

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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CHRISTMAS TIME.

'Tis Christmas Time,
The gladdest festal time of all the year;
Happy songs arise, and joy-bells chime;
Thou dost greet with gifts the friends most dear.
Hast thou forgot thy King?
Hast thou no gift for him?
No treasure rare and sweet
To offer at His feet
Who on the accursed tree
Poured out his life for thee?
In thy selfish joy turn not away
Pleading love that asks a pledge to-day!

Whate'er thou hast and art,
The treasures of the heart,
All that is thine;
Mind's deep wealth, the proud, unyielding will,
Footsteps' fleetness and thy fingers' skill,
Bring to his shrine.

He waits for thee.
Throughout the busy day, and still,
Calm night, his accents thrill:
Come unto me.
Thou refuse to trust thyself to One
But to win thee left a kingly throne?

'Tis Christmas Time,
Voices breathe the music of one name,
Happy hearts respond to love's sweet claim,
Gifts, her precious offerings, are thine.
Behold, a Friend doth wait
Unnoticed at thy gate.
No store of shining gold,
Nor gem of worth untold,
Passing the wealth of kings,
The wondrous gift He brings.
Not in thoughtless pride to spurn away
Priceless treasure offered thee to-day:

Peace like a river deep,
Love that will never sleep,
Faithful and tried;
A safe sure, a never-failing stay,
That, undimmed through life's dark, troubled way,
Thy steps to guide.

He pleads with thee;
Through summer's heat, and chill
Of winter callets still,
Open to me.
Thou accept the guerdon of thy King?
May be thine,—Heaven's costliest offering.
MARY A. DAVIS.
Battle Creek, Mich.

The Watch-Tower.

Ye not discern the Signs of the Times? Matt. 16: 3.

TENSE uneasiness prevails in Paris. Smiths' shops are closed, all troops are on orders, and foreigners are leaving the city. Revolution is considered as extremely imminent.

The pope has written an autograph letter to Queen Victoria, thanking her for grant-permission to re-establish the Roman hierarchy in Scotland.

HERE have recently been disasters by wind and flood. The United States war-ship, *Huron*, went down in a terrific gale off Carolina coast, and out of 139 on board, 100 perished. Virginia, Maryland, and adjacent regions have been the scenes of very destructive floods, causing the loss of millions of dollars' worth of property in the localities visited by them.

THE FALL OF PLEVNA.

THE fall of Plevna, with the surrender of the fine army which Osman Pasha had led up there, is too severe a blow to the much power of resistance to the

Turks. Without at all taking into consideration the strategical advantage gained by the Russians, the capture of Osman and his army removes more than a third of the whole fighting force of the Sultan's army. The victory opens to the Russian arms the whole of Bulgaria, from the Jantra to the Servian border, and enables Servia to carry out without danger her long-expected programme of junction and co-operation with the invaders. Widin, which is but weakly garrisoned, is cut off completely from all its bases of supply, and must surrender in a few days. Mehemet Ali, who was organizing an army for Osman's relief, and had already confessed his failure, and Chefket Pasha, at Orhanie, must either get out of Bulgaria and behind the line of the Balkans, or share very shortly the fate of Osman; for the Russians, relieved of the latter, will now be able to pour an overwhelming force upon them. The army of Shumla and the Dobrudscha is thus all that remains to Turkey north of the Balkans.

Under none of its three commanders has it been of very much use. It is cooped up in a comparatively small country, where heretofore it has been barely able to hold its own, advancing on and retreating from the czarowitz's lines alternately. It will now be needed for the last struggle in Roumelia, behind the passes of the Balkans, if, indeed, a last struggle is to be made, which is doubtful. The next battle, in all probability, will be a diplomatic one, and it is likely to prove more disastrous to Turkey even than Plevna. Great Britain, the only friend of the Turk, is alone, and she cannot do much single-handed.—*Detroit Evening News*, Dec. 11, 1877.

TURKEY SINKING TO EXTINCTION.

WHATEVER Turkey does, whether she be steeped in her ancient poverty or rich with fresh loans, whether left to herself or strong in European alliances, she is falling to pieces. Some, indeed, hold out a hope that, if left to herself, she might carry out reforms; but on one point all are silent, and that is, what all these reforms are to end in, and what is to be the reformed Turkish Empire of the future. It is a castle in the air. The Turks are incapable of representative institutions and constitutional government. Their pretense of it, whether honest or not, is an illusion. They have it neither in their race nor in their creed, nor even in their circumstances. It is the common assumption of every speaker, on whatever side, that Turkey is in this evil case. Whether she be oppressor or oppressed, mistress of her actions or under evil possession, it all comes to the same thing; that the world is seeing the last of Turkey. Her visible and awful changes are not those of development, but of dissolution. Then comes the question, Are we to attempt to keep life in the body, to infuse young blood, to inflate the collapsing lungs, to warm the chill extremities, and flatter ourselves we can make her once more a living thing? Is it possible? Is it desirable? Is it even right?—*London Times*.

THE POPE AND THE CZAR.

THE *London Times* is authority for the statement that the Jesuits are moving to make Jerusalem the headquarters of the Roman Church. "Money is being collected for the erection of a magnificent palace for His Holiness on Mount Zion, to which the wealth of the Vatican is to be transferred." Mgr. Capel claims that the Roman Catholic Church is making converts from among the higher classes in England as never before. The Ritualistic party, he says, is doing good service as a feeder. Yet he adds: "I have a hearty contempt for the Ritualists. How can any rational man fail to prefer Catholicism to Ritualism?—the religion itself to a mere imitation of it?"

THE GREAT EARTHQUAKE OF 1755.

[THE following description of the great earthquake is from the *People's Magazine*, published in Boston in 1833. The extract was written by an English merchant residing in Lisbon at the time the earthquake occurred. The article will no doubt be of interest to the readers of the REVIEW, as it gives some idea of the extent of that great convulsion which was to mark the opening of the sixth seal, brought to view in Rev. 6: 12. J. O. CORLISS.]

Many natives of Portugal yet remember the morning of the first of November, 1755. The day dawned clear and beautiful. The sun shone out in its full lustre; the whole face of the sky was perfectly serene, and no one conceived of the horrible contrast which was soon after to present itself. The earth had trembled at short intervals for a year.

"It was on the morning of this fatal day, between the hours of nine and ten, that I sat in my apartment, just finishing a letter, when the papers and the table on which I was writing, began to tremble with a gentle motion, which rather surprised me as I could not perceive a breath of wind stirring. While I was reflecting what this could be owing to, but without having the least apprehension of the real cause, the whole house began to shake from the very foundation. At first I imputed this to the rattling of several coaches in the main street, which usually passed that way, at this time, from Belem to the palace; but on hearkening more attentively, I was soon undeceived, as I found it was owing to a strange frightful kind of noise under ground, resembling the hollow, distant rumbling of thunder. All this passed in less than a minute, and I must confess I now began to be alarmed, as it occurred to me that this noise might possibly be the forerunner of an earthquake; for one I remembered, which had happened about six or seven years before, in the island of Madeira, commenced in the same manner, though it did little or no damage.

"Upon this I threw down my pen and started upon my feet, remaining a moment in suspense whether I should stay in the apartment or run into the street, as the danger in both places seemed equal; and still flattering myself that this tremor might produce no other effects than such inconsiderable ones as had been felt at Madeira; but in a moment I was aroused from my dream, being instantly stunned with a most horrid crash, as if every edifice in the city had tumbled down at once. The house I was in shook with such violence that the upper stories immediately fell, and though my apartment (which was on the first floor) did not then share the same fate, yet everything was thrown out of place in such a manner that it was with no small difficulty I kept my feet, and I expected nothing less than to be soon crushed to death, as the walls continued rocking to and fro in the most frightful manner, opening in several places; large stones falling down on every side from the cracks, and the ends of most of the rafters starting out from the roof. To add to this terrifying scene, the sky in a moment became so gloomy that I could now distinguish no particular object. It was an Egyptian darkness indeed, such as might be felt, owing, no doubt, to the prodigious clouds of dust and lime raised from so violent a concussion, and, as some reported, to sulphureous exhalations, but this I cannot affirm; however it is certain I found myself almost choked for nearly ten minutes."

At night the city was deserted by the surviving inhabitants, and only infested by robbers who proceeded in gangs to break open and plunder. The heights around Lisbon were so covered with tents that they seemed a continued encampment. The great aqueduct over the valley of Alcantara remained entirely unshaken, though its

height is so great and its line of arches so extensive. It was remarked that during the month of November, the tides did not observe their proverbial regularity.

The terrors of a conflagration were added to those of the earthquake. On the night of the first of November, the whole city appeared in a blaze, which was so bright that persons could see to read by it. It continued burning for six days, without the least attempt being made to stop it. The people were so dejected and terrified, that they made no exertion even to save their own property. Dead bodies remained unburied in the churches, in the streets, and among the rubbish. The scene inspired melancholy even in dumb animals.

During the whole of November the shocks continued to be violent. Lisbon was reduced to a heap of ruins. The loss of lives was computed at upward of sixty thousand. In the lower part of the town not a street could be traced but by the fragments of broken walls, and the accumulation of ashes and rubbish. Palaces, churches, convents, and private houses appeared as if the angel of desolation had just passed by.

The property of all kinds consumed or engulfed was of immense value. Many years elapsed before Lisbon recovered from the calamity, and the traces of it are still visible in many places.

To the foregoing description of the effect of the earthquake in the city, we add the following from the *American Encyclopedia*, embracing some other particulars and showing its great extent:—

The great earthquake of Lisbon commenced on Nov. 1, 1755. The rumbling sound below the surface was immediately followed by the shock, which threw down the principal portion of the city. In the short space of six minutes it is believed that 60,000 persons perished. The sea retired, leaving the bar dry, and returned in a great wave fifty feet or more in height. The mountains around were shaken with great violence, and were even rent and thrown in fragments into the valleys below.

Multitudes of people sought safety from the falling buildings by crowding upon the marble quay, which had just been constructed at great expense. It suddenly sank with them like a ship foundering at sea; but when the waters closed over the place no fragments of the wreck, none of the boats and vessels near by that were drawn into the whirlpool, and not one of the thousands of bodies carried down, reappeared upon the surface. Over the spot the water stood 600 feet deep; and beneath this, locked in the fissured rocks, in chasms of unknown depth, lie the relics of what was the life and wealth of this portion of the earth's surface in the middle of the eighteenth century. These rocks are the clayey and other comparatively soft strata of the tertiary formation. When in some future epoch they are raised again to the surface by a convulsion of the same nature with that which engulfed them, the vestiges they contain may reappear, converted in part or wholly into stone, like fossils entombed when the strata were deposited.

The portion of the surface of the earth that was shaken by this earthquake was estimated by Humboldt as equal to four times the extent of Europe. The shock was felt in the Alps and on the coast of Sweden. In Germany the thermal springs of Toplitz disappeared for a time, and again burst forth, deluging the region around with ochre-stained waters. The waters of the lakes in Scotland, as Loch Lomond especially, rose suddenly more than two feet, and then subsided below their usual level. On the shores of Barbados, Martinique, and Antigua, the tide suddenly rose twenty feet, and the sea was of inky blackness. Even the distant waters of Lake

Ontario were strangely agitated, and the shock was sensibly felt along the coast of Massachusetts. In Deane's "History of Seizure" it is stated that the earth was seen to wave like the swellings of the sea, and occasionally break into fissures.

This lasted for fifteen minutes, during which time chimneys were shaken down and houses disjoined. The sea roared with the unusual commotion, and with the rumbling of the earth the noise was more appalling than that of the loudest thunder. Water-spouts burst forth, and springs opened, which continue to flow to this day. As the movement passed beneath the ocean, it was felt by several ships, the impression being like that produced by striking upon rocks. The motion is described as undulatory, and proceeding at the rate of about twenty miles a minute.

General Articles.

THANKSGIVING FOR REDEMPTION.

ALL-WISE, eternal God, in all thy nature love!
Who made this planet by thy word, and all the
worlds above;

Who loved our guilty race, thy helpless, sinful foes,
And gave thy Son, in sovereign grace, to suffer all
our woes,

That we, when reconciled by his most precious
blood,
Made free from sin, pure, undefiled, might come
to thee, O God;

Who hast our keeper been, in danger, toil, and pain,
To make us conquerors of sin, with Christ, thy Son,
to reign,—

We give thee love and praise, we trust thy faithful
word.

Help us to serve thee all our days in Christ our
blessed Lord.

N. W. V.

CHRISTIAN GIVING, FROM A BUSINESS MAN'S STANDPOINT.

THE terms "giving," as used in the Bible, and "paying," as we understand the word, are, in many places, synonymous. God calls it "paying," man, "giving."

Under the old dispensation God required the tithe, or, in modern English, the tenth, of every man's increase or income, to be paid to him, either in kind or in money; and the people were in debt until it was paid. He even goes so far as to call the non-payment of his share robbery. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes [or tenths] and offerings." Mal. 3:8. In the next verse he says, "Ye have robbed me, even this whole nation." In the next verse we read, "Bring ye all the tithes [or tenths] into the store-house, 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."

It is worthy of note that this charge of robbery was made more than one thousand years after the command was given, and that fourteen hundred years after, Christ plainly sanctioned the same command, even to the tithing of mint, anise, cummin, and rue, four of the most insignificant of the earth's productions.

This law of God requiring the tenth of our income, or increase, has never been repealed and never abrogated. Nothing has ever been substituted for it. Indeed, it seems to have been, like the law of the Sabbath, taken for granted. The tenth has always been, and is yet, God's share, his due. Don't talk of "giving" until that is paid; as well talk of "giving" your grocer the amount you owe him. *Paying* comes first, *giving* afterward.

In 1 Cor. 16:2, Paul says to the Christians at Corinth, as he had previously said to those at Galatia, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Now, if this means anything, it means some definite proportion of their weekly income. The question, then, is, What proportion? one-half? one-fifth? one-tenth? one-twentieth? If they gave to no other objects, it was one-tenth, without doubt, as that was God's rule, and they knew it.

He also exhorts them to give, "not grudgingly, for God loveth a cheerful giver." Do you think he meant if a man was stingy he should not give at all, because he could not give cheerfully? or that he should give only a small amount, because if he gave more it would be grudgingly? He meant he should cheerfully

give his share, and his share was in proportion as God had prospered him.

The meaning of the words, free gospel, free grace, free salvation, has been shamefully perverted. They have not, and never were intended to have, any such meaning as is often understood. The gospel and salvation are free, thank God; but no more free than was God's pardon for the Jew. Yet no Jew ever thought of going up to worship God without taking his gift with him. The gift was an essential part of the worship, and there was no worship then, and should not be now, in which giving is not an important part.

A prominent minister of Chicago preaches the collection with the exhortation, "Now let us worship God with our gifts," and he is right. It is worship, or it is mockery. God always intended giving to be a part of the worship, just as much as prayer or praise. And that we might not be in doubt about it, he has in hundreds of places mentioned the amount we owe him as that part of our worship. When Paul wrote the sentence, "All Scripture is given by inspiration of God," and Peter said, "Holy men spake as they were moved by the Holy Ghost," they had reference only to the Old Testament, as the New Testament was only then being written; and in the Old Testament more is said about the law of tithes, or payment to God of one-tenth of the increase, than even about the law of the Sabbath; and in the New Testament Christ no more plainly sanctions the law of the Sabbath than that of tithes.

CONTRACTS, OR COVENANTS.

God is always willing to make contracts, or covenants, with us, and he never fails to keep his part. He made one with Abraham, and renewed it with Isaac. He made one with Jacob, accepting Jacob's proposal to prosper him for one-tenth of his income. He made one with Moses: "Go before this people; I will be with thee." He made one with Joshua: "Be strong and of good courage; for thou shalt cause this people to inherit the land [marginal reading]." He made one with Hannah, the mother of Samuel. He made one with Samuel when he was a child. He made one with Eli. He made one with Saul. He made many with David. He made contracts with Solomon, with Rehoboam, offered to make one with Jeroboam. He made contracts with Hezekiah, with Isaiah, with Josiah, with Daniel, and with many others. Notice that every one of these contracts was for temporal blessings. Has God changed? Did he care then for men's temporal interests, and not now? Did he ever fail to keep his part of the covenant? Men often broke their part, but as long as they would repent, God would forgive, and renew the contract.

God wants to be a partner in every honest business. He furnishes to every man all his capital, be it brains, muscle, or money. And yet all he asks as his share is one-tenth of the net profits. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." "The silver and the gold are mine," saith the Lord.

He permits you to hold from some other man the title deed to a little portion of the earth's surface; or you have some other man's promises to pay; but, after all, God furnishes you or your ancestors the muscle or the brains to earn the money to lend to others, or to invest in property of some kind. He does not say to you, Pay me one-tenth the profits or I will take away your business or your money; but it is his written and unwritten law that one-tenth belongs of right to him, and you wrong and defraud him (he says you *rob* him) when you do not pay it.

There are laws underlying this matter of giving, or paying, that are nature's laws, and therefore God's laws. Among them are the twin laws of habit and system. Habit is correctly called second nature; and system is an indispensable law of success in everything. Giving, or paying,—that is the better word,—should be habitual, systematic, and in proportion to the income. Giving systematically inculcates that other law, or principle, of saving, which is all-important in business life. Ask a business man which of two young men of equal ability and advantages in business life he would rather trust, one who gave one-tenth of his income regularly, or one who gave nothing. Ask him which he would rather trust if both gave one-tenth, the one systematically, the other without system. If he has had large experience, he will not hesitate a moment in his answer.

Paul says, Lay by you on the first day of

the week, as God has prospered you. The plain inferences are, regularity, the first day of each week, and a certain definite share, "as God has prospered you." If God has not prospered you during the week, his share will be correspondingly small. If you have only made a dime, a penny is all he asks as his share; and if you have given a penny to the poor, or to God's service in any way, during the week, you are out of debt to God for that week, except the debt of gratitude and love we can never pay, and thank God we cannot.

If you have made ten dollars, one dollar is God's share. If one hundred dollars, ten dollars is his share, and you are in debt until it is paid. God loves "straight business" in more senses than the one of honesty. Do you say that this is bringing it down to a fine point? that God does not care for pennies? Two mites are not a penny in value, and Christ immortalized the poor widow who gave them.

Take away the children's pennies from the contributions of the Christian world, and if there are tears in Heaven, the angels would weep over the increased number of lost souls.

Do you ask, How shall I manage to systematize, and how shall I estimate my income? what deduction shall I make?

Are you working on a salary of \$1,000? You owe to God \$100 a year. Shall I make any deductions from this on account of family or personal expenses? No; except *providential* expenses incident to sickness, &c., which may be deducted from the whole amount of income, not from the Lord's portion alone.

How can I keep the account? Use a page of your ledger, or a small blank book, putting down every item given, even to the pennies, and balancing up the book at least once a year. A frequent careful footing of the column will be a pleasure to you, and, no doubt, will also be pleasing to the other partner, your Heavenly Father.

What items shall I put down, my present? Yes; for while this is, in the highest sense, a debt, for good done your soul, yet by aiding in sustaining the preached word and keeping the house of God open, you have a personal interest in the salvation of every soul brought to Christ through the preaching and influence of your pastor.

Shall I put down any aid I give to the poor? Yes; the poor are God's heritage, and "he that giveth to the poor lendeth to the Lord." What I give to the spread of the gospel in any way? Most certainly. Suppose I watch by the bedside of the sick who are not able to hire nursing? A lady asks, Suppose I spend an afternoon sewing for the poor? These two questions represent a class. The answer must be general. It is, in brief, if your income is lessened thereby, it would be right to estimate your time at its money value. A farmer asks, Suppose I send my team and hired man, or go myself, and help gather the crops of a poor neighbor? Estimate your time, and that of your man and team, at its *cash value* to you.

Suppose I hire some one to nurse a sick neighbor who cannot afford to hire nursing. Charge what you pay for the service to God's account. Suppose I give clothing that is of little or no further use to me, to those to whom it is as good as new. Put it down at the price you could sell it for cash, not at what it may be worth to them.

Are you in business, and do not know what your income will be until the end of the year? You can make a reasonably close estimate, and act upon it during the year, and if at the close God has prospered you more than you expected, carry the balance forward as a debt which you will pay as God gives you opportunity.

Some may ask, shall I deduct my rent? For your place of business, yes; as you will all other business expenses in arriving at net profits. For the house I live in? No, as that comes under the head of personal, or family expenses. Another, who owns his dwelling, asks how he shall estimate the same matter. God only asks for one-tenth of the income, or as the Bible has it, one-tenth of the increase, not one-tenth of the capital. Some one may ask, Suppose I feel that I am not accumulating, that I am not making money, that, upon the whole, I am losing. If you are losing, it is upon your capital already accumulated. It is presumed you have already given to God one-tenth of that, and it is yours to keep or lose. You must have an income of some kind and amount, or you could not live. If you are living up to it, God's share is one-tenth of your living. No Christian or honest man will knowingly live beyond his income, unless he has accumulated

capital from which to draw to meet honest debts.

God does not ask any share of accumulated capital, of which you have already given him a tithe, or tenth; neither does he share losses on that capital. Remember God claims an interest only in your income. Shall I deduct taxes? No. Interest on borrowed money? No; unless the money so borrowed was to enable you to produce income, not to save capital or principal real estate, or something you have been accumulating.

Suppose my money is in real estate which has increased in value during the year. Sell a portion of it, and give proceeds; or, if you can't sell it at a price, give the land itself to the trusted some worthy charity, putting down amount of its worth in cash, not what may ask for it.

Do you say you are in debt, and must save every dollar you can to pay debt? Who prospers you that you pay? Does God cease to be your partner when you get in debt? How can you God's blessing on your business when deny him his share?

God is never indefinite or uncertain either in his laws or in his demands. He is a God of seasons, of times, of quantities. He makes the earth turn on its axis twenty-four hours, not twenty-three or twenty-five. The earth goes round the sun in so many days, hours, minutes, seconds, more, no less. He commands us to remember the Sabbath day to keep it holy, the *seventh* day, not the sixth nor the tenth. In giving, God requires the tenth, not the seventh or the twentieth; and there is a stronger command in the New Testament to observe the seventh day as a day of rest than to give one-tenth of our income to God. Both are taken for granted. It must not be understood that the law claims that one-tenth *only* should be given or paid, in all cases. That would be like claiming that if we spend the Sabbath properly in God's service, we are at liberty to follow our own inclinations the remainder of the week. God will bless a man who pays back to him one-tenth of his income, by increasing his ability and position to give him much more, just as a man who honors God by keeping holy Sabbath, will be the better able to give him during the week, and will be free from many a temptation.

REWARDS OF GIVING.

Luke 6:38: "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, shall be measured to you again."

Acts 20:35: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

2 Cor. 9:6-8: "But this I say, He that soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; God loveth a cheerful giver. For God is able to make all grace abound toward you; that ye always having all sufficiency of all things, may abound to every good work. (The word "grace" in this connection has special reference to temporal blessings.)

Prov. 28:27: "He that giveth unto the poor shall not lack; but he that hideth his eyes [from the wants of the poor] shall have many a curse."

Prov. 11:24, 25: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it shall come to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The language of the following statement is well weighed, and, judging by results of the past, is capable of the fullest fulfillment. *If all Christians were to consecrate one-tenth of their income to God, it would be twenty years before the face of the earth to whom it could be gained by missionaries.*

There is no lack of missionaries; lack is of money to send them.

Giving or paying one-tenth of our income or increase to God is not only a duty, but a *privilege* also, and even so far as temporal blessings are concerned it is profitable. It pays, both for time and eternity. *Merchant of Chicago.*

RELIGION, like a golden thread, must be woven into the warp of life, shining every thread throughout.

PEAL TO KANSAS BRETHREN.

THE year 1877 is nearly gone. God has us abundant crops. What have we him? Are we thankful for his blessing? Have we given him a thank-offering? Have we even paid him his tithe? Lord has not only blessed us in temptations, but he has also blessed the labors of our ministers and of the tract societies bringing many to the truth. In our State (Kansas) several new churches have been organized, some of the older have had quite an increase to their members, and many openings are now waiting for a minister. Jesus is soon coming to give every man his work shall be. Rev. 22:12. What we receive when he comes? There will be but two classes then. To the one Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" the other will hear him say, "Depart ye the unprofitable servant into darkness." With which class shall we be? Who are the "unprofitable servants"? Are we not, so far as we have the means, and refuse to give him the tithe we have is the Lord's. We are his servants. He has gone into a far country, as entrusted us with his goods. He says, "Occupy till I come." Luke 19:12. Now while the Lord is gone he has a part to be done, and he retains a part of the increase of his goods to carry forward his work in his absence. This he calls "usury." Matt. 25:27. He tells us just what usury he claims. Lev. 27:30, 32: "The tithe of the land, whether of the seed of the land, or of the fruit of the tree, or of the flock, or of the herd, or of the donkey, or of any beast that shall be brought into the land, shall be holy unto the Lord." Then the tithe, or tenth, of all increase is the Lord's, and we have no right to use it for anything but the Lord's work. The Lord has also told us that one-tenth is his. Ex. 22:29: "Thou shalt not delay to give the first of thy ripe fruits." Ex. 23: "The first of the first-fruits of thy harvest thou shalt bring into the house of the Lord thy God." If the above is true, we have no more right to the first tenth of our increase than we have to the seventh day. The Lord has given us six days in which to do our work, and has reserved one day, the Sabbath, for himself. He has given us the means of all we can honestly make, and has reserved one-tenth, the first, for himself. Have we given the Lord his increase for the year 1877, the one-tenth of our increase? If not, will it not be as it was with those wicked husbands spoken of in Matt. 21:33-41? Did the Lord take his goods from us, and give them to others who will give him his increase in its proper season? Can the Lord be able to dispossess us? Will he be able to "Ye looked for much, and lo, ye have brought forth little; and when ye brought it, I did blow upon it. Why? saith the Lord of hosts. Because of mine house ye have despised my word, and ye run every man unto his own house." Hag. 1:9. Do we want to blow upon our grain or stock which we have gathered the past year? If not, let us give him that which he has promised, then we can claim the blessing. See what some of these blessings are. Chron. 31:10: "Since the people have brought the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath multiplied his people." Prov. 3:9, 10: "Honor the Lord with thy substance, and with the first of all thine increase; so shall thy vessels be filled with plenty, and thy presses shall burst out with new wine." Mal. 3: "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 windows of heaven, and pour you out a flood, that there shall not be room left to receive it." We believe the Lord will do as he promises. Our works will show. "For as the seed without the breath [margin] is dead, without works is dead also." Jas. 2:26. The prophet says, Mal. 3:8, "Will a man rob me? yet ye have robbed me." From the first verse we find he is talking to those who when he comes to his temple, and the eighth verse shows that this language is given while the investigative Judgment session; for it is when witnesses are present. See verse 5. Then it applies to the

people living since 1844. The Lord says we have robbed him. Wherein? say we. The Lord answers, "In tithes and offerings." If we have given him his tithes, he still claims offerings, free-will or thank-offerings. This comes out of our nine-tenths. Are we thankful for the bountiful harvest with which we have been blessed the past season? Have we acknowledged our gratitude by an offering to God? "When thou vowest a vow unto thy God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed." Eccl. 5:4. Have we promised to give to the tract society a sum equal to one-third our s. b. and have we paid it? If we have not, we ought to do so at once. The society is in pressing need of means just now. Who will be the first to send in his thank-offerings and pay his vows? Let us take hold in earnest. Let those who have means, give, and those who have time, engage in canvassing. The tract society is doing more in Kansas to-day than all our ministers. The most I have done since Conference has been to gather the sheaves that were reaped by the T. and M. reaper. It is a good reaper, and it does good work; but it takes men and money to run it. They have it running in Osborn Co., where ten were gathered into the churches at our last meeting, some of whom had never heard a sermon. In Jewell Co. they have kept it running (although hands were scarce), and twelve were gathered into the Salem church. They intend to keep it moving all winter. In Republic Co. it has done a good work. Near White Rock is a field where the sheaves are scattered all around, and need gathering up. At New Liberty a live church has resulted from the grain cut by the same machine; at Hanover, Washington Co., is another; and in Neosho Co. is a company of Swedes consisting of four families calling for a gatherer of their own language, as there is quite a settlement of Swedes there, and they are anxious to hear preaching. Calls for a preacher are coming in from all parts of the State where interests have been awakened by our papers, books, and tracts. Now is the best time in the year to work. The grain is fast ripening, and if not cut will soon fall down and spoil. Every Seventh-day Adventist should at once have his or her name enrolled as a tract worker, and report to the company commander for duty; and each may have some sheaves to bring in when the gathering time comes. J. N. AYERS.

HELL IN NEW ENGLAND.

SEVERAL days ago a Congregationalist council refused to install Rev. Edward Merriam over a church in Springfield, of which he had been invited to become the pastor. His character was above reproach. He had been settled over a church in Connecticut, where he was universally respected and beloved. His learning and talents entitled him to respect and made his services desirable. His views were entirely orthodox according to the Congregational standard, in all points but one. They were lamentably unsound on the doctrine of hell. He maintained that the Scriptures do not teach the eternity of punishment, though they do teach the future punishment of the impenitent wicked. He was unwilling to teach and defend a doctrine that is not explicitly stated in the Scriptures, especially when it conflicted with his reason and conscience. The council divided, but the majority voted not to install him. This matter lies outside the domain of secular journalism, and we should not allude to it but for the stir it has made in New England. It is the liveliest topic that has turned up there since the election. It is surprising what an interest the New England mind takes in hell. All the papers are discussing it. . . . And this discussion brings out the significant fact that popular sympathy is entirely on the side of the minister. The New England mind seems to have gone sadly back on the faith of its pious Puritan progenitors. . . . And, strange to say, a great many of the New England ministers appear to sympathize with the popular feeling, and quietly drop hell out of their preaching. This probably accounts for the coldness in the New England preaching, which President McCosh lamented so pathetically at Edinburgh. Most of the young ministers, we are told, not only have no hell in their theology, or at most a sort of purgatorial Turkish bath, which the wicked go through on their way to Paradise, but they even spell devil without a "d"; and Henry Ward Beecher boldly tells the elders that they must decide whether to

keep their oldest standards or their newest minds, for the nineteenth century intellect will not wear seventeenth century shackles. —New York Weekly Express.

HOW IT WORKS.

BRO. A. O. BURRILL thus speaks of the results of the tithing system in the churches he has visited:—

We have found that the tithes exceed the s. b. pledge. Some are double. One brother whose s. b. pledge was \$13 found his tithes amounted to \$68 this year. Every one who has practiced the tithing system for 1877 has come to our meetings saying they have been much blessed all through the year, while those who have not practiced it, come to the meetings grumbling and making excuses and finding fault with this and that, and have made no advancement in the Christian life. Moreover those churches that have come up have individuals all around them who are inquiring for the truth. Nine-tenths, with the blessing of God, weighs and measures more than ten-tenths without it. "Prove me," saith the Lord, and all who have, have been blessed.

ARRIVED IN EUROPE.

WE took the cars at Battle Creek, Nov. 5, for South Lancaster, Mass., and remained with our good brethren there until the 15th, when we went to Boston. We secured very favorable terms for our passage to Liverpool from the Warren steamship company. This line is not as fast as some others, but accommodations are better. We were in time to take their best boat, the Minnesota. She was built in England, and cost \$375,000. She burns thirty-two tons of coal per day.

This ship was advertised to sail Nov. 17, at 7 A. M. That being the Sabbath, we went on board the 16th. Bro. Wood, sister Temple, and sister Harris came on board early Sabbath morning, and remained with us until the signal was given for visitors to leave. It was a sad moment to realize that we were to leave our adopted country and dear friends, not knowing how soon we should return, if ever. Signals were exchanged by the waving of handkerchiefs until their forms could no longer be recognized. If faithful we expect to see those dear friends in the kingdom of God, where tears will not be known. We made the voyage in eleven and a half days. Everything was done for our comfort. Although our views were known to all, we received as much attention as those who believed differently. The truth is a power. We have handed out tracts freely, and hope the seed sown may germinate and bring forth fruit.

Our passage could not have been more prosperous,—not a storm, and the ocean as smooth as in summer. It was an astonishment to all. The captain said the passage was a holiday to him, and that it was remarkable weather for this season of the year. But we think we can account for it, knowing in whom we trust. God's eye has been upon us. We believe he has heard the prayers that have been offered up for our safety, and to him be all the praise.

We expect to leave Liverpool to-day, and spend a few days with relatives in Crewe, an hour's ride on the cars from this place, and on the direct line to London. We hope to scatter some seeds of truth there.

Brethren, remember us in your prayers, that our faith fail not. Wm. INGS.
Liverpool, Nov. 29, 1877.

THE whole Christian church is like a grand army whose leader is the Lord. Let us not forget that in the time of battle the success of the whole army depends upon the courage and faithfulness of each soldier. We may not occupy a proud or eminent position in the line. We will nevertheless remember that we are a component part of that great force that is sure to be victorious over the evil of the world if we are loyal to our Leader and true to our flag. And, as the order comes from on High to advance, let us listen to it with proudly beating hearts that we can do something for God. Let us obey it with willing feet and strong arms, determined to prove ourselves valiant in the day of contest, and to do our part to wrest from the strong hand of the enemy some token of our prowess and of our allegiance to the King of kings.

ONLY men in their extremity Prove what they are—what their ability. —Daniel.

Progress of the Cause.

MAINE.

Monticello, Aroostook Co., Dec. 10.

ONE has taken his stand on the truth here, and a great many more acknowledge that we have the truth. We have had to meet what I consider the worst kind of opposition; but we shall continue our labors here until those that are interested either take their stand on the truth or decide against it. The truth never looked better to me than now, and I never felt a greater desire to be sanctified by it than at the present time. I need the prayers of the brethren, that the work may not be marred in my hands. SAMUEL J. HERSUM.

BARNSTON, P. Q.

THE attendance here has been good. When the Sabbath was presented, the enemy seemed to think it time to work. One man said, "You may be right, but I don't want to be convinced." On coming to the next meeting, not knowing but the doors would be closed against us, we were happily surprised to find that the truth had more friends than ever, and warmer ones. And some good openings have resulted. Our opponents, gaining nothing in their opposition, gave it up. We now continue meetings in three places. The interest is good, but only a few have any experience in religion. We have made forty-two visits, and found only three families where they bowed the knee in prayer. The Sabbath-keepers in Barford are of good courage. Bro. C. F. Worthen has just been with us, and assisted in organizing a T. and M. Society. His work was highly appreciated. These friends take four hundred Annuals to circulate. May God bless their missionary efforts. The first Sabbath-keepers here were led into the truth from receiving tracts from some one in Iowa; now they wish to extend the favor to others. R. S. OWEN.

DAKOTA.

DEC. 2, we commenced meetings at Swan Lake, Turner Co. The Lord has blessed, and I have had freedom in presenting from the word of God truths adapted to their needs. Six were baptized, and two from the Baptists united with us. This church now numbers fifty-two. The brethren will soon take steps to build a small meeting-house. They show a willingness to work for the Lord, but their means are limited. The s. b. pledge was renewed for 1878. Bro. Lewis Johnson, of West Dayton, rendered acceptable help. May God bless the good cause, and his people here. JOHN HANSON.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]
Washington Territory, and Oregon.

AFTER reporting meetings with the small companies of Sabbath-keepers at Jefferson, Oregon City, Portland, and Beaverton, Eld. Loughborough thus sums up the results of his labors in connection with Eld. Van Horn:—

"We held, in the fifty days we were together, sixty-four meetings for preaching besides ten business meetings. To get before the mind some of the results, I would state that the s. b. last year among our people in the N. P. Mission was \$695.30. Of this over \$100 were used for church purposes. For the year 1878, the pledge is already \$1,295.74, all good to the Conference. Last year there was no missionary one-third pledged; for 1878 there are pledged \$404.59 to the missionary fund, besides \$350 to the \$300 missionary fund of the North Pacific Missionary Society. The sum of \$2,950 was pledged in stock to the Pacific S. D. A. Publishing Fund, and \$86.75 were paid in private donations toward my traveling expenses, and the eight weeks' time spent in that Conference. What has been pledged to different enterprises has been done with a spirit of good cheer, and a desire to see the work prosper."

Bro. L. reached San Francisco, Dec. 5.

Lakeside, Cal.

AT this place, nine are keeping the Sabbath as a result of the recent labors of Brn. J. L. Wood and J. D. Rice, making a company here of twelve. Others are keeping the Sabbath. Nov. 29, ten were baptized.

The Review and Herald.

Sanctify them through Thy Truth; Thy Word is Truth.

BATTLE CREEK, MICH., FIFTH-DAY, Dec. 20, 1877.

JAMES WHITE, } CORRESPONDING EDITORS,
J. N. ANDREWS, }
U. SMITH, } LOCAL EDITOR.

THE NEW VOLUME.

IN two weeks will commence volume 51 of the REVIEW. Now is the time to renew subscriptions, and obtain new subscribers. We are satisfied there are a sufficient number of Sabbath-keepers now doing without the REVIEW to nearly double our list, if they would subscribe as they ought to do. Shall we not see a good move in this direction with the next volume? Each succeeding volume of the paper grows more important. We shall try to make it also more interesting. No pains will be spared to make the next volume such as the present truth and the present times demand.

A NEW WONDER.

The *Scientific American*, of Dec. 22, 1877, contains a notice and an illustration of a machine called The Talking Phonograph, a novel device by which the words a person utters may be reproduced an indefinite number of times, and it matters not how many years after they are spoken. Had it been known and used in the days of Cicero, we might now listen to the very words used by the old Roman orator as he addressed the august senate.

INSTRUCTING THE LORD.

(Concluded.)

Mr. H. further says:—

"The example and teachings of Jesus relative to the Sabbath, were such as to clear the institution at once of Jewish corruptions, of popular misconceptions, of all superstitious regard for any particular day, and clearly to indicate the day of the week henceforth to be honored as the holy Sabbath."

The example and teaching of Christ showed at once that there was a Sabbath law enjoining the day they were observing, and that his object was to bring them back to that law. He vindicated himself by saying, "It is lawful." And he taught that the law of which the Sabbath was a part, could no more be abolished, nor changed in the least particular than the heavens and the earth could pass away. It was immutable and eternal. Matt. 5:17-20.

But what does Mr. H. mean by the last clause of the above quotation? He evidently designs to be understood that Christ, by his example and teaching, indicated the keeping of Sunday in the future. If it does not mean this, it is against his own position. But we ask, How did Christ indicate this? He never took the first day into his lips at all, so far as the record shows, and never, by any recorded act, made the remotest allusion to that day whatever. How long shall we be treated to such baseless assumptions? and how long will the religious world be satisfied with them?

He says further: "The Sabbath day is no better than any other day, aside from its moral uses." "The Christian Sabbath is holier than other days only as it is associated with such important and impressive religious events as are best suited to aid devotion." And then not willing to leave it on this foundation of circumstances wholly, he adds: "And as it has the practical sanction as the Sabbath, of those duly authorized to speak concerning it—Jesus, the apostles, and the church."

What a confession of weakness is this! It ignores the very foundation of the Sabbath. Has God ever said that days are made holy by being associated with great events? The very fact that our opponents are reduced to such a beggarly resort for argument, ought to be enough to open any one's eyes. We had supposed that God's appointment and law had something to do with it; that God, by sanctifying it, had made it holy in the only sense in which time can be holy, that is, by being devoted to holy uses; for that is what the word sanctify means; and now we are to keep it holy; for so the commandment reads.

But with every flounder he goes deeper into the mire. Witness his reference to "Jesus, the apostles and the church," as those authorized to "speak concerning it." Yes; but what have they said? Jesus, as already remarked, never took the day into his lips. Five only of the apostles speak of it. They mention it but eight times in all. Six of these refer to the day of Christ's resurrection; and it is simply brought in, in the course of the narrative, as the day on

which that event occurred. The other two times, Acts 20:7; 1 Cor. 16:2, it is spoken of in a way to show that it was devoted to secular uses. But in every case, it is called simply "first day of the week." There is no record of any religious day meeting on that day in all the New Testament; the apostles never call it a day of rest, a day of worship, a holy or a sacred day; they never use it in such a manner, and they speak of no law or instruction for its observance. Is this the "practical sanction" our friend claims?

But "the church"! Indeed! When was "the church" "duly authorized" to speak on this subject? and who gave that authority? Are we listening to a Protestant or a full-fledged Roman Catholic? Are Protestants willing to follow this lead of the "mother of harlots" and lean upon "the church" without the Bible? And what has the church spoken? Not a word in behalf of Sunday as the Sabbath of the fourth commandment till the great controversy between the Presbyterians and Episcopalians on this subject in the latter part of the 16th century. We have not space to enter into church history, but will only say that Sunday, as a sacred institution, cannot be sustained by such history.

He further says:—

"The resurrection of our Lord from the dead was confessedly the occasion—was at once the indication and the cause—of the transference of the Sabbath day from the end to the beginning of the week."

More assertion. The cross was the dividing point between the two dispensations. There the shadow touched the substance, and the type the antitype. Whatever change took place, it took place there. If the Sabbath was transferred, that was the "occasion," not the resurrection. But it was not there transferred; for, at least one day after that, the holy women rested the Sabbath day "according to the commandment," Luke 23:56. The commandment survived, and the seventh-day Sabbath survived, the cross. And there has been no change since, except that introduced by the great apostasy. And, further, what was there to "indicate" the transference of the Sabbath in the resurrection? Nothing; but just the opposite. Work was resumed which had been suspended during the Sabbath, "according to the commandment," and all was then stir and activity.

He asks why it was not so ordered that Jesus should have risen on the seventh day of the week. We answer, Because that has nothing to do with the Sabbath whatever. If there was a prophecy that the day upon which Christ should arise would be the Sabbath thenceforth, there would be some pertinence to his question.

The usual statement is made that Christ was "accustomed" to meet with his disciples on the first day after his resurrection; that that was "the favored day for meeting the disciples for religious purposes;" and that "in several instances the first day is expressly mentioned as the set time, while the old day of the Sabbath is never said to be selected for such assemblies." We confess we are becoming weary of these oft-repeated, but groundless assertions. Where is the proof? A custom denotes a repeated act; but where is the record that he met with them at all on the first day for religious purposes? or that he met them more than once on that day in any manner, the day being specified? "In several instances," says Mr. H., "the first day is expressly mentioned." Where are they? Several means not less than three. But we ask him or any one else to name one after the first. He says Christ "said unto them, Peace be unto you." Why does he not tell the whole story, which is, "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." See Mark 16:14. This was the same meeting mentioned in John 20:19. And it was not a religious meeting; for they sat at meat, or at their evening meal. "After eight days" carries it inevitably beyond the next Sunday; and we do not think our friends would like to admit that the third meeting was on Sunday, when the disciples were fishing on the sea of Tiberias. John 21:1-14.

One more expression to show how men can see where they want to, and be blind to that which they do not want to see. It surpasses anything we ever remember to have met in this line. Speaking of the Sabbath in the wilderness of Sin, he says:—

"If in the wilderness of Sin, Israel so readily took the hint of a Sabbath there given, may we not suppose that the abundant light reflected from the glorious resurrection of the Saviour clearly indicated to His disciples the day which should henceforward by all means be devoted by them to sacred rest and sacred service?"

What was there in the wilderness? The most

explicit declaration that the seventh day was the Sabbath of the Lord, and they should gather no manna on that day. Yet some went out to gather it, and were sharply rebuked of God for not keeping his commandments and laws. Yet this, in Mr. H.'s eyes, was only "the hint of a Sabbath"!

And what was there about the Sunday as a day of rest connected with the resurrection of Christ? Not a syllable, not an act, not a circumstance. Yet here is to him "abundant light"! a day "clearly indicated"! to be kept "by all means"!

It is no wonder after this that we find him, in his second article, firing off Rom. 14:5, and Col. 2:16, with all vim, at the seventh day, amusingly oblivious to the fact that if these passages refer to a weekly Sabbath at all, they demolish his pet Sunday, just as much as they do the seventh day.

We will not pursue his weary wanderings further. People sometimes ask us why it has not been found out before, if the seventh day is still the Sabbath. This is answered by another question: Why do otherwise apparently sensible people, even to-day, wade through such driving weakness in behalf of Sunday, as is set before us in the article under review, and call it sound logic and clear argument? When they will explain this, they will find in that explanation all the answer to the first question that need be given.

TO CORRESPONDENTS.

IS THERE any evidence that Christ was born on the 25th of December? If not, can it be known upon what month and day he was born? When and by whom did Christmas begin to be celebrated? J. F. B.

There is no definite evidence that Christ was born on the 25th of December; nor can any part of the year be certainly fixed as the time of his birth. Andrews, in his "Life of our Lord," p. 18, says: "Lightfoot makes it to have been in September, Newcome in October, Paulus in March, Wieseler in February, Lichtenstein in June, Greswell in April, Clinton in spring, Lardner and Robinson in autumn, Strong in August." Amid such a disagreement of doctors, the question will probably have to remain unsettled.

Says the same author, "It is generally granted that the day of the nativity was not observed as a feast in any part of the church, east or west, till sometime in the fourth century."

"The observance of the 25th of December is ascribed to Julius, Bishop [pope] of Rome, A. D. 337-352. In the Eastern church, till this time, the 7th of January had been observed as the day of his [Christ's] baptism, and regarded as the day of his birth."

What is the meaning of Isaiah 11:11, the first part of the verse, in regard to recovering the remnant of the people? J. W. S.

ANS. From that verse on to the end of the chapter, it seems very much like a prophecy respecting the gathering of the people in the last days, preparatory to the coming of Christ.

A. S. H.: In the edition of Greenfield's Greek Testament in our possession we find under the word end (*telos*) the following definition: "End, scope, object, principal point, the sum of anything. Rom. 10:4," and no reference to Rom. 10:7 at all.

Does Paul in 1 Tim. 1:9, 10 speak of the ten commandment law, or the ceremonial law? C. A. W.

ANS. The ten commandment, or moral, law. Dr. Clarke has a note on this passage, which, we think, gives the true idea. He says: "He [the apostle] does not say that the law was not made for a righteous man, but, *ou keitai*, it does not lie against a righteous man; because he does not transgress it; but it lies against the wicked; for such as the apostle mentions have broken it, and grievously too, and are condemned by it. The word *keitai*, lies, refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all; thus all would see against whom they lay."

ANSWERED BY LETTER: A. M. Mann, Nettie Sharp, R. F. Cottrell, W. H. Littlejohn.

CAN GOD ORGANIZE MATTER TO THINK?

(Concluded.)

From whence comes the immortal spirit? We now have a few hard questions for our opponents to answer. If man has an immortal, immaterial, deathless spirit, we ask, From whence does it come? and how is it propagated? Was it conscious in a pre-existent state, in some other world, and from thence was sent into the human body at birth? Or is a soul created by the Lord at the birth of every child? Or is it

begotten, like the body, and perpetuated by the body? One of these three positions must be taken. Indeed, our opponents have already taken some one of these positions, though they are not at all agreed which one to adopt. Shall we advocate the pre-existence of the soul, if it lived in some other world before it came into the body? If so, why do we not remember having lived somewhere else? Strange that should have so utterly forgotten all the particulars of a former life? Then, why does not the soul come into the body pure and sinless, inclined to holiness? Does it happen, moreover, that children are much like their parents, in their souls as well as in their bodies, mentally as well as physically? But as none except the Mormons hold to the foolish idea of pre-existence, we let it pass.

Shall we say, then, that souls are created at birth? This theory would involve greater difficulty than the other. They must be continually creating, every minute additional immortal souls. More than that would make him sanction prostitution and adultery. A child is begotten in adultery, in the most wicked and corrupt manner. Must God immediately create a soul for that child? Would that make God a party to sin. Moreover, God thus creates immaterial souls, he either make them pure and holy, or impure and sinful. The latter supposition is inconsistent with the character of God; and if the former be the true one, how shall we account for the natural depravity of the human soul? The evidence of our eyes proves that children are born predisposed to sin, some of them more so than others.

Then, again, if the soul is thus created a separate entity, an intelligent being before placed in the body, why do we not remember even that little time that we existed before we were in the body? And again, at what time the soul sent into the body? Is it just at birth, or a little after, or some time before? Does it come fully grown? or is it a baby soul, grows up afterward? If so, what makes it grow? On what does it feed? Does it grow out of material which the body eats? Then it must be material itself. No: that won't do. Where is it placed in the body fully grown—man's size? How, then, can it be cramped up in so small a space? And why does not the soul of a child reason and think like a man's, if it is a separate entity?

But we are interested to know when placed in the body. It cannot be after birth, because then the babe would be born with a soul! Is it placed there just after the child is begotten, and before it has assumed the human form? Moreover, we would ask these wise men who are so positive as to what matter is, and what it cannot do, how it is that the immaterial, intangible essence which has no organs, can be grasped, nor held, nor handled by material organs,—we ask how this immaterial essence can come in contact with a physical body? What point of contact can there be between such a thing and the material body? How can it operate upon our organs of hearing, smelling, or tasting? In fact, how can it be so closely confined within this material body? Why can't it leave the body at will? It cannot. If there is such a soul inside, we think that the body holds it with a death-like grip, and however much the soul may desire to get out, it cannot possibly get away till the material body is dead, and has lost all its strength and power to hold even a straw. These difficulties to our mind, are tenfold greater than those attending the admission of the simple truth that the material brain has been so organized as to think.

The advocates of the immortal-soul theory freely admit that they cannot explain how the soul can act upon a material brain. Indeed, they admit that they cannot tell what the soul is. Bishop Clark himself thus speaks: "We do not know not in what the essence of a spirit, consists. We readily acknowledge our ignorance of the essence, the subject-being, of the same limitations—concerning the soul." *Man All Immortal*, p. 29. Another divine says, "We do not understand the nature of spirit, and cannot therefore detail what is or is not possible respecting it." *Knapp's Christian Theology*, p. 202.

How do they know, then, but that it is material after all? They do not know, after they have argued and philosophized to the end of the subject, one confession like the other, overturns all their speculations. They are arguing about something of which they know nothing.

But further: if the soul is a living,

t entity, capable of thinking, moving about, acting as well out of the body as in it, we, What was the use of making the body for nyway? Why not leave it without the clog his poor, gross, material body? Indeed, if immaterialist friends are right, it would e been a great blessing to the spirit to have it without the body; for they are always ing how the flesh weighs down the immortal it, and clogs its movements, and with what ed the disembodied spirit will travel when d from the body, with what power it will n act. Then why do we have the body at ? Let those answer who can.

f the soul is not pre-existent, neither created ectly at birth, it must be propagated with the y. Indeed, this theory has been held by ny. Says Dr. Knapp, "The reason why theory is so much preferred by theologians, hat it affords the easiest solution of the doc- e of native depravity."—*Knapp's Christian ology*, p. 202. But the moment you adopt theory you come upon our ground, and ad- that the soul is material. For how could immaterial soul beget another immaterial ? Are these intangible souls male and ale? and can they beget children? The idea is utterly absurd and untenable. No. ouls are begotten, then they must be materi- This is what they all admit who hold this ry. Thus Dr. Knapp says:—

This hypothesis is not, however, free from ections; and it is very difficult to reconcile with some philosophical opinions which are iversally received. We cannot, for example, ly conceive how generation and propagation take place without extension. But we can- predicate extension of the soul without ing it a material substance. Tertullian and rs of the fathers affirm, indeed, that the of man, and that spirit in general, is not ectly pure and simple, but of a refined, ma- al nature, of which, consequently, extension e be predicated."—*Christian Theol.*, p. 202.

ut is this true that souls beget souls? and spirits male and female? If they are mate- and are begotten with the body, then the umption is that they will also die with it. y much more natural and consistent is the le truth, that man is a unit, that his mental rs grow out of his physical organization. ther begets a child of his own person; hence child naturally partakes of the peculiarities is father, both physical and mental. This everywhere see to be the case. "Like er, like son." This accounts for our fallen es, and inherited weaknesses of body and d. The mental likeness of children to their nts is generally just as great as their phys- likeness, and often even greater. With our of man, this is just what we should expect; on the supposition that the soul is an immat- entity sent down directly from God, it is ally unexplainable.

use of infidelity among scientists. The intel- at reader is aware that modern scientific men to a great extent, becoming skeptical. I am satisfied that one great cause of this skepti- is found in the false view which theologians held concerning mind and matter. Scien- men readily see that, given the principle of or vital force, and all the phenomena of na- vegetable, animal, and mental, can be ily accounted for in the physical organization. ee physicians, physiologists, and phrenolo- in particular, have largely been inclined to rialism. Says Dr. Knapp, speaking of the that the soul is material, "It has always e favorite theory of physiologists and cians."—*Christian Theology*, p. 202. See he absurdity of the doctrine of immaterial- and natural immortality, they have given up old theology, and thrown away their religion it. Had they been taught the true doc- of mind and intelligence, it would have done h to save them from their skepticism.

matter corrupt and mean? These immate- ats are always asserting how mean, corrupt, ated, weak, and every way inferior, matter To hear them talk, you would suppose that er must be very hateful to God. But if er is naturally so corrupt and mean, why God created so much of it? Who made of er all those numberless millions of worlds igh? Every astronomer knows that they all material, just such matter as our own h is made of. Ghosts do not cast shadows, the moon and other heavenly bodies do. e made the moon? Who made the earth? air? the water? the dust? the rocks? the ts? the trees? the insects? the animals? our material bodies? God made them all atter; yea, and pronounced them "Very." Gen. 1:31. To these very things God ys appeals as the highest proof of his power, y, and Godhead. "The heavens declare glory of God; and the firmament showeth

his handiwork." Ps. 19:1. Again: "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:12. To the idolatrous Athenians he is introduced as "God that made the world, and all things therein." Acts 17:24. Paul declares that "by the things that are made, his eternal power and Godhead" are clearly seen. Rom. 1:20. When the Lord would convince Job of his might and greatness, he pointed to the foundations of the earth, which he had laid (Job 38:1-6), to the sea (verse 8), to the clouds (verse 9), to the stars (verses 31-33), to the lightnings (verse 35), to the lions (verse 39), and all the beasts of the earth which he had made (Chap. 39). All these are material, made of the dust of the ground. God is not ashamed to appeal to these material things as the highest proof of his glory.

Is it true, then, that the matter which God has made is so corrupt and naturally sinful as immaterialists claim? Then God would be the author of sin. God made man of the dust of the ground. Gen. 2:7. God made the beautiful and holy Eden of matter, of the ground. Yea; even the tree of life itself grew out of the ground. Gen. 2:8-15. God's divine Son, who came to redeem men, was a material being. He was born of a woman, had flesh and bones, walked upon our earth, ate its material food, breathed its material air, and drank its material water.

"It is not wise to repudiate materialism till we see what connection it has with our final salvation. And here we inquire, How are we to be saved? From our opposers, as well as from the Bible, comes the answer, By the death of Christ. Very well. Then could we be saved without his death? All agree we could not. This paves the way for another important question, If we are saved by the death of Christ, and could not be saved without his death, are we saved by the death of a material Christ? or by the death of an immaterial Christ? Own the truth, let the result be what it may. Did an immaterial Christ die for us? You say, No. Then was it not a material Christ that died? Certainly. So you admit that a material Christ died to save us, and that otherwise salvation would not have been possible, thus predicating your hope of salvation upon the death of materiality. No matter whether there was an immaterial entity within him or not, so long as that did not die; and we expressly read, "Christ died for us," and "We are reconciled to God by the death of his Son;" so we are indebted for salvation to the death of that part of Christ which could and did die, even if he had forty entities that could not and did not die; and the part that died for our sins was material. Hear it, ye haters of materialism! The foundation-stone of the system of salvation, from your own showing, is materiality, and there is no escape from the conclusion."—*Bible Banner*.

Then in the resurrection, our material bodies are to be saved and immortalized. 1 Cor. 15: 51-55. Yes, and finally, this material earth is to be purified from the curse, and made the eternal home of the saints. Rev. 21:1-5.

But here I leave this very interesting question, having only glanced at a few of the innumerable proofs in favor of the materiality of all things. I have endeavored to avoid the fine metaphysical arguments which are generally employed on this topic, and use only those common facts of every-day observation with which every child is familiar. Some time I propose to illustrate all these points by interesting anecdotes. D. M. CANRIGHT.

Danvers, Mass., Nov. 1, 1877.

PRAYER.

PRAYER has ever been inseparably connected with true religion; and Satan himself has seen that in order to make his counterfeit religions pass for genuine, they must have this characteristic; hence every spurious system has its prayers. The Bible abounds in prayers, and in directions and injunctions in regard to prayer. Yet the carnal mind, being averse to sincere prayer and devotion, would have the religion of Jesus Christ without prayer! Hence the authority for public prayer is made a question at the present day.

No duty is insisted on more, or enjoined with greater emphasis in the New Testament, than prayer. "Praying always with all prayer," and that without ceasing, is the apostolic rule, not only given by precept, but exemplified in their life and labors.

At Philippi, Paul and Silas went out by the river-side, on the Sabbath day, "where prayer was wont to be made." Lydia of Thyatira was there to worship God, the Lord had by this means opened her heart to hear the word spoken by Paul; and she was converted, and the church at Philippi resulted from this beginning. But this place of prayer was not abandoned by the apostles as soon as they had had this first

meeting there, but they continued to go there for prayer; for it is written, "And as we went to prayer, a certain damsel possessed with a spirit of divination met us." They were still going out there to the oratory for prayer; and this was not for once only, but we are informed that this same thing was repeated "many days." Here we have apostolic example; and it agrees with the apostle's teaching to this same church, as quoted above, "Praying always with all prayer." Eph. 6:18.

The testimony of this spirit of divination, namely, "These men are the servants of the most high God, which show unto us the way of salvation," was true, but Paul, not choosing to have Satan advertise for them, cast out the spirit; and this brought them into the Philippian jail, where they again exemplified their own teaching in regard to prayer; for in the inner dungeon, with their feet in the stocks, "at midnight Paul and Silas prayed and sang praises to God; and the prisoners heard them." True enough, they were in the closet, and the door was shut; but they had hearers there, and One heard them who was able to open the doors and loose their bands. The apostles also taught the churches to sing and make melody in their hearts to the Lord; but the only recorded instance of their singing is that within the walls of that gloomy prison. R. F. COTRELL.

THE TRACT AND MISSIONARY WORK IN MISSOURI.

We greatly desire to have the meetings about to be held by Eld. Haskell, in this Conference, accomplish much good. We feel assured they will, if the brethren and sisters will but realize their importance, and attend them. These will not be ordinary meetings. Eld. H. has been familiar with this important branch of the work of God from its organization; and will give instruction on various points, and inspire courage and faith in the work generally. We doubt if the work can prosper in any Conference where the T. and M. work is neglected. God will not bless those who are careless and unconcerned about others' salvation. The society in Missouri has never been brought up to efficiency, as in other States. General quarterly meetings have been much neglected: much of the time they have not been held at all. We wish to look not backward, but forward. We hope to see a general advance in this important branch of the work this winter all through the Conference.

I expect to spend three or four months laboring uninterruptedly to advance the cause, and especially to build up the T. and M. work. And with Bro. Haskell's help, and the cordial sympathy and co-operation of our brethren and sisters, we hope to see an advance movement which will greatly tell to the building up of the cause. We ask of the friends a general attendance at these quarterly meetings. We hope Bro. Haskell will consent to hold one or two meetings besides these already appointed, farther south in the Conference; so that nearly all our brethren can be present. Brethren and sisters of Missouri, will you not make a special effort to obtain the instruction you so much need in this important branch of the work? We have a large and good field in which to labor: let us improve it, in the fear of God. GEO. I. BUTLER.

THE HYGIENIC SCHOOL.

In the infancy of this cause, the most sanguine had no definite idea of the means which, in the providence of God, would be devised to spread the light of truth. As we have advanced step by step, and God has led his servants to see more clearly the nature of this work and what was needed, broader plans have been laid, additional helps have come into use, and means have been devised to enlighten others in regard to the solemn truths that relate to the time in which we live.

Although we have an unpopular truth, we have now an independent publishing interest, with a capital of nearly \$150,000, issuing periodicals from two points on this continent, and one from Central Europe. We have also an organized force of missionary workers, to scatter these publications in every part of the civilized world.

A school has also been established, in which nearly four hundred students, French, Danes, Swedes, and Germans, besides those of our native tongue, are taught how to educate themselves, for a longer or shorter time, as their circumstances will allow. Here instruction in the word of God is made a specialty, and is given by one whom God's providence

has amply qualified. From this College, ministers are going forth to all parts of the world.

Then the principles of health reform are published, and the journal advocating this theory finds more readers than any other similar journal in America. At our Sanitarium, the facilities for treating the sick in the most approved manner are excellent. And now a hygienic school is to be established in connection with it. There are hundreds of our young men and women who should attend this school. Sickness is everywhere; and there is no more successful method of removing prejudice than to be able to enter the sick room and relieve the afflicted. This school does not pretend to give a course of medical study, but to instruct in the principles of caring for the sick. You will there learn how to keep well, how to get well if you are sick, and how to be a blessing to your friends and neighbors. Those who may wish to take a thorough medical course in some of our colleges, will find this an excellent preparatory school. Nothing need be said respecting the competency of the teachers. The physician-in-chief is a thorough scholar, a Christian gentleman, and he has a corps of efficient helpers. Hence the best instruction may be expected.

Truly God's providence is in our behalf. Now comes the question, Will our friends throughout the country avail themselves of these privileges to qualify themselves for usefulness here? We speak in behalf of this hygienic school. We believe it is needed. There should be, connected with every church, individuals who understand what to do in the sick-room. They should know how to give packs, baths, &c. Due notice is given, so that ample time is allowed to prepare to attend this winter term. May God bless this first effort.

S. N. HASKELL.

REDUCTION OF FARE.

To those coming to the dedication at Wellsville, N. Y.: We have just received a proposition from the Erie R. R. which we regard as more favorable to us than to charter a car. They propose to sell return tickets to all who may come over their road, at one-third the regular fare. This will give a reduction of one-third on the round trip, to all who may come from east or west, from any station. This will be better than to charter a car, as that would benefit only those coming from the west; so we conclude to accept this proposition. Buy regular tickets to Genesee, and the reduction will be made on your return.

The Buffalo, N. Y., and Philadelphia R. R. will give one-fourth reduction on their road. By this arrangement, the round trip from Buffalo, by this road, to Hinsdale, and from there via Erie, will be only \$4.10. Other points in the same proportion.

This we regard as very favorable, and think our brethren will certainly have no excuse if they do not avail themselves of the opportunity to attend this meeting. B. L. WHITNEY.

It is but little use for people to speculate in regard to the course of events in those matters which are connected with the fulfillments of prophecy. For instance, Osman Pasha said after his surrender of Plevna:—

"It may be fatality, or simply want of judgment; but it would almost seem as if some malevolent spirit was pushing on our ministry to commit blunder after blunder."

A SAN FRANCISCO photographer has taken a photograph of the celebrated horse Occident, when he was trotting at a speed of thirty-six feet per second, or a mile in two minutes twenty-seven seconds. The image of the horse was impressed upon the paper in less time than the one-thousandth part of a second. The spokes of the sulky attached to Occident were taken separately, so that they can be counted. This is certainly a wonderful triumph in photographing.

A "SHOOTING gallery" is now an appurtenance of a progressive city church, which calls itself by the name of "Christian Endeavor." One way of "pressing toward the mark," we suppose. But is there not, the Congregationalist asks, such a thing as overstretching church walls?

THERE will be a general meeting at Ligonier, Noble Co., Ind., Dec. 22, 23, 1877. We hope to see a general turnout of all the friends in the north-eastern part of the State. The new church house will be dedicated to the service of God on first-day, Dec. 23. S. H. LANE.

MINISTERS of the Illinois Conference, please send your financial reports to the secretary on Dec. 31, 1877. S. NETTIE SMITH, Sec. Sanitarium, Battle Creek, Mich.

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