving purpose,  
Clearly yet thou mayst not see,  
Still believe with faith unshaken,  
All will work for good to thee.  
Therefore, when thy way is gloomy,  
And thine eyes with tears are dim,  
Straight to God, thy Father, hastening,  
Tell thy sorrows all to him.

—Sel.

## Progress of the Cause.

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

## REPORT FROM SWITZERLAND.

The coming of Bro. Bourdeau has brought timely and valuable assistance to the work in this country. He has now been here three weeks, during which time we have visited nearly all the Sabbath-keepers in Switzerland. Our meetings in each place have been very encouraging and profitable. But we have not counted this the work of chief importance. Our first business has been to prayerfully consider the proper method of bringing the great truths of our faith to the attention of the people of Europe. With the map of Europe before us, we have carefully considered the situation of the several countries in which we know Sabbath-keepers now dwell. At present we think to labor together; but after a few months we expect to separate. We wish to enter upon our work in such a manner as to give unity to all our future labors, and to enable us to put forth our strength to the best advantage.

We have decided to make Bale or Basel (the French call it by the first name and the Germans the second) our center of operations; that is, if God shall bless our efforts there. This is the largest city in Switzerland and it lies in the extreme north of this country, and actually touches Germany on the north-east and France on the north-west. Or, rather, this was the case till Germany in the last war seized a portion of eastern France. Bale is almost the geographical center of Europe west of Russia. It seems to us the most suitable center for our work. We shall be about one hundred miles from our Swiss brethren, but we shall be between them and the brethren in Germany, though at a greater distance from the latter. It seems to us that we could not select another point so advantageous with respect to avoiding national jealousy as is this point. Should we have an Office of publication hereafter we do not wish our friends in other countries to say, "It is the Swiss Office," and to feel little interest in it because it is not in the country where they live. We wish if possible to forestall such feelings, and to give things such shape that there shall be little chance for this kind of trouble. When we are at Bale it is almost the same thing as though we were in France, Germany, and Switzerland at the same time. France and Germany are hostile to each other, but neither is hostile to Switzerland.

It seemed to us the mind of the Spirit of God that we should visit Bale. We made this visit a few days since and found that we could obtain a hall suitable for our work and a house that would answer for a dwelling, both at prices within our power to pay, and that both would be ready for us the first of April. Though it seemed to us that this place is suited to the work upon which we wish to enter we deferred a decision till our return.

In Bale there is a printer who has printed for us five numbers of our tracts. He is an Italian, but understands also German and French, and can publish in all these languages. He takes some interest in our work, and I hope that he truly fears God. He offers on the following terms to print a French paper for us of two leaves, or four pages, a trifle longer than the REVIEW before its enlargement, and a little wider, so that the columns will correspond in width to the pages of tracts: One thousand copies for 108 francs, or about \$22; the quality of paper to be as good as that used in the REVIEW and the size of type similar. Should we desire a larger number of copies he will furnish them by the thousand, after the first, at 30 francs or \$6. He offers to print our 16 page tracts at 145 francs, or \$29 for 3,000 copies. The 32 page tracts he will furnish at twice this cost. When we are able to publish larger editions we can do better. After returning and consulting the other members of the executive committee of the Swiss Sabbath-keepers, we have decided to remove to Bale about the first of April and commence public lectures in that city. We have decided nothing as to the publication of a paper. We lay all before the brethren in America, especially before the General Conference Committee. We have no disposition to act in this matter without the approval and co-operation of those whose wisdom and experience qualify them to give counsel.

What course shall we take with respect to a paper? The friends of the cause in Switzerland can meet the expense of a few numbers, but with the other burdens resting upon them they could continue to do this but a little while. If we commence to publish with the statement that our paper will appear from time to time as we have means we may avoid the necessity of incurring much debt, but the friends here think that it will greatly injure the influence of the paper. They think it should be published regularly at least once a month. Of course we are anxious to get the truth before the people, and there is no means so potent as the publication of a suitable paper. As soon as possible after we commence a paper in French we desire to issue an edition containing the same matter in the German language, and, if God will, in other languages also.

We feel deeply with respect to reaching the public. We hope to give the truth such prominence that it shall shine out to many people around. Our strength is not in ourselves. We are only earthen vessels; but the excellency of the power is of God. We may not see our hopes realized with respect to Bale, but we shall make an earnest united effort, if God will, and we hope that he will be gracious to us in our great necessity. We shall be very near the places in Alsace where Bro. Bourdeau wishes to labor, and so we hope from this quarter the truth will find an entrance into France.

The coming of Bro. Bourdeau has made some changes necessary in respect to my place of abode. It is important that we be able to spend the most of our time together, and as our friends at La Coudre were already crowded it was plainly duty to find some place elsewhere. For this reason we have found a place among our friends in Locle till the time of our removal to Bale. In leaving La Coudre I wish to make grateful acknowledgement of the kindness and care extended to myself and children, by our friends in that place.

It gives me great satisfaction to say that there is a decided advance in Christian experience in the case of our dear Swiss brethren. I have in time past expressed an earnest desire to witness a greater consecration to God. I think there is a marked change in this respect and it brings great joy to my heart. God has chosen this people to fill an important place in the work which he designs to accomplish in the surrounding nations. There is no better material in any country, I am persuaded, than may be found in these little churches. I believe, notwithstanding all their discouragements in the past, they will yet stand in the front rank in this sacred work, and that the joy of the Lord will be their strength. The work of the Tract and Missionary Society, upon which our brethren here have just

fairly entered, promises to be a success. Of this I will speak more hereafter.

Bro. Bourdeau and myself are earnestly at work upon an abridged edition of the Three Messages which shall be specially adapted to the work in Europe. We also purpose to issue an edition of Bro. White's exposition of Matt. 24, and one or two works on the Sabbath. These with the works already printed will give us an assortment of publications in French sufficient to meet our most urgent want in entering new fields of labor.

Our brethren in Switzerland greatly need the practical instruction contained in the works of sister White. I have never been so sensible of the importance of these works as since living in this country. We hope soon to print some of the most necessary portions of these works.

Bro. Ertzenberger is steadily pressing forward in the work at Solingen, Prussia. He has great difficulties to contend with, but God is giving him good success. Some who wish to send him German tracts have asked his address. It is Vohwinkel (bei Elberfeld) Prussia. To meet the present urgent wants, Bro. E., with his own means, has published in German small editions of four or five small tracts abridged to four pages each. He has certainly done what he could. We are of good courage in the Lord. We ask the prayers of the people of God.

J. N. ANDREWS.

Locle, Switzerland, Feb. 4, 1876.

## GERMANY.

## REPORT FROM BRO. ERTZENBERGER.

THE REVIEW of Dec. 16, 1875, reached me at the commencement of Sabbath Jan. 1, 1876. Reading of the appointed day of fasting and prayer by the General Conference Committee, I entered upon it at once. I had thought of doing thus for myself before I received the REVIEW. Looking over the past, and considering the future I found reasons enough for so doing. Seeing that the dear brethren in America would spend the first day of the new year in such a manner, I joined them the more gladly. And with gratitude to God I can say that it was a good day. At our Sabbath meeting in this place the melting Spirit of God wrought upon stout hearts, and they broke down before him.

The next REVIEW brought the cheering news that Bro. D. T. Bourdeau would come to Europe, to help in the good work this side of the Atlantic. My heart was lifted up to God in prayer that he might send his angel with this dear brother to go before him to open the way, and to prepare the hearts of the people for his sacred truth.

A few days afterward, I learned by a letter from Bro. Andrews that Bro. B. had safely arrived with his family in Neuchatel. This intelligence created great joy. Praise and thanksgiving ascended to God for this great token of love toward us, that he has sent us one more of his servants. And thanks and gratitude be to you, also, dear brethren of America, for this sacrifice for the cause in the Old World. And may God reward you! I am happy to know that Bro. Andrews has the assistance of Bro. B. And may these brethren be guided by God's Spirit in all their doings, and may their undertakings be crowned with great success.

Concerning the work in Germany I can say, though the enemy is doing all he can to hinder it and to perplex those who labor for its advancement, the Lord is establishing souls in his truth, and winning men and women to it. Though it is moving slowly it is making progress step by step; and although I wish to see much more accomplished I am grateful to God for what he has done in this part of the great harvest field.

The lectures on the Sabbath question which have been held in Solingen have created a still greater sensation among the people of that city than any previous ones. Having advertised them in the newspapers, inviting the pastors of the National Church as well as the laity to attend them, there has been a general turnout to hear on this subject. However, not one of the pastors appeared. Since the introduction of this very important question, several efforts have been made by persons of rank to hinder the lectures and to drive me from the place. For this very purpose help has been sought from the highest authority of the city. But it was not granted. The Lord has not permitted it. To him be all the honor and glory!

A very remarkable feature in these lectures has been the quiet and order observed by the large number of attentive

listeners. No disturbance has taken place for it has seemed that the angels of God prevented it. No doubt, this was so.

The tracts, which have been distributed freely at these lectures, have been taken very gladly. And they have brought light to those who had heard nothing on subjects contained in them. There are many who are convinced of the truth; among number are those who are excusing themselves because their labor in the factories interferes with the observance of the hallowed rest day of the great Creator. But will this excuse them before the great tribunal of God? Never! There are others who find too much cross-bearing in following our divine Pattern; and but a small company is willing to keep all the commandments of God.

There are fourteen adults who have taken a stand on the Lord's side, and I have not closed up my public lectures; others I think will be added. May the Lord help.

Sabbath, Jan. 8, was a day of great encouragement to the friends of the cause here. As baptism was desired, I notified the friends of the cause that it would be administered on this day. After the morning service, the examination of candidates took place. At three o'clock p. m. we met at the water, a small lake, for this ordinance. It was covered with thick ice, but a platform having been cleared for the purpose, six souls (four brethren and four sisters) were baptized in the ordinance of baptism. It was a very solemn season, the presence of God's angels was felt. The friends were favorably impressed with what they saw. This was the first baptism by S. D. Adventists in Germany. And prospect is good that we shall have other seasons of this kind.

And if one soul is worth more than a whole world surely there are great reasons to toil on and to press forward in the work and though we must sow in tears, a harvest will come when the faithful will reap joy.

I testify to the great goodness of the Lord toward me especially. I bless his name. The language of my heart is, "Never, my God, to thee!" I ask an interest in the prayers of God's people.

J. ERTZENBERGER.

Vohwinkel, bei Elberfeld, Prussia, Jan. 20, 1876.

## CANADA.

In the month of November last I labored two months in Bolton, assisted by Bro. and sister Owen. Had given nearly seventy discourses, and visited from house to house. During the time, worked hard enough to nearly meet our expenses and keep our team. A few had decided to obey the truth, and others were investigating. But winter was setting in and we needed our sleigh and also clothing for winter. We went home, a distance of sixty-five miles, designing to turn in the course of three weeks. After a few days, I was necessarily called to go to Bordoville. While there, attended meetings with my brother, Eld. D. T. Bourdeau remaining over two Sabbaths, and he was privileged to form an acquaintance with Bro. J. E. Morin at St. Albans. I trust that the Lord may bless this dear brother in his mission among the French.

While I assisted my brother in preparations for his departure to Europe, Bro. Owen stood by the work in these parts and two fully decided in favor of the truth. On account of sickness in my family, the death of our dear daughter, Mary, was detained from returning to my field of labor until the last week in January. Friends who have written us relative to affliction have our heart-felt thanks for words of comfort which we deeply appreciate.

On my way here, Jan. 29 and 30, I attended a Tract and Missionary meeting held with the church at Bordoville. The Lord met with us, and we felt strengthened and encouraged to labor on in this good work. The next day I had a profitable interview with a French Baptist colon in St. Albans, who has led nine Catholics to embrace the Bible there of late, who is favorable to the truth. He is reading the REVIEW, and expresses a desire to read our French works on the truth. There are several companies of French Protestants in Canada, Vermont, and elsewhere in the States, with most of whom I have some acquaintance, and among whom I would gladly labor.

Last evening, commenced to give lectures in a stone school-house, four miles north of the place where we pitched our tent last September. Design to organize

church in this vicinity soon. I am arranging to correspond with the few friends of the cause in this Dominion, to encourage them to adopt the plan of Systematic Benevolence, that thereby a little means, at least, may be raised to help in the work in this field. There are French Protestant churches in several places around us, from two to twenty miles distant. The work moves on slowly. We have cold weather and severe storms, and obstacles to surmount; but our trust is in the Lord.

I send the names of five new subscribers for the REVIEW, two for the REFORMER, and two for the INSTRUCTOR.

A. C. BOURDEAU.

Knowlton, P. Q., Feb. 10, 1876.

SOUTHERN ILLINOIS.

JAN. 21, I went to Oakland; but as Bro. Bliss had been with the brethren and sisters at this point for several days, and he reported that field in a somewhat prosperous condition, we concluded we were more needed farther south; so he joined me, and we went to Martinsville.

A word with reference to promptness: When a public speaker makes an announcement to meet the people at a certain time and place, he should allow no trivial cause to prevent his fulfilling his promise. I know of one case which is so in point that I am inclined to report it. One of our public speakers has never disappointed his congregation but once; and that was because he was advised not to go; "for," said his friends, "the roads are fearfully rough, and it is so cold and stormy that nobody will be there." Forty waited till 8 P. M., then, having learned again the lesson that even some preachers do not always fulfill their promises, they returned home. May we profit.

At one of our meetings at Martinsville we learned that two of the members had used tobacco, some had staid away from the Sabbath meetings, and others had even neglected family worship. I well remember the words of father Bates, spoken, I believe, at the Wright Camp-meeting in 1868: "Every time the sieve shakes hither and thither, some shriveled grains will fall through." He was speaking of the "Shaking time," described in Spiritual Gifts. As I meditate upon the subject of "Falling from Grace," in connection with these "perilous times," I am sad! We need not hope for all to go through; for the Scriptures declare otherwise; but this we may, and should do—maintain a strict church discipline. The lack of this has been the ruin of many churches. We lack here; and unless we reform, with many of us life will be a failure. Preachers, be strict. Elders, be strict. Deacons, be strict. Clerks and treasurers, be strict. Lay members, be strict. Lord, aid us! May we all be strict, and kind, and good, and true.

All the erring ones present at our business meeting at M. appeared to be penitent, confessed their wrongs, and were forgiven by all the brotherhood. They made solemn vows before the Lord. Now, if the church members will only be faithful, I am confident they will soon see an ingathering from among their children. Bro. Bliss returned to Coles Co.

Conducted eight meetings and one Sabbath-school in, and near, Greenup. The church here is small, and the members are not rich; but I believe they love our Lord. However, several appeared to be wedded to the useless, costly, and harmful habit of coffee-drinking. I spoke plainly, and it was kindly received. I pray that they may do better. With Bro. G. F. Shonk I came last week to Mt. Vernon, Jefferson Co., Ill. Address us here. G. W. COLCORD.

Feb. 15, 1876.

OCEANA CO., MICH.

HART.

By request of Brn. Canright and Root, I accompanied Bro. R. to this place to meet his appointment. We were disappointed to learn that the Sabbath-keepers in the southern portion of the county would not be present. The Sabbath-keepers here are very much scattered, yet they were organized into a church several years ago by Bro. Strong, and have held meetings in Hart and Montague.

When the church records were called for, we were informed that they had been lost. Considering their scattered condition, the loss of their records, and the necessity for two organizations, we advised them to consider themselves disbanded and to form a new organization. Twelve handed in their

names for this purpose. Bro. G. W. Newman was elected elder, and Bro. B. F. West, deacon.

Our meetings increased in interest from the first. At the close of the second sermon on the Sabbath, seventeen came forward for prayers. These were nearly all young men and women. The next day Bro. Root baptized twelve of them, thus doubling the membership of the church. This was more than we had expected. One mother, whose children took their stand for God, said, "This is the happiest day of all my life."

Money is very close in this county; even wheat will not readily sell for money, yet when the plan of s. b. was set before them, they raised their figures from \$51.50 to \$123.78. At our closing meeting Sunday evening, the rise and progress of the cause was considered. As we look back over twenty-nine years of toil, battle, and great spiritual blessings, we are led to exclaim, "What hath God wrought!" Now we number many thousands. And our publications in various tongues are penetrating many nations of the earth, carrying the gracious light to those who sit in midnight darkness.

We left our brethren at Hart much encouraged. They thought this the best meeting ever held in that county.

SHELBY.

Monday, Bro. Root started for home, and on his way held one meeting with the Sabbath-keepers in Montague which was well attended and very profitable. It was decided that I should remain one week more and visit the scattered ones in various places. I held three meetings near Shelby. Here I had a good hearing, and if I could have remained, I think a church would have been raised up.

GRANT.

Friday evening a good number of the friends of the cause at this place came together. Our meetings here were quite free, and at the close of the afternoon service on Sabbath, eleven came forward for prayers. I tried to point out the dangers which surround us, and we felt that the Lord was present by his Spirit. Systematic Benevolence was organized for 1876, amounting to \$151.22. It was \$54.50 for last year. Two were baptized, and seven were added to the church of Hart, making their number thirty-three. Believing the time had not come to form a church for this portion of the county, we organized a class, and Bro. Stewart was chosen leader. The attendance from outside was good, and at the closing meeting the house was filled to its utmost.

MONTAGUE.

The last meeting was held at sister Armstrongs, Monday evening, and we labored in particular for the children of our brethren. The rooms were well filled with attentive hearers, and we all felt that the Lord came very near and mightily moved upon all present. Here five more took their stand with the Lord's people, and joined the class, making the number twenty-seven. We obtained quite a number of subscribers for our periodicals.

During the twelve days we remained in this county about forty were added to the church, and s. b. was raised from \$102.98 to \$275.00. In no place have we seen more promising fields for labor, and the brethren more willing to co-operate. We regret that we could not stay longer.

A. O. BURRILL.

Ravenna, Mich., Feb. 16, 1876.

WASECA CO., MINN.

We have closed labor near Janesville for the present. The meetings were continued for over five weeks. The weather has been so remarkably mild and pleasant that we have had meetings almost every evening besides upon the Sabbath. Twenty-four have signed the covenant to keep the commandments. A leader has been appointed, and Systematic Benevolence organized to the amount of \$49.40 per year. By unanimous vote, they request the watchcare of the Conference. The burden of the work has fallen mostly upon myself, and I have felt sometimes considerably worn; but the Lord has sustained, and I feel now of good courage and strength to commence in a new field. Bro. D. C. Burch, of Tenhassen, is with me. We begin at a new place to-morrow evening. Pray for us. F. W. MORSE.

MEN are so simple, and yield so much to necessity, that he who will deceive will always find him who will lend himself to be deceived.—Machiaveli.

ENCOURAGE THE MISSIONARIES.

Did it pay to create a debt of six or eight hundred dollars to be paid by the Tract Society of Indiana for the VOICE and REFORMER, that have been read by as many hundred families in our State during the last year? I answer Yes; most positively, *yes!* I do not think that we ever invested means to better advantage. If doubt exists in the minds of any of the members of our Society relative to this, they may be convinced by some practical experience in laboring in new fields.

Go with me to a community where no missionary labor has been bestowed. Peddlers of all kinds and money-seeking lecturers have disgusted the people, and drained their purses, until they are so suspicious of strangers that it is with great difficulty that we can prevail on them to let us have a house in which to hold meetings; but perhaps, by fair promises, we are granted the privilege of speaking in the meeting-house or school-house. But now we have some other matters to consider. We must have wood and lights; also some place to board, etc. Very likely the wood and oil will cost us from three to five dollars if it is cold weather. Next, we inquire of the deacon about the hospitality of the place, and are coolly informed that Mr. Jones keeps boarders—only four dollars per week, with an additional fifty cents for washing. So by the time we have fairly started our meetings we have very likely spent eight or ten dollars. I have not overdrawn this, as the brethren at Rochester will witness. I know it cost thirty dollars there for board, before the present truth melted its way to the hearts of the friends at that place, which the Conference cheerfully paid. No missionary labor had been bestowed at that place before the tent went there.

But we will now take you to another field of labor. The missionary has gone before us. We go there by invitation. Many have been reading the matter prepared at our houses of publication. The Macedonian cry is, "Come over and help us. Our church is free, also wood, oil, and the services of the sexton. We welcome you to our homes; we will do all in our power to make you comfortable." The meeting is a success. But the best of all is, many are already waiting with their friends, as was Cornelius, to hear all things commanded of God. The Spirit of God is working on their hearts and you are encouraged from the first. The angels of God are there, and are presently permitted to bear the tidings up to the heavenly court that sinners are being converted. And angels rejoice as new names are recorded in the Lamb's book of life.

Our young men and women can, by the help of God and the publications, create an interest in the truth, and when it deepens, they can return to the same field and do good public work for Jesus. God bless the publications and the missionaries. And I pray that those who have been murmuring over this missionary debt may also receive a blessing, by having their eyes and their hearts opened, so that they may help to encourage missionary labor by their prayers and co-operation. Souls are ready to take hold of the truth in very many places where the living preacher has never been; and who can think their hearts are in the work when they are offering discouragement? Is our money more precious to us than souls? This kind of spirit would have kept Jesus from giving himself for us. I rejoice to learn that new fields are being entered, and that sheaves of good are being gleaned for the heavenly garner.

WM. COVERT.

PERVERTED TASTES.

We often hear persons claim that certain articles which they happen to be indulging in are not hurtful because they *taste good*. Thus it is with the rum-drinker, tobacco-user, opium-eater and snuff-taker. We say of such that their taste is no criterion, because it is perverted.

But the greatest perversion of *taste* that I have ever heard of is that which brings *taste* into theological arguments. A certain D. D. being asked by one of his parishoners for his strongest proof texts to sustain the keeping of the first day of the week replied, "We cannot see the proof [a very frank admission], yet it is all through the Bible like salt in a stew. It tastes all right although we can't see it." This argument ought to be regarded as valuable; for certainly it will not spoil. That taste must be very badly perverted that imagines it can taste first-day Sabbath in the Bible, because

there isn't even a sprinkling of it there, and the man who claims to even taste it is simply mistaken. His taste is no guide. Such a vitiated taste needs correcting. The seventh day was the Sabbath, because God worked six days, rested the seventh, and then set it apart for man to keep holy. These are the reasons why it became the Sabbath. These are the facts upon which it is based. These are the reasons why the seventh day is the Sabbath now. It is just as true to-day that God rested on the seventh day and set it apart for man's rest as it was five thousand years ago. And so long as these facts remain true the seventh day will be the Sabbath of the Lord thy God. D. A. ROBINSON.

PSALMS. 16: 8.

"I HAVE set the Lord always before me; because he is at my right hand, I shall not be moved."

Here is the great secret of David's godly life; he placed continually before his face, the presence of God. He did not, like his predecessor Saul, rush on in his own strength and wisdom, but in all important and trying occasions he sought unto God for direction.

David lived habitually near to God; he called upon God every day; many times each day he praised God. Ps. 119:164. "On thee do I wait all the day." Ps. 25: 5. And in Ps. 88:1, he says, "O Lord God of my salvation, I have cried day and night before thee."

It was this every day and every hour service, which drew down from God favor and protection, and love, upon David and his people; and, following this course of thought and action, he could say of God, "He is at my right hand, I shall not be moved." This was David's rock of defense, his sanctuary, his secure place of rest, his place of safety, living close to God. When he did this, success crowned all his labors, and his foes were everywhere subdued.

Living thus, the Christian is happy and safe; and living thus he has an influence for good: but when he backslides from God, and becomes lukewarm, then he becomes dead and barren in the work of God.

When the church loses the power of its first love, it is exhorted to return, under penalty of being removed from the favor of God. It is not a trivial offense in the sight of God to become lukewarm in his service. See Rev. 2:5; 3:16.

JOS. CLARKE.

FALSE face must hide what the false heart doth know.—Shakespeare.

Obituary Notices.

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

DIED, of dropsy, Feb. 2, 1876, at Knoxville, Iowa, our dear Bro. Truman Curtis, who was born in Essex Vt. Feb. 24, A. D. 1800. He was converted when about sixteen years of age, and united with the Baptist church. He continued a faithful member until A. D. 1859, at which time he embraced present truth, after listening to a course of lectures given at this place. During his sixty years of church membership, Bro. C. never had an accusation brought against him by the church, but was loved by all who knew him. The church here has met with a great loss. He leaves a wife and five children who deeply mourn the loss of an affectionate husband and kind Father. He rests in hope, and we believe, if faithful, we shall see him again when the great Lifegiver comes. Funeral discourse by Eld. Bly, minister of the Christian church of Knoxville. BENN AUSEN.

DIED, of typhoid pneumonia, in Delta, Eaton Co., Mich., Feb. 13, 1876, Hiram D. Corey, in his sixty-eighth year. Bro. Corey has for upwards of twenty years been a firm believer in the doctrines of Seventh-day Adventists and a careful observer of the commandments of God. He fell asleep confident of a part in the first resurrection. Funeral discourse was preached by Eld. Pope, first-day Adventist, from 1 Cor. 15: 48.

W. H. HASKINS.

DIED, at Oswego, N. Y., Jan. 22, 1876, Sister Catharine S. Tuttle, wife of Bro. Abel Tuttle, aged fifty-seven years. Sister T. had just attended meeting with the church, and had taken an active part in the exercises—prayer, conference, and Bible-class—and had started for home, when she was thrown from the wagon, hurting her head and spine, which caused her death in thirty minutes. She had her senses until the last, and knew that she was passing away. Until she was borne to the grave, a smile rested on her countenance, showing that to the last her trust was in God. In early life, she gave her heart to God, and later, she received the truths of the first angel's message. She has kept the Sabbath twenty-four years, and has received and walked in the truth of the third message as it has been given from time to time. She leaves a husband, two children, the church, and many friends, to mourn their loss. I could not reach the place at the hour of her funeral, as requested. Discourse by Eld. Watson, Baptist. She sleeps till the return of the Lifegiver with the keys of death and the grave.

C. O. TAYLOR.

